

ment comes admiring love. Faith delights to unveil the superlative beauties of the well-beloved before the gaze of love, and then faith and love unite in crying out, "Yea, he is altogether lovely." Those who believe can say, "We see Jesus," and those whose hearts are won by him can add, "We love Him because He first loved us." Oh that we knew our Lord better! O that we believed in Him more! Then should we be kind to Him as the heart of Jonathan was knit to David.

3. Faith creates love next by its appropriation of that which it discerns, for while faith is

#### THE SOUL'S EYE.

It is also almost the mind's hand by which it grasps the blessing. Love is sure to arise out of a sense of possession. Doth not a mother love her child very much because it is her own? When we have an interest in a person, so as to call him "my brother," "my husband," "my son," then a sense of property increases our sense of affection. Why even in dead things, such as gold and silver and goods and lands, when they are a man's own they are apt to be loved, for the affections cling to that which is possessed—"Where your treasure is there will your heart be also."

The tendency is clearly seen in reference to higher possessions and especially with regard to Christ. If Christ is yours, and faith can say, "Jesus is mine," love alters the sentence and cries, "This is my beloved, and this is my friend." When the faith of Thomas saw Jesus as Lord and God, his love gave a musical ring to his exclamation by joining a personal possession, and calling

him "my Lord and my God." Love rejoices in Jesus as her own possession, triumphs in Him, and right sweetly sings of love to Him because He is her own husband and Lord. Thus, you see, faith creates love from a necessity of its nature, from the discoveries which it makes, and from its appropriation of the good things that is in Christ.

Surely all these points sufficiently show that faith creates love in the soul wherever it really dwells. Do not, I pray, begin to say, "I am afraid I do not love the Lord as I ought," and so on. Take it for granted that you do not love Him to the full of his infinite deserts, and instead of raising questions about the degree of your love, ask himself whether you believe in him? Are you trusting in the Lord Jesus? Are you confiding in Him? Because if the root is there the flower will appear ere long.

If thou believest that Jesus is the Christ thou art born of God, and all who are born of the God of love must themselves love God. Do not think of trying to love God. You cannot force yourself to love anybody; who in his senses would ever dream of such a thing? Such attempt would be utter folly. Love must be free-born, it cannot be bought or forced. We cannot tell what love is, though we feel it. It is a mysterious something, not to be described by the cold maker of definitions; but it is always a product of something else which goes before it. If you believe you will love; if you do not believe, you will never love till you believe. Go to the root of the matter. Do not try to grow the hyacinth of love without the bulb of faith.