

A Book I Value

SAMUEL TAYLOR COLERIDGE

*unknown from before! like only be that sense in which it would
amount to nothing, nothing to the reader - at least this
which is what I feel of a masterpiece of genius*

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 loveliness*, and the *Christian's love*; the former the cause of the latter, both couched under homoeopical 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 suitableness 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 precious ornaments. (2.) The manifestation and making of it known, signified by the *pointing forth of his name*. (3.) His *Suit* 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 the virgin love thee.

Because of the savor of thy good ornaments. 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. 17. The mouth, it tastes that the Lord is gracious, 1 Pet. ii. 3. Yea, take

is 2

*I This affection in their words has been so often
made from their names to me, that even now
you repeat it without perhaps much emotion
whether it be not equivalent to a rather common
one*

Selected Marginalia

Edited by H. J. Jackson

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