

# THE CHARLOTTETOWN GUARDIAN'S POPULAR MUSIC FOLIO

## AH-WA-NE-DA

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## HE BECAME POOR TO MAKE US RICH

Continued from page 9.

sunlight becomes useless. It is quite possible to destroy this correspondence while the eye and the sunlight both remain perfect. This can be done by placing me in a dungeon. While there I am deprived of all that the sunlight means to my nature, all its light and beauty while still my nature is craving both. This was the poverty of Jesus Christ. The incarnation deprived Him of the correspondence which He had with all that goes to make up God's glory in the spiritual, moral, and physical kingdoms. I know this statement starts grave questions as to the limitations of Jesus of Nazareth, but this is not the time nor the place to discuss them. We are only trying to understand the extent to which Christ's nature prompted Him to go in order to save. This deprivation of correspondence rendered Jesus of Nazareth the most lovely being of whom we can conceive. Frederick Robertson of Brighton has a sermon on the "Loneliness of Christ" which anyone who wishes to understand Christ's poverty would do well to read. The incarnation not only deprived Christ of correspondence with glory but it put Him up in a Lazar-house of sin from which every emotion of his rich, full, God-like nature recoiled. This is the interpretation of Isaiah's passage "He was a man of sorrows and acquainted with grief and He was numbered with the transgressors." To you and me, accustomed to a life of sin, this truth has very little meaning, but it was awful poverty for the Eternal Son of God. "For your sakes He became poor that ye through His poverty might become rich." It was not His earthly poverty—that has nothing to do with the text. Do you not see something analogous to this in Moses' description of the Fall of man? Moses tells us that in man's original state, he corresponded in nature with all that was beautiful in the world, in morals and in God. The Fall broke the correspondence, shut him up in a dungeon; it destroyed neither the eye nor the light, but rendered them both useless to man what ever may be true of Moses' account of the Fall one thing is certain that we are enveloped by a moral and a spiritual atmosphere, and for all I know an intellectual as well, with which we have absolutely no correspondence until we are taken up out of this horrible pit and brought into God's sunlight again. We may say that we will about it, a man is abjectly poor until his whole nature is brought into correspondence with God. "Blessed are the poor in heart for they shall see God."

The text teaches us that Christ became thus poor, stooped thus low, so that we through His poverty, or by means of His poverty, might become rich. Now if we can get anything like an accurate meaning of the word rich as the Apostle uses it, we shall have some idea of what Christianity really is. Most of you know the meaning of the old Anglo-Saxon word weak. It means health, soundness of body and mind, and used to stand in antithesis to the word woe. Modern English has added the letters th, thus making the word wealth, but not changing by this addition its meaning. So wealth or richness in soundness, health, fullness of manhood. Then we carry the

from which we obtain character and health and manhood. It is the amount of manhood that we can get out of anything that gives it its intrinsic value, so man becomes the standard of value for everything in the world. The value of a dollar or a barrel of flour is the amount of health, vigor, manhood, the individual can get out of it. This is the value to the individual of all property. Any property that he possesses that does not work to this end becomes an actual injury. God is not working either in providence or in grace to produce millionaires such as Rockefeller but men and women after the model of Christ Jesus. This is why our Lord Himself, as well as His Apostles, uttered so many warnings against becoming rich. Let me repeat it, that riches, which do not produce wealth of character and manhood, become to the individual a curse. This is not by any means saying that it is wrong to become rich, for it is in evidence that some men have learned the secret of translating millions of dollars into character and manhood. This, then, is the riches that the Apostle is thinking about in the text. "Ye know the grace of our Lord Jesus Christ that though He was rich yet for your sakes He became poor that ye through His poverty might become rich." That is that He might take us out of the dungeon, and bring our whole nature in to correspond to a with our natural environment, and thus enable us to transmit all our surroundings, physical, moral and spiritual, into character and manhood—a manhood that will be the exact image of the Lord Christ. It was for this specific purpose that our Lord severed His own correspondence with glory, bent so low that He might take us up out of the horrible pit and the miry clay and place our feet upon a rock, and establish our goings, yea more, put a new song into our mouths, even praise unto our God. He stooped to lift us to fellowship with the Eternal. How high He yet may lift us God only knows, but we do only know that he has promised to lift us until we shall be conformed to the age of His Son, filled with all God's fullness, be with Him where He is, and behold the glory which Christ had with the Father—before the world was.

It is this conception of Christ's poverty that the Apostle Paul would have dominated all the details of our lives, in the common place as well as in our greater activities, he would have it in the family, in social life, in business, as well as in politics. Everywhere he assumes the Christian must be an imitator of God, governed by the principle that prompted the Christ, to become poor that we through His poverty might become rich.

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