

ety. Philosophy teaches men to think; Jesus moves them to do. Philosophy can do no more because it has no centre of unity: the kingdom of God is richer, for there is Jesus. Socrates obliterated himself; Jesus asserted Himself, and united His followers to each other by binding them to Himself. Loyalty to Jesus was to be the spinal cord to the new body, and the sacraments were to be the signs of the new spirit. Each was perfect in its simplicity—a beautiful poem. One was Baptism, where the candidate for God's kingdom disappeared into water and appeared again with another name. This meant that he had died to self and had risen a new creature, the child of the Divine Will. The other was the Lord's Supper, where Jesus' disciple eats bread and drinks wine in remembrance of His death. This meant that he had entered into the spirit of his Master and given himself to the service of the world. Those are the only rites of Jesus, those His bonds, and with this lowly equipment—two pledges of sacrifice—began the Kingdom of God. Within all nations, and under the shadow of all governments, dividing none, resisting none, winning all and uniting all, was