

good ;" and as this is also the foundation principle of Christianity, the two, in so far as they are logical, cannot be so far apart, at least in thought. What then both have to try, in loving brotherhood, is this: Which is the best, or most scientific solution of all the facts of human, and all other nature, intelligence or non-intelligence, God or chance, Christ or chaos ?

POSITIVISM.

Mr. F. Harrison claims the lion's share of personal notice in the February Magazines. The pages of *The Nineteenth* are almost ablaze with the scorn heaped on his devoted head by the fiery Huxley. In *The Contemporary*, he claims attention on his own account by his reply to the Duke of Argyll on the Irish question ; while Earl Nelson deals with that portion of his annual address to Positivists, in which he appeals to Christianity to do what it can to remedy the social evils of the time. Mr. Harrison grants that "Christianity has a power over the moral lives of individuals, but refuses to see in it any influences for good in dealing with the pressing social questions of the day ;" and yet he appeals to Christianity to at least begin to deal with them. Lord Nelson, however, rightly shows that, when Mr. Harrison admits that Christianity has a power over the moral life of individual men, he yields the whole point in contention. "For it is a logical conclusion that, as the life of the nation is made up of individual lives, the power which can affect the moral lives of individuals must, in the long run, influence the nation." The thought is pressed upon us that, in the present divided state of Christendom, the religious zeal stimulated by these very divisions has taken a selfish and unloving turn. A most important question here arises, "how far our different views on Church Government and on the Sacraments, which are very great though capable of much modification, hinder the clear duty of united action against social evils." There can be no doubt whatever that Christendom would be better than it is were it not for these wretched antagonisms, for such the divisions practically become. The