

mined. At first, the people looked to religion for compensation for national and individual losses: religion had nothing to offer. With expectant hearts men turned to philosophy. Vain hope! Philosophy, so long the proud boast of the schoolmen and even yet regarded as the only panacea for the nation's ills, gave way from the very first before the disintegrating attack of the forces of immorality. With a wail of utter despair that reached even to heaven, the Greek masses lapsed into scepticism.

The Lyceum and the Academy, the Garden and the Porch, are now deserted. Philosophy, a homeless wanderer, quits the hallowed haunts, flees across the Mediterranean, and finds a welcome retreat among the libraries of Alexandria. The old schools, rivals once in prosperity, are now reconciled in adversity. The new Eclecticism of the west at first encounters, then embraces, then fuses with, an element hitherto unknown to the Greeks — the Jewish monotheism.

That was the focal point in human history. To it the events of the past converged, from it they expanded. It was at that supreme moment that the light broke above Bethlehem, that heralded the dawning of a better morning. The old luminaries, once so bright, struggled in vain against the brightness of that glorious rising. He for whose advent Socrates had ignorantly longed when he said to Antisthenes, "We must wait till some one comes," had at length appeared, and angels sang the tidings of his birth.

The *θεῖος λόγος* was indeed revealed, not in ambiguous oracles, hard to be understood, not transmitted through that tongue which he himself had glorified by making it the instrument of his philosophy. The God whom he had so imperfectly yet so marvellously apprehended had become in his own person the *θεῖος λόγος*, the Divine Word, God manifest in the flesh.

The body, which he had contemned and conquered, from whose polluting contact he was glad to find deliverance, even in death, became the temple of Divinity, destined to be re-animated and re-inhabited in the glory of a resurrection life.

The deplorable fact of human degeneracy, of which he was so keenly conscious, but the origin of and the release from which his philosophy was powerless to determine, was explained by a revelation which told of a death in Adam and a