

I'm not a robot



























[illegible]

affection are recognized; but, for the most part, classic literature associates love with the gods or goddesses in an ornamental fashion, and shows no trace of the faith and ethic so characteristic of the Song. The classic writers say, not with the Shulamite, but with the Chorus:Among all the delights how fairAnd how passing pleasant is love.Even Shakespeares miraculous fabric of Sonnets and Plays, resplendent with a thousand lights on human thought and feeling, gives no indication of the higher teaching of the Canticle; With the exception of Dante, the Brownings, and a few others, poets in the Christian era have seldom expressed appreciation of the immediate presence of God in all true love between man and woman, and of the lofty ethic to which this faith gives birth.1 [Note: H. Falconer, The Maid of Shulam, 107.] 2. If the heart be opened to that mightiest of mighty motives, the love of God, then there is a new force in human life, powerful enough to withstand many an onslaught of the fiercest temptation. Love, after all, is a personal matter. We never really love things; persons alone we love. We can stand and withstand; we can work and suffer, and even die, if the stimulus for action or the stimulus for endurance comes from a great love; and in the mystic arena of the spiritual life, where battles the severest and most deadly are fought out to severe conclusions, if strength be a duty, if we are to do with our might that which indeed we find to do, then, let us remember, no effort is foolish or futile which is made to throw open our understanding, our heart, or our will, to that mighty energy, the love of God.Since penalties so fearfulThou didst to sin award,How can our heart be cheerful,How can we love Thee, Lord?Because Thou still art gracious,Lord, even in Thine ire,Round blissful Heaven spaciousIt is protective fire.Fear makes our souls the fitterTo prize Thy love and Thee;For if the curse be bitterSweet must the blessing be;Oh, sweet to hear Thee saying,Peace, heart, be ever still;Oh! sweet the full obeyingOf Thine eternal will.To Thee our heart is cryingAmid deceiving sin,And worldly fears defyingThe faith that rules within.We from estranging errorOur love to Thee would guard;To us the chiefest terrorIs lest we lose Thee, Lord.IVThe Unquenchableness of LoveMany waters cannot quench love, neither can the floods drown it.This represents the Divine principle of love as triumphing by its inherent might over all the forces that oppose or may oppose it. Fire is the symbol of love, and therefore its antagonistic element, water, is used to set forth the powers that are hostile to love, but which must in the end be overcome by it. You can extinguish flame with water, if only you can pour on a sufficient quantity; but this flame of love no amount of coldness or opposition will cool in the least degree. Let Satan and his legions do their very utmost to lessen the intensity of this heavenly flame, their labour is vain. They only prepare for themselves a bitter disappointment. Or let the Hoods of human vice and human antagonism rise as they may, they can never rise as high as this heavenly flame. The finite can never overmaster the Infinite. The love of God to men is a sacred principle, an integral part of the Divine nature. There is nothing outside God to be compared in potency with what is within Him. As the creature can never be a match for the Creator, so no kind of opposition can ever injure or diminish the eternal love of God. Just as nothing on earth or in hell can diminish Gods power or tarnish His righteousness, so also nothing can lessen or dim the fervent flame of His eternal pity. Many waters cannot quench love; yea, love turns all human hatred into fresh coals to feed the flame.Do we not read in the Pilgrims Progress how the enemy was seeking to extinguish the fire by pouring on pails of water; it became a matter of astonishment how the fire continued to burn, even with greater vehemence. But the Interpreter explained the secret, seeing that from behind the scene there was another hand pouring oil upon the flame. So it is with the Bride of Christ. There is much to discourage her. There is much to cool her ardour. There are many who would drown her love if they could, but, thanks be unto God, it lives on. She survives all.VThe Unpurchasable Sanctity of LoveIf a man would give all the substance of his house for love, he would utterly be condemned.1. The thought of this final distich is the sacredness of love. It is not a commodity to be bought or sold in the market; no money can purchase an affection so priceless, because so holy and Divine.One reading of this passage is, If a man would give all the substance of his house instead of love, he would be utterly condemned. The Lord does not want our gold. The gold and the silver are His. He wants ourselves; and if He gets us, our two mites or our two millions will soon go into His treasury. There appears to be a great lack of means for missionaries and others at the present time. The question is often asked, Why is it so? Various answers are given, but the true answer is the lack of that consuming love which will place our all at the feet of Him who sold all that He had that He might win us to Himself. If we give our substance, vainly thinking the Lord will accept of us because of our offering, it is a gross mistake. He wants not ours, but us. What God requires is that we first take His gift, His unspeakable gift, and then lay ourselves without reserve at the feet that once bled for us. If we do, all else will follow. First they gave their own selves to the Lord. This is the primary offering, but if truly laid upon the altar it includes all the rest.Love is by nature outgoing, enlarging, quickening. The sign of its genuine arrival is seen in ones longing to share with others an outreaching in sympathy and joy. Those who fail to move outward and forward into completer life are inevitably drawn in the opposite direction. But the one who responds, moving outward with the new wave of life, finds the possibilities of existence developing without limit. This quickening power of love, delighting us by its noble surprises, is the greatest wonder of the heart.1 [Note: H. W. Dresser, Human Efficiency.] 2. If love is to be purchased, it is love and not money that must be paid for it; the substance of a mans house is no equivalent for the priceless treasure. Gratitude and service may be bought, but love is beyond the value of jewels and of gold. We are taken into another region than that of market value and of merchandise.John Woolmans gift was love,a charity of which it does not enter into the natural heart of man to conceive, and of which the more ordinary experiences, even of renewed nature, give but a faint shadow. Every now and then, in the worlds history, we meet with such men, the kings and priests of Humanity, on whose heads this precious ointment has been so poured forth that it has run down to the skirts of their clothing, and extended over the whole of the visible creation; men who have entered, like Francis of Assisi, into the secret of that deep amity with God and with His creatures which makes man to be in league with the stones of the field, and the beasts of the field to be at peace with him. In this pure, universal charity there is nothing fitful or intermittent, nothing that comes and goes in showers and gleams and sunbursts. Its springs are deep and constant, its rising is like that of a mighty river, its very overflow calm and steady, leaving life and fertility behind it.2 [Note: Dora Greenwell.] There may be many things that pertain to a Christian man, and yet all those things are contained in this one thing, that is love; he lappeth up all things in love. Our whole duty is contained in these words, Love together. Therefore, St. Paul saith, He that loveth another fulfilleth the law; so it appeareth that all things are contained in this word love. This love is a precious thing; our Saviour saith, By this all men know that ye are my disciples, if ye shall have love one to another. So that He maketh love His cognizance, His badge, His livery. Like as every lord, most commonly, giveth a certain livery to his servants, whereby they may be known that they pertain unto him; and so we say, Yonder is this lords servant, because he weareth his livery; so our Saviour, which is Lord above all lords, would have His servants to be known by their liveries and badge, which badge is love. Whosoever now is endued with love and charity is His servant; him we may call Christs servant, for love is the token whereby you shall know such a servant that pertaineth to Christ; so that charity may be called the very livery of Christ; he that hath charity is Christs servant.1 [Note: Bishop Hugh Latimer, Sermons.]

**Seal your lips. Seal on your heart bible verse. Place me like a seal over your heart meaning. Seal upon my heart. Seal in my heart a place.**