

equipping anew its armies; and reconstructing its fleets. The budgets of a time of peace have been burdened with expenses only natural in a time of war. Governments and people alike have been forecasting the future, and each in its own way, clumsily or efficiently, has been preparing for it. The crisis is now visibly approaching. The armaments which have arisen during the past five years of apprehension, constitute, in one point of view, the best bulwark for the maintenance of peace. No state can now be assailed defenceless and surprised. Its own blunders may lay it open to the blow of an adversary, but it cannot be taken unawares. This, in truth, constitutes the chief obstacle to the outbreak of a Continental war. But if we look at the other side of the shield, the insufficiency of the protection may be well doubted. Nations now feel that they can do no more; and that since the difficulties of the position only continue to multiply, it is as well to face them at once as seek to postpone them by a continuance of irksome sacrifice. They are growing weary of a peace which seems to be only a truce—of a peace that is fraught with the burdens and poisoned with the apprehensions of war. We believe we only state a fact when we say that the period of alarm has passed, and that the intermittent panics, in most countries of Europe, which commenced with the outbreak of the Italian war, have given place to a dogged and somewhat angry feeling of defiance. Men have been forced to count the costs and contemplate the contingencies of a war; the prospect has been growing familiar to them; and, so far as regards the Continental States, it is the Governments, more than the peoples, which shrink from the crisis that seems daily drawing nearer."

The apprehension of war, together with warlike expenditure in time of peace, while operating to prevent hostilities between nations, will in another point of view rather hasten on bloody strife. Familiarizing the mind with its accompaniments, and increasing the muniments of war, must give to many an impetus towards it. We fail to see the force of a popular idea that destructive weapons will render it impossible to engage in the work of mutual extermination, for war as it is, is nothing else already, a barbarism, and a curse. The main-spring of the evil lies beyond the facilities of destruction—Whence come wars and fightings among you, come they not hence even of your lusts? We look for the reign of peace in the regeneration of man, and the wide-spread prevalence of the principles of Christianity. Meanwhile, we work and pray to hasten forward the happy time, when

"No longer hosts, encount'ring hosts,
Shall crowds of slain deplore :
They hang the trumpet in the hall,
And study war no more."

THE TWO EDENS.—No. 2.

The former paper closed with the two remarks that "Without the Eden of the Bible we should be in the midst of contradictions;" and that "The sacred narrative is vindicated by our own consciousness and experience." They are the key to the simple discussion which preceded them.

There is one other thought as to the teaching of the Eden of the Bible: it vindicates God from any suspicion of being the author of human guilt. Had man been at first placed in the world as it now is, though with a pure nature—had he found it full of thorns and briers, thick-sown with seeds of suffering and death, dark thoughts would more boldly connect our evil with God. We might blame circumstances for our sin. But the LORD points to Eden, saying: "There is my work—there is the image of my thought—that is the dwelling place which I provided for man in his uprightness and inno-