

santly fixed upon them; and that He is reading them so thoroughly that He is discerning their innermost character and life with unerring accuracy. This knowledge, it is true, is not such as should affright any save those who are at enmity with Christ; still what man is he who, in one sense at least, can truthfully place himself outside the reach of that comprehensive category? Not only have all sinned: all men are continuously sinning, every day and hour that they live. And so ALL may well be troubled, when they begin to realize that the Saviour is LOOKING with more than ordinary steadfastness upon them.

Yet it must not be overlooked that the believer and the unbeliever are very *differently* troubled, as the Look of Christ comes suddenly to be directed towards them. The one is filled indeed with confusion, and his cheeks grow crimson with shame; but the other is filled with well-grounded alarm and dismay. The one is led to realize how utterly base and unworthy has been his past ingratitude; but the other is still moved by that cold narrow selfishness which is careful only to provide a shelter against a threatening storm. The one, though consciously undeserving, knows that the door of a divine refuge still remains open,—and, with eager grateful step, he hastens across its threshold: but the other only becomes each moment more anxious to go *anywhere*, rather than openly face Him whose look begins already to transfix him.

It can never be too often or too emphatically affirmed that the very same providential dealings are incessantly dividing men into two opposite classes,—into those who pass over to God's right hand, and those who pass over to His left. The very same providential dealings are still the agencies which God is every day employing to render manifest "those who love Christ, and those who love Him not." It is all-important then that every man should speedily determine whether the steady look which troubles him is driving him away from Christ, or drawing him nearer to his divine Lord and Master. It is hardly necessary to say that that Look should be interpreted very carefully, lest the conclusion reached be wholly unwarranted and woefully deceptive. It should be interpreted also without a moment's delay, as the conclusion arrived at may come upon some as a veritable revelation.

No man should seek to evade Christ's look. If that divine look troubles him, he should ascertain immediately whether it *ought* to trouble him. To be consciously in the presence of Christ, and to