

FAMILY DEPARTMENT.

THE BREAD OF LIFE.

"It is a remarkable circumstance, that among the ruins of the synagogue of Capernaum the lintel has been discovered, and that it bears a device of a pot of manna, ornamented with a flowing pattern of vine leaves and clusters of grapes."—Edersheim, "Life and time of Jesus the Messiah," vol. ii., p. 29.

The Sabbath Day had dawn'd, and Christ
Unto the house of prayer drew nigh,
Awe struck the people round him press'd,
And half inquiringly.
The sullen elders stood apart,
The Rabbi with his gloomy eye,
The men who deem'd the outward rite
More worth than purity.

Before Him on the lintel carved—
Whose beauty Roman love designed,—
The pot of manna and a vine
Whose tracery entwined,
"Lo! Moses gave us this," they cried,
"The manna in the days of yore,
What sign, O Master, shewest Thou,
That we should trust Thee more?"

The past is past," the Saviour said,
"The manna never more shall be
I am the Bread of Life," He cried,
"Unto eternity."

Dear Lord, the centuries roll by,
Yet we Thy children of to-day
By this same Bread of Life are fed,
Who at Thine Altar pray.

—L. A. Pooler, Belfast.

INSTRUCTIONS ON THE APOSTLE'S CREED.

THE NAME OF CHRIST.

(From The Church Year.)

And He came to Nazareth where He had been brought up, and as His custom was, He went into the synagogue on the Sabbath day and stood up for to read.

And then was delivered unto Him the book of the prophet *Isaiah*.

And when He had opened the book He found the place where it was written, the spirit of the Lord is upon Me, because He hath anointed me to preach the gospel to the poor. He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

And He closed the book, and He gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

And He began to say unto them: This day is this scripture fulfilled in your ears.

And all bore Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, is not this Joseph's son?—*St. Luke iv; 16—25.*

We are to learn to-day about the second name which was given to the second person of the ever blessed Trinity when He came into the world—His name of Christ. He is called Jesus Christ.

You must carefully remember that these are not names which He had when He was in heaven with the Father and the Holy Ghost before He came into the world. He has not had them from all eternity. From all eternity He was the Son, or the Word of God. These names were given to Him when He came among men, eighteen hundred and eighty-eight years ago. He has only had these

names eighteen hundred and eighty-eight years, but will always have them in heaven now, and when we see Him we shall know Him as Jesus Christ.

These two names as you know, have meanings. They tell us why He came into the world and of what He has done for us.

The name of Jesus means God the Saviour, and it was given Him by God through an angel, because He came to save us. That is, He came to give us life. He is the Son of God, for none but God can give the life of God.

Now though He was always the Son of God people did not always know it. Some of them thought Him only a man, as the people of Nazareth thought Him Joseph's son. So it was necessary that He should be declared, that it should be made known who He really is.

Let us think when this was done. It was when He was baptized. When Jesus was about thirty years of age He came to the river Jordan and was baptized by John the Baptist. Do you remember the wonderful thing that happened then? The voice of God the Father was heard from heaven declaring that Jesus was His beloved Son. And more than that, the Holy Ghost was seen descending from heaven and resting upon Him. By this voice and the Holy Spirit He was made known to be the Son of God.

This did not make Him the Son of God, it only declared what He already was. We can think of something like this. The Queen of England is called Victoria, and her son is Albert Edward, Prince of Wales. When the Queen dies the Prince of Wales will be king. No one can make him king, he is king by right as the eldest son of the Queen. But still though he is king by right he cannot sit upon the throne and claim the obedience of the people of England and rule as king until he has been crowned. When the Queen dies there will be a great service in Westminster Abbey, and the Archbishop of Canterbury will pour oil upon the head of the Prince of Wales and then place the royal crown upon his head and declare him King, and then all the people will bow before him and obey him. The pouring of oil upon his head is called anointing, and when this has been solemnly done in the name of God, and the crown placed upon his head all will know he is indeed the son of the Queen and that he is the King of England.

Now think of Jesus. He is the Son of God begotten from all eternity by the Father. When He was baptized He was anointed, not with oil, but with that which is far greater, the Holy Ghost, that all may know and honor Him.

And this is what His name Christ means. It means *anointed*. It tells us as Jesus Himself said, "The Spirit of the Lord is upon Me because He hath anointed Me."

When we hear His name then, let us remember what it means—Jesus Christ is God the Saviour, and He has been anointed with the Holy Ghost that I may know that though He appeared as man yet He is indeed the Son of God who came into the world to give us life and save us from our sins.

II.

Perhaps some of you may think, why did God choose this way of making this known? Is there any reason why it was best for Jesus to be anointed with the Spirit? Would not some other way have done as well? I think we can find answers to these questions.

Jesus Christ came to save us, to give us life, but there are a great many things that go to make up His work of saving; a great many things He must do before He can give us the life of God.

First—He had to teach us about God and the will of God. He had to teach about sin and its consequences. Then He had to teach about the life of God, which He came to bring and to tell us how we can have it. If He had not taught all these things we could never have

known about the life of God and so should never have wished to have it.

In ancient times those who spoke in God's name and taught people the will of God were called *prophets*. You will remember at once the names of Elijah and Elisha and others. Now do you remember how Elisha was made a prophet? God told Elijah that before he left this world he was to call Elisha to take his place. So Elijah took Elisha and taught him the will of God and then anointed him with oil and he became a prophet, and this was the way in which prophets were appointed; they were anointed with oil in the name of the Lord.

Jesus was indeed a *Prophet*, a greater prophet than any that ever lived before or since. It was right then that He should be anointed and be called Christ, a prophet anointed with the spirit of God.

Second—Jesus came to give us life. But before He could do that He must take away sin by which death had come into the world.

There is only one way in which sin can be taken away, and that is by sacrifice. There must be a sacrifice for sin. And Jesus came to offer a sacrifice. We shall learn more about this by and by, but let us remember now that He came to offer Himself to be the sacrifice for the sins of the whole world.

You all know, I think, that those who offer sacrifice are called *priests*. Aaron was the first whom God made a priest for His people when He brought them out of Egypt. And Aaron and all the priests after him were made priests in the same way by anointing them with oil in the name of the Lord.

Because then Jesus offered a sacrifice for sin He is a priest, and since His sacrifice is so great—for it is the offering of the Son of God—He is greatest Priest that ever lived.

Here, then, is the second reason why He was anointed and called Christ, because He is our great and High Priest who offered Himself a sacrifice for the sins of the whole world.

Third—One thing more we may think of; Jesus came to rule over His people. He came to give life, it was a heavenly spiritual life, and all those to whom He gives life He calls to obey Him in His Heavenly spiritual kingdom.

We have already been thinking about the anointing of a king. So we see the third reason why Jesus was anointed with the Holy Ghost; it is because He is our king in His spiritual kingdom.

Jesus was anointed with the Holy Ghost that we might know that He came from the Father to give us life, and that He is our Prophet, Priest and King.

III.

There is one thing about the anointing of Jesus Christ that is very important for you to remember.

You know that He is the second person of the ever blessed Trinity, so He had the nature of God, for He is God. When He came to be the Saviour He took the nature of man. He now has two natures.

Which of these two natures was it that was anointed with the Holy Ghost? He could not be anointed as God, for the three persons of the ever blessed Trinity are as you know, one, and therefore He was already one in His divine nature with the Holy Ghost. His divine nature could not receive anything more.

No, it was in His human nature, the nature which He took when He came into the world, that He was anointed. He was made man that He might be our Prophet, Priest and King, and it was upon the nature of man that the Holy Ghost came down that His human nature might be perfectly fit for the work for which He took it.

Do you forget this. He was already God and so perfectly full of the Holy Ghost. He took the nature of man, and that nature was anointed with the Holy Ghost and with power to do the work He came to do.