

planation of that something more which made Him what He was—the unique personage of all history.

In some respects the Christ stands alone and must always stand alone among the sons of men. And yet the very purpose for which He appeared at all was that He might reproduce His kind, and people the world with men and women like Himself. He is the second Adam, the head of a new race, who measurably approach Him even now and ultimately will share His dignity as a Son of God. He was meant to be the first born among many brethren. Had He remained alone His mission would have been a failure. The new man has acquired permanency and become a distinct species. So that by analogy at least the case is like that of every new species as these are supposed by the evolution theory to have come into the world. According to this, each new species rises by a longer or shorter step out of some other that preceded it. There is always the something more that makes it what it is. This analogy is instructive in the highest degree.

(1) We are not yet shut up to any existing form of the doctrine of evolution as the only theory of the origin of species. Many still have serious doubts about that on scientific grounds and the last word has by no means been spoken regarding it. But obviously there is no need for the Christian thinker as such to put himself in antagonism to the great mass of scientists on this question. Evolution may or may not be true as the universal law of all life. But what actually occurred according to the accepted Christian view in the case of Jesus of Nazareth as the Head of a new and more spiritual race of men, may possibly have been true in the case of the lower species that preceded his appearance in the order of time. What was worthy of God in the one case would be worthy of Him in the others if He chose to adopt it as His method.

(2) Assuming the theory of evolution for the time being as true in its main principle at least. The birth of the Christ is the only genuine instance of such development within the range of human observation. By the confession of evolutionists themselves there is no other. If we can understand this one therefore, it ought to have something to tell us as to the probable method of God's working in other cases as well.

(3) Within certain limits we can understand the origin of Christ. We can understand His antecedents in human history and can observe at intervals the finger posts of prophecy that point forward to Him. We can discern anticipations of Him, even efforts to realize the ideal of Him, which, like early blossoms, gave fair promise for a while but soon abortively perished. We can understand the environment out of which He sprang, and can recognize His fitness for the environment. We can perceive numberless circles of thought and activity that could not possibly intersect each other except at the very point where He stood. These help to locate Him. But they do not wholly explain Him. The something more still eludes us and remains a mystery.

Now in like manner none of the so-called theories of evolution explain, or even attempt to explain, how the essential characteristic of a new species begins. They take it for granted that each one does begin somehow in one or more individuals of an already existing species and then attempt to explain how it is preserved and perpetuated. The first appearance of any new organ or any new form of an old one, however manifestly it

may answer to a felt want is still an inexplicable mystery.

(4) The only explanation which theology has to give of the something more in Christ is the direct intervention of God. The virgin conceived by the power of the Holy Ghost, and beyond that we cannot go. This does not necessarily suggest parthensgenesis as the method everywhere, but it does suggest as the only possible explanation of new forms the direct intervention of divine power in a way not previously exercised.

(5) Even if we could discover fully and state the laws under which they appeared we should still only be dealing with God's power as the real force which executes these laws. Without God in the case, nothing whatever is possible as the outcome. With God in it anything may be the outcome that is worthy of Him, even God Himself as was the Christ. No chasm can be too wide to cross. He is not bound to take short steps except as He sees fit to do so. The inference is obvious. Evolution can become complete theory, covering the whole ground only by a frank recognition of God, that is, only by basing itself upon a distinctly theistic philosophy.

#### Christmas in Foreign Lands.

In Burgundy, carols are exceedingly popular. Indeed, not more cherished is the German's Christmas tree, with its glittering ornaments, and the Christ-child, or the Briton's red holly-berries, mystic mistletoe, blazing hearth-fire and plum-pudding, than are the ditties sung, all through Advent, until Christmas Eve, by the good folk of that province. Fireside gossip, mingles with the quaintly-worded praises of "the little Jesus." Bagpipes drone in the village streets. The strolling minstrel is always accounted a welcome addition to the neighborly hearthside gatherings, and when Christmas Eve is past, the piper makes the round of the houses, whence he fails not to issue with many a compliment, as well as some small coin, by way of reward for the playing of his high sounding tunes. Light refreshments are provided up to Christmas Eve; then, a big supper is furnished forth to as many as can assemble under one roof. Burning brands support the huge *Suche* or Yule log, which is believed, by the small fry of Burgundian humanity, to fetch in its wake a delectable shower of sugar-plums. Therefore, as these little people as quiet as their superabundance of vitality will permit—for they know that, if good, something nice will be found to reward them, in their slippers or wooden shoes, on the morrow.

On the score of noise and hilarity, the grown-up folk atone for all deficiencies of the youngsters. "Noel! Noel!" echoes and re-echoes everywhere until the midnight mass is said, to attend which the pious carry diminutive, party-colored tapers, amidst the jubilation of the chiming church bells.

In Sweden, when, at their brightest, the *aurora boreales* make scintillate their crimson falchions, which rend the golden sky curtain to let one see the purple fleets of cloudland pass in an enchanting procession before the silver stars, then do the peasants dance on the straw in honor of Yule-tide, and rustic damsels throw straws at the roof-timbers, to ascertain by the number of straws sticking thereon, how many grooms-men will stand beside their brides at the altar during the ensuing year. Songs and tales, and a great Yule-cake cheese-crowned, apple-wreathed, and set as the base for the three-branched Christmas candlestick, are all objects of importance at Swedish Yule-tide festivities. In a country not far from where "the two spirits of the globe, the magnetic and the electric," according to Michelet, do nightly hold carnival in the polar circle, the poor Icelanders are allowed, as a rare treat, to have bread to eat with their Christmas mutton and milk porridge.—H.C.