

tracted the regard and admiration of all who knew him. The people of that day thought that Jesus was to be a great king, and that he would repair to Jerusalem the seat of power, to make a display of his wonderful gift; but this was not the plan of the heavenly minded Saviour of men. His mission was to go quietly about his Father's business, which was to bear testimony to the truth; for did he not say: "For this end was I born, and for this cause came I into the world, that I might bear witness to the truth?" And what an untold significance the word truth must have had for Jesus; for in all his teachings it is a very important factor; as, for instance, he told the Jews who believed on him: "If you continue in my word, then are ye my disciples indeed, and you shall know the truth, and the truth shall make you free." And unto doubting Thomas: "I am the way, the truth and the life; no man cometh unto the Father but by me." And again, He prays to his Father to preserve his Apostles in unity, and says: "Sanctify them through thy truth; thy word is the truth." But it was not by precept alone that he bore testimony to the truth. Was he not filling this mission by his loyal obedience to his parents, when only a child; or by the example of industry while working with his father at the carpenter trade, just as acceptably as when, in after years, He went about healing the sick, restoring sight to the blind, causing the lame to walk, ministering to the sorrow-stricken, and by miracles or parables, precept and example, striving to draw the people away from forms and ceremonies and turn their attention to the "Light Within," "which lighteth even man that cometh into the world." Although the chosen Son of God, Jesus found it many times necessary to prepare his mind to receive the commissions of his Father. Did he do this by public prayer, listening to harmonious sounds or by loud

shouts of, Amen? No, he sought the deep seclusion of the wilderness, or the lonely retirement of the mountain, where creation holds uninterrupted communion with God; and there, in the silence of all flesh, by fasting, by prayer and humility, he brought his whole being into such a receptive, obedient state, that he could not err or fail to know the Father's will concerning him. So he went forth from these seasons of communion with God, to preach a new dispensation, a new religion; in which rites, ceremonies and sacrifices had little weight. His call, therefore, was to repentance and right living. He came asking: Are you just? Are you pure? Are you God-fearing? Are you God-serving? Do you love one another? He told them they might partake of all the holy feasts, keep all the fast days, offer burnt sacrifice, observe the rigorous law regarding the Sabbath day, yet it profited not if they knew not the *Christ spirit*, which was his meat and his drink. Many of the ordinances he himself performed, in order to better reach the masses; as was the case in regard to water baptism, when he said to John: "Suffer it to be so now." Did he not realize that by becoming one with them, he could more readily turn their minds towards the baptism of repentance, even the baptism of the Holy Spirit? But time will not permit us to follow Jesus further in his travels, for we must take some of his teachings and sayings, and try to gather the lessons for our present needs. Nor need we seek further than that portion of his teachings known as the "Sermon on the Mount." Here we find a rule of conduct laid down just as applicable to our conditions as to the conditions of his followers in that day. Is it not just as necessary for Christians of the present day to "Deal justly, love mercy, and walk humbly;" "Love thy neighbor as thyself;" "Swear not at all;" "Seek first the kingdom of heaven;" "Cast