

A Book I Value

SAMUEL TAYLOR COLERIDGE

*cannot be felt: the only way that leads to that is to
know it & nothing, nothing to the purpose at least
with respect to a malicious eye*

SERMON VIII.

107

vices without it, are as so many cyphers, they amount to just nothing. And with it, the meanest of them will find acceptance.

You have briefly in the words, *Christ's goodness*, and the *Christian's love*; the former the cause of the latter, both couched under borrowed terms, according to the whole strain of this allegorical song, to which the true experimental knowledge of this divine love is the best commentary.

In all love, three things are necessary. (1.) Some goodness in the object, either true and real, or apparent and seeming to be so; for the soul be it ever so evil, can affect nothing but what it takes some way to be good. (2.) There must be a knowledge of that goodness; for the most excellent things, if altogether unknown, affect not. (3.) There must be a sustainableness or agreement of that good thing with the nature of those which should affect it; otherwise indeed how good soever it is, it is not good to them.

Now all these we have clearly in this love. (1.) The goodness, the excellency of Christ expressed by previous observance. (2.) The manifestation and making of it known, signified by the pointing forth of his name. (3.) His fitness and congruity with them here mentioned, under this denomination *virgins*; such as have the senses of their souls, not stopt with the pollutions of the world, but pure and active, and therefore as the apostle speaks, Heb. v. 14, exercised to discern good and evil. These three requisites thus happily met, must needs produce love, therefore she *truly loves thee*.

Because of the armour of thy good observance.] How true is the apostle's word, when he calls Christ the believers' *All things*? And that radical grace of faith, because it apprehends Christ, hath a kind of universality; and it is reasonable too, it alone being to the soul, what all the five senses are to the body. It is the eye and the mouth, a wonderful eye: It sees him that is invisible, Heb. iv. 27. The mouth, it tastes that the Lord is gracious, 1 Pet. ii. 3. Yes, take

it 2

*I take affection in their world has been so often
said, you have known to say that even
had regard to what had said, which means
it is to be not a question, or a matter of
fact*

*not
a question
of pleasure
or pain to
ground
that
there is
a pleasure
the
gracious
make
I to
say that
had
such
pleasure
because
it is
not
the
children
they call
I good
because
it is
pleasure
from the
useful
and
it; meaning
from that
good
pleasure*

Selected Marginalia

Edited by H. J. Jackson

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A Gutmann



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