

could. It was outside their power to communicate faith to their unbelieving brother.

In such a case the help of man is vain. The perplexed and troubled soul must have to do personally, directly, and individually with God. "They looked unto Him, and were lightened: and their faces were not ashamed."

Thomas, though loud and wilful, was sincere. He loved his Master, and would have died with Him in Judea, at the occasion of His raising Lazarus. His unbelief was of the head, and not of the heart. It sprang really from "cannot" rather than from "will not;" and so, after eight long days, the Lord, on the occasion of a similar assembly, bids Thomas to reach hither his finger, and behold His hand; to reach hither his hand and thrust it into His side. He bids him gratify to the full his desire, and to find every satisfaction for his greatest difficulty—to discover indeed, in those wounds, those everlasting evidences of redeeming love, the complete dissolution of the doubts of unbelief. "Be not faithless, but believing."

"Thomas answered and said, My Lord and my God."

Enough. Could patient grace or perfect love have done more? Impossible.

Oh, it is not that signs could not be given or evidences produced! They are abundant. God could accomplish any external display. But if Thomas believed by seeing, they are more blessed who believe without seeing.

Israel will do the former by and by. We are called on to the more blessed part now. Yes, we are called on to believe apart from every evidence except the written word of God. It suffices for God. Let it suffice for us.

"Blessed are they that have not seen, and yet have believed."—J.W.S.

THE COMING EARTHQUAKES.

What is an earthquake? A leading geologist defines it as "a wave or waves of elastic compression in any direction . . . through the crust and surface of the earth." The velocity may vary from 600 feet to 900 feet per second. The result may be indescribable desolation and death. In the past Greeks and Romans viewed earthquakes with superstitious dread. We find Herodotus saying that by such protents the Deity "intimated to men the evils that were about to befall them."

A greater than the learned Greek sage prophetically declared that such phenomena would be sufficient indications of the near approach of the end; that they would characterize the closing years of the present dispensation. Our blessed Lord significantly assured us that as "the times of the Gentiles" drew to a close and His own second coming neared, there would be "earthquakes in divers places." Who will affirm that these "signs of the times" are absent? Nay, they are prominent, manifest, and universal; and especially so of late years.

An American editor might well write, "What all these things pretend we do not pretend to say, but *they* are *ominous*." With this latter we fully agree; but without professing to be prophets or claiming to be honored with the prophet's mantle, we can venture to affirm that they pretend that the earth, whose "whole creation groaneth and travaileth," is rapidly nearing the hour of its emancipation and the season of a nobler humanity is swiftly approaching; the period of "redemption draweth nigh."

If the secular press is impelled to write about these things, it behooves