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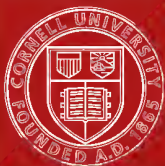
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SCRIPTURE SYMBOLISM

AN INTRODUCTION

TO THE

SCIENCE OF CORRESPONDENCES, OR NATURAL
AND SPIRITUAL COUNTERPARTS

BY THE

REV. EDWARD CRAIG MITCHELL

AUTHOR OF

"THE PARABLES OF THE NEW TESTAMENT SPIRITUALLY UNFOLDED"
"THE PARABLES OF THE OLD TESTAMENT
EXPLAINED," &C.

WITH A COPIOUS INDEX.

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CONTENTS.

GENERAL PRINCIPLES OF CORRESPONDENCES.

Types and Anti-types. Scripture Composition. Reason of the Law. Representatives and Signs. Correspondences in Nature. Ancients Knew Correspondences. Bible Not Generally Understood.

GENERAL LAWS AND CLASSIFICATIONS.

Two-fold, Natural and Spiritual. Three-fold, Natural, Spiritual and Celestial. Appearances and Realities.

CORRESPONDENCES IN PARTICULAR.

Heavens and Earth. Land and Water. Beasts and Birds. Fish. Water-Animals. Serpent. Insects. Trees and Plants. Mineral Kingdom. Metals. Forms. Dimensions. Spaces. Times. Colors.

THE HUMAN BODY.

The Body in General. Outward Parts. Inward Parts.

CONDITIONS OF THE BODY.

Living and Dead. Birth and Death. Health and Sickness. Strong and Weak. Wholesome and Poisonous. Order and Disorder. Whole and Broken, or Wounded. Sane and Insane. Awake and Asleep. The Senses in General. Hearing. Sight. Smell. Taste. Touch. Correlation of the Senses. Speaking. Singing. Movements of the Body. Stand. Sit. Lie Down. Walk. Swim. Run. Jump. Arise. Fall. Kneel. Dance. Lame. Halt. Gestures. Sizes. Large and Small. Fat and Thin. Full and Empty. Satisfied. Hungry. Thirsty. Warm and Cold. Clean and Unclean. Spotted. Sober and Drunken. Young and Old. Clothed and Naked. Free and Captive.

PREFACE.

All Christian Churches have the literal Bible; but they differ as to its meaning, and especially as to its figurative sense. The purpose of this book is to help the sincere inquirer to open the seals of the literal Bible, and to recognize its inward spirit; and thus to present a new language to those needy ones who have ears to hear "what the Spirit saith unto the churches."

The system of doctrine herein explained is that made known to the world through Emanuel Swedenborg. There is a "Dictionary of Correspondences, etc.," compiled from the theological writings of Swedenborg; but it is adapted to the use of advanced students. And the undersigned and others have felt the need of a practical elementary work, as an introduction to the great Science of Correspondences; a hand-book, with which the student may acquire a rational and systematic idea of the philosophy, and of the leading facts, of correspondences, representatives and signs, which knowledge he may use in gaining a better understanding of the Divine Word.

It is not meant that this book will be sufficient to open, to any student, all the spiritual meaning of all parts of the Sacred Scriptures. Such an understanding can come to him, only, whose mind is prepared for such insight, not only by a knowledge of the Science of Correspondences, but also by an interior mental state in which a perception of spiritual truth can be enjoyed. The best-informed scholars do not depend upon their scholarship, alone, to receive the spiritual sense of the

Divine Word; for they know that every man sees and hears on the level of his intelligence.

“No words, whate’er their meaning, more can tell
Than what the hearer’s wisdom understands.”

But each man can hear, if he will, all phases of truth which he would now be willing to use, in his practical daily life. The Science of Correspondences is like an outfit of mechanical tools, very useful to those who can handle the tools properly.

The Scripture-texts herein quoted and explained have been selected to emphasize the three great essentials of the Christian religion; 1, the Divine character of our Lord, Jesus Christ; 2, the Divine character of the genuine books of the Bible, as the Word of God; and 3, the necessity of living all our daily life in accordance with the Divine commandments, in both their literal and spiritual meanings.

It is thought best, especially for the use of novitiate students of Scripture Symbolism, to present not merely the correspondential meanings of various objects, activities and conditions, but also many fundamental principles and facts regarding the various subjects considered. It might be interesting to include many more subjects, or to enter further into details; but it seems best to keep the book within moderate bulk.

E. C. M.

St. Paul, Minn., July 21, 1904.

Correspondences,

OR

Natural and Spiritual Counterparts.

THE LAW.

Our conscious life dawns upon us in this physical world. Here our infantile faculties begin to open; and here, as we come into contact with the various phenomena of the world, we recognize that there are certain known conditions and relations of physical things; and that towards all these things we bear certain known relations. How small is the infant's stock of knowledge, and yet how great are his undeveloped capacities for learning. How wonderful the memory which he may yet develop, and the knowledge which he may yet attain. Beginning in almost absolute helplessness, gradually we grope our way along, under the anxious guidance of our loving parents, but in the unrecognized providence of our heavenly Father.

When we have acquired some knowledge of the things which surround us, and which present themselves to the cognizance of our natural senses, our parents and teachers whisper to us of the mysteries of another world, a world that lies beyond the jurisdiction of our natural senses, and whose boundaries are, to us, as yet, but shadowy and unreal. Little by little, these whisperings assume, in our youthful minds, the charac-

ter of reality, as we grope our way into the world of inner life, which, grand and enticing, opens before our wondering minds, as we experience the actuality of spiritual things, in the life of our own thoughts and affections. As, in the beginning, we become gradually conscious of our own identity, as individual beings, so, in our inner experiences, we develop another consciousness: we recognize the fact that our being is two-fold, outward and inward, natural and spiritual. As we recognize the life of the soul, we discriminate between our spiritual life and our natural life; spiritually, we divide "the waters which are under the firmament from the waters which are above the firmament." (Gen. i. 7.) We recognize that there are certain known relations between our inner being and our outer being, between our spirit and our natural body. Gradually we recognize the fact that our spirit is our real man; and that our spirit lives in an inner world, a world of inward causes, whose outward effects are visible in the outer world of physical nature.

Perceiving the direct and inseparable relation between the pleasant affection in our heart and the pleasant smile in our face, and between the anger in the heart and the frown in the face, we see that it is not only a fact, but also a law, that "out of the abundance of the heart the mouth speaketh." We learn that the soul is king over the body.

But while we are groping our way into the world of inner life, the ideas of our thought, and the terms and words in which we express our ideas, are all drawn from the experiences of our outward life. Our present knowledge of natural things is based on natural facts, or appearances of facts, demonstrated to our physical senses. And, therefore, to reach our apprehension, all new knowledge which comes to us, must come by means

of that which we already possess. In reaching us, the new kind of knowledge, the knowledge of spiritual things, must arrange itself in our minds, by its relation to the outward life, in which we are already experienced. Hence, as we have knowledge of the relations of natural things to each other, and to ourselves, so, in distinguishing our new ideas of a new kind, naturally we adopt the terms with which we are already familiar. When a spiritual feeling thrills us with energy and joy, we say that it "warms" us. When the opposition of contrary feeling disturbs us, we say that such a feeling is "cold." We call our feelings "pure" or "impure," "sweet" or "bitter," "strong" or "weak." And we recognize the intended idea, because we know what these terms express to us, in regard to our bodily life. We say that our thoughts are "high" or "low," "bright" or "dark," "clear" or "obscure." We say that men's minds are "sensitive" or "callous," "fine" or "coarse," and their natural manners "gentle" or "rough." And all these terms we borrow from our experience with physical things.

Look out upon the vegetable world, and see how many of our terms applied to mental life, we draw from that which we know of the trees and their fruits. We speak of the "root" of a matter; of the "training" of the youthful mind; of "pruning" off the superfluous feelings and thoughts; of "sowing" and "planting" the "seeds" of truth; of "weeding out" false ideas; of "reaping" the "fruits" of our mental work, etc. All these ideas correspond with our ideas of the vegetable world about us, and with our relations to that world.

And, in the mineral kingdom, we find the same law of correspondences, when we speak of men who are as "good as gold," or as "true as steel;" or of men who have too much "brass," as a counterfeit of gold; or of

men whose hearts are "hard as rock;" or of those whose words are as "sharp as swords." And so we speak of "stormy" and "serene" tempers. The more we reflect upon these things, the more we see how many ideas we express by their correspondence with the things of our outward life. And, studying the subject, we recognize the fact that all things which relate to our inward life, belong to the life of our spirit, and are spiritual things. And we see that there must be some law which governs the relations of natural and spiritual things, and by which all these things correspond.

And this is the law of correspondences, the law of natural and spiritual counterparts, the well-defined analogy existing between all inward things, as spiritual causes, and all outward things, as the natural effects of those causes.

THE TWO WORLDS.

There are two worlds, the natural and the spiritual, which are distinct, and different in kind. They are not merely different localities, but, primarily, different conditions of life.

Substances are of two kinds, natural and spiritual. The spiritual world is all that part of the universe which is composed of spiritual substances. And the natural world is all that part of the universe which is composed of natural substances. Everything which is spiritual in substance, is necessarily in the spiritual world; and everything which is formed of natural substances is necessarily in the natural world, the material world.

These two worlds are not distant from each other in space, but in kind, in quality. In man these two worlds

meet ; for, in him, all that is spiritual is in the spiritual world, and all that is natural, or material, is in the material world. And so it is as far from the spiritual world to the natural world, as it is from a man's spirit to his own body. The spiritual world is the inward world, which is everywhere within the material world.

Investigating our relations to the two worlds in which we dwell, we see that the things of the physical world are the outward images, embodiments and manifestations of the things of the inner world of the spirit. We recognize that the terms which we apply to the things of our outward life, will apply to the things of our inward life, also, but in a figurative way. And yet they may be applied with exactness, by knowing the exact relation which each object of outward nature bears to the things of the inner world ; and especially by knowing what, in the world of the spirit, is the inward counterpart, the corresponding thing, to each object of the physical world.

But, in this knowledge, we should be lost in a sea of numberless details, if there were no general laws and leading principles, under which the various objects of physical nature, and their spiritual counterparts, are systematically arranged. How confused would be our knowledge of animated nature, had we not the scientific system of dividing and arranging all animated objects under the great divisions and sub-divisions of kingdom, sub-kingdom, class, order, family, genus, species and variety. And, as zoology, botany and mineralogy are systematized, so, also, our knowledge of spiritual and natural counterparts, or correspondences, can be thoroughly and systematically arranged, as an exact science.

And, in the providence of our Lord, this great work has already been done, at His call, and under His guid-

ance, by His faithful servant, Emanuel Swedenborg. And, as a preparation for such a duty, Swedenborg had many years of close and thorough study of natural science, which, in middle life, placed him among the leading scientists of his day, a man everywhere celebrated, loved and respected; a man who was never a skeptic, but who always "looked through nature up to nature's God."

We easily recognize the direct relation between the heart and the affections, and between the brain and the thoughts; and so we speak of men's hearts and brains, when we mean to express ideas about their feelings and thoughts. This relation between the spiritual world, as the inward cause, and the natural world, as the outward effect, we call correspondence. There is, for instance, a correspondence between the love which causes the bodily smile, and the smile, which is the outward effect of that love. And so, throughout the whole world of nature, there is a direct correspondence between each outward thing and the inward thing which is its spiritual counterpart, and which finds expression and embodiment in that outward object.

The spiritual world is the real world. It acts into the natural world, as the spirit of man, which is the real man, acts into the body, as in the smile of love, or in the frown of anger. As each part of man's natural body is the counterpart and correspondent of some part of his spirit, so, through the whole body of the physical universe, each object is the counterpart and correspondent of some particular thing in the spiritual world, the world of man's inward spirit, which inward world is the soul of the universe, and whose life is from the Lord.

TYPES AND ANTI-TYPES.

And why should it not be so? If these things of earth, amid which our minds are opened, and among which we gather our knowledge, bear no fixed relation to the things of the spiritual world, how can this first stage of our life be of any practical use to us, in preparing us for the life to come? In the spiritual world, all things are spiritual. But they are not shadowy and unreal. They are, like the soul, substantial, but not material. And if we are to understand them, when we come into full and conscious connection with them, they must bear some definite relation to what we already know, or our experience, hard as it often is, will be of no actual service to us. But, in the perfect economy of our infinite Lord, there is no waste. Do not the little children learn, from their toys and plays, lessons which are applicable to manhood's work? And do not the hobby-horses and the doll-babies of childhood bear well-established similitude and relation to the things of maturity? And while, in this world, we are as children in spiritual things, are not all the outward things of our physical life, but the toys, the images, from which we gather lessons to serve us in the world to come? And how shall we apply these lessons, if, in the future world, there are not the anti-types, of which physical things are the types; if there are not the realities of which our earthly things are the shadows and the images; if the things of the two worlds are not, to each other, counterparts and correspondences?

Our outward, bodily life is in correspondence with our inward, mental life. And our inward, mental life, even while we are in this world, is in correspondence with the things of the spiritual world, in which we are to live fully, hereafter. And if our mental life stands

between, and corresponds both to the physical world and to the spiritual world, then the spiritual world and the physical world must correspond to each other. See the analogy. As our merely natural life supplies us the ideas and the terms, which, in a figurative way, we can use in understanding the things of the inner life, so does the outward world of the body furnish us the exact counterparts of the spiritual world. In fact, we must understand that the spiritual world is an actual, substantial and active world, a sphere of usefulness.

To the extent in which we assign no actuality to the spiritual world, we must lose our consciousness of the actuality of our own spirits, and of our future life. We can have no definite idea of the spiritual world, except as we recognize it to be the inner counterpart of this outer world, as our own spirits are the inner counterparts of our outward bodies. Inward things differ from outward things, as causes differ from their effects; as souls differ from their bodies. And the relation between them is correspondence.

THE LAW OF SCRIPTURE COMPOSITION.

Now, this law of correspondences, or natural and spiritual counterparts, is the law according to which the letter of the Sacred Scriptures was written. In the literal sense, natural things are spoken of, but, in the inward meaning, which is always spiritual, there are truths expressed about those spiritual things of which the things of the letter are correspondences, or counterparts. The literal sense of the Bible is addressed to the senses of the natural man; but the spiritual meaning is addressed to man's inward and rational thought, his ability to see and to know spiritual things. The literal sense is read in the light of the natural senses,

but the inward meaning is read in the light of the spirit. The literal sense is largely in the language of appearances of truth, before the natural senses, but the spiritual sense is in the language of realities. And, in accommodating the Scriptures to the minds of men, the same plan is followed by the Lord, as that followed by men, themselves, in gaining a knowledge of spiritual things by means of their knowledge of natural things. And so our Lord teaches us, by using, in His Scriptures, the terms and ideas common to our natural thought, and yet by giving them an inner meaning, which is figurative, and yet well-defined and exact, because it is in correspondence with the outer meaning, as the inward soul is in correspondence with its outward body.

When you say, of a sermon, that you find "food" in it, you mean, of course, food for your mind; and yet you use the term, "food," which is drawn from your knowledge of bodily things. And, such being the constitution and habit of the human mind, everywhere in the inhabited universe, therefore, in giving the Sacred Scriptures, the Lord composed them according to this law of correspondences.

Thus, when, in the Scriptures, He speaks of giving spiritual things to those who desire them, He uses familiar terms, and says, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." But this is not all: wherever, in the letter of the Scriptures, the Lord speaks of natural food and drink, there is, within the letter, as a soul in its body, an inward spiritual meaning, teaching us about the spiritual food which supports our souls. And when He speaks of "water" for the thirst of the body, He speaks, in the inner sense, of the water of truth, which quenches the thirst of the soul. And when the Lord says, "Except

ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," (John vi. 53), He uses the familiar ideas and terms of bodily life, but He teaches, therein, spiritual truths, about spiritual life, and spiritual eating and drinking, and spiritual flesh and blood.

But there are many other tests, in which it does not so plainly appear that there must be an inner meaning; and yet, in every such case, and, in fact, in every text in the Scriptures, there is an inner meaning, relating to man's inward life. For instance; when, in the book of Lamentations, the Jews are made to say, "We have drunk our water for money, and our wood is sold unto us," (v. 4), while these words depict the actual physical condition of the Jews, they also, in the inner meaning, reveal, by correspondences, the spiritual condition of the wicked and rebellious Jews, and also the spiritual condition of all others, in all times and places, who are in the love and practice of similar evils; and who have to labor very hard to attain any good, or any truth.

And in the early chapters of Genesis, where the text apparently treats of the creation of the physical earth, the language is purely figurative and correspondential, using familiar ideas and terms, to convey to minds prepared for such knowledge, an exact account of the spiritual creation, and the re-creation, or regeneration, of the human mind.

You say of a man, that his reason is "lame," his thoughts are "blind," his feelings are "dead." But you use the terms of bodily life. And so, in the Bible, when the "lame," the "blind" and the "dead" are spoken of, the spiritual sense treats of the corresponding conditions of the soul. And, in fact, at the same time that our Lord, Jesus Christ, was healing men of bodily diseases, He was also healing them of their spiritual infirmities. While He opened the eyes of

their bodies, and restored their bodily strength, He opened the eyes of their minds, also, and restored their spiritual strength.

REASON FOR THE LAW.

And there is good reason why this mode of writing by correspondences should have been used in the Word of the Lord. By this means, the Scriptures could be adapted to all kinds of men. The letter of the Scriptures could give, to natural-minded men, a literal idea, while the inner meaning could give, to spiritual-minded men, the corresponding spiritual idea. Every man can thus learn truths, according to his present condition and capacities. And the idea which reaches each man, is that phase of the truth which, at the present moment, is best adapted to his state of mind, and best adapted to help him to shun evil, and to progress in goodness.

It is not, then, a misfortune that the Bible is understood in many ways, but it is necessary that it should be so, as long as men are in many different states of mind. Even in heaven, there will be different grades and conditions of life, suitable to different mental conditions. "In My Father's house are many mansions." Though there is a heavenly mansion for every one who will love the Lord and the neighbor, and who will keep the Lord's commandments, yet the happiness of all, and of each, will be increased by having "many mansions," suitable to men in many different spiritual conditions. Things which are adapted to one man, are not adapted to another. And so, to reach all, the Divine Word contains truth so divinely expressed that it is adapted to every mind. And this fact, alone, is satisfactory evidence of the Divine character of the Sacred Scriptures. No other book contains both inner and outer meanings, in full correspondence,

In His public ministry, on earth, our Lord taught the multitudes in parables, figures of speech, in which truth was given by the law of correspondences. He did not give the holy things of spiritual truth unto human dogs, nor did He cast spiritual pearls before human swine. He gave the truth in such a form that each mind could comprehend that truth in the way best fitted for the present progress of that mind.

INSTRUCTING CHILDREN.

In our instructions to children, we use the law of correspondences. Wishing to teach a child the principles of human life, we read to him Aesop's Fables. Each fable makes a deep impression upon the opening mind of the child. And afterwards he will see the counterparts of such teachings, in the life of his own mind. While he is a little child, he will receive a little child's idea of the principle illustrated. In his little thought he sees the animals spoken of in the fables. Take, for instance, the fable of the dog in the manger, the dog which could not eat the hay, but would not allow the cattle to eat it. Now, the child readily sees that the dog was mean and selfish. Facts are thus stored up in his memory, which will afterwards serve as a basis for the application of the same principle to his own daily life. The literal idea serves as a ground-work for the spiritual idea.

And so our Lord teaches His truth to us, as but children of a larger growth. He gives us the literal sense of the Bible, to allow us to receive a natural idea; and this will form a basis, upon which, in our more advanced and spiritual states of mind, He can build the corresponding spiritual ideas, which belong to our inward life. For instance: the history of the journey of

Israel, like the fables told to the children, presents certain natural ideas, and embodies certain principles. But, within all this literal history, there is an inner meaning, the deeper history of every human soul, in its journey from selfishness to regeneration. And those whose minds are prepared to receive this inward history, see it within all the things of the literal history, as we, today, in the fables of Aesop, see the principles which apply to our human life.

And, in the knowledge of the spiritual sense of the Bible, we rise above all those phases of the letter which appear to be childish. In the fables, the little children are not troubled about the scientific inaccuracies, such as the talking of the animals. To the little children, these things present no question of impossibility, because their little minds are not yet trained to think scientifically. And, to the infant mind, everything seems full of life and of power. And so, in untrained and unreasoning conditions of mind, even fully-grown men pass over many things in the letter of the Scriptures, which, to rationally-thinking men, are manifestly not intended to be statements of actual physical facts. But, in the inner sense of the Scriptures, as in the inner sense of the fable, we pass out of the realm of merely outward facts, and see the principles illustrated by the fictitious facts.

And, in the inner meaning of the Scriptures, all the apparent harshness of the letter disappears. Where, in the letter, God appears to be angry and partial, and His commands seem to be vindictive and savage, we see, in the spiritual meaning of these pictures, the real truth, that these angry passions are in the hearts and lives of evil men, and that God is no more chargeable with anger, than the sun is chargeable with corruption, because the dead body of a beast decays under its ardent

rays, the same genial rays which give life to the living beast. And so the truths of the spiritual sense reconcile all the apparent inconsistencies and discrepancies of the literal sense of the Scriptures.

GOD AND MAN.

Throughout all the Scriptures, there are, in the inner meaning, references to the coming, the work and the glorification of our Lord, Jesus Christ. Even in the literal sense, there are prophecies of His coming, and the records of His coming, and of His doings. And while, in the literal sense, we may, like the child with the fable, see only the life and doings of a man, yet, in the spiritual sense, we see, within the man, the life of the in-dwelling God, filling, enlightening and moving the outward man of Christ. And, here, in the spiritual sense, we have the most abundant proofs of the grandest doctrine of the Scriptures, the doctrine of the Divinity of the Humanity of Jesus Christ. In the inward meaning, there are always two themes, the glorification of the Divine Humanity of Jesus Christ, and the regeneration of men.

These correspondences of the Scriptures, divinely adapted to the human mind, carry with them a power which no merely human writing can ever exert. For the sincere mind has an intuitive perception that there is a fixed relation between the outward letter and some hidden truths, some inner sense. And in this lies the great power of the Bible, felt rather than understood.

Correspondences bring to us the laws of our two-fold life, toward which the poets have dreamed, and the philosophers have speculated, but which our Lord of infinite love has now restored to us, in revelations addressed to our rational understanding, and which we

can receive in spiritual freedom. Correspondences link the poetry of life with the actual facts of life; and they pour into our open minds the treasures of beauty, without robbing us of life's realities. They fulfil, to our souls, the promise of our Lord, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house; and prove Me, now, herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi iii. 10.)

NOT POETRY ALONE, BUT SCIENCE, ALSO.

The law of correspondences is no mere poetry, or fancy; it is an exact science, as demonstrable as mathematics, and as clear as the sun-light, to him who hath eyes to see. Nor is a correspondence merely a comparison; it is much more than a comparison. A comparison is merely a human perception of a similarity, in certain circumstances. But correspondence is the Divine law of unalterable relation between the souls of things, and the bodies of those souls. Correspondence is founded on the constitution and nature of the things of creation, and on their relation to their Creator. We readily recognize that man, with his inward life, is in certain fixed relations to nature's outward life; for, in one sense, while man was created in the image of God, nature was created in the image of man. For man is an epitome of all nature. And in his life he unites the natural and the spiritual.

And when we leave this natural world, and enter fully into the life of the spiritual world, we shall still find the law of correspondences; for there, more than here, all our outward surroundings will be in full correspondence with our inward states. And all the in-

habitants of the spiritual world understand the language of correspondences. It is the one language of human nature, because it is grounded in those things which are common to all human life. Though lost to mankind, in the confusion of the Babel-building of man's sensuous nature, it is restored to him in the world of spiritual realities.

Even on earth, when strangers meet, who do not understand each other in spoken language, signs must take the place of words. And these signs are readily understood, because they are correspondences. They give outward expression to that inner language of the mind, of which every man has some intuitive perception. And this is the language of correspondences. And, in the early days, men wrote, not by words, but by signs and pictures, which were correspondences. Correspondences are the materials of the Divine language in speaking to men. They were the things of the language in which men were versed, in the early days, when "the whole earth was of one language and of one speech." (Gen. xi. 1.)

Correspondence is the language which shall be restored to men, in these days of the Lord's second coming, "For then will I turn to the people a pure language, that they may all call upon the name of Jehovah, to serve Him with one consent." (Zeph. iii. 9.)

REPRESENTATIVES AND SIGNS.

But correspondences must be carefully distinguished from representatives and signs. Correspondence is a relation between an inward cause and its outward effect, between the soul and its body. It is a relation at once complete, certain and unchangeable. For instance, we read, "By the Word [Truth] of Jehovah

were the heavens made, and all the hosts of them by the breath of his mouth." (Ps. xxxiii. 6.) Physical land, or earth, is the outbirth and ultimation of the principle of good; and water is the outbirth and ultimation of the principle of truth. And as, in the mind, we have the two great general principles, good and truth, so, in the physical world, we have the two great divisions, land and water. And there is a correspondence of land with good, and of water with truth.

But a representative bears a different relation to the thing which it represents. For instance, the king of a country, as its official head, represents the Lord; *i. e.*, he stands before the people, as the Lord's representative in civil government, to administer the laws. But the king does not correspond to the Lord. The relation is not personal, but official. It is not merely the man, but the royalty, which represents the Lord. So, in the Jewish dispensation, the priest officially represented the Lord. So, among the apostles of Jesus Christ, John officially represented love and its works, and Peter represented faith. But they did not correspond to these principles. In one sense, everything that corresponds also represents; but many things merely represent, and do not correspond. In representatives, an individual man may be considered personally, or as representing his whole house, or his nation; as with Abraham, Isaac or Jacob. And the representative meaning varies, according to the way in which the person is taken.

There are also signs, or things which indicate, or witness, or confirm, something else. And these things, while they are signs of some particular event, are also correspondences, or representatives, of the principles embodied, or illustrated, in and by that event. For instance: a heavy, dark cloud is a sign of a storm; and it

is also a correspondence of that dark state of mind which precedes a stormy outburst of temper.

CORRESPONDENCES IN NATURE.

The principles of correspondences are demonstrated in the phenomena of physical nature. What gives to each beast a form adapted to its kind of life? Why is there a close relation between the beast's form, and its character, and its habits? There is a correspondence between its outward form and its inward life. We cannot reasonably say that a beast desires to do certain things, because it has a form adapted to such things; but influence operates the other way, from within, outward, and the beast is given such a form because that form is adapted to the beast's inward form of life. And then the beast knows what to do, by instinct, that is, by knowledge within. Instinct is the inflowing of the spiritual world of causes into the outward world of effects, and according to the capacity of the beast to receive life. Instinct is a mode in which correspondence acts, when the indwelling life shapes and impels the external form.

Correspondence is not merely with the form, or substance, of a thing, but rather with its use; as, for instance, the heart, because of its use with the blood, corresponds to the will, with its loves.

ORIGIN OF CORRESPONDENCES.

Correspondences originated in the Lord, in the relation of His qualities to the spiritual world, created by Him, from Himself. And such correspondences were extended from the spiritual world into the material world; and thus the material universe was created by means of correspondences.

And the Word of God in its letter was formed by means of correspondences. The Bible was written according to the law of correspondences, because that is the law by which the Divine Man speaks to finite man. And it is the law by which the human mind speaks in the world of the body. It is a law which is the same in all ages, and among all peoples, but differently seen and understood by different men, each on his own mental level.

Correspondences serve to conjoin the church on earth with the Lord, because the men of the church are in the understanding of truths in the letter of the Scriptures, and these truths are the external receptacles of spiritual truths and of Divine truths; and thus, by means of correspondences, the men of the church may be enlightened to know spiritual truths, and may have their hearts opened to love the Lord, and thus to come into closer relations with Him.

ULTIMATIONS.

In correspondences we have a relation between a spiritual thing and its natural equivalent, the natural thing in which the spiritual thing is brought out into the material world; ~~that is, in which the spiritual thing is materialized.~~ Love is materialized in a smile, and anger in a frown. And so, in the material creation, water is one kind of truth, materialized. It is not enough to understand correspondences to mean that water is like truth; but it should be seen that truth, which is spiritual, comes into the material world, in the form of water. Water is as much a material embodiment of truth, as your smile is a material embodiment of your love.

And so the manna, given to Israel in the wilderness, was spiritual food ultimated, materialized, by the Di-

vine Power, and adapted to the necessities of the case. And so the tables of stone, on which the Ten Commandments were written by the finger of God, were of spiritual substances, materialized in the form of stone, by the power of the Lord, operating more rapidly than in ordinary creation of stone. And we can see that the original creation of the material universe must have been by materializing spiritual substances. The material universe was not made out of nothing, as the grasp of our hand was not made out of nothing; it was made out of love, materialized. The word "materialized" is here used in its scientific and philosophic sense, and not in the special sense employed in some of the modern cults.

The Bible is the Word of God, holy in every word and syllable of those books which are properly included in the Scriptures. It is plenary inspired, in every jot and tittle, as it was dictated to the inward ears of the writers, by the Spirit of God. The Word of God is a revelation from the spiritual world; and, as such, it reaches downward and outward into the material world, and it forms a mental highway, by which men may spiritually journey to the spiritual world. How do you know what is operating in a man's spirit, but by its corresponding action in his body? And so, in reading the Bible, we must expect to understand its spiritual meaning through the correspondences exhibited in the literal sense.

But the Bible is not like a treatise on mathematics, in which you can take any separate statement, and see it to be a scientific fact. The Bible is not natural science, nor is it formulated doctrine; just as physical nature is not science, nor doctrine; but it is the source whence true doctrine is to be drawn, in the light of intelligent knowledge. The Divine character of the Bible is not

merely in the fact that it was revealed by the Lord, nor in the fact that it is true; but it is in the fact that it was written in the Divine way, by correspondences.⁴ An absolutely accurate literal history of America, even if dictated by the Lord, would not be a Word of God. The true test, as to which are the genuine and canonical books of the Bible, is not to be found in the votes of councils, but in the fact of whether such books were written in the Divine way, with an internal meaning, according to correspondences: The fact is, if we are to receive any real satisfaction from the Bible, it must be read as a record of man's spiritual experience.⁵

In interpreting correspondences, we must remember that, when we pass into the spiritual sense, the scene is always laid in the mind; and that all natural ideas of quantity, then pass into spiritual ideas of quality.

As to the many wonderful things said, in the Bible, about human life, what are they? Are they merely loose figures of speech, without any definite system, or meaning? Are they merely idealistic, and not intended to convey any definite principles, applicable to life? Or are they symbolic and correspondential, and expressed according to general and known laws of human thought, and yielding, to the open-minded reader, a profound inward and spiritual meaning, applicable to all men, each on his mental level? If these things are indefinite, they exert little influence. If they are merely fanciful, they are not worth our serious attention. But if the letter of the Bible speaks to our natural thought in language which carries within it a spiritual meaning, which speaks to our spirit, then it carries to us a profound message from our Divine Father; and we have every reason to make an effort to understand it, and to appreciate its meaning.

ANCIENTS KNEW CORRESPONDENCES.

The most ancient peoples perceived the spiritual counterparts of all material things. But the ancient peoples of a later age, and of less interior genius, knew such things from tradition, and from collected materials handed down to them. And among more degenerate men, in later ages, correspondences were changed into fables, as in Greece, and into magic in Asia; and finally they were lost.

It is known that the ancients were in the habit of writing their secular stories and histories in the form of allegory; as, for instance, the story of the twelve labors of Hercules, one of which was the cleansing of the enormous Augean stables, in one day, which he accomplished by turning the course of a river to flow through the stables. Hercules, or Herakles, "the strong man," represented the sun. And his twelve labors were the works of nature in the twelve months of the year. The stable of Augeus was the earth, especially its northern part. The three thousand oxen in the stable were the clouds; the cattle which Apollo cared for, in the "sky-meadow." Hercules, cleansing the great stables, by using the river, represented the sun, in spring, clearing off the accumulated winter's snow and ice, by turning upon them the great stream of the sun's heat.

But, in the Divine allegories of the Scriptures, natural things represent spiritual counterparts, and not merely other natural things.

Correspondences account for many things, which otherwise would be regarded as mysteries; as for instance, the teachings of heathen mythology, which, in fact, are the corrupted remains of correspondences, perverted in transmission through ages of degenerating

human conditions. The theory of Transmigration of Souls, by which men are said to become certain beasts, in the future world, is the corrupted form of the ancient doctrine that certain beasts correspond to men of certain qualities of character. When our Lord said of Herod, "Go ye, and tell that fox," (Luke xiii. 32,) He spoke by correspondence, as Herod was exercising the cunning quality which characterizes the fox. The centaur, part man and part horse; the satyr, part man and part goat; and the sphynx, part woman and part lioness, all symbolize man, in his double nature, part distinctively human, and part in common with the beasts.

The law of correspondences explains the action of intuition in man, and of instinct in beasts. In each case, the inward desire impels the person, or the beast, to do the thing which corresponds with the desire; the difference being that, in man, as a rational being, intuition is intelligent, while, with the beast, instinct is a blind impulse.

LITERAL REFERENCES.

Even in the letter of the Scriptures there are references to the use of correspondences. In Psalm lxxxviii. 2, 3, it is said: "I will open my mouth in a parable: I will utter dark sayings of old, which we have heard and known, and our fathers have told us." Also in Hosea, xii. 9, 10; "I, Jehovah, thy God, have also spoken by the prophets, and have multiplied visions, and used similitudes, by the ministry of the prophets." Reference is made to correspondences, and to the representative character of the letter of the Scriptures, when, in Isaiah xxviii. 2, it is said,

“With stammering lips, and another tongue, will He speak to this people.”

Our Lord said, “The words that I speak unto you are spirit and are life,” (John vi. 63.) And, as this cannot be said of the merely literal words, there must be some other meaning in them, some inward sense which applies to spiritual things, and to man’s experience as a spiritual being.

The spiritual sense is not merely a meaning which relates to spiritual things, but it is truth of a spiritual quality, about all things. It is a message spoken from a spiritual standpoint, and addressed to man’s spiritual consciousness. The natural-minded man thinks about spiritual things; but he does not think in spiritual truths, because he is not open to truth on the spiritual plane. Spiritual thoughts are formed in the light of the spirit. When the spiritual-minded man reads the Scriptures, his mind does not dwell in the mere letter, but he sees the spirit through the letter, comparatively as we understand each other, not merely according to the words used, but rather to our knowledge of their meaning. For instance, if one calls another a lamb, we do not think of the mere animal, but of the quality of innocence which the lamb represents, and to which it corresponds.

In Revelation xi. 8, it is said, “the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” Here is a recognition of the difference between natural and spiritual meanings; for, literally, that great city was called Jerusalem, as is evident from the statement that it was “where also our Lord was crucified.” But, spiritually, Jerusalem was called Sodom and Egypt, be-

cause the character of its people was like the character of the Sodomites and the Egyptians.

And Paul, in his Epistle to the Galatians, recognizes the double meaning of the Scriptures, when he says: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bond-woman, was born after the flesh; but he of the free woman was by promise; which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar [Hagar]. For this Agar [Hagar] is Mount Sinai, in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." (Gal. iv. 21-26.)

Many Christian writers have acknowledged that, in a large part of the Scriptures, the language is figurative and symbolic. And many have suggested figurative interpretations of certain parts of the Bible text. But they have applied the figurative meaning to other material things, thus failing to grasp the great fact that the figurative language of the Bible always refers to spiritual things, to mental conditions and phenomena, as the corresponding counterparts; for correspondence is a relation existing between an interior and spiritual thing and its outward counterpart in natural things.

And so there has been no general system of interpretation suggested, until the principles and facts were made plain to the opened mind of Swedenborg, in order that he might publish them to the world. And this system brings symbolism into the form of an exact science, applicable to all parts of the Scrip-

tures; and also, in fact, applicable to all the phenomena of the natural world. But, outside of the teachings of the New Jerusalem Church, every interpreter of Bible prophecies offers his own notions of the meaning, without any principle of interpretation, and without agreement among interpreters.

BIBLE NOT GENERALLY UNDERSTOOD.

The church claims that the Bible is the Word of God; and yet there are few who have any satisfactory understanding of the Bible. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one who is learned, saying, Read this, I pray thee: and he saith, I can not, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." (Isaiah xxxix. 11, 12.) And these are the conditions in the general church today. Many men and women do not expect to understand the Bible. Many declare that a large part of the Bible relates to ancient things and conditions, and is not applicable to our modern life. Others assert that the teachings of the Old Testament are "sealed" in ancient Orientalisms, which no one now can interpret practically.

Intelligence is the capacity to distinguish differences. And intelligence differs, not only in quantity but also in quality. There are differences in kind, between natural intelligence and spiritual intelligence. Natural intelligence distinguishes the qualities and quantities of things belonging to our natural life. But spiritual intelligence distinguishes the principles and the phenomena of our spiritual life. The merely natural-minded man does not believe that there is any

difference between natural and spiritual things, because he fails to distinguish any such difference.

Paul, the apostle, recognized the fact that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth [discerneth] all things." (I Cor. ii. 14, 15.) To the spiritual-minded man, spiritual things are matters of experience. And no sane man will deny the existence of a world in which he has consciously lived. And when his mental eyes are opened to spiritual things, he says, as did the blind man whose eyes Jesus opened, "Whereas I was blind, now I see." (John ix. 25.) But the natural man, on earth, lives unconsciously in the spiritual world, as the blind man lives unconsciously in the world of light, and the deaf man in the world of sound; and the color-blind man recognizes no beauty in the rainbow, or in the sunset, or in the gay birds and gorgeous flowers; and the music-deaf man hears no charm in the harmonies and melodies of the world of music.

THE BIBLE SPEAKING PLAINLY.

Superficial minds have demanded that the Bible should speak plainly, and say exactly what it means, before it could properly claim Divine character. They say, "If God should speak, He would speak so that every one could understand Him, plainly. If you have to search for the meaning of anything, it cannot be from God." But there are several facts for such persons to remember: first, that God does speak plainly, in the Bible, when He gives man rules of conduct. The Ten Commandments are plain enough, even in their literal sense. Second, that spiritual

truths are expressed in imagery, so that those men who can not profit by seeing spiritual truths, shall not see them plainly, and sin against them, and thus increase their condemnation. It is merciful, in the Lord, to hide the spiritual truth from those who are not yet able to use it without abuse. Third, nothing is plain, except to the one who is prepared to understand it. To the unscientific savage, the earth is a flat plain, and the sun revolves around the earth. He thinks that these facts are plain, and that any sane man must see and believe them.

But the scientific white man knows that the earth is a globe, and that it rotates on its own axis, and also revolves about the sun. And these facts are plain to him, after he has learned them. If the Lord, as a Spirit, wishes to speak to men, He will speak to them in the same way in which they speak to each other, when they speak as spiritual beings. And when you read what our Lord says to men, you are to interpret His sayings by the same laws which you must use in interpreting the inward meaning of what men say to each other.

Although there is a spiritual sense in the Scriptures, we are not to lose sight of their literal sense, because the letter is the body of the Scriptures, and it contains the laws of conduct, which apply to the actions of man's body, which should be in correspondence with his regenerate affections and thoughts.

GENERAL LAWS AND CLASSIFICATIONS.

In this Science of Correspondences, there are general laws and classifications, as there are in natural sciences. And for the laws of correspondences we must look to the constitution of the human mind. God

is a Divine Man: in Him are Divine Love, Divine Wisdom and Divine Power; or we may say, Divine Good, Divine Truth and Divine Activity. For Love is Goodness, and Wisdom is Truth, and Power is activity. Love, or Good, is the inmost principle of the Divine Life. And Wisdom, or Truth, is the expression of Love, as light is the expression of heat. And Power, or Activity, is the operation of Love, by means of Wisdom, or Truth. All things in the created universe are the products and emanations of the Divine Love, operating by means of the Divine Wisdom. Therefore, all things in the outward universe of matter, and in the inward universe of mind, refer to the two great principles of the Divine Life which created them. And man, the highest of creation, is the nearest to the Creator, being made in the image of his Maker; that is, man has a will, receptive of love, or good, from the Divine Love, and an intellect, receptive of Wisdom, or Truth, from the Divine Wisdom.

TWO-FOLD; LOVE AND WISDOM.

Hence, the most general division of all correspondences is into two great classes, those relating to love, or goodness, and those relating to wisdom, or truth. In the human body, the heart corresponds to the will, with its good, or love; and the lungs correspond to the understanding, with its truth, or wisdom. And the right side of the body refers to the things of love, while the left side refers to the things of wisdom. And so, in the body of the earth, the land corresponds to love, or good, and the water corresponds to truth, or wisdom. Land and water are the two great divisions of the earth, as love and wisdom are the two great elements in the human mind. Where solids and

fluids are contrasted, solids refer to love, or good, and fluids relate to wisdom, or truth. So, in the animals of the earth, the beasts correspond to our affections; and the birds correspond to our thoughts, our intellectual life. So, in the dimensions of objects, the length represents the measure as to the goodness, and the width represents the measure as to the truth, of the spiritual thing treated of in the inward meaning. For instance, "Bloody and deceitful men shall not live out half their days" (Ps. iv. 23), means that the life of the wicked man has no spiritual extension to fullness, but is dwarfed and cramped.

Here we have the means of arranging all things under the two general divisions, relating respectively to good, or love, and to truth, or wisdom. We are thus able to see which department of our spiritual life, the affectional, or the intellectual, is treated of in the spiritual meaning, or correspondence.

And so we find the phrases of the Scriptures are very often two-fold; and, in such cases, one phrase relates to the life of man's will, or heart, and the other relates to the life of his understanding, or intellect. For instance, in Psalm (xix. 7-9), "The law of Jehovah is perfect, converting the soul; the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, enduring for ever: the judgments of Jehovah are truth; they are righteous altogether." Here, in each case, two things are said of each of the objects, or qualities, mentioned. And, in the inward meaning, one assertion, in each case, refers to man's will, or heart, and its affectional life, and the other refers to man's understanding and its intellectual life. For instance, this is very clearly.

seen to be the case in the phrase, "The commandment of Jehovah is pure, enlightening the eyes," for purity clearly relates to the state of man's heart, and enlightenment relates to the state of his intellect. And this is the case in thousands of texts in the Scriptures, where the differences are not so plainly shown on the surface, but where study soon displays them, by the law of correspondences.

SPIRITUAL AND NATURAL.

Secondly. There is another general division of all things into inward and outward, or spiritual and natural. In man, we have the spirit, as the inward, or spiritual part, and the physical body, as the outward, or natural part. And, in the mind, we have the spiritual mind and the natural mind. And, in the body, those organs which are inward correspond to the inward principles of man's mind. And, as in the mind, so in the body, the inward organs and parts are the most vital and important. Thus, the heart and lungs, and the brain, are much more vital than the skin. And, in vegetable life, the same rule applies. The inward parts of the fruit are more vital than the outward parts, the skin, the husks, etc. And the inward parts correspond to inward things, in man, while the outward parts correspond to outward things. We all recognize this principle, in common conversation, when we say of a thing that is fraudulent, that it is merely an "empty shell," or that it is mere "chaff," that is, an outside without an inside. And thus we have another method of arranging correspondences, that is, according to their conditions and relations, as outward things or inward things, relating to outward or inward life. And this distinction runs throughout the Scriptures, in their inward meaning.

THREE-FOLD. NATURAL, SPIRITUAL, CELESTIAL.

And thirdly, there is another general division of correspondences into a three-fold arrangement. The Lord is Love, Wisdom and Power, or Good, Truth and Activity, which are the Father, the Son and the Holy Spirit. So, in everything, there are three principles, the end, the cause and the effect. In man's mental life, love, or good, is the inmost end, from which all thought and action proceed. Wisdom, or truth, is the cause, the middle or intermediate, between the inmost end and the outward effect, or result. As there is, in the Lord, a divine trinity of principles, infinite Love, Wisdom and Power, so, in man, there is a human trinity of principles, finite love, wisdom and power, received from the Lord. In man's inward life, these three principles, love, wisdom and power, or good, truth and activity, bear to each other the relation of end, cause and effect. When our affections are interested, our intellect becomes active. Thus there are, in man's life three degrees, three kinds of life; viz.: the life of love, the life of thought, and the life of outward action; or we may say, the life of good, the life of truth, and the life of application, or obedience to law.

These three degrees of life are called celestial, spiritual and natural. Every man begins his life upon the natural plane, or in the natural degree. He does not comprehend the inmost ends of human life, which are in the will, nor the inward causes, which are in the intellect; but he understands only the life of action, which is the life of effects, or results. He does right because he is commanded to do so; and he regards it as right to obey. As to spiritual things, his mind is

in a state of simplicity. He lives in the outward degree of human life, the natural degree.

But another degree of life may be opened within his mind, the degree of truth, in which a man loves truth as truth, and does right because he sees and knows it to be true in principle. He compels himself to do what he knows is true, and should be done. This is a great step beyond the outward degree of life; for he who loves truth, and works from truth, and for truth, reaches beyond mere natural effects, or results; and comprehends the intermediate things, the causes, on the spiritual plane or degree of life. In his mind, everything is seen from the standpoint of truth.

But even this is not the highest, or inmost, degree of human life. Those who, by a highly regenerate life, are prepared for still higher progress, may have the third, the highest, the inmost conscious degree, the celestial degree, opened within their minds. This is the degree of goodness, or of love, as distinguished from truth, or wisdom. In this degree of life, a man rises even beyond the knowledge of causes, and comprehends the inmost ends of human life, the loves which prompt all his desires, and the desires which lead his mind to spiritual plans, and to outward application of his plans. In this degree, or on this plane, of life, a man regards everything from the standpoint of good, rather than from that of truth. And good, as a principle, is higher, more interior, than truth. These three degrees are called the discrete degrees; because they are different, or discrete, from each other, in kind, that is, in quality, and not merely in quantity. Things which differ from each other in quantity are in continuous degrees, degrees which grow into each other, by increase, or shrink, by decrease; as, for instance, light and shade, and heat and cold.

It is readily seen that these three discrete degrees of human life are very different in their experiences. Each degree forms a mental world of its own. The higher degrees include the lower, but the lower does not comprehend the higher; as the man includes the boy, but the boy fails to comprehend the life of the man. The characteristic principle which governs men who are in the celestial degree, the inmost or highest degree, is a supreme love to the Lord, as the Divine Love, or Divine Good. The celestial man loves the principle of good, as the highest principle. He loves to be good, and to do good.

But, coming a step downward and outward, the characteristic love of the spiritual man, the man who is in the middle, or spiritual degree of life, is charity, or love to the neighbor. He knows the Lord as the Divine Truth. He sees God through his fellow men. He loves the principle of truth, as the highest principle. He loves to be true, and to do what is true. And he compels himself to do so, against his outward inclinations to the contrary.

But the man who is in the lowest, or outmost, degree of human life, the natural degree, sees God as Divine Power, the Almighty; and he obeys God from a desire to obey what is commanded, without comprehending the celestial ends, or the spiritual causes, of things. His characteristic love is a love of simple obedience.

Each man understands the truth which is on his level. God flows into all degrees of man, beginning at the inmost, and flowing outward, because the inmost is nearest to God, and must first receive His influence. But each man first recognizes the truth when it reaches the plane on which his mind is open and conscious.

This is the third way of dividing correspondences, *i. e.*, according to discrete degrees, celestial, spiritual

and natural. In the human mind, we have the three degrees of good, truth and obedience; or love, wisdom and activity; or end, cause and effect. And, in the human body, we have the corresponding parts, in the head, the trunk, or main body, and the extremities. In correspondences, the head relates to celestial things, the principle of love, or inmost good; the trunk, or main body, relates to spiritual things, the principle of truth, or wisdom; and the extremities, the arms and lower limbs, relate to natural things, the principle of obedience, the application of good and truth to the conduct.

ILLUSTRATIONS.

These distinctions of discrete degrees run throughout the Scriptures. See, for instance, the image of a man, seen by Nebuchadnezzar, mentioned in Daniel ii. 31-35, and in which different metals are mentioned, because these metals correspond to the different principles in human life. Gold corresponds to the highest or inmost principle, that of celestial love, or good. Silver corresponds to the principle of truth, in the spiritual degree. Brass, iron, and other base metals, correspond to the things of the natural, or outmost, degree. And so, in Nebuchadnezzar's dream, the head, or highest part, of the image, was of gold; the middle part was of silver; and lower parts of brass and iron. And, on the surface of the earth, high points, mountains, represent the celestial things of love; hills represent the spiritual things of truth; and plains and valleys represent the natural things of the mind.

And, going up to the vegetable world, we find correspondences arranging themselves into the discrete de-

greens. The three plants most frequently mentioned in the Scriptures, especially in connection with each other, are the olive, the grape-vine, and the fig tree. And these are representative trees. The olive, from its nature, and from its fruit and its warm oil, corresponds to the celestial things of love. The grape-vine and its fruit correspond to the spiritual things of truth. The fig and its fruit correspond to the natural things of obedience in outward life.

And, in the animal creation, the various living things arrange themselves, as correspondences, under the various classes, according to their character. The higher and warm-blooded animals correspond to the higher principles, and the lower and cold-blooded animals correspond to the lower and outward things of human life. Good and bad animals correspond to good and bad qualities in men. For instance, the Lord called some men sheep, some goats, some dogs, and some swine. And, to any careful reader, even without a knowledge of the science of correspondences, it is not difficult to gather a general idea of the meaning of these things. The difference between sheep and swine is very evident, and it leads us to recognize the difference between our own mental sheep and swine. All the animals and birds used in the Jewish sacrifices corresponded to particular principles, in the human mind. And for that reason, the Lord gave many minute directions as to what animals should be used, and how, and when they should be prepared. All these things are arranged under the doctrine of discrete degrees, the three different planes of human life. When the things of the three great kingdoms of nature, the animals, vegetables and minerals are contrasted, as to their fulness of life, they represent the things of the three

discrete degrees, the celestial, the spiritual and the natural.

THREE-FOLD STATEMENTS IN SCRIPTURES.

In the Scriptures, we often find three assertions, or statements, coupled together. In this case, they relate to these three discrete degrees of man's life. For instance, in Psalm xv. 1-3, "Jehovah, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that back-biteth not with his tongue, nor doeth evil to his neighbor, nor bringeth reproach upon his neighbor." In the first verse, there are two parts, relating to man's heart and to his intellect. And, in each of the second and third verses, there are three parts, one relating to good in the heart, one to truth in the intellect, and one to purity in the life. Again, in Psalm lxxxvi. 16, "Have mercy upon me; give Thy strength unto Thy servant; and save the son of Thine handmaid." In Psalm c., there are several cases of three parts: "Make a joyful noise unto Jehovah, all ye lands. Serve Jehovah with gladness: come before His presence with singing." (Verses 1, 2.)

"Enter into His gates with thanksgiving,
Into His courts with praise.

Be thankful unto Him, and bless His name." (4)

"For Jehovah is good;
His mercy is everlasting;

And His truth endureth to all generations." (5)

And, in Psalm lxxvii. 19, "Thy way is in the sea;
Thy path in the great waters; and Thy footsteps are
not known." In Isaiah lxi. 1-3, it is said:

"He hath sent me to bind up the broken-hearted,
To proclaim liberty to the captives,

And the opening of the prison to them that are bound ;
 To appoint unto them that mourn in Zion ;
 To give unto them beauty for ashes,
 The oil of joy for mourning.”

The same distinctions occur in representatives. We read, in Isaiah xlviii. 1 :

“Hear ye this, O house of Jacob,
 That are called by the name of Israel,
 And art come forth out of the waters of Judah.”

Judah and Zion always represent the things of the celestial degree: Israel and Jerusalem represent the things of the spiritual degree; and Jacob represents the things of the natural degree. In their good feelings, thoughts and actions, they represent these inward things in their order and true life; but, in their evil feelings, false thoughts, and wicked actions, they represent the perversion of these inward things.

For this is another general point in correspondences, that nearly everything has two sides, good and bad; and its correspondence changes, according to character. While every useful thing, in its order and life, relates either to goodness, or to truth, the two grand attributes of life from the Lord; so, in its abuse, or its perversion, or its deadness, everything changes its correspondence to the opposite quality. Good, abused and corrupted, becomes evil; and truth abused and perverted, becomes falsity. Therefore, the same thing, at one time, and when in order, and uncorrupted, may be the correspondent of good, and yet, when disorderly and corrupted, it will be the correspondent of evil. As a man may be either good or evil, true or false, according to his mental condition, so everything in the life and surroundings of a man may be, in correspondences, either good or evil, true or false.

APPEARANCES AND REALITIES.

Some persons have objected to the idea that the Bible does not always mean what it says, in its most obvious sense. And they infer that, in suggesting further interpretation, we are assigning to the Scriptures a peculiar and objectionable character. But, in fact, the Bible does not, in this, differ from other things. For instance, physical nature does not mean what she seems to say, in her most obvious statements. To our natural senses, Nature appears to state, plainly, that the earth is a level plain, and stationary, and that the sun revolves around the earth. But intelligent study reveals the facts of the earth's globular form, and its rotation, and its revolution around the sun. This is the inward story of nature, when read intelligently. Nature is not natural science, formulated, but it is the aggregate of phenomena from which natural science can be drawn by competent inquirers. And so, a large part of the letter of the Bible is not formulated doctrine, but it is a statement of phenomena from which doctrine can be drawn by competent minds, which "have ears to hear what the Spirit saith unto the churches."

And, in fact, much of our own language, used in our common intercourse, needs interpreting beyond its most obvious and literal sense. The Bible does not present an exceptional case of abrupt departure from the ordinary methods of human communication. On the contrary, in the Bible the Lord speaks to men in accordance with the most profound laws of human life; laws which are at the very centre of man's being; laws which control man in all his doings; laws which are his hidden mainsprings, giving force and direction to all his activities, and operating within all his more

superficial mental machinery, employed in his outward life.

While the unimaginative, matter-of-fact European, and the white American, are regarding the ancients as very odd, because of their love of symbols and representatives, the great fact is plain to him who has eyes to see, that the man of symbols is the man who knows many things which the literalist does not know: and that the odd man is not the symbolist, but the ignorant literalist, who does not understand the methods of Divine revelation; and who, therefore, is an anomaly in humanity. Look over the field of human literature, and you will find many of the very best and highest things have come to men in the way of imagery, symbols and representatives. It was so with the words of Jesus: "And with many such parables spake He the Word unto them, [the multitude], as they were able to hear. But without a parable spake He not unto them; and when they were alone He expounded all things to His disciples." (Mk. iv. 33, 34.) The spiritual sense of the Scriptures is what Jesus taught to the two disciples, on the way to Emmaus, after His resurrection: "And beginning at Moses, and all the prophets, He expounded unto them, in all the Scriptures, the things concerning Himself." (Lk. xxiv. 27.)

CORRESPONDENCES IN PARTICULAR—HEAVEN AND EARTH.

Heaven and earth are terms which have a well-known literal meaning, and which do not show on the surface, that they have any other meaning than the literal one; and, therefore, they well illustrate the development of the inner meaning of the Scriptures, even where the literal meaning is clear. The first verse of

the first book of the Bible, Genesis, reads thus: "In the beginning, God created the heaven and the earth." Here, in the literal sense, the apparent subject is the creation of the material universe, the outward heavens and the outward earth. But, if this first chapter of Genesis is merely an account of the geology and physics of the material creation, what bearing has it upon the life of man's soul? And how can its words be "spirit and life?" Mere records of material facts do not teach us spiritual truths. But, remembering that the holy Word of the holy God always inwardly treats of holy things, we shall expect to find, within all these literal statements, certain corresponding spiritual facts and principles, adapted to the life of our inward spirit.

As, in the material creation, there are two great divisions, the heavens and the earth, the higher and the lower, so, in the world of man's mind, there are two great divisions, the higher mind and the lower mind, the spiritual mind and the natural mind, the inner mind and the outer mind. Or, we may describe them as the two parts of the mind, the inward or spiritual part, which regards the inward things of spiritual life, and the outward or natural part, which looks to the outward things of natural life. In correspondences the heavens denote the spiritual mind, that part of man's mind which regards heavenly things; and the earth corresponds to the natural mind, that part which regards earthly things. The inward, or spiritual mind of man is his mental heaven, and the outward or natural mind is his mental earth. And with these inward meanings, the terms heaven, or heavens, and earth, as applied to man, are always used in the letter of the Scriptures. And see what a flood of light this knowledge lets in upon the mind. See how much additional meaning we find in the first verse of the first chapter

of Genesis: "In the beginning, God created the heaven and the earth." God's greatest creation is man, who is the epitome of all the creation, the microcosm, or little world, the counterpart of the macrocosm, or great world, of the universe. In the beginning of the spiritual creation of every man, God creates the spiritual heaven, the inward and spiritual man, or mind, and the spiritual earth, the outward man, or mind. God creates man as a two-fold being, having both inward life and outward life, a life in the heaven of his spiritual mind, and a life in the earth of his natural mind.

And also, in full correspondence with these truths, there is an additional spiritual meaning in this first verse of Genesis, a meaning which relates to the recreation, the regeneration, of man, when, by the Divine power, he is lifted out of the deadness of sin. In this sense, the creation of the heaven is the re-generation of the inward mind of man; and the creation of the earth is the regeneration of his outward mind. In the deadness of evil and sin, it is spiritually true that "the earth was without form, and void; and darkness was upon the face of the deep." (Genesis i. 2.) That is, the natural mind, the mental earth, the earthly part of man's mind, when in sin, is without regenerate form and fulness: it is not spiritually formed; and it is empty of good and truth; it is in the darkness of ignorance.

THE LORD'S PRAYER.

· And in the Lord's Prayer, see how the inward sense adds fulness of meaning to the phrase, "Thy will be done, as in heaven, so also upon the earth." Literally, these words suggest that the will of the Lord should be done, by those persons who remain on earth, as, or in like manner as, it is done by those who are in

heaven; that is, fully and cheerfully. But, a profounder meaning is added to this, when we remember that every man has his individual mental heaven and earth, his inward mind and his outward mind. In his inward mind, he learns and sees the will of the Lord, and knows how to apply it to his life. Then, the prayer teaches him that, as, inwardly he loves and understands the will of the Lord, and does it in his inward affections and thoughts, his mental heaven, so he must do it in his mental earth, his outward, natural mind and life. He must bring down, and out, the holy feelings and thoughts of his spirit, and make them control and mould his every-day practical feelings, thoughts and doings, even in the earth of his outward mind and life. And this additional meaning adds great force to the prayer. Practically it shows us how to carry out our prayers. It teaches us to pray, not merely in words, but also in practical life.

The relation between the material heavens and the earth, is an exact parallel, and is in exact correspondence with the relation between man's spiritual mind and his natural mind. The life of the physical earth comes down from the sun, in the heavens, whose heat and light produce vegetation, and induce the falling of the rain and the dew, and the action of the atmosphere. But all actual fruitfulness of life takes place on the earth, but from the sources of material life which are in and from the heavens. So, in man's mind, all life comes from the spiritual and inward side, from the love and wisdom which are the spiritual heat and light of the Lord's spiritual sun, His Divine love. And yet, although all life comes to man from within and above, by what the Lord pours into a man's spirit, his mental heaven, yet all the actual fruitfulness and progress in man's life must be produced in the earth of his natural

mind and life. For, in his outward life are summed up, and embodied, all the principles of his life; and, hence, our Lord teaches us that men are known by their fruits.

TEXTS NOT LITERAL.

In reading the Scriptures, we find many things said about the heavens and the earth, which cannot be meant to apply literally to the material heavens and earth, but which can be clearly seen to apply to the inward heavens and earth of man's mind. "The earth trembled, and the heavens dropped." (Judg. v. 4.) "The earth is utterly broken down; the earth is clean dissolved; the earth moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." (Isaiah xxiv. 19, 20.) The material earth does not do these things, but the earth of man's natural mind spiritually does these things. The earth does not transgress, but the natural mind of man does transgress.

And see how the meaning is shown by the connection: "My people is foolish, they have not known Me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." (Jer. iv. 23.) Here the subject is the condition of man's natural mind and life. While in sin, man's natural life is "without form, and void;" that is, not formed by good, nor filled with truth. And, when the regenerate state of the natural mind is referred to, it is said, "The earth shall be full of the knowledge of Jehovah as the waters cover the sea." (Isai. xi. 9.)

“They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.” (Ps. lxxxii. 5.) Here, too, the words evidently refer to men’s minds. The earth is often called upon to hear the words of the Lord. (See Deut. xxxii. 1; Isa. i. 2.) And, in Hosea ii, 21, 22, we read, “I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jèzreel.” So, the earth is commanded to “be joyful,” (Isa. xlix. 13), to “be glad” (Ps. xcvi. 11); and the heavens are commanded to “rejoice” (Rev. xii. 12); to “praise” the Lord (Ps. lxxix. 39); to “sing,” etc., (Isa. xlix. 13; Rev. xviii. 20).

All the destructive storms of lightning, thunder, floods and so forth, which come upon the earth, appear to come down from the heavens; and yet they are the results of the earth’s own conditions. The atmosphere is a part of the earth. So, in the natural mind, all the mental storms which seem to come down to it, are emanations and results of its own disorderly conditions. So, for instance, when, in Gen. vi. 12, it is said, “And God looked upon the earth, and, behold it was corrupt; for all flesh had corrupted His way upon the earth,” we see the direct application. It was not merely the material earth that was corrupt, but it was the natural mind of man which had corrupted, or perverted, God’s way, upon the earth. And when, in Genesis iii. 17, we read that God said to Adam, “Cursed is the ground for thy sake,” we see that man’s inward earth, his natural mind, was cursed by its own evils and falsities. And yet, as the material earth is in correspondence with man’s natural mind, the evils of men react upon the material earth; and, in one sense, they curse the earth,

These correspondences show us, also, that many things, in the letter of the Scriptures, about the destruction of the earth, are not intended to be understood as literal facts in natural history, but that they refer to the life of the natural mind of man. When we read, in Matt. xxiv. 35, "Heaven and earth shall pass away, but My words shall not pass away," and, in Rev. xxi. 1, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away;" it appears that the material heavens and earth shall be destroyed. But, on the other hand, we read, in Ps. lxxviii. 69, "He built His sanctuary like high palaces, like the earth, which He hath established for ever;" and in Ps. cxxv. 1, "They that trust in Jehovah shall be as Mount Zion, which cannot be removed, but abideth forever;" and in Ps. civ. 1, 5, "Bless Jehovah, O my soul, . . . who laid the foundation of the earth, that it should not be removed forever." Here we are met with apparent contradictions. But, in the light of correspondences, these contradictions disappear. These words of the Lord are correspondential, not literal; they do not apply to the material earth and heavens, but to the inward earth and heavens of man's mind. In one sense, these shall be destroyed, or changed, by regeneration, when the old states, the unregenerate conditions, of the inward and outward mind pass away, and man's mind is made new in regeneration. Then he receives a new heaven and a new earth, a new condition of his inward, or heavenly mind, and of his outward or natural mind.

And yet, in another sense, the inward and outward minds of man are established forever; their conditions change, their character undergoes an entire change, but they remain. And, in another sense, they abide forever, when they are regenerated, for whatever is re-

generate is in the reception of eternal life from the Lord, and it can not die.

Some texts can be applied to the heavens and the earth, both literally and spiritually, but others can be applied to man's inward and mental heaven and earth, only. The earth of which it is said, in Ps. lxxxv. 2, "Truth shall spring out of the earth," is not the material earth, but the natural mind of man, when regenerate. The heaven of which the Lord said to Nathaniel, "Hereafter, ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John i. 51), is the heaven of man's regenerate spiritual mind, open to the Lord, and to the ministering angels, and also open to heavenly truths, which are mental angels, descending from heaven, upon men. The heaven in which the Lord counsels us to lay up treasure (Matt. vi. 19), is the heaven of the regenerate spiritual mind, whose treasures are spiritual and eternal goodness and truth. And the earth on which He counsels us not to lay up our treasure, is the merely natural mind, whose treasures of knowledge are often corrupted by the moth of natural evil, and the rust of natural falsity, and are stolen away by the thief of selfishness. The unprofitable servant, who received one talent, and "went and digged in the earth, and hid his Lord's money," represents, very vividly, the man who, having the knowledge of truth, without the love of truth, the one talent without any other, digs down into the sensuous things of his natural mind and memory, and hides away the Lord's truth, and prevents it from growing and increasing in his mind by application to practical life. (Matt. xxv. 18, 24-30.) When the Lord says, "Think not that I am come to send peace on earth; I came not to send peace, but a sword," (Matt. x. 34), He teaches us that He came, not to

bring a sensuous peace to the evil natural mind of man, in sin, but to bring the sword of truth against man's natural evils and falsities, and thus to conquer a peace for man's soul. Our Lord says to us, "I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people" (Isa. li. 16); that is, the Lord will build up our spiritual and natural minds.

When the word "heaven" is used as applying to the Lord, rather than to man, it relates, in the inward meaning, to the heavenly principles, the Divine Good and Truth of the Lord. And, as men become regenerate by the reception of good and truth from the Lord, so the two ways of interpreting the word "heaven" are one, but their application is two-fold, that is, to God, or to men.

THE CHURCH.

The earth is sometimes named in the Scriptures, to represent the natural mind as to the church on earth, which is built up in the natural mind; for the state of any man's natural mind, at any time, is the state of the church in his mind. In Genesis ix. 19, it is said, concerning Shem, Ham and Japheth, "These are the three sons of Noah; and of them was the whole earth overspread." These three sons represent three general doctrines, or systems of doctrine, in the Ancient Church, from which all the particular doctrines in men's minds were derived.

LAND AND WATER.

The earth, which corresponds to our natural mind, or the natural part of our mind, presents two grand

divisions, land and water. And, in our natural minds, there are two grand principles, goodness and truth. Land, in general, corresponds to natural goodness, and water corresponds to natural truth. Therefore, when, in the letter of the Scriptures, land is mentioned as good, or as in order, or as useful and productive, it corresponds to natural good, or goodness; good in the natural mind and life, in harmony with inward good in the soul. But, when land is mentioned as bad land, or in disorder, or abused, or barren, and so forth, it corresponds to natural good when abused and corrupted into evil; that is, it corresponds to natural evil.

And when water is mentioned as pure, clear, living, useful, refreshing or cleansing, it corresponds to natural truth. But when water is mentioned as filthy, or stagnant, or destructive, it corresponds to truth perverted into falsity; that is, it denotes natural falsity. In each case, in reading the inward meaning of the text, we are to regard all the circumstances, conditions and relations, and thus to gather the exact meaning. The land may be in any place, or in any position; and it may be high, as in mountains, or lower, as in hills, or level as in plains, or below the level, as in deep valleys; and yet its meaning is always some form of the principle of good, or of its perversion into evil. And water may be in small or large quantities, in any location, or in the form of rain, or dew, or snow, or hail, or other ice; and yet it always corresponds to some form of truth, or of its perversion into falsity.

CHARACTERISTICS.

To understand the correspondences of land and water, it will be well to view some of their distinctive characteristics. Land and water are entirely distinct and different things. And neither of them can be

changed into the other. And yet each is needed by the other. And so, correspondingly, there is an entire and eternal difference between good and truth; they are distinctly different things; and one cannot be changed into the other. And they should not be confused, in our minds. In physical nature, land is solid and water is fluid. Land upholds water, as its base. So goodness is the base which upholds truth. Truth, like water, cannot stand alone, but must be based on good, and upheld by good. Yet the land needs the influence of water, especially as rain. So good needs the refreshing influence of truth. Without truth, the good would become hard, dry and unproductive.

Both land and water support life in its three kingdoms, animal, vegetable and mineral. So, natural good is the base, the support, the feeding-ground of the higher forms of good, the spiritual and celestial, the good of inward truth, and the good of inmost love. And so natural truth is the means of support, the feeding-ground, of all forms of truth, scientific, rational, spiritual and celestial. In order that any inward principle may be made our own, we must have it brought down and out, and fixed in the corresponding feelings and thoughts of our natural minds, and in the corresponding deeds and words of our natural life. This is doing our Lord's will, on the earth of our natural mind and life, as we love it, see it, and do it, in the heaven of our spiritual mind.

Men live on the land; and they make journeys over the water, for purposes of communication and traffic. So, natural good is that principle in which men live, on which they build their mental homes; and truth is also a means of mental communication, and of traffic in the necessities and enjoyments of the mind. Good, like the land, is firm and fixed; while truth, like water,

is fluid, easily adapting itself to every position and condition of feeling, thought and action. The things which grow on the land, and in the water, and are used for human food, correspond to the things of good, which feed our heart, or will, with its affections, and the things of truth, which feed our intellect, or understanding, with its thoughts. On the surface of our earth, water covers about three-fourths of the space, and the land covers one-fourth. And yet, everywhere, the water is upheld by land, at the bottom. And so, contrary to the outward appearance, there is much more land than water. So, before the natural senses of the mind, truth seems to be more abundant, and more far-reaching, than good; and yet this is an appearance, only; for, at the bottom of all truth, there is good, holding and upholding the truth. As the water is mainly used for transporting the products of the land, so the chief use of truth is to carry good, so that we may use it in all its forms, and in all our different mental conditions and positions. Water cleanses, purifies, and nourishes. Water, by means of its fluid form, penetrates between particles, and carries off the uncleanness. So truth enters the mind, and, by its adaptability to all states of mind, it penetrates the mind, and cleanses it.

CLEANSING AND NOURISHING.

And, as water cleanses, so it is used in baptism, because the baptism of the body represents the cleansing of the mind and life. To be "born of water" is to be mentally reborn, regenerated, by means of the truth. And to be "born of the spirit" is to be reborn spiritually, as to the spirit which we put into our life. The Lord's commandments and precepts of life are the waters which cleanse our natural minds and lives.

Water nourishes animal and vegetable life, by entering into objects, and forming a part of them, and refreshing them. So truth, when we mentally drink it, enters into the composition of our minds, and refreshes and nourishes them. "Blessed are they that do hunger and thirst after righteousness; for they shall be filled." (Matt. v. 6.) Every good affection needs to be kept supplied with the refreshing moisture of its corresponding truth.

Water, in its clean state, is transparent, disclosing the forms and colors of the things which are in it. So, natural truth does not possess, in itself, great distinctness of character, but it adapts itself to, and surrounds, the things and circumstances of our life. Water is not organized in form. So, natural truth comes to us in the distinct and individual facts of mental life, adapting itself to all our states or conditions, and fitting in, whenever there is an opening.

As scenery is most beautiful when it combines both land and water, and thus gives completeness and harmony in variety, so our mental life-pictures are most beautiful, when, in them, good and truth are harmoniously blended, giving activity to both the heart and the intellect.

In the Scriptures, land and water are very frequently mentioned in their various forms. Land is spoken of as good, or bad, fruitful or barren, a garden or a wilderness; and as high, or low, and so forth. Water is spoken of as pure, or filthy, flowing or stagnant, useful or destructive, peaceful or in floods; and in rain, dew, snow, or ice and hail; and as fountains, springs, streams, brooks, rivers, lakes and seas; or in wells, cisterns, pools, and so forth. The water which our Lord counselled the woman of Samaria to procure, is the water of truth, from the Word of the Lord, "springing

up into everlasting life." Wells, or reservoirs, where water is collected, and held for use, correspond to doctrines, in which truth is collected, and held for use. And when we read of the numerous quarrels which the Israelites had with other nations, over their wells, these quarrels strikingly picture to us the theological disputes of the churches over the doctrines which they zealously guard.

When water is warmed by the sun, and is moved by the winds, it is taken up into the air. And, in proper conditions, it cleanses the atmosphere, giving it greater clearness and beauty. And, from water in the atmosphere, clouds are formed. So, natural truth, when warmed by love, is absorbed into our mental heavens, the inward mind, and is there applied to our life, from the higher standpoint of spiritual insight. It there clears our mental atmosphere, and gives us purer and better ideas of our relations to spiritual things, and of our duties in practical life. It clearly shows us the difference between spiritual things and natural things; it spiritually divides "the waters which [are] under the firmament, from the waters which [are] above the firmament." (Gen. i. 7.)

RAIN.

And, as the water which is absorbed by the air, and which goes up in the clouds, returns to the earth, in the rain, so the natural truth, which is lifted up in our minds, by the warmth of love, and the moving of thought, descends again, in its clearer application to all the details of our practical life. And as the rain fertilizes the earth, so the return of truth fertilizes our minds. "As the rain cometh down, and the snow, from the heaven, and returneth not thither, but watereth the

earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My Word be, that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper whereto I sent it." (Isaiah lv. 10, 11.) And, again, "My doctrine shall drop as the rain, My speech shall distil as the dew; as the small rain upon the tender herb, and as showers upon the grass." (Deut. xxxii. 2.)

The streams of the waters of truth flow together, and unite themselves into rivers, broad and deep streams of generally-known and acknowledged truths, the streams of enlightened public opinion, which, when pure and good, fertilize the things of human life, and afford a medium of communication, in men's mental intercourse. And all the rivers of truth and knowledge unite, to pour their riches into the grand sea of the memory, where all truths are collected. Either by flowing water, or by steam, much of our machinery is operated. And so the machinery of our minds is operated, in the mental work of daily life, by the various forms of natural truth. The steam of our minds is the intense activity of the truth, when warmed by the fire of love, and put to practical use by suitable methods, or mental machinery. As many of the useful things of earthly life are destroyed or damaged by floods of water, so, in our mental life, the destructive floods of truths abused and perverted into falsities, overflow our minds, and break down the good, the useful, and the peaceful things of orderly and regenerate life. All the floods spoken of in the letter of the Scriptures, spiritually teach us about these floods of false principles and spiritual insanities, which break out upon the sinful mind, and carry spiritual devastation in their path.

Many things are said of floods which cannot be literally true of physical floods. In Psalm cxxiv. 2-7, we read, "If it had not been Jehovah who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us; the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be Jehovah, who has not given us a prey to their teeth. Our soul is escaped, as a bird out of the snare of the fowlers: the snare is broken, and we are escaped." Here the danger is especially said to be to men's souls, not to their bodies. Again, in Psalm lxix. 1, 2, we read, "Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me."

We read, in Matthew xxiii. 15, "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land, to make one proselyte." Men make proselytes by their teachings. And bad men make proselytes by false persuasions. The "sea and land" which they compass, are in the minds of men. The waters of the sea are the truths, and the land is the good, which these evil men seek to defile, and to undermine, in the minds of others.

In Isaiah lxii. 4, 5, we read, "Thou shalt not any more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah [my delight], and thy land Beulah [married]. For Jehovah delighteth in thee, and thy land shall be married. . . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." The marriage of our land is the spiritual marriage, or inward union, of good in our hearts with truth in our intellects. In this spiritual marriage, men are united

with the Lord. The Lord is the Bridegroom, and the church is the bride. And this is accomplished by the marriage of our good affections with the corresponding truth of the Lord.

REGENERATION.

As truth is the water of baptism, the water which cleanses, purifies, refreshes, and nourishes our natural minds, and is the means by which we are regenerated, much is said of water, in the Sacred Scriptures. In the first chapter of Genesis, second verse, the opening of the work of the Holy Spirit, in man's regeneration, is correspondentially mentioned thus, "And the Spirit of God moved upon the face of the waters." We first learn truths, in doctrines; and then our Lord's Spirit moves upon these waters of truth, in our minds, and arouses within us, if we are willing, a disposition to accept these truths as the light of our life. And, at the end of the Scriptures, in the Book of Revelation, and in the last chapter of that last Book, the tenderest invitation is given to us, to accept the living waters of truth: "I, Jesus, have sent Mine angel unto you, to testify unto you these things in the churches, I am the root and the offspring of David, the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." (Rev. xxii. 16, 17.) "Therefore with joy shall ye draw water out of the wells of salvation." (Isa. xii. 3.) Then shall we spiritually have Ezekiel's vision of the waters of truth, which issue from the threshold of the house of God; (Ezekiel xlvi. 1-12); truths which grow higher and deeper, as, in our daily life, we use them, and our minds grow, in the love and the knowledge of them.

And then, "the glorious Jehovah will be unto us a place of broad rivers and streams." (Isa. xxxiii. 21.)

BEASTS AND BIRDS.

Beasts, as a class, correspond to human affections; that is, to the things of man's will, or heart; and birds correspond to man's thoughts, that is, to the things of his understanding, or intellect. The characteristic differences between beasts and birds are easily seen; and so are the differences between our affections and our thoughts. Our affections are the activities of our loves; and they are interested in the good, or the evil, of a thing, according to their character. Our good affections love goodness; but our evil affections lust for evil. But our thoughts are engaged in ideas and reasonings; and they are interested in the truth, or the falsity, of things. As, in our books of science, we have a distinct and orderly arrangement of beasts, and of birds, into different classes, each according to its kingdom, sub-kingdom, class, order, family, genus, species and variety; so, in mental philosophy, we have a corresponding arrangement of human affections, and of human thoughts, into various classes.

Man includes, in himself, the characteristic qualities of all the lower forms of life. In man's own mind is Noah's ark, in which are collected all the living creatures of man's mental nature, the various affections and thoughts of human life. And, in the ark of true doctrine from God's Word, all these living things in man's mind are saved from impending spiritual death, threatened by a flood of false persuasions surrounding the mind in its dire temptations. Beasts and birds are but mirrors to men; and, in their lives and habits, we see our own reflected. And as surely as these beasts

and birds bring forth "after their kind," so surely, in all our life, do our affections and our thoughts bring forth, each after its kind. Animals easily show their qualities, because they cannot do otherwise than follow the laws of their being. And, if we were not prevented, at first by policy, and afterwards by principle, we, like the beasts should carry out our present impulses. But our inward or spiritual nature enables us to control, and to change, our feelings and our thoughts, by self-restraint, and by reformation. We can control the menagerie of our mind, and cultivate the life of the good animals in it, and starve out the evil beasts and the birds of night.

The correspondence of beasts to our affections, and of birds to our thoughts, will be seen readily. In our every-day life, we see, and use, these correspondences. We call our dear ones by the pet names of good and gentle animals. And we call a cunning man a fox, and a filthy man a hog, and other men by the names of other animals; because we recognize a correspondence between the characteristic life of the animal and that of the man. The gentleness of the fawn, the innocence of the lamb, the sweetness of the dove, the sensuality of the hog, the quarrelsomeness of the dog, the vanity of the peacock, are all easily recognized, and generally known, by men of all ages, and of all nations, to whom these animals are known.

SACRIFICES.

The correspondence of animals explains to us their use in the Jewish sacrifices. The animals used in these sacrifices did not, as is sometimes supposed, typify the vicarious sacrifice of an innocent victim. The beasts and birds were used in sacrifices, to represent the offer-

ing up of our best affections and thoughts, to the Lord, in acknowledgment and worship. In the true sense, sacrifice means to make holy. Spiritually, we sacrifice, or make holy, that which we devote to the Lord. These beasts and birds correspond to men's affections and thoughts. And, if these animals were merely vicariously offered, why should there have been so many minute directions given by the Lord, as to which kind of beast, or bird, should be offered, in each particular case, and how and when the sacrifice should be made? But, as representing our offering up of our affections and thoughts, in worship, the directions are needed, to show us, in correspondences, how we should feel and think, in each particular state and condition of our mental life, in our worship of the Lord.

Many things, in the letter of the Scriptures, seem very singular; but they seem so, because the real character of the Scriptures is not generally understood. But, with a knowledge of the nature of the Scriptures, and of their inward meaning, all the things of the letter are seen to be clear and instructive. The Jews, who lived, not in a real church, but in an external representative of a church, were commanded not to use the unclean beasts and birds, in sacrifices, because men are not to offer to the Lord, in acknowledgment and worship, any of their unclean, evil and selfish feelings and thoughts; they are not to engage in worship, nor in their mental feasts, with any evil or false feeling or thought. For eating corresponds to receiving new affections into our hearts; and drinking corresponds to receiving new thoughts into our understandings. And so the Jews were forbidden to use unclean animals for food, because such animals correspond to the evil feelings and false thoughts of our selfish and unregenerate minds. And we should not spir-

itually eat these things; that is, we should not receive into our minds, and live upon, any evil feeling, or any false thought. All animals are the outbirths and embodiments of the principles to which they correspond, and from which they draw their life. Therefore the Jews were forbidden to eat the flesh of an unclean beast or bird, because by correspondence, it would furnish a physical base for the operation of that kind of mental life to which that beast or bird corresponds.

Animals and birds may be classed in various ways, such as domestic and wild, clean and unclean, gentle and savage; or, as those used for food, and those used for transporting, or for other practical work, and so forth. And these differences will readily suggest the corresponding differences in the various classes of our affection and thoughts.

WINGS.

One striking difference between beasts and birds is seen in the wings of birds, instead of forelegs. Beasts use their forelegs to stand upon, to walk upon, to procure their food, to dig, and to fight. But birds use their arms, or wings, mostly for flying. With their wings they rise above the earth, and soar in the atmosphere, and rapidly pass from one place to another. They thus possess powers which are not given to beasts. And we can readily see the corresponding difference between the powers of our affections and those of our thoughts. In the human body, the arm represents power. The arm, or wing, of the bird represents the power of thought, the ability of thought to elevate itself above our surroundings, and to soar rapidly from one thing to another. Our thoughts, like the birds, move rapidly from object to object. Now

they are up in the air, taking a wide and general view, and now they descend to a lower state, and are engaged with some particular thing of practical life. They are coming and going, flitting past in a moment. But our affections, like the beasts, move less rapidly. Beasts live upon the ground, which represents goodness. So our affections are based on what we love, as good. The birds often flit through the air, which corresponds to one aspect of truth, and which, being breathed in by the lungs, corresponds to the truth which is breathed in by the spiritual lungs, the understanding, or intellect.

Birds, too, are often very fond of being on the water. And water corresponds to natural truth, in which our thoughts delight. And in Genesis i. 20-25, we find a remarkable confirmation of these truths. It is said that, in the creation, the waters brought forth the birds, on the fifth day. But the earth brought forth the beasts, on the sixth day. This is not literal history. There is no reason to suppose that full-grown birds sprang out of the waters, and beasts out of the ground. But this is a symbolic and correspondential account of the creation and development of the human mind, and also of its regeneration. The birds of the mind, the thoughts, came forth out of the waters of truth; and the next stage of development was the bringing forth of the affections, out of the ground, or good, the principle of love. Birds differ much in their ability to fly. And some kinds of thoughts take a wide range, while others never rise above earthly things.

ILLUSTRATIONS.

Wings are often mentioned in the Scriptures, to represent the power of thought. In Isaiah xi. 12, "And He shall set up an ensign for the nations, and shall as-

semble together the dispersed of Judah from the four wings of the earth." The subject is the restoration of the church. The wings of the earth, to which men had been driven, represent the conditions and powers of false thoughts, into which men had wandered, and from which the truth should make them free. Again, in Isaiah xxiv. 16, "From the wing of the earth have we heard songs, glory to the righteous." Here, too, the wing of the earth represents the power of thought in the natural mind, which is the earth of man's mind. And in Psalm xviii. 10, and Psalm civ. 3, and in Hosea iv. 19, we read of the "wings of the wind," meaning the influence of the power of thought. In Psalm cxxxix. 9, we read of "the wings of the morning," meaning the power of thought in new states of mental light, in the morning light of the mind.

In Malachi iv. 2, we read, "Unto you that fear My name, shall the Sun of righteousness arise, with healing in His wings." So, in man's regeneration, the Lord, as the spiritual Sun, will arise upon the darkness of man's mind, and will carry spiritual healing to man, by communicating to him the power of rational thought. And, in Revelation xii. 14, it is said of the woman, who brought forth a man-child, and who was persecuted by the dragon, "And to the woman were given the wings of a great eagle." Here, the wings of the eagle represent the power of intellectual thought, which aids man in escaping from the influence of sensuous lusts, denoted by the dragon. And the "wings of a dove," (mentioned in Psalm lv. 6, and in Psalm lxviii. 13) with which the mind can fly away from strife, and be at rest; and which are bright with silver and gold; are representative of the power of spiritual

thought, from affection for truth, with which we rise above temptation; and which are clad in the silver of spiritual good, and the gold of celestial love. In the Scriptures, birds are often spoken of as "birds of wing," "fowl of wing," and "winged fowl," because the wings are the most striking of the characteristics of the bird's outward form. (See Gen. vii. 14; Ps. cxlviii. 10; and Ezk. xxxix. 17; when literally translated. Also Ezek. xvii. 23.)

Another characteristic of birds is their very quick and far-reaching sight. Their eyes are large, prominent, and so formed and placed as to give a great range of sight, in several directions at the same time. And they have great ability quickly to accommodate their sight to near or distant objects. And so is it with our thoughts: they are quick-sighted, far-sighted, and readily adjusted to near or distant objects, and to objects which are mentally either near or dear to us, or far removed from our states of life. But our affections are not so easily sent out to new objects, nor are they quickly so employed in new subjects. Like the beasts, they have not nearly so wide a range of vision. And they cannot so rapidly go beyond their circumstances; nor can they soar in higher realms, by rapid flight. They are engaged with the things of actual life-experience. But our thoughts, like the birds, love to soar above the actual walks of life; swiftly to circle through the mental atmosphere, playing with each other, in their easy flight; sailing upward towards the sun, penetrating further and further into the upper air of spiritual things; delighting in the exercise of their powers: and pouring forth their varied notes of mental songs, the happy and harmonious reasonings of the soaring mind.

SINGING OF BIRDS.

For the singing of birds corresponds to the use of thought, in the deductions of reasoning, in the active mind. Some birds do not sing, but merely express their wants and emotions by a few corresponding sounds. So, in some states of thought, we do not engage in the delights of reasoning, but merely ponder upon the things of our present states and wants. We notice that the male birds are the singing birds. And so, in human life, the reasoning state of mind is especially characteristic of the masculine mind. But, when we reach the human race, both the masculine and the feminine are found to sing. And, in the human mind, the masculine faculties express their reasoning in wisdom, especially; and the feminine faculties express their affection for the things of wisdom.

We notice, also, that among birds, the beautiful voices belong to the good and gentle birds. And so, in our minds, it is only the reasoning of the good and true things that is beautiful. The reasoning which springs from our evil feelings and false thoughts, is not rational, but insane. It finds its appropriate symbols in the harsh voices of the fierce birds of night. The birds of day, in general, correspond to true thoughts, which seek the light of the Lord. But the birds of night correspond to those dark thoughts which spring from self-love, and which "hate the light, their deeds being evil." Among human beings, we see how naturally a sweet and tender feeling expresses itself in pleasant tones, and how surely a harsh and angry feeling betrays itself in its harsh voice. From the quality of a person's natural voice, we can often discover something of the character of the natural degree of his mind.

COLORS OF ANIMALS.

The various colors of beasts and birds represent different conditions of our affections and thoughts. White birds represent pure thoughts, from truth. Birds that are black represent the dark thoughts which arise from the darkness of ignorance, or from falsity. Speckled birds represent thoughts of a mixed character. We read, in Jer. xii. 9, "Mine inheritance is unto Me as a speckled bird: the birds round about are against her." Such is the condition of a lukewarm mind, full of mixed thoughts, partly true and partly false. "The birds round about are against her," because all true thoughts, the white birds of the mind, are against what is false in the mixed thoughts; and the false thoughts, the dark birds of the mind, are against what is white and true in the mixed thoughts. Savage birds represent savage thoughts. Vultures, and other birds that eat carrion, and other filth, correspond to the filthy thoughts which delight in, and feed upon, the filthy things of low and worldly life, the dead things of human selfishness and folly.

And so, good, useful and gentle beasts correspond to our good affections. But beasts of prey, fierce and evil beasts, correspond to our evil loves. There is much difference between an ox and a tiger, or a sheep and a wolf, or a lamb and a wild-cat. And so there is much difference between the affections which these different beasts represent.

Thus, we see that beasts and birds are named in the Scriptures, to represent human affections and human thoughts. And they represent these things because they correspond to them. Without such an inward meaning, how could we understand many of the texts of the Scriptures? In Ezek. xvii., how shall we un-

derstand the parable of the great eagles? It is not fully explained in the subsequent verses about the kings of Babylon and Jerusalem, for these verses are, themselves, symbolic also of inward things. For the Word of the Lord is not, in any of its parts, merely literal history; it is spiritual history, written in symbolic, correspondential language. In Ezek. xxxix. 17-20, we read, "Speak unto every feathered fowl, and to every beast of the field, assemble yourselves and come; gather yourselves on every side to My sacrifice, that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of lambs, or rams, of goats, and of bullocks, all of them fatlings of Bashan. All ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I have sacrificed for you. Thus shall ye be filled at My table, with horses, and chariots, with mighty men, and with all men of war, saith the Lord Jehovih." These things seem literally impossible. But this feast of fat things shall be made to our hearts and our intellects, in the coming of our Lord, in our reception of goodness and truth from Him. So, in the Revelation, the many singular things said about beasts and birds refer to our affections and thoughts. In Rev. xviii. 2, the unregenerate mind is thus vividly pictured: "Babylon is . . . become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." But the peaceful and beautiful state of the regenerating mind is thus pictured, in Isa. xi. 6-9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed;

their young ones shall lie down together ; and the lion shall eat straw, like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the den of the cockatrice. They shall not hurt nor destroy, in all My holy mountain ; for the earth shall be full of the knowledges of the Lord, as the waters cover the sea." For, in the regenerating mind, the evil and false tendencies of the natural mind are kept in subjection, by the higher principles of the spiritual mind. And the "little child" of the new birth shall lead them all.

FISH.

As water corresponds to natural truth, and as truth belongs to the intellectual side of our nature, we must expect that, as fish live in water, they must correspond to something relating to truth, something belonging to the intellectual side of our nature, or to our affection for intellectual things. And, in agreement with this idea, analogy shows us that fish correspond to our life in its lower and outward form, the life which we lead in the knowledge of outward truth, truth seen by the senses, science. In the order of life, fish are lower than beasts and birds, and so they correspond to a lower department of human life. And, in agreement with this truth, we find fish to be cold-blooded, while beasts and birds are warm-blooded. And, as fire and heat correspond to love, and affection, so the cold-blooded animals correspond to our lower human life, the life which, being outward, and further from the centre, has less of life in it, because it has less of the fire of love. This outward life is the life of the senses.

If we apply the corespondence of fish to persons, we see that fish represent natural-minded men, men who

live in the life of the senses, but who are not developed in the higher life of celestial and spiritual things. They live and think on the outside, or surface, of human life. They have such knowledge as belongs to the life of the senses. They have information and science, such as can be gathered by the senses. Such men may be either good or bad. Although undeveloped in the higher departments of human life, they may be sincere and well-disposed in their own kind of life. They are ignorant of the inward experiences of spiritual life. If they can be led to see spiritual things, they may accept them, and may become open to spiritual truths. Or, these spiritual fish may be bad men, men who have no desire for spiritual things, but who prefer the lower life of the senses. In the Scriptures, when such men are mentioned, the text and context will indicate which kind of men are intended in the inward meaning.

But, when we apply the correspondence of fish to principles, and to the things of life, abstractly, and apart from persons, fish represent the life of the senses, the affection for natural thought, and the truths which appear to the senses, "scientifics," things of science, knowledges, matters of information, as distinguished from the truths of actual life, by which we live, from love. These scientifics, or matters of information, may be held in the good mind, for use; or they may be held in the evil mind, merely as knowledge, to lie unused, or to be abused, by putting them to selfish purposes.

Fish, then, as living things, correspond to our natural affection for the things of our sensuous life, the life of our senses, the outside life, and also to the knowledge, itself, on which the natural mind places its affection, or which it stores up in the memory.

THE ORGANISM.

We notice that the form, or organism, of the fish is ruder, and less intricate, than that of the beast, or that of the bird. And, as everything uses its capacities in and by means of its form, or organism, so the ruder form always implies ruder and fewer capacities. And, in outward nature, the ruder forms and more limited capacities correspond to ruder mental forms, and more limited and lower mental capacities. As the beast is distinguished by front legs, or arms, and the bird by wings, so the fish is distinguished by fins, instead of arms. And these fins, like arms and wings, being used for action, represent the power which they apply, as well as the corresponding power of the mind. The fins of the fish represent the power of the senses, in their thought, as employed in the waters of natural truth. Natural truth is truth seen from the standpoint of the natural mind, the outward mind. In this truth swims the spiritual fish, the life of the senses.

The eye of the fish is dull, representing the comparative dullness of the natural and sensuous understanding. And the ear of the fish is rude in form, and limited to very simple capacity. And so the life of the senses, and the scientifics, or matters of mere knowledge, are dull of hearing, when the voices of higher things speak to them. The scales, or clothing, of the fish, represent the merely outward facts, which, put together in order, protect and guard the knowledge which we gather by the senses. These facts, as scales in the natural thought, are held together by love of knowledge.

We read in Leviticus xi. 9-12, "These shall ye eat, of all that are in the waters; whatsoever hath fins and scales, in the waters, in the seas, and in the rivers,

them shall ye eat. And all that have not fins and scales, in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you; . . . ye shall not eat of their flesh, but ye shall have their carcasses in abomination." And this distinction was made because of the correspondence. Fish correspond to the affections for thinking from the senses, and to the knowledge thus acquired. Such affection and knowledge are not suitable for our mental food, unless they have some power to think in an orderly way, and to progress by thought; or unless they have a clothing of actual facts, held together by love of facts. Fish without scales represent a mere knowledge of things, without any love for the use and order of facts. And also they represent those persons in whose minds such a state of things is predominant.

WATER ANIMALS.

In the water there are some animals which are not fish, but water beasts; as the whale, which breathes through lungs, and breathes the upper air, instead of breathing the air in the water, through gills; and which is hot-blooded, like beasts; and which brings forth its young alive, and nurses them, as the beasts do. The whale roams over the oceans; and it consumes a great number of small fish. The whale corresponds to a warm affection for a great, general knowledge of truths and facts, taking in multitudes of the little fish of scientific facts and affections, while breathing the upper air of higher truth. Such are the "great whales" which are mentioned in Gen. i. 21, as created on the fifth day of creation; that is, the fifth state of development in mental life, when such mental creations are

produced in our minds. In the waters of natural truth all these fishes of scientific affection and thought delight to live, and to bring forth after their kind, in the love of knowledge, and of its increase.

When used in a bad sense, fish correspond to the same things, but corrupted in quality. In a good sense, fish have their place in the order of being; and the corresponding life of the senses, in the affection for thinking in natural truth and science, has its proper place in our minds. But, when we abuse these things, and allow our sensuous affection for facts and science to run astray, and to mislead us, and to induce us to believe in falsities instead of actual facts, so that we become opposed to inward and spiritual things, then our love of falsities corresponds to fish, in a bad sense, and to fish without scales and fins, as well as to other fierce and ugly things which live in the waters. And, as there are in our minds many different sorts of feelings and thoughts, relating to the intellectual life, in the lower plane of the senses, so, in the waters of the earth, there are myriads of different forms of natural life, of many different kinds and varieties.

FISHING AND FISHERMEN.

From the meaning of fish, in correspondences, the meaning of fishing, and of fishers, or fishermen, can be seen. Catching fish, for food, for the support of natural life, corresponds to procuring affection for the things of natural science, and to instructing the mind in the facts of science, the scientifics or knowledges of the senses, of the outer plane of the mind and life. We take the fish out of their native and lower element, and apply them for food, in our own life. So, we teach the truth to others, and help them to procure affection

for natural truth, by lifting them out of their lower plane of the senses, and giving them knowledge of the things which belong to the higher and inward planes of life. In the spiritual sense, fishermen are those who instruct men in the truths of faith, giving them food for the mind, and elevating them out of a merely natural-minded and sensuous state, and into a spiritual state of mind.

As each variety of fish corresponds to some distinct kind and variety of our affection for the intellectual things of truth, as seen by the senses, and to such sensuous truths and facts, so, catching these different kinds of fish, for use, corresponds to instructing the mind in these various truths, and thereby cultivating an affection for such truths.

In our common conversation, we recognize this correspondence of fishing and of fishermen. For instance when we are trying to teach truths to a person of superficial mind, others say of us, that we are "fishing in shallow waters," and need not expect to have much success.

FISHERMEN AND APOSTLES.

And now, from the signification of fish, and of fishermen, we can see why the Lord, at the beginning of His ministry on earth, chose fishermen for His first apostles. The record reads thus, in Matthew iv. 18-22, "And Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea; for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on, from thence, He saw other two brethren, James, the son of Zebedee, and John, his brother, in a ship, with Zebedee, their father, mend-

ing their nets; and He called them. And they immediately left the ship and their father, and followed Him." The Lord chose fishermen, as apostles, because there is an analogy between fishing for fish, and instructing men in the truth. And so the Lord said to them, "Follow Me, and I will make you fishers of men." And He did so, by making them instructors of men, to lift men out of the lower mental waters of merely natural and sensuous truth, and into the upper air of higher truths of life.

And, in His second coming, already accomplished, a coming in a new dispensation of life and light, a spiritual coming to the minds of men, the Lord chose, as His apostle, and as an instructor of men, one whose occupation was that which corresponds to fishing for fish. He chose Emanuel Swedenborg, a most learned and excellent man, and a great teacher of natural science. And He took Swedenborg from his work of teaching natural science in the waters of natural truth, and opened his mind, prepared him, and sent him forth to teach the grand spiritual truths of the spiritual or inward meaning of the holy Word of the Lord. From being a fisher of men, in teaching accurate natural science, the Lord took Swedenborg to be a fisher of men in the greater work of teaching accurate spiritual science, that, in the providence of the Lord, he might be a means of lifting men out of a carnal and superficial theology, and of giving them a clear, thorough, rational, comprehensive spiritual theology, in which the deepest affections of the heart are developed and ennobled, and in which the highest aspirations of the regenerate intellect are satisfied; in which, in the highest sense, men are gathered into the kingdom of the Lord.

FISH VS. SERPENT.

We must carefully distinguish between the correspondence of the fish and that of the serpent. The serpent corresponds to the sensuous principle in man, the life of senses. But the serpent corresponds to the life of the senses as it is in the will, or heart, and in the affections; and as it concerns sensuous good, or evil. But the fish corresponds to the sensuous life more especially as it relates to the intellectual life, in sensuous truth, or falsity. The serpent lives on the land, which corresponds to good, and the fish lives in the water, which corresponds to truth.

ILLUSTRATIONS.

In Hosea iv. 1, 3, we read, "Hear ye the Word of Jehovah, ye children of Israel; for Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God, in the land. . . Therefore shall the land mourn, and everyone that dwelleth therein shall languish, with the beasts of the field, and with the fowls of the heaven; yea, the fishes of the sea, also, shall be taken away." These fishes are of the mental sea; they are the things of knowledge, which die out of the unregenerate mind. In Jer. xvi. 16, 17, "Behold I will send for many fishers, saith Jehovah, and they shall fish them; and, after, will I send for many hunters, and they shall hunt them, from every mountain, and from every hill, and out of the holes of the rocks. For Mine eyes are upon all their ways; they are not hid from My face, neither is their iniquity hid from Mine eyes." Fishers are those who shall collect the back-sliders, and instruct them in truths; and the hunters are those who shall supply

them with the solid meat of good principles, by developing their affections. In Ezek. xlvii. 8-10, it is said, "These waters issue out toward the east country, and go down into the desert, and go into the sea: and, brought forth into the sea, the waters shall be healed. And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed: and everything shall live, whither the river cometh. And it shall come to pass that the fishers shall stand upon it, from En-gedi, even unto Englaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many." This vision of Ezekiel, in which he saw waters issuing out under the Lord's house, represents the coming of the truth of the Lord's Word, flowing into man's mind, and developing it in its higher forms. And, truly, wherever those living waters of truth come, everything good in the mind "shall live." And the fish shall be exceeding many, and of different kinds, *i. e.*, the knowledge of outward truths, the truths of the senses, and the affection for accurate truths, shall abound, and shall be filled with life from the Lord.

MANNA.

But, on the other hand, the regenerating mind, in its efforts to come up out of Egyptian darkness of mind, and while in its earlier stages of progress, often, like the Israelites, grows tired of the spiritual manna which comes to it from the Lord; and it lusts after the outward and sensuous things of its unregenerate states, the fish of outward and sensuous life, and the other lower things represented by the cucumbers, leeks,

onions and garlic of Egypt: "And the mixed multitude that was among them, fell to lusting: and the children of Israel also wept again, and said, who shall give us flesh to eat? We remember the fish which we did eat in Egypt, freely; the cucumbers, and melons, and the leeks, and the onions, and the garlic: but now our soul is dried away; there is nothing at all besides this manna before our eyes." And again they said, "Our soul loatheth this light bread." (Numbers xxi. 5.) Here fish is used in a bad sense, representing the unregenerate affection for the things of sensuous knowledge and science, an affection which causes the mind to loathe the "light bread" of spiritual things, which is not so gross and heavy; and to lust after the grosser things, in the "flesh-pots of Egypt." In such a state, as we read in Isaiah xix. 8, 10, "The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. . . . And they shall be broken in the purposes thereof, all that make sluices and ponds for fish." "Surely, in that day, there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence." (Ezek. xxxviii. 19, 20.) These fish, and other living things, all represent the affections and thoughts of men's minds.

JONAH AND THE GREAT FISH.

And the "great fish" which swallowed Jonah, and which is used in the bad sense, represents that great mental fish, which swallows up every man who, like Jonah, flees from the presence of the Lord. That

great mental fish is mere outward science, leading to Skepticism, the monster which is the creature of man's natural senses, when he depends upon his own senses, and their superficial intelligence, and rejects the inward and spiritual truth, that higher truth, which, rising to a higher standpoint, yields a broader scope of vision, and gives spiritual insight instead of sensuous reasonings. And every such mind must finally learn, like Jonah, that there is no peace nor prosperity for it, until it ceases to resist the Lord, and turns to Him a willing ear, a willing heart, and willing hands.

INSECTS.

And now, going a step lower, we come to insects, using the term insect in a very wide sense, to cover all the little invertebrate animals. And, as they are very low and outward forms of life, we must expect to find that they correspond to, and represent, the lower and outward things of man's life, the things of the circumference, and extremes, the things of the mere senses. Insects are of many kinds; and they undergo changes in their forms and habits; but, in their mature states they resemble birds, rather than beasts. Most of them have wings. They belong to the things which correspond to the life of man's intellect rather than to those which correspond to affections. But, from their mixed character, they partake somewhat of both sides. As a general principle, insects correspond to, and represent, the mere thoughts and impressions made upon the senses by the outward appearances of things. As forms of life, having their characteristic affections, they represent the pleasure we take in impressions made upon our senses. For instance: an impression is made upon our senses, by looking at a passing cloud;

or a landscape. And we have a mere thought of the senses, about the appearance of the cloud, or of the landscape. This impression, and this thought, are merely sensuous things, to which the insects correspond. If we carry our thought further, and make some use of it, by rational or spiritual thought, then such thought would correspond to a bird, a higher form of life. But these harmless insects of the mind, these pretty butterflies and other innocent little creatures, are the dreaming fancies of our senses, often pretty and harmless, but not things of advanced and useful life.

But insects are sometimes good, and sometimes bad. The harmless and innocent insects have a good correspondence, just as our senses are good, in their places, but they are not exalted in character. Noxious insects correspond to false thoughts, and bad impressions made upon our senses. Vicious insects which attack and sting, and even kill, larger animals and human beings, correspond to falsities which are aggressive, which seek to kill the good and truth in the human mind. Such, for instance, are the hornets of the mind. And the fear and dread of these hornets, correspond to the mental destruction of the man who suffers his mind to be constantly stung by false principles from his senses.

We read, in the Scriptures, of many kinds of insects, such as bees, hornets, worms, caterpillars, flies, locusts, grass-hoppers, scorpions, spiders, and others, representing the various kinds of sensuous thoughts and impressions. As insects are very numerous, and of very many kinds, so the insects of the mind, the sensuous thoughts and impressions, are very numerous, and of many kinds. We have such thoughts and impressions about everything that makes itself known to any of

our senses. And these thoughts and impressions may be good or evil, true or false, useful or injurious. We may picture to ourselves the beautiful scenery of heaven, or the hideous things of hell. Look upon a living and active, useful animal, fulfilling its uses, and enjoying its gentle life, under the beneficent heat and light of the sun. Here you have the symbolic picture of good and useful affections, doing their daily duty, in the spiritual heat and light, the love and wisdom of the Lord, as the Sun of Righteousness. And the impression made upon your senses by this peaceful scene, is an innocent and beautiful mental butterfly. But look again, at the dead and decayed body of an animal, filled with a hideous mass of wriggling worms; and you have the symbolic picture of the mind which is willing to feast itself on impure thoughts.

DESTRUCTIVE INSECTS.

The devastation of the fields by swarms of grasshoppers, or locusts, gives us a thoroughly representative picture of the state of man's mind, when the sensuous thoughts are uppermost, and are controlling the life; when the mere pleasures of the senses are taking the place of calm and rational usefulness.

Almost every living thing upon the earth is subject to attack by some sort of insect. Insects are extremely voracious. They eat almost everything, animal and vegetable. They prey upon man and beast and plant, living, dying, or dead. And we can see their counterparts in the insects of the mind, the voracious appetites of man's sensuous thoughts. Rapidly all the good, the beautiful, the true things of noble manly life fall a prey to the swarming carrion-flies of false and filthy thoughts, when these are allowed to swarm and

feed within the mind. And with terrible rapidity these mental flies multiply, and bring forth "after their kind."

We notice that insects are food for birds, and for serpents. And we find the parallel in our mental lives. Birds correspond to thoughts of a higher kind. And serpents correspond to affection for the pleasures of the senses. And our higher thoughts, and our love of sensuous pleasure, constantly use the little thoughts and impressions of the senses. Before we can think, we must have impressions and facts, to think upon. And before we can have pleasure, we must have the facts in which we find pleasure.

There is a kind of worm which preys upon books, eating into their edges, gathering its food, for its own use. And, as a counterpart, we have the man who reads all the time, gathering knowledge, but never putting his material to any actual use. And how appropriately such a man is called a "book-worm," a mere mental insect.

Insects of various kinds also prey upon each other. And so, in our minds, our sensuous thoughts and impressions prey upon each other. And, in the operations of the Divine Providence, this merciful provision often prevents the enormous multiplication of both physical and mental insects, which would otherwise occur. For instance, how often the sensuous thought of having nothing to do, and being indolent, is counteracted by another mental insect, the sensuous idea of pride of appearance.

Look where you will, throughout the living forms of nature, and you will find something in the form of an insect. Myriads of the little things are too small to be seen by the naked eye. In a particle as small as the head of a pin, the microscope often reveals a swarming

mass of organized, living beings. And, while we live in this outward plane of life, this world of the senses, every feeling and thought of our minds, and every deed of our lives, is liable to be infested with a swarming mass of sensuous impressions and thoughts, many of which escape the notice of our mental eyes, unless we are supplied with the powerful microscope of the revealed truth of the Word of our Lord, in its higher and finer aspects and uses. Our Lord teaches us to lay up our mental treasures in the heavens of our inward and spiritual mind, and not merely in the earth of our natural mind and memory, where the "moth and rust corrupt, and where thieves break through and steal." (Matt. vi. 19-21.)

METAMORPHOSIS.

Among the most striking of the characteristics of insect-life, we observe that many insects undergo a remarkable metamorphosis, an entire change of form and habits. Such insects have three states, or conditions; first, that of the worm, or grub, or larva; second, that of the chrysalis, or pupa; and third, that of the imago or perfect insect, with wings. The form of the insect grows more complex, and its powers become greater, and of a higher kind of life. These things are illustrated in the growth of the caterpillar, until it becomes a butterfly. In the first state, the chief work of the insect is to eat, to gather nourishment for its growth. In this state, the insect represents the affection of the natural mind for gathering materials into the memory, for securing impressions upon the senses, seeing and feeling the things of the senses. This is the state of the opening mind of the child. At first he does not learn to think, to soar on wings,

but he learns to see things, to gather impressions, and to lay up these things in his memory, for future use, and for his mental growth. Hence comes the insatiable inquisitiveness of children, and their desire to touch everything they see; *i. e.*, to bring everything into contact with their senses, that they may gather impressions. And, to these things in the sensuous life of the little child, the caterpillar and its insatiable appetite, correspond.

The second condition of the insect is one of quiet rest, and of unconscious change, of formation going on, with the materials already gathered, and for the next state in the life of the insect. And, in this state, the insect corresponds to our sensuous impressions and ideas, gathered into the memory, but now undergoing the process of inward digestion and assimilation, being arranged in order, for mental growth and use. This is a state of less outward activity, while inward and formative operations are going on.

And, as a result of the chrysalis state, the insect comes forth in its full and perfect form, and enjoys a fuller, freer and higher life. And, in this complete state, it propagates its species. In this state, the full-formed insect represents, and corresponds to, our enjoyment of thinking about the things of the senses, the delight which comes after we have gathered ideas, and have shaped them into forms for use in practical life.

Noxious insects, of course, represent impure sensuous thoughts and delights.

Poets and philosophers have frequently used these facts concerning the changes of insects, the growth from the crawling worm to the flitting butterfly, to illustrate the corresponding change in the human mind, effected by regeneration; when the mind leaves its low and crawling state of selfishness and sin, and arises,

on the wings of higher thought, to higher realms of light and life. And this idea is strongly enforced by the science of correspondences. The condition of the worm well represents the low condition of man's natural mind, when unregenerate. And the finer organization, and the higher powers, of the perfect insect, fitly represent the higher and fuller life of the natural mind, when regenerated. Thus, in all created beings, the principles of correspondence hold good. Every higher form of life includes the capacities and principles embodied in all the other created forms. And, correspondingly, in the mind of man, the highest condition of man includes and comprehends all the principles of all the lower conditions, in their order and uses. The more we understand both the Word and the works of our Lord, the more we observe their entire harmony, and the universality of every principle of life. And in every Divine principle there is Divine protection and life, to the man who loves and obeys that principle. "I will restore to you the years that the locust hath eaten, and the canker-worm, and the caterpillar, and the palmer-worm." (Joel ii. 25.) "I give unto you power to tread on serpents and scorpions; and over all the power of the enemy." (Luke x. 19.) And, spiritually, "A man's foes shall be they of his own [mental] household." (Matt. x. 36.)

TREES AND PLANTS.

When we understand the science of correspondences, our knowledge is a seed-truth, which takes root, and grows up, in our minds, and branches out in all directions, and reaches further and further into the atmosphere of thought and knowledge. And if there are the vital elements of growth, in our hearts and intel-

lects, we shall begin a mental growth whose progress shall continue through eternity; increasing in quantity, and improving in quality, as we ascend into the higher realms of spiritual life; leaving behind us, amid the clouds of time and sense, all the darkness, the obscurity, and the doubts, of sensuous life. If we love this knowledge, and live according to it, we shall draw nearer to our Lord, and hence, into greater fulness of life, and into greater happiness. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of Jehovah; and in His law doth he meditate, day and night. And he shall be like a tree, planted by the rivers of water; that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psalm i. 1-3.)

Life is central and inward; and it flows outward to the extremities. And all true knowledge follows the course of the flowing of life, from within, outward. Even in the body, to comprehend the pulsations at the tips of the fingers, you must comprehend the heart, and its circulation of the blood. You must go to the centre, to understand the circumference; you must know the inside to comprehend the outside. So, you must know the character of God, as the Central Life, before you can truly understand the works of God in outward nature, or the Word of God in the literal Scriptures. The knowledge of God is the centre of all knowledge, from which all other knowledges branch out towards the circumference of creation.

The growth of human knowledge is like the growth of a tree. It must start from some seed-truth, as a centre; it must proceed by orderly development, according to some plan, or system; and it must "bring

forth after its kind." "Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matt. vii. 16, 17.) Do men gather spiritual truths from the thorns of their own selfishness? And do men gather natural good from the sensuous falsities of self-derived intelligence? Do men arrive at accurate knowledge by beginning at self, to reason towards God? No! Let them begin with the acknowledgment of the Lord; and then, seeing from the centre, they can trace the line of truth to the circumference, and then they can go from the circumference, back again to the centre; because, in all their course, they do not lose sight of the centre.

If we do not understand the character of God, and the character of the Scriptures, as His holy Word, we may go on reasoning from our own standpoint, and yet never arrive at any real truth. But, starting with the knowledge of the Lord, and of His Word, the progress of our knowledge becomes like the orderly growing and branching of a tree.

PRINCIPLES.

In the symbolic language of the Scriptures trees are named to represent the growing principles in the minds of men; the principles from which, and in which, men live; the principles which bear fruit in men's daily lives. And the same general signification belongs to every other plant, for the tree is used as the general representative of its class, the vegetable kingdom. As you trace the tree from the seed to the fruit, through all intermediate stages, so every principle received into man's mind, undergoes, as a seed, all the corresponding changes, in its progressive development.

Every principle is first deposited in the memory, as a storehouse. From the memory, it may be planted in the good ground of a loving heart. As in the seed, so in the principle, it carries within it the germ of all that it will become in the future. That germ was created by the Lord; and the life which shall develop it is from the Lord. And, from the very beginning, the endeavor of the seed is towards the full end and use in view.

In the good ground of a loving heart, the seed of truth will germinate. "The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matt. xiii. 31.) The good seed is the good principle, containing spiritual life. When it is planted in our hearts, we begin to inquire how to live, and what to do, to be useful. These inquiries, like the roots, run out in all directions, to gather strength from the soil of the heart. And the shoot goes upward into the upper air of higher thought. The principle branches out in all directions. Leaves appear, as forms of truth and of thought. Flowers appear, as higher forms of thought, sentiments gathered in our growth. And, finally, the fruit appears, the actual life, the good works of love, as the fruits of our principles. And in these are the seeds for future stages of growth.

Trees, then, represent, and correspond to, principles in men's minds. And these may be either good or bad. Good, wholesome trees correspond to good and true principles. Noxious and poisonous trees and plants correspond to evil and false principles.

In the Scriptures, trees and other plants are sometimes used in a personal sense, also, to represent individual persons, in whom such principles are characteristic. This is notably the case in Ezekiel xxxi, where the words are said to be applied to Pharaoh. Yet they were applied to his character, and not merely to his person. And they apply to all men, in all ages, who are of similar character.

Even on the natural plane of thought, a forest of trees resembles the human family on earth. In the forest, as in the human family, we see all kinds represented, the large and the small, the old and the young, the healthy and the sickly, the living, the dying, and the dead; the straight and the crooked, the white, the black, the yellow, and the brown. And, while the living trees stand and flourish, the dead of past generations lie in and upon the ground. And if these things are interesting, merely as natural comparisons, how much more intensely interesting and instructive they become, when understood according to the science of correspondences, in which we plainly see a perfect and full analogy between trees and men.

ILLUSTRATIONS.

And thus we can understandingly read the Sacred Scriptures, seeing our own minds addressed, in loving promises of good, or in solemn warnings of evil, and our human states of life pictured, in the familiar symbols of the trees. No longer we wonder why our Lord should say, in His holy Word, "Praise ye the Lord. . . : Praise ye Him, sun and moon; praise Him, all ye stars of light. . . . mountains and all hills; fruitful trees and all cedars: beasts, and all cattle; creeping things, and birds of wing" (Ps. cxlviii,

1, 3, 9, 10, 14) ; for we know that, in these words, inwardly read, He is calling us to praise Him in all our life, from every principle of our being.

And, in the Scriptures, many other things are said of trees, which could not be literally true of anything else than human beings. Trees are said to talk, to mourn, to laugh, to clap their hands, to discuss questions among themselves, etc. "The trees went forth to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If, in truth, ye annoint me king over you, come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon." (Judges ix. 8-15.) These three trees, the olive, the vine and the fig-tree, represent the three discrete degrees of human life, those of love, faith and obedience, or good, truth and action.

In this parable, the trees in general represent the selfish principles of the natural mind, which seek to press the higher principles into their service, by pretending to make them rulers. But the higher principles decline, because they see that such a relation would cause the higher things to lose their own char-

acteristic goodness, by mixing it with selfish things. And so we find the olive, the vine, and the fig declining, because they would have to leave their own characteristic products and uses. But the miserable and useless bramble is very ready to reign over the trees, because it has no good of its own to lose. The bramble represents a pretense of good, a mere counterfeit, from hypocritical selfishness.

We read, in Ezek. xxxi, about Pharaoh, as a cedar of Lebanon, growing great, but afterwards coming to destruction. Pharaoh represents the natural man, or natural mind of man, as to its knowledge and science, by which it becomes great. But, by perverting that knowledge, and using it for the purpose of self-love, it becomes destructive to the spiritual man, or the spiritual mind.

THE TREE OF LIFE.

“The tree of life” [lives], named in Genesis ii. 9, is the principle of life in which love and faith are united. “The tree of the knowledge of good and evil” is the principle of outward knowledge, man’s knowledge of good and evil, gathered by his senses, and by his own thought, and not from the Lord’s Word. In the orderly state of man’s mind, “the tree of life” is in the centre of the garden, as the central principle; and “the tree of the knowledge of goodness and evil” is at the outside, as are the senses of man. But, when the woman talked with the serpent, she reversed the order, and put the “tree of knowledge of good and evil” in the centre of the garden, (Gen. iii. 3), because, when the affections [the woman] begin to be led by the mere senses [the serpent], things appear to the contrary of true order. The things of the senses seem to be in the centre, as the most important. After man’s fall into

the lower and sensuous life, the ground of his natural mind brings forth "thorns and thistles," the evils and the falsities of sensuous life. But the Lord still calls every man to return to Him; to let the seeds of His truth fall upon good ground, and not among "thorns." "Break up your fallow ground, and sow not among thorns." (Jer. iv. 3.) And when the Jews from their evil lusts, crucified the Lord, Jesus Christ, they fully represented their own mental states, by putting upon Him "a crown of thorns." (Matt. xxvii. 29.)

In II Kings xiv. 9, we read, "The thistle that was in Lebanon, sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trod down the thistle." So, in the human mind, when the thistle's son [the falsity of the growing natural mind], seeks to unite itself with the cedar's daughter [a spiritual affection], the result is that the good wild beast [good natural passion], treads down the natural falsity. The wicked is said to "spread himself like a green bay-tree," (Ps. xxxvii. 35), which grows rapidly, but does not endure.

Solomon was said to have "excelled the wisdom of all the children of the East country, and all the wisdom of Egypt. For he was wiser than all men. . . . And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." (I Kings v. 30, 31, 33.) All these things represented the things of the human mind, to know which is genuine knowledge. From the tall cedar to the little hyssop, is from spiritual truths, down to merely outward, natural truths. Natural truths are for the outward life. And, as these cleanse the life, so David sings, in Psalm li. 7, "Purge

me with hyssop, and I shall be clean." And, in the next psalm (Ps. lii. 8), we read, of the regenerating man, "I am like a green olive-tree in the house of God: I will trust in the mercy of God, for ever and ever."

You see a tree, or a grove of trees, growing and flourishing. How beautifully they represent an orderly and useful community of men, growing in the love and worship of the Lord, and in His care. But, see a broken tree, twisted by a storm; and how well it pictures the disorderly mind, twisted and rent by the storm of evil passions. Thus in nature is displayed the operation of the Divine Love among men, either pure and clean, in its beauty, or marred by the lusts and passions of evil men. In the Revelation we read, "The leaves of the tree were for the healing of the nations," *i. e.*, these truths are for the healing of the minds that are suffering in ignorance.

Very clear instruction is given to us in Matt. vii. 15-27, about carrying out our principles. "By their fruits ye shall know them;" "a good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Every principle which we love and practice, whether good or evil, must, necessarily, like the beast, the bird, and the tree, "bring forth after its kind." And, showing that men's characteristic principles grow stronger by cultivation, we read, in Luke xxiii. 31, "For, if they do these things in a green tree, what shall be done in the dry?"

In the visions of the prophets, trees were seen in the spiritual world. These trees were spiritual, not material; and they represented various spiritual principles. In early times, men worshipped in groves of trees. And this was forbidden, in later times, only because men had changed their worship into idolatry.

Some readers may be puzzled to see why trees represent different things in different texts of the Scriptures. But all difficulty passes away, when we understand the nature of correspondences. Trees represent the principles which we adopt in our minds. In the celestial degree, the highest degree of human life, in which the mind is characterized by heavenly love to the Lord, which is a love of goodness, trees signify perceptions of truth and good, because such a mind is guided by intuitive perception. But, in the spiritual degree of human life, in which the distinguishing trait is the love of the neighbor, which interiorly, is the love of truth, trees signify intelligence in the understanding of truths taught to the mind; for such a state of mind belongs to the spiritual degree. But, in the natural degree of life, characterized by obedience to Divine laws as rules of conduct, trees signify knowledges, things known, especially from the letter of the Scriptures, as precepts to be obeyed. In each degree, the growing trees represent such principles as control the conscious operation of the man who is in that degree of life, and on that level. In each case, the principle differs from others, because the man differs in the quality of his mind. Spiritually, each mind has its own trees, in its own kind of mental world.

THE THREE KINGDOMS.

In contrast with each other the three kingdoms of nature, the animal, the vegetable and the mineral, correspond to the things of the three discrete degrees of human life, the celestial, the spiritual, and the natural. But, in each kingdom of nature, the subjects bear, to each other, the two-fold relation of internal and exter-

nal; and also the three-fold relation of celestial, spiritual and natural.

All natural forms are but the ultimate expressions, and the embodiments in physical nature, of the living things of the spiritual world. Spiritual life originates in the Divine Love, which created the material universe, and which continues to sustain it, by a perpetual creation. As, in our bodies, the life of the heart circulates from the centre to the circumference, and touches the outside of its realm in the external skin, so the circulating life of the universe, fresh from the heart of the Lord, comes downward and outward, through all degrees of created life, and extends to the outward bounds of physical creation. And as, in the body, in its vigorous health, the circulation returns from the surface to the centre, so, in the body of the creation, all things, in their order, respond to the inflowing creative life; and they acknowledge their Creator, each in the measure of its capacity, in the performance of its use.

In all the kingdoms of nature, objects are divided into solids and fluids. In this general relation, solids correspond to the things of the will, with its loves, something of goodness, or its opposite; and fluids correspond to the things of the understanding, with its thought, something of truth or wisdom, or its opposite. In a broad sense fluids include the gases.

THE MINERAL KINGDOM.

The mineral kingdom is the outward base on which the things of the vegetable and animal kingdoms rest. And, as the rock is the ultimate of creation, the outermost, so it stands as the representative of that kind of life of which it is the outward embodiment. The rock

is hard, cold, and, by itself, unproductive. And it represents the things of the intellectual life, rather than those of the affectional life. Rocks, stones, etc., correspond to, and represent, truth in ultimates, external truth, truth as it comes down, and out, and reaches our outward conduct, and thus rests upon our outward life. This is natural truth, as distinguished from spiritual truth. It is literal truth, such, for instance, as we find in the sense of the letter of the Sacred Scriptures. It is a hard, firm, unyielding rule, as in the Commandments of the Decalogue. And, because it is hard and unyielding, it makes a firm and enduring foundation, and an enduring pavement, or foot-way, for travellers.

And on the mental side, what can form a more enduring foundation, or a more lasting foot-way, than the literal truths of the Word of our Lord? These are the laws, precepts and rules which apply to our actual conduct; which make a sure and firm path of life, for us to walk upon, in all our daily duties and pleasures. And, in walking faithfully, on the true path of life, we walk over the same firm road on which our Lord, Himself, walked, in His Humanity, when He fulfilled the law of the commandments; and thus united, in His perfect life, the inward spirit of heaven, with its outward embodiment in the beauty of holiness, on earth.

Thus, as the inflowing life of creation reaches its boundary in the rocks and stones; and as the higher forms of created life rest upon the lowest forms, as upon a base; so, in our mental life, the inflowing life of our Lord, coming down through our open spirits, rests in the outward things of our holy living; and, at the same time, it uses our good and orderly conduct as the base of support in which our spiritual life finds its

needed resting-place. So, throughout the letter of the Divine Word, we find rocks and stones mentioned, as symbols of firm and enduring literal truths, applicable to natural conduct.

This is the general signification of all rocks and stones, when used in a good and useful way. But, as all useful things may be abused, by application to evil purposes, so rocks and stones, when used for evil, change their signification to the opposite, and then represent external false principles, forms of truth, but perverted and falsified by having been pressed into the service of evil. For instance, the stones used by the evil men who stoned to death the martyr, Stephen, would not represent truths, but falsities; *i. e.*, they would represent statements which, although true in form, and when properly understood, were falsified, by the spirit and the mode in which they were applied. A truth may be abused, until it becomes false, in the mind of him who falsifies it. For instance, it is a truth that "The Lord will provide" for His creatures. But this truth should be properly understood. The Lord will provide for all who, as of themselves, exert their abilities to receive, and properly to use, what the Lord gives to men. But, if an indolent man professes to rely upon the truth that "The Lord will provide," but makes no effort to co-operate with the Lord's providence, but expects the Lord to do the man's part, also, that indolent man, in his own mind and life, is falsifying that truth. The principle that there is a Divine Providence, is true; but, in the way in which that principle is adopted and practised by that indolent man, it is no longer a truth; it is a falsity. Yet, the same principle, as received and followed by a good man, is a truth, a truth of daily practical life.

Representatively, in the life of a good man, that truth is a useful stone, built into the wall of his mental house. But in the conduct of the unregenerate man, it is a stone in a bad sense, a falsity, built into the wall of his corrupt house.

In the letter of the Scriptures, we find stones and rocks mentioned, many times, and in many different ways. We read of rocks, either in their natural condition, or rent apart; of stones, hewn and wrought by hand, or unwrought; of precious stones and gems; of corner-stones, mill-stones, chalk-stones, etc.; and of stones used for many different purposes, good and bad.

BUILDING STONES.

Frequent mention is made of stones used for building houses, walls, foundations, pavements, altars, tombs, etc. Generally, hewn stones were used. But, for altars, whole stones were used; and the Israelites were forbidden to construct altars of hewn stones. The altar was for the worship of the Lord. And, in our worship, we are to look to the Lord as He proclaims Himself, in the letter of His Word. We are to take the stones of natural truth, as we find them ready for us, in the Scriptures. Hewing and dressing stones represents our work done upon the natural truths, to prepare them for our use. But, in mentally building our altar, to worship our Lord, we are not to add anything of our own self-derived intelligence, nor to square the Lord's truths with our own desires and tastes; but we are to take these truths as the Lord gives them. For our worship should be a silencing of our own minds, in the presence of the Lord, and a looking to Him, in His holy Word of truth. But, in the various activities of our own lives, we must work

as of ourselves, and we must put the Lord's truths to use, in so far as we can work with them, by understanding and loving them. But these truths are such that the Lord, in His mercy, adapts them to our states of mind and of life. Thus, in building our houses, etc., we may often use hewn stone, because we build mentally in the use of such intelligence as we have, in our own minds. We build upon the truths of the Word, as we understand them. These are our mental building stones.

The walls and foundations of the holy city, the New Jerusalem, were to be of precious stones. The holy city represented a new church, a new system of true doctrine, from the Lord, and built of all manner of precious truths. Tombs were either built of stones, or hewn out of the solid rock, on hill-sides. The grave is the earthly side of death; but the spiritual side of the same event is the resurrection. And so, in a good sense, the grave represents the resurrection, which we reach by means of the grave, or of bodily death. So, the tombs were of rock, or stone, to represent the fact that our resurrection comes by means of the truths of the Lord's Word, obeyed in our lives.

CORNER STONE.

A corner-stone is a large strong stone on which, especially, the building is supposed to rest. So, in our mental life, we need to support our spiritual house, our mind, on the strong and enduring truth of the Lord. And so a corner-stone represents the Divine Truth in ultimates, that is, as it comes out to the natural life, and is thus applicable to our daily conduct.

The great truth of the Divine character of the Humanity of Jesus Christ, is the stone which the theolog-

ical "builders rejected" from false systems of doctrine, but which, in the New Jerusalem, "has become the head of the corner," the very corner-stone of the building. And no system of doctrine which rejects this great corner-stone, the Divinity of Jesus Christ, can open the minds of its followers into any real spirituality of life. This is the rock, on which the wise man builds his spiritual house, a house which will then bear the combined assaults of the storms of temptations. But the mental house, which, without a foundation, is built upon the shifting sand of worldly, sensuous thought, yields to the storm, because it is not founded on any enduring spiritual principle.

DOORS AND COVERS.

Large stones were used for doors for closing openings, as, for instance, the entrances to caves, or to sepulchres, or to wells. In the same way, natural truth, literal truth, is a door to the more interior things which lie beyond and within. When the door is shut, the letter of the Word shuts out the indwelling spiritual sense, to those who are not ready to make good use of spiritual truth. But, when the stone is rolled away, the door is opened, giving access to all those who are in condition to see through the literal sense, and to enter into spiritual truth.

KNIVES.

Stones were also used for knives, especially in the act of circumcision. Thus, it was represented, that the use of literal truth enables us to cut off the natural impurities of life, which otherwise would be indulged. The literal commandments prohibit impurity.

WEAPONS.

Stones were used for weapons, either in slings, or other weapons, or alone, as in stoning criminals to death. For instance, David slew Goliath with a smooth stone, taken from a brook, and thrown by means of a sling. And thus the spiritual Israelite, the follower of the Lord, slays his spiritual enemies, his own evil tendencies, by the practical truths of the Word of God, applied in his daily life. Stoning to death was the form of punishment for blasphemy, idolatry, witchcraft, breach of the Sabbath, and kindred crimes, which were characterized by a state of antagonism to the Lord, and to His holy truth. But the direct application of the literal truths of the Lord's Word, the spiritual stones, puts to death our natural tendency to commit such blasphemous evils and crimes against the Lord. Daily obedience to the commandments of the Decalogue, applied to our actual conduct, is the only means of driving out our natural inclination to such sins.

LANDMARKS.

Stones were used as landmarks, for boundaries between the possessions of different persons, or countries. And a similar custom still exists, in many countries. There was a law given to Israel, through Moses: "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that Jehovah thy God, giveth thee, to possess it." (Deut. xix. 14.) In any community, confusion would result, if evil-minded men should displace the landmarks by which boundaries are known. And so, to compel the selfish and cunning Israelites to respect such evidences, we

find, among the curses invoked upon the heads of evil-doers, the following: "Cursed be he that removeth his neighbor's landmark." (Deut. xxvii. 17.) The stone used as a landmark, represents the truth that stands between us and our neighbors, to show us our relations and duties towards each other. And to remove that landmark is to deprive our neighbor, as well as ourselves, of any standard of truth, by which we are mutually to be governed, in all our associations. Without such a standard, there will be no legal and recognized bounds to our selfish desires and actions.

To remove the landmark, and then to set it in a wrong place, so as to claim more than our own property, is, representatively, to try to misapply the truth, to pervert it, so that we may justify our evil feelings and false thoughts and sinful doings, in our attempts to overreach others. It is to try to make the literal truth lie for us.

WEIGHTS.

Stones were used as weights, for scales. And, even at the present day, in England, a 14 lb. weight is called a "stone." And, in our dealings with others, either physically or mentally, what can we use as a weight, except the truth of the Lord's Word, the requirements of the Ten Commandments? And such truths are represented by stones.

MEMORIAL PILLARS.

Stones were used for pillars, as memorials, to commemorate important events. Jacob, while on his journey back to his kindred, set up a stone, and anointed it with oil, to commemorate the dream in which Jehovah appeared to him. So, in our mental life, we use truth as a memorial-stone, to fix in our minds the important

states and conditions of our life and progress. When we have made any advance in spiritual life, we always connect that advance with some marked truth, some well-defined truth, which we have thus established in our minds. And the statement of that truth carries with it the remembrance of the states of mind in which it was fixed in our minds as a principle. That truth is a memorial stone in our mental experience.

GRAVE STONES.

Stones were also set up, as pillars, over the graves of prominent persons. Jacob set up a stone over the grave of Rachel. These stones were in the nature of memorials, and also of marks to distinguish the locality of the graves. And we still have the same custom; and in even more common use than it was among the Israelites. And natural truths, which stones represent, mentally indicate the states and conditions of our daily life.

WITNESSES.

Heaps, or piles, of stones, were made, to commemorate treaties, and to witness agreements between persons and nations. Sometimes large single stones were used for these purposes. These stones represented the truths, the principles upon which the agreements, or treaties, were based. As these stones were witnesses to the facts, so the truths are witnesses of the principles involved in the facts.

TABLETS.

Stones were also used as tablets to write upon, or on which words were engraved, as, for instance the tables of the Law, containing the Decalogue. And

such were the precious stones in the breast-plate of the high-priest, on which were engraved the names of the tribes of Israel. And, in the Revelation, we read, "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh, will I give to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving him that receiveth it." (Rev. ii. 17). The white stone, which the regenerate will receive, is the pure letter of the Divine Word, within which they will see the new things of the spiritual sense. The letter is a tablet, on which higher things are written. The first tables of the Law, given to Moses, by the Lord, on Mount Sinai, represent the ancient Word, which existed before the present Old Testament, and which is sometimes referred to, in our Old Testament; as, for instance, when references are made to the books of Jasher, the Enunciations, the Wars of Jehovah, etc., which are not books of our Old Testament, but they belonged to an older Word, not adapted to the Israelites. But the Lord caused a new Word to be given to the Israelites, adapted to their states of life. These things are represented by Moses breaking the first tables of the Law, and hewing out other tables, on which the Lord wrote, again, the words of the Divine Law. For the same Divine principles are contained in both the Old Testament and the more ancient Word; but they are expressed in different literal ways.

VESSELS.

Stones were used for vessels, such as urns, water-pots, cisterns, etc., which were hollowed out from single stones. When these were sound, they would hold liquids; but, when broken, or cracked, they were

useless. Such vessels represent doctrines, which are forms of truth, to contain true principles. But, if such doctrines are not held firmly in the mind, but are broken, they are doctrines falsified, "cisterns, broken cisterns, that can hold no water." (Jer. ii. 13.)

MILL STONES.

Stones were also used for mill-stones, for grinding grain. And so, by the action of natural truth, as applied to our daily life, we prepare the good mental gifts of our Lord for the support of our spiritual life.

SEATS.

Stones were used as seats, to uphold men; as when Moses sat on a stone, during the battle against the Amalekites, at Rephidim (Exodus xvii. 12). Thus, in our warfare against evil, we must base ourselves upon the truths of the letter of the Lord's Word, the commandments of daily life.

PRECIOUS STONES.

Precious stones were also used for practical and ornamental purposes. These precious stones represent the truths of the letter of the Lord's Word, when they shine with a resplendent light from the inward spiritual sense of the Word.

Stones are also mentioned, in the Bible, in many other ways, generally and particularly as stone, a material, or as stones, or rocks, etc., always relating to natural truth, in some of its forms and relations.

Stones are also often mentioned figuratively, or metaphorically, to represent hardness, either (a) in a good sense, meaning firmness and durability, or (b) in

a bad sense, to mean hardness of heart, or insensibility. In a good sense, we read of the wise man building his house on a rock, a firm, enduring foundation. (Matt. vii. 24.) In a bad sense, we read of having a stony heart. (Ezek. xi. 19.) Here, the word stone is used to represent a contrast to a heart of flesh, or a living heart, full of love. Anything that is turned into stone, or petrified, is dead. Thus we see the opposite sense of stone, meaning the outward or natural truth, falsified, and no longer living and active. The heathen worshipped idols of stone, false gods, which could do nothing for them. So, in our unregenerate states, we worship the false principles of our own selfish minds, which we set up for gods.

STONY LAND.

In Palestine, much of the land was naturally full of stones. And a considerable amount of labor was necessary to clear the ground. Loose stones, lying upon the ground, superficially, do much to interfere with the cultivation of the land. And they thus represent the superficial appearances of truth, truth as seen by the natural senses, which we must remove, before we can do the best work, in the cultivation of our mental fields. We must learn to work on good mental ground, clear of superficial appearances, in order that our mental crop may have opportunities to strike root deeply, and to bring forth plentifully.

The seed that is sown on stony ground, *i. e.*, where there is very little soil, does not do good work. "He that receiveth the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation, or persecution, ariseth,

because of the Word, by and by he is offended." (Matt. xiii. 20, 21.)

Among the evil-minded Israelites, it was a custom to throw stones upon the land of those whom they disliked, and thus, from spite, to injure their land, or to make trouble for them. Here is represented the habit of annoying our enemies by using superficial appearances of truth against them, to indulge our malice.

In the gospel, our Lord taught that when a son asks for bread, a good father will not give him a stone, instead of bread: *i. e.*, when our spiritual nature needs genuine goodness, we must not allow our sensuous nature to provide merely external forms of truth, as in doctrines, only, without spiritual love and life.

In the highest sense, the Lord is the great Rock, on which we can securely build our spiritual life. For, in His Divine Humanity, the Lord has come down to the ultimates, or lowest things, of human life. In Jesus Christ, the one, only God, we have God manifest in the flesh. He is thus both the First and the Last: He is the Divine Truth from the highest to the lowest, from the sunlight down to the stone. He is the great Rock, from which, in our mental journey from Egypt to Canaan, at the touch of our spiritual Moses, the Word of our Lord as our spiritual Leader, there will spring forth living water, even in the wilderness: the living truth that will quench our spiritual thirst. The letter of the Lord's Word may seem to be a hard rock; and yet, within it, are stored up all the blessings of spiritual life.

Looking to Him, as the Divine Truth, then will the Lord, in our hearts, "lay, in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation." (Isai. xxviii. 16.) "In Thee, O Lord, do I put my trust; Be Thou my strong Rock

for a house of defense, to save me. For Thou art my Rock, and my fortress." (Ps. xxxi. 1, 2, 3.)

METALS.

Metals, which belong to the mineral kingdom, are classed as "precious metals" and "base metals." In the Scriptures, we find frequent mention of gold, silver, brass [or copper] and iron, and occasional mention of tin, lead, etc. Gold is the most precious of the metals in common use; and it corresponds to the highest things in man, the celestial things, the things of inmost love to the Lord. And silver corresponds to spiritual truth.

In the representative dispensation established with the Israelites, all the things used, and the forms and modes of operating, were in correspondence with the things and methods which are in the minds of men. And, by means of such correspondence, and only so, could the carnal and sensuous Israelites be kept in any connection with spiritual life. And so, by direction of the Lord, gold and silver, representing celestial and spiritual things, were largely used for sacred articles employed in worship, in the tabernacle and in the temple.

In articles of a less sacred character, brass and iron were used. And brass represents natural good; and iron represents natural truth; that is, good and truth as applied to the outward life. Hence, the laver, or great basin, for washing, was made of brass, because natural good must be that which holds the water of natural truth, when we cleanse our natural minds and lives.

LEAD AND TIN.

Lead and tin also belong to the natural plane, in their significations, both representing, with fine differences, outward good, good of the senses, sensuous good.

CHARACTERISTICS.

Each of the metals has its own qualities, by which it is always distinguished. And, although some metals are more precious than others, yet all are needed; for one metal cannot do the work of others. See, for instance, the differences between gold and iron. Gold will resist the action of acids which will eat into iron and other base metals. And gold will not rust, as base metals will. And gold is useful for coins, and for many ornamental purposes, as well as for useful purposes in the arts. Gold is clean, and it will remain pure and clean, where less precious metals will soon become soiled. And the corresponding mental principle, inmost love, love to the Lord, celestial good, has similar corresponding characteristics. No falsities can corrode that high and holy principle: it is proof against their cunning action. It is pure and clean, wherever it is genuine. So long as the heart abides in such good, the falsities of the senses cannot injure the heavenly gold of celestial love. But it can be melted down by the fires of unholy lusts; for then the mind ceases to abide in good. And evil will effect what falsity cannot accomplish. And love to our Lord is the best substance for spiritual coins, for the life of giving and taking, in our interchange of thought and feeling with our brethren. Nothing can be more useful, or more beautiful, in the mental life, than this heavenly love to our Lord, the gold of the spirit. And

so our Lord said to the Laodiceans, "I counsel thee to buy of Me, gold, tried in the fire, that thou mayest be rich." (Rev. iii. 18.) And this is the gold of the spirit, love to our Lord.

IRON.

But, in the harder and ruder uses of life, gold will not suit so well as iron. For tools, machinery, implements, etc., iron, made into steel, is the best of all metals. And the corresponding mental article, natural truth, truth applied to the outward daily life, will do the corresponding mental work. Questions must be met, and practical matters adjusted, by truth which is on their own level. The gold of inmost love cannot do all these works, because it is on a different plane, and it is not adapted to such work. For instance; if we have a natural desire to take advantage of others, how shall we go to work, in our mental field, to get rid of this evil weed? We must take some sharp, cutting truth which applies directly to the case. It will not do to take gold, the love of the Lord, because this will not take direct hold of the evil tendency. The Divine commandments, as precepts of life, are cutting implements. "Thou shalt not steal," "Thou shalt not covet," etc., are sharp tools, in the store-house of the memory. And we can take them into the fields of our minds, to do our mental work.

In our mental life, this principle is illustrated by a singular text, in Judges i. 19: "And Jehovah was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." Among the tribes of Israel, Judah represented the celestial principle, love to the Lord, the heavenly gold, in the regenerating mind. In the regeneration of the mind,

during the struggles and temptations represented by the wars and wanderings of the Israelites, each principle of life has its own work to do, on its own plane, or level. So Judah "drove out the inhabitants of the mountains," the high places of the mind, because love to our Lord can drive out evil affections, which are in the high places of the mind, where love to the Lord ought to dwell. This was the especial work of Judah, or the principle of love to the Lord.

But, when the mind needs to descend to the valleys, the low places, the natural mind and the outward life, then the work of expelling the enemies, the lusts and falsities of the lower life, and the bad habits of daily conduct, must be done by means of natural good and natural truth; by meeting the enemy on his own plane, or level, and fighting him with weapons similar to his own.

So Judah "could not drive out the inhabitants of the valley, because they had chariots of iron." And "chariots of iron" correspond to doctrines of natural truth. A chariot, being a vessel, or vehicle, to hold a man, represents a doctrine, which is a mental vessel, to hold goodness and truth. Judah, or love to the Lord, was not the appropriate principle to combat directly against the natural evils and falsities of the life, because the natural mind could argue, and defend itself, and justify its doings, by means of "chariots of iron," natural truths, literal truths, such, for instance, as can be found in the letter of the Scriptures. In such cases, natural truths are perverted to a bad use, or abused. And, to meet such arguments and defenses, we must use clear, natural truth, and thus show the falsity of all abuses and falsifications of truth.

But, although our love to our Lord cannot drive out our natural tendency to pervert and to abuse

natural truth, to justify our bad habits, yet we can drive out such spiritual enemies in the valleys of life, by employing truth on the same plane, or level, and thus meeting the enemies on their own ground, and with similar weapons, properly used. And so, although Judah, "could not drive out the inhabitants of the valley," yet these heathen inhabitants were finally driven out by the tribe of Dan. And Dan, among the tribes, when used in a good sense, represents good in the outward life, or the natural principle in its order and use. And this can drive out our outward evil lusts and bad habits; for it knows how to meet, and to overcome, their "chariots of iron."

The wise men of the East brought gold to the infant Christ, because of the correspondence of gold; thus recognizing Him as the One to whom inmost goodness and love were to be ascribed, because of His Divine character.

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof." (Rev. xxi. 15.) A golden reed measures the city, or system of doctrine, as to the inmost good that is in it. And, in the holy city, New Jerusalem, it was found that, "the length and the breadth and the height of it are equal"; (Rev. xxi. 16,) *i. e.*, its good and its truth are equal, in all degrees, and to every height of human life. "And the city was pure gold." (Rev. xxi. 18.) And such is the beautiful life of him who truly lives in the New Jerusalem, in inmost love to the Lord.

OPPOSITES.

But, where self-love stands in the place of love to the Lord, the word "gold" is there used in a bad sense, to represent the abuse of love; as in Lamentations,

iv. 1; "How is the gold become dim! How is the most fine gold become changed! The stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" "Of their silver and their gold have they made them idols." (Hosea viii. 4.)

Gold, meaning inmost love, or goodness, and silver, meaning spiritual good, the good of truth, or love to the neighbor, as distinguished from love to the Lord, are often mentioned together. It is said to those who will repent and be regenerated: "Though ye have lain among the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with yellow gold." (Ps. lxxviii. 13.) Of the Israelites it is said, "He brought them forth with silver and gold, and there was not one feeble person among their tribes." (Ps. cv. 37.) "And I will bring the third part through the fire; and will refine them as silver is refined, and will try them as gold is tried." (Zech. xiii. 9.)

Silver was much used for utensils, etc., in the temple service, and for trumpets, etc. Silver is often mentioned alone, and often in connection with gold, and with brass and iron; in a good sense, and also in a bad sense. "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take My offering. . . . gold and silver and brass." (Exod. xxv. 2, 3.) These represent celestial, spiritual and natural good. And, to show the spiritual growth of the regenerating mind, advancing from lower to higher principles of life, it is said, in Isaiah lx. 16, 17, "I, Jehovah, am thy Savior and Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for

stones, iron;" that is, by regeneration, our Lord gives us celestial and spiritual good and truth, instead of merely natural good and truth; and He gives us confirmed natural good, and accurate natural truth, instead of merely sensuous natural good and truth.

In a bad sense, the metals are mentioned in Ezek. xxii. 18, 20, "The house of Israel is, to Me, become dross: all they are brass and tin and iron and lead, in the midst of the furnace; they are dross of silver. . . As they gather silver and brass and iron and lead and tin into the midst of the furnace, . . . so will I gather you, . . . and melt you." These baser metals are used to alloy silver; and the fires of regeneration must purify our mental silver, and leave our spiritual loves free from the alloy of lower and sensuous things.

THE BRAZEN SERPENT.

The serpent set up in the wilderness, by Moses, was made of brass, because natural good is the remedy for sensuous evil, the bite of the venomous serpent. (Numb. xxi. 9.) And the lifting up of the Son of Man represented the purification and glorification of the Humanity of Jesus Christ. In Moses' blessing to the children of Israel, he said to Asher, "Thy shoes shall be iron and brass;" (Deut. xxxiii. 25), *i. e.*, the things of the natural life shall be true and good, in the natural degree. But, of the evil man, who has no higher life, it is said, in Deut. xxviii. 23, "Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron," *i. e.*, he has natural things only; and he puts natural things in the place of spiritual things, while even his external life is hard and rigid. In building an altar, the Israelites were not to "lift up any iron tool upon it," (Deut. xxvii. 5) be-

cause natural truth is not capable of building spiritual worship. "The sin of Judah is written with a pen of iron;" (Jer. xvii. 1), *i. e.*, the sins of the heart are shown even by literal natural truth, in the commandments of the Lord.

To show that, in the work of regeneration, we must submit to the purifying fires of temptation, as to our affections, and to the cleansing waters of truth, it is said, in Numb. xxi. 22, 23, "The gold, and the silver, the brass, the iron, the tin, and the lead, everything that may abide the fire, ye shall make go through the fire, and it shall be clean: nevertheless, it shall be purified with the water of separation: and all that abideth not the fire, ye shall make go through the water." "Jehovah, thy God, bringeth thee into a good land: a land wherein thou shalt eat bread without scarceness: thou shalt not lack anything in it; a land whose stones are iron and out of whose hills thou mayest dig brass." (Deut. viii. 7, 9.)

FORMS.

In considering the correspondence, or symbolic meaning, of forms, we may use the word "form" in three senses, *viz.*: first, as the shape; second, as the body; and third, as the organization.

In the universe there is one life, that of the Lord; and all created things are vessels, capable, in different degrees, of receiving and using the inflowing life of the Lord.

Thus, in their origin, all forms are expressions of the Divine life, *i. e.*, of the Divine Love, Wisdom and Power.

Each creature has its characteristic life, which we call its form of life, *i. e.*, its organization. In the in-

terior sense, the form is the organization, by means of which the organism is formed. And, in a lower, or secondary sense, the form is the body, or substance, in which the creature dwells. And, in a third sense, the form is the external shape which is given to the organism, that it may carry out its kind of life. And the life, the organism and the shape, are related to each other, as the end, the cause, and the effect; for the organism is the form assumed by the indwelling life; and the shape is the external effect of the organization. And thus the organization and the shape depend on the life. A thing which is formed for a certain purpose, is organized for it, and also shaped for it. And it is so shaped because it is so organized. The eye is formed for seeing; and it is shaped so that it can see. The spirit of man is a human organism; and so it has the human shape.

With every living thing the outward form, or body, corresponds to the inward life, as to its shape, and as to its abilities. The tiger has great teeth and claws, because it needs such weapons to exercise its kind of life and character; but the lamb, having no fierce character, does not need such teeth and claws; and so it does not have them. And so, the different animals differ in shape, because they differ in character. The character forms the shape to its purposes. And, in symbolic representation, the shape of a thing corresponds to its qualities of character.

In the Scriptures many things were revealed to the Israelites, and to others, as to the forms, or shapes, in which various things were to be made; as, for instance, the many details of the tabernacle, and of the temple. And these things were so commanded because of their correspondence.

Shapes are of two general classes, curves and straight lines. And these two classes represent and symbolize the two general elements of human life, love and wisdom, or, in other words, goodness and truth. Curved lines, rounded lines, represent the things of man's will, his spiritual heart, with its loves, its affections, its goodness. And straight lines represent the things of man's understanding, his intellectual life, with its thoughts. And all shapes are made up of curves, or of straight lines, or of their combinations. Different geometric forms of curves, the circle, the oval, the parabola, etc., represent different conditions and qualities of goodness, *i. e.*, of love. And the different right-lined figures, such as the square, the parallelogram, the rhombus, etc., and the triangles of various kinds, represent the different forms in which truth comes to the human mind.

We recognize this representative meaning of straight lines, when we say of a man, that he is "square" in his dealing; *i. e.*, he is just and right on all sides, and to every person concerned. So, in Israel, the altar of burnt-offering, and the altar of incense, and the breast-plate of the high-priest, all being representative, were commanded to be made square. And the holy city of the New Jerusalem was to be square.

ILLUSTRATIONS.

In the prophecies of the Old Testament many singular things are mentioned, and their forms and shapes are especially indicated; as, for instance, in Daniel's vision of the four beasts: "The first was like a lion, and had eagles' wings. . . . And behold, another beast, like to a bear. . . . and lo, another, like unto a leopard, which had upon the back of it four wings of a fowl.

The beast had also four heads. . . . a fourth beast, . . . and it had great iron teeth; . . . and it had ten horns." (Daniel vii. 1, 5, 6, 7.) And in the Revelation, it is said concerning a vision, "In the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind. And the first beast was like a lion; and the second beast like a calf; and the third beast had a face as a man; and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes, within." (Rev. iv. 6-8.) These definite details of the shapes of the beasts afford definite instruction as to the mental principles, the affections and thoughts, thus represented.

Forms presented on the surface of the earth, and in the earth, represent states of human life.

MOUNTAINS, ETC.

A mountain, being of very high stature, represents the highest general state of human love, love to the Lord, called the celestial state. A hill, being high, but not of such great height as a mountain, represents the comparatively high state of charity, or love to the neighbor, which characterizes the spiritual degree of human life, in the goodness of truth, *i. e.*, of such goodness as is developed in love and obedience to the truth. The level plains represent the ordinary states of love, as exercised about outward things, and about matters of action, or conduct. These conditions form the natural degree of the human mind. A valley, being lower than the common level, represents the ordinary external plane of the natural senses, in which the man is active on the sensuous plane of feeling and of thought.

“The mountains shall bring peace to the people, and the little hills, by righteousness,” (Ps. lxxii. 3.) Peace of the spirit comes by love to the Lord and love to the neighbor, which express themselves in the righteous life. “They that trust in Jehovah shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so Jehovah is round about His people, from henceforth, even for ever.” (Ps. cxxv. 1, 2.) The Divine love is man’s protector, and it can protect those who love the Lord, because the protection is in the love, itself, and by means of it. “Break forth into singing, O mountains, for Jehovah hath comforted His people, and will have mercy upon His afflicted.” (Isa. xlix. 13.)

Jesus often led His “disciples upon a mountain, and there taught them;” to represent the spiritual fact that He led them into a higher state of mind, in which they could understand His teachings.

Mountains are named in a bad sense, when they represent the abuse and perversion of the love-principle by evil men, in which they exalt self-love to the highest place in their affections. And then “every mountain and hill shall be brought low.” (Luke iii. 5.) But, of the regenerate state it is said, “It shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk.” (Joel iii. 18.) After the Israelites had defeated the Syrians, “the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.” (I Kings, xx. 23.) When evil tempts us, we can resist and overcome it, as long as we stand on the spiritual hill, the high principle of love to the neighbor. But evil influences seek to overcome us in the practical conduct

of life, on the level plain of common things. And when men have thus been led into bad habits, then spiritually "the earth shook and trembled; the foundations also of the hills moved, and were shaken." (Ps. xviii. 7.); *i. e.*, an evil life destroys good principles. "Who shall ascend into the hill of Jehovah? Or who shall stand in His holy place? He that hath clean hands and a pure heart." (Ps. xxiv. 3, 4.) "A city that is set on a hill cannot be hid," (Matt. v. 14): *i. e.*, a doctrine which is built on charity, or love to the neighbor, displays its truth in goodness. And when the outward life is kept good and pure, and in accordance with high principles, then "every valley shall be exalted." (Isa. xl. 4.)

DIMENSIONS.

Much is said, in the Scriptures, about forms, in the sense of dimensions, as length, breadth, thickness, height, and so forth. Spiritually, the length of anything is its measure as to goodness, *i. e.*, as to the quality of the love which characterizes the mind. Length symbolizes largeness, fulness, extension, development of character, in goodness. The Lord said of the good man, "Because he hath set his love upon Me, therefore will I deliver him. With long life will I satisfy him, and show him My salvation." (Ps. xci. 14, 16.) In the spiritual sense, these things refer to spiritual conditions, fulness of love, extension of qualities, largeness of character.

Shortness represents a want of fulness of character, a cramped state of mind, in which the man is not in spiritual freedom, but is bound in slavery by his own evils. "Your covenant with death shall be disannulled, and your agreement with hell shall not stand. . . .

for the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." (Isa. xxviii. 18, 20.) A bed, on which the body rests, represents a doctrine, on which the mind rests. But a false doctrine does not give freedom to the mind, to develop, to extend itself in fullness, because the false doctrine shortens and dwarfs the heart, and also keeps the intellect within limited bounds, and contracts the thoughts.

Thus, spiritual length refers to the state of the will, the heart, with its affection for goodness. But breadth, or width, represents the state of the understanding, the intellect, with its thoughts. And, spiritually, the measure of a thing, as to its width, is the test of its truthfulness. We speak of intelligent, clear-headed and unprejudiced men, as broad-minded; and of ignorant, selfish and prejudiced men as narrow-minded. Evil shortens the mind, as to its affections, and falsity narrows the understanding. But truth widens the mind. The Psalmist of Israel sings to the Lord, "Thy commandment is exceeding broad. Through Thy precepts I get understanding: therefore I hate every false way. Thy Word is a lamp unto my feet, and a light unto my path." (Ps. cxix. 96, 104, 105.)

STATES OF MIND.

Recognizing the fact that external forms depend upon the inward states of mind, which express themselves in outward forms, we observe how a man's states of affection and of thought shape his body to their images. When a pleasant feeling is in the heart, and a broad thought is in the intellect, the countenance is formed in rounded lines, expressing goodness; but when anger is in the heart, and harsh thoughts in the

intellect, the lines of the countenance are hard, angular and repulsive.

The regenerate man's spiritual form is in the image of God, formed by Divine principles: but the spiritual form of the evil man is in the image of hell, formed by infernal principles. The man's ruling-love forms his whole character, and even shapes his physical countenance. "The measure of a man, that is, of an angel," (Rev. xxi. 17), is the fulness of regenerate life, measured by Divine principles. And so, in the heavens, where the Divine principles of goodness and truth rule all things, every object is of beautiful, symmetrical and harmonious form, corresponding to the good affections and the true thoughts of the angels. But, in the hells, where all good and true principles are perverted and falsified, all the objects are ugly, contorted and repulsive, corresponding to the spiritual deformity of evil affections and false thoughts. And, on the earth, the things of beautiful forms represent good and true human qualities; and hideous and repulsive forms represent evil and false qualities.

Forms, dimensions, etc., have a bad meaning, when they refer to things which have been abused and perverted; as, for instance, it is said of certain hypocritical Jews, "all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments." (Matt. xxiii. 5.)

THE DIVINE HUMAN FORM.

When Jehovah appeared to men on earth, He came in a human form, in Jesus Christ. God is a Divine Man, having infinite human qualities. And finite man, as a creature, was formed in the image of God, in the sense that he was made capable of receiving human

qualities in a finite degree. And because man is the highest form of created being, and nearest to the Lord, therefore the human form of his spirit takes upon it, in physical nature, a material shape the most beautiful of all created bodies.

And, in the spiritual world, the spiritual form of the regenerate man grows more beautiful, for ever. And, even in the physical world, regenerate men grow more expressive of love and wisdom, even in their natural faces.

SPACES.

Spaces have not, in themselves, any substance, or any quality, but they are merely conditions of material substances; and they have no control over spiritual things. Hence, in the spiritual world, there are no actual spaces, such as are in the material world. There are appearances of spaces; and, to the sight of the spiritual eyes, that is, the eyes of the spiritual body, things appear as separated by spaces. But such spaces do not control conditions, as they do in the material world. In everything, externals are formed from their internals, as the expression of the physical face is formed by the controlling emotion of the mind, which adjusts the muscles of the face to correspond with the quality of the feeling.

The material world is formed of material substances, which are fixed in their ultimate forms, and which must be changed according to natural laws, that is, according to the operation of spiritual laws in material nature. But the spiritual world is made up of spiritual things, which are formed of spiritual substances, and according to spiritual laws, in their own degree. Spiritual things are not subject to material laws; and their changes are according to spiritual laws. As we

pass out of the natural ideas of place and space, we enter into the spiritual ideas of states of mind and conditions of character, to which places and spaces correspond, as natural representatives. Thus, while places and spaces and times influence our physical action, they have no control over our spiritual operations. For instance, if your friend dwells in a distant place, you cannot go into his physical presence except by physically passing over the intervening space. But you can love your friend, and think of him, instantly, without any regard to the physical space between you. Your love and your thought are spiritual things, which material spaces cannot control.

And, as the spiritual world is controlled by spiritual laws, all its conditions are changed instantly, as the affection and the thought change. For instance, to reach a distant friend on earth, you must travel to him. But, spiritually, you call a man "distant" when he seems to be very different from yourself, and not congenial. He may be standing beside you, physically, and yet, spiritually, he may be living in a different mental world, very "distant" from your spiritual condition. Space and place do not control your feeling of distance. But, suppose something should occur, and should exhibit, in the man standing near to you, qualities of character which you cherish and love: then you would see that you had been mistaken in your estimate of the man, and you would no longer feel "distant" towards him, but he would at once be "near and dear" to you. And he would appear nearer, in the spiritual appearance of space. Thus, his place, and the space between you, in the spiritual world, would be instantly controlled by your mind, your spirit. And so we say that there are no actual spaces in the spiritual world, because they have no controlling influence, and

they are mere appearances, depending upon the changes of mental states.

The things of the spiritual world are living things, which quickly respond to the indwelling spiritual life which controls them. But physical nature is comparatively dead, remote from life, and unable to respond quickly to spiritual influences, excepting in cases in which the physical substance is the external form of a living and conscious being. Where this is the case, as in man, even the muscles of his physical face and form respond at once to changes in his mental states of feeling and thought.

In physical nature we have an idea of space from intervening objects. And spaces seem indefinite when there are no intervening objects, as when looking at the stars. And when we refer to qualities of character, although we speak in terms expressing space and size, yet we do not think of space; as when we say that a certain man has a high character, or a broad mind. And if you say that you love one person more than another, you do not mean that your love is larger in space, but that it is greater in quality. Spiritually, you do not think where you are, in space, or what the time is, but you think whether your state of mind is satisfactory, that is, whether your affections and thoughts are satisfied. In the spiritual world, if one person is to be led to meet another, who is in a distant part, the former is not conveyed over any intervening space, but changes are brought about in the states of his mind, until he is brought into a state of mind, that is, of affection and of thought, similar to the state of mind of the other person. And when they are in similar states of mind they are together, and present to each other. A somewhat similar process often occurs in the world, as when a man wishes to play marbles

with a little boy. The man brings his mind down to the standpoint of the boy; and thus they come together, mentally.

In the spiritual world, and according to its laws, one spiritual being can become present to another, by fixing his thought upon the other and desiring to be present with him. The thought is extended, until it reaches the other man, and arouses his thought. And similar things occur, even while we live on the earth, although we do not always notice and understand them. Telepathy is a fact to many sensitive minds.

In the parable of the rich man and Lazarus (Luke xvi. 26), Abraham said to the rich man, "Between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." This "great gulf" is not merely an objective yawning chasm between heaven and hell; but such a chasm merely represents the mental chasm between good and evil, the impassable difference between the states of mind and life of angels and devils. Fixed character places men, in the spiritual world; and every man remains where he belongs. And thus all spaces mentioned as in the spiritual world, represent states of mind, qualities of character.

TIMES.

And it is the same with times. But there is a difference: for spaces, especially represent states of the will, or heart, with its affections; and times represent states of the understanding, or intellect, with its thoughts. Often in common conversation, when we wish to distinguish our natural life from the life of the spiritual world, we speak of them, respectively, as "time" and "eternity." When a man dies, physically, it is said

that "he has passed from time into eternity." Thus times are recognized as belonging to the natural world. But we often use the words indicating time, when we mean to express ideas as to conditions and qualities; as, for instance, when we are speaking of some objectionable condition of things, or some evil character, we say that we "hope that day will never come." And yet we are not thinking of days, but of states of life. In our daily experiences, times seem long or short, according to the intensity of our interest in what is going on; that is, according to how greatly our affections and thoughts are occupied in the matter. In general, the more spiritual-minded a man becomes, the less he is controlled by thoughts of space and time.

No man can understand God from thoughts of time and space, but only as he rises above such thoughts of the natural senses, and thinks of states and qualities of character and of life. The real difficulty with those minds which do not see the Divinity of Jesus Christ, is in their inability to think in a spiritual way, and above the influence of natural ideas of space and time. God is not to be measured by space, and yet He is the indwelling life of all things which are in space. "Look upon Zion, . . . There the glorious Jehovah will be unto us a place of broad rivers and streams." (Isa. xxxiii. 20, 21.) Here, you do not think of physical breadth or measure, but of the spiritual breadth, the extended truth, the all-including truth, to which the Lord will lead you, in heaven.

On earth, times are determined by the position of the earth towards the sun, during the rotation and revolution of the earth. But the spiritual world does not rotate upon its axis, nor does it revolve around the sun of the spiritual world. As the spiritual sun always appears in the East, there is nothing to make a divis-

ion of times; but the changes with the angels and spirits are changes of state, in their own minds. To think in natural thought is to think in ideas of space and time, but to think spiritually is to think of principles, states of affection and thought.

Migrating animals change their locations every year, about a certain time; but not because they have any sense of time, but because they then come into certain states of life, which serve as a plane and basis on which instinct can operate upon them, to impel them to move. For all animals are moved by an influx of life from the spiritual world, either from the heavens or from the hells, according to the character of the animal, and its correspondence with good or with evil.

In Daniel vii. 25, there is a singular statement, concerning the "fourth beast," which shall "think to change times and laws: and they shall be given into his hand, until a time, and times, and the dividing of time." Literally, this language would be difficult to understand. But, spiritually, it is easy to see that it refers to states of mind among the men of the church, and to the influence of the "beast" of fundamental evil, which threatens to destroy the general church.

The statement of the angel, in Rev. x. 6, "that there should be time no longer," does not refer to any approaching end of the world, or destruction of the material universe, but to the fact that the evils and falsities of men were bringing to an end all understanding of Divine Truth, among men. "Jehovah knoweth the days of the upright; and their inheritance shall be for ever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied." (Ps. xxxvii. 18, 19.) These words do not refer to bodily conditions, but to the mental states of regenerate men, who will be sustained by the Lord, in love, in wisdom,

and in uprightness. The "famine" mentioned is such as that spoken of in Amos viii. 2, "Behold, the days come, saith the Lord Jehovih, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah."

DAYS.

In the Scriptures, the term "day" is used in several senses; 1, as a period of twenty-four hours; 2, as the light part of a day, between sunrise and sunset, and thus contrasted with night; 3, as a general period of indefinite duration. In all these cases, a day represents a state of mind, in man, especially referring to his intellectual states. In Gen. i. 5, it is said, "And the evening and the morning were the first day;" that is, the first general period and state of human life began in ignorance, without the light of truth, and progressed to enlightenment. Meaning the daylight, day is used in the words of the Lord, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." (John xi. 9, 10.) But the reference is to mental light and darkness, that is, knowledge and ignorance. In a general sense, day is used in Psalm xcv. 8, "Harden not your heart, as in the provocation, and as in the day of temptation, in the wilderness." "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, in the day that Jehovah bindeth up the breach of His people, and healeth the stroke of their wound." (Isa. xxx. 26.) Jesus said to the Jews, "Your father, Abraham, rejoiced to see My day: and he saw, and was glad;" (John viii. 56), literally

referring to the fact that God had appeared to Abraham, in the human form; but spiritually referring to the state of mind, in the regenerating man, in which he comes to the clear perception of the Divine character of Jesus Christ.

DAY AND NIGHT.

Day and night, used in contrast, in the sense of times of daylight and of darkness, represent opposite conditions of mind, day denoting a state of mental light and intelligence, and night representing a state of ignorance, and a lack of intelligence. "Show me Thy ways, O Jehovah; teach me Thy paths. . . . On Thee do I wait, all the day." (Ps. xxv. 5.) To wait on the Lord all the day, is to look to Him for intelligence, and for instruction, in all mental conditions. "In the day of my trouble I sought the Lord," (Ps. lxxvii. 2), that is, in states of doubt and confusion, in the mind of the regenerating man. In the highest sense, these words refer to the states of mind in the assumed humanity of our Lord, during the troubles preceding the full glorification of the Divine Humanity. It is said of the regenerating man, "His delight is in the law of Jehovah; and in His law doth he meditate day and night;" (Ps. i. 2), that is, in his brighter states of intelligence and in his darker states, of doubt and obscurity; that is, in his spiritual-minded states and in his natural-minded states. "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge;" (Ps. xix. 1, 2); that is, the spiritual mind of man proclaims the Divine Truth, and recognizes the Divine Good in practical life. And each state of intelligence speaks to all other such states in the same mind; and, even in the

natural mind, each state of orderly obedience to truth serves to confirm other states.

The sun, with its heat and light, represents the Lord, with His love and wisdom. Without the light of the sun the earth is dark. But the rising of the sun is the coming of light and of life. The different periods of the day, morning, noon, evening and night, are conditions in which the earth receives more or less of the living influence of the sun. And so these periods represent corresponding conditions in the minds of men, more or less receptive of the Lord's love and wisdom.

Morning is the beginning of a new day; and it represents the beginning of a new state of mind, when the light of truth comes newly upon the mind, either of the individual man, or of the aggregate man of the church. "Weeping may endure for a night, but joy cometh in the morning." (Ps. xxx. 5.) Sorrow fills the mind which is in the darkness of ignorance, but joy comes when the truth comes clearly to the mind. The beginning of the morning, before the daylight came, was called "cock-crowing," which represented the beginnings of a new state of mind, but before the truth became clear. Sunrise introduces the day, in light, representing the coming of the truth to the mind. "Let them that love Him [Jehovah] be as the sun when he goeth forth in his might." (Joshua v. 31.) "From the rising of the sun unto the going down of the same, Jehovah's name is to be praised." (Ps. cxiii. 3.) The mercy of our Lord, in giving His truth to all men, is symbolically expressed in Matthew v. 45; "He maketh His sun to rise on the evil and on the good."

Noon, or mid-day, when the sun is in the zenith, and in its greatest power in giving heat and light, represents the greatest state of enlightenment and intelligence in man's mind. "If thou wilt not hearken unto

the voice of Jehovah, thy God, . . . thou shalt grope at noon-day, as the blind gropeth in darkness." (Deut. xxviii. 15, 29.) Even the brightest states of the unregenerate mind are actually dark and confused. "Commit thy way unto Jehovah, . . . and He shall bring forth thy righteousness as the light, and thy judgment as the noon-day." (Ps. xxxvii. 5, 6.) Sunset represents the decline of that state of intelligence, when the man, or the church, is sinking into lower mental conditions, which are represented by evening, when the light of truth has become very dull; when the Divine truth is not recognized in its rational principles, but only in its external rules of conduct; and by night, when the truth has disappeared from the mind, leaving it in the darkness of ignorance and of falsity.

In contrast, morning represents what is from the Lord, in man; for the Lord brings new states of mind, to save men from the evils of their old states. But evening and night represent what is from man's self, from his proprium, which brings its present state to its end.

What part of the day it is, representatively, in any man's mind, depends upon his understanding and intelligence as to the Divine truth. Individuals and churches change their mental states, in general, and also in particular, from day to day. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter; and day and night, shall not cease." (Gen. viii. 22.)

PERIODS OF TIME.

Short periods of time, as moments, minutes, hours, days and months, represent brief and less-extended states of human thought. And longer periods, as

years, centuries and ages, represent more extended states, more general conditions of thought, as with nations and races of men. Speaking of the church, and of the Lord's providential care of the church, in all its conditions, in small and large changes, it is said, in Isa. xxvii. 2, 3, "A vineyard of red wine. I, Jehovah, do keep it; I will water it every moment; lest any hurt it, I will keep it, night and day." "Alas, alas, that great city, Babylon, that mighty city! for in one hour is thy judgment come." (Rev. xviii. 10.) The Divine protection and guidance, during temptation, are shown, in Matt. x. 19, 20, "When they deliver you up, take no [anxious] thought how or what ye shall speak: for it shall be given you, in that same hour, what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." The publican said, "I fast twice in the week." (Lk. xviii. 12), referring to acts of self-denial which are merely external and superficial, and not accompanied by any restraint of evil desires and false notions.

Months are determined by states of the moon. In contrast, the sun, as the apparent origin of life, represents the Lord, as the Giver. And in man the sun represents man's love of the Lord, which is the presence of the Lord, in man. And the moon, which reflects the light of the sun, represents man's faith in the Lord, which enables a man to reflect the goodness and wisdom of the Lord, in a good and true human life, according to the Divine principles. Therefore months represent states of faith, in men. The various fast-days and feast-days of the Israelites were fixed for certain days of certain months, representing the states of faith necessary to proper worship. In the New Jerusalem, "in the midst of the street of it, and on either side of the river, was there the tree of life, which bare

twelve manner of fruits, and yielded her fruit every month" (Rev. xxii. 2); that is, in every state of faith, in man, the fruits of such faith are brought out in the practical daily life.

A year represents an entire period, or general state of mind, including the various states of faith and life which make up the twelve months. In the first chapters of Genesis several persons are named, who are said to have lived a great many years more than any individual human life of which we have any historic knowledge. These names did not belong to individuals, but to general churches, which existed among men, during certain states or conditions of spiritual life. And the long genealogies named in the Scriptures, some of which are only symbolic, and some literal, always represent progressive states of life, in the general church, one growing out of another, in a long succession. The spiritual character, or quality, of every such church, is representatively indicated by the number of years it is said to have existed, etc. The forty years during which Israel wandered in the wilderness represent a general state of temptation, through which the regenerating man must pass, in order finally to reach heaven. In temptation, a man exclaims, "My life is spent with grief, and my years with sighing." (Ps. xxxi. 10.) But, in states of true faith, we would say to the Lord, "Thou crownest the year with Thy goodness." (Ps. lxy. 2.) "I will remember the years of the right hand of the Most High." (Ps. lxxvii. 10.)

From the literal sense of the Apocalypse, some suppose that there will be a millenium on earth, when the devil will be bound, and a very happy state will exist on earth for one thousand years.. But these things do not form a literal prophecy, but a symbolic account of

mental and spiritual conditions in the general church, in regenerate states.

Centuries represent more extended states of mind than years represent. After Jehovah called Abram to found the Jewish nation, "He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." (Gen. xv. 13.) And this prophecy was both literally and spiritually fulfilled. For, literally, the Israelites were in Egypt four hundred and thirty years. And spiritually they were in long bondage to the lusts of the senses, to a fulness of state, in temptations and vastations, represented by four hundred years. Long ages, eras, or epochs, of human history represent the most extended and most general human states. Every such age had its characteristics, not only in the spiritual conditions of men, but also in the conditions of lower life, on earth. After the creation of man, the fauna and flora of the earth, in any age, were in correspondence with the men then on earth:

DIVISIONS OF THE YEAR.

Spring is, to the year, what morning is to the day, representing the beginning of a new state of mind only in a more extended condition. And summer is like noon, only of larger significance. Autumn is like afternoon; and winter is like night. Spring is called "the beginning of the year." (Deut. xi. 12.) "O God, . . . Thou has made summer and winter." (Ps. lxxiv. 10, 17.) Those who do not live by the Divine laws, will finally exclaim, "The harvest is past, the summer is ended, and we are not saved." (Jer. ix. 20.)

The autumn, when the harvests were gathered, was called "the end of the year," because it was the end of the active part of the year, for the farmers, before the deadness of winter. At that time, a general feast was enjoyed, as a thanksgiving to the Lord, for the harvest. "Thou shalt keep . . . the feast of ingathering, in the end of the year, when thou hast gathered in thy labors out of the field." (Ex. xxiii. 15, 16.)

Speaking prophetically of the coming judgment upon the First Christian Church, our Lord said to His disciples, "But pray ye that your flight be not in winter; for then shall be great tribulation." (Matt. xxiv. 20, 21.) Winter represents a cold and indifferent state of mind, when truths are not growing and producing fruit. And it is not well for a man to meet hard trials while he is in such a cold state, which is apt to produce in him a state of aversion towards the Divine truth.

COLORS.

The representative character of colors has been known for many ages, having come down from the Most Ancient Church, although obscured by the materialism of modern ages. In remote antiquity, there was a language of colors, illustrated in flowers, precious stones, etc. In the Koran, Mahomet says, "The colors which the earth displays to our eyes, are manifest signs, for those who think." In later times, we find a language of colors in heraldry.

But the correspondence of colors is an exact science. Colors are modifications of heat and light, as shown upon objects of different capacities for absorbing and reflecting the sunshine, or other source of light; and so colors correspond to modifications, or variations, of

the spiritual life which comes to men, according to their capacity to receive it. Practically, colors represent variations of the spiritual rays of love and wisdom, as they are received by men.

RED.

The primary color is red, from the heat of the sun. And this is modified by white, from the light of the sun. And red and white are often called the primary colors. Primarily, all colors are modifications of red; or, in a secondary sense, modifications of red and white, or mixed with black, or darkness. Red, from the fire of the sun, corresponds to love. There are many varieties of red, as crimson, scarlet, etc., and there are many tints and shades of each kind of red. These represent the many varieties of love, in men of different characters. A proper amount of redness of the countenance indicates vigorous health, as opposed to the paleness of feeble conditions. And a vigorous love, actuating a man, gives a red color to his face, as opposed to the paleness of indifference. In Paradise Lost, Milton speaks of "celestial rosy red, love's proper hue." And we speak of a loving heart as warm-hearted. And warmth indicates the red color of the fire of love.

But, as all good things are subject to abuse and corruption by evil men, so, white, in a good sense, red represents regenerate love, love to the Lord, yet, in a perverted sense, it represents self-love in evil men, represented, for instance, by the harshly red countenance of anger. And we see similar things represented in the sun-set, where a lovely red sky foretells fair weather for the morrow, and also represents the mental fair weather of a regenerate state of love to the Lord;

while a dark, hard, repulsive red in the sky betokens a heavy storm, and also represents a stormy mental condition, under the influence of self-love. These things are so plain that there is a general perception that red is the color of love, with its affections and passions. And, as love is the life of man, his central principle, we must expect to find frequent mention of red in the Scriptures; for the Scriptures were given to men to teach them, and to guide them into regenerate life.

Blue, purple and scarlet [red] are often mentioned together, in regard to the garments, curtains, etc., of the Israelites. Kings' robes were made of red cloth. Speaking of strong soldiers, Nahum says, (ii. 3), "The shield of his mighty men is made red; the valiant men are in scarlet." The coverings of the Jewish tabernacle were rams' skins, dyed red. In Zechariah, and in the Revelation, there are several cases in which men are mentioned as riding on red horses. In a perverted sense, the woman who represented the corrupted church rode on a scarlet beast. And, in the Revelation, an evil beast, representing infernal conditions in the hearts of men, is said to be a "great red dragon."

BLUE.

Blue represents the truth, on the intellectual side of our nature, as distinguished from red, which represents our affectional side. And we find blue very often mentioned in the Scriptures, in connection with clothing, and with the cloths and curtains for the tabernacle, the altar, etc. Great men and women, and kings, were clothed in blue, red and purple, and fine linen [white]. And gold was often added to these colors. Some parts of the official garments of the priests were blue.

Combined colors, mixed of several colors, represent various states of mind, under combinations of influence, exerted by different spiritual principles. As a mixed color partakes more of red, it corresponds more to love and goodness; but as it partakes more of blue, it corresponds more to truth.

PURPLE.

Purple, which is red and blue mixed, represents wisdom, which is love and truth conjoined, a state of mind and of life in which the man knows the truth, and loves goodness, and obeys the truth in a good practical life. And a beautiful purple is the most beautiful of all colors, representing the most beautiful of all human mental conditions. Purple is often mentioned in the Bible, in connection with the clothing of kings, priests, and rich men, and other prominent persons, and in the curtains, etc., of the tabernacle.

The perversion of wisdom into folly, with evil men, is represented by cases in which purple is abused; as when the evil soldiers mocked Jesus, and "platted a crown of thorns, and put it on His head; and they put on Him a purple robe, and said, Hail, King of the Jews!" (John xix. 2, 3.)

YELLOW.

Yellow represents natural good; or, in the perverted sense, natural good perverted into evil, by sin. When yellow is bright and beautiful, it is good; but when it is dull, harsh and repulsive, it represents evil on the natural plane. We observe such differences in yellow, in sun-sets. Sometimes the yellow is clear, and inclined towards bright red, or golden-colored; but, in other cases, the yellow is dull, heavy, hard and ugly.

In this latter case, it portends stormy weather. In Psalms lxxviii. 13, it is said to regenerating men; "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold;" *i. e.*, although, on the natural plane of life, the regenerating man may have been in errors of doctrines, and in disorderly action, yet, by repentance and obedience, and in faith, he may be led into spiritual truth and goodness. Yellow is used in a bad sense, in connection with the yellow and diseased condition noticed in the plague of leprosy.

GREEN.

Green is a mixture of blue and yellow, representing the conjunction of truth with natural good. And this combination will give life to the mind, because there will be right instruction, by means of the truth, and right conduct, by means of the natural goodness. And so green represents a living and progressing condition, as the green tree is distinguished from the dead tree. Green, like yellow, refers especially to life on the natural plane, on which growth of character is to be made, by basing the interior good principle upon exterior good conduct. And, when a man is in this condition, he may properly say of the Lord, "He maketh me to lie down in green pastures." (Ps. xxiii. 2.) "I am like a green olive-tree, in the house of God: I trust in the mercy of God, for ever and ever." (Ps. lii. 8.)

Green is used in a bad sense, when Jesus, speaking of evil men, said, "If they do these things in a green tree, what shall be done in the dry?" (Luke xxiii. 31.) If men do evil in the beginnings of life, and when they should be active in progressing in goodness,

it must be even worse with them, when they confirm themselves in such evil, and fix their character in evil.

WHITE.

Technically, white and black are not colors; but white is the reflection of all the rays of light, and black is the absorption of all. But white and black are intimately associated with the colors: and the different tints of colors are produced by mixing the color with white; and the different shades are produced by combining the color with black. And so we cannot clearly understand colors, except in connection with white and black. And white and black have their representative significations.

White, which is especially clean and unspotted, represents purity, and righteousness, which is living by right principles. Thus white refers especially to the practical life; and it represents the practical holiness lived according to the Divine truth. White somewhat resembles the color of silver, and of moonlight, both of which represent the conditions formed by truths; while red somewhat resembles gold and sun-heat, both of which represent conditions of love and its affections.

Clean white garments represent the state of purity in the truths which should clothe our minds. And so we find that, in the Scriptures, white is often used to express and represent purity. Daniel saw "the Ancient of Days, . . . whose garment was white as snow." (Dan. vii. 9.) The manna, with which Jehovah fed Israel in the wilderness, was white. (Exod. xvi. 31.) In Israel, the judges rode on white asses. (Judges v. 10.) The angel who led Daniel through the experiences of his vision, speaking of the regenera-

tion of some in the church, said, "Many shall be purified, and made white." (Dan. xii. 10.) And David prays, "Wash me, and I shall be whiter than snow." (Ps. li. 7.) And, in the Revelation, the Lord said of those who were regenerating, "They shall walk with Me, in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment." (Rev. iii. 4, 5.) And these overcame evil, and attained purity of character and of life. And among artists there seems to be a common impulse to paint angels in white garments, in harmony with their purity of character.

White is sometimes used in a bad sense, to represent the impurity which makes the paleness of death, rather than the vigorous color of life. In the apocalyptic vision, while Jesus was represented as riding on a white horse, Death was riding on a pale horse, in the whiteness of deadness.

BLACK.

Black, or darkness without light, represents ignorance, which is without the light of truth. And this ignorance is of two kinds, either mere ignorance of truth, from lack of opportunity to learn the truth, or wilful ignorance, which prefers falsity, and does not seek the truth. All persons begin life in innocent ignorance, in both natural and spiritual things. And, during their ignorant condition, they are more or less in the belief of false ideas. But the Divine Providence always supplies, to every mind, opportunities to learn the truth. And he who uses his opportunities with a good purpose gradually outgrows his ignorance, and is led into a knowledge of truth.

In the symbolism of the Scriptures, this state of comparatively innocent ignorance is represented by a

shining black, which has some capacity to reflect light. But the state of wilful falsity, in which the "men loved darkness rather than light, because their deeds were evil," (John iii. 19), is represented by the dead black, dull and cold. It is said of heaven, "There shall be no night there;" (Rev. xxi. 25), no darkness of ignorance nor falsity. Shining black represents the darkness of the mere letter of the Divine Word, in contrast with the clear sun-light of its spiritual meaning. And some of those men who were seen to be riding on black horses, represented such as had an understanding of the letter of the Scriptures, but without an understanding of the inward and spiritual sense. And when men's minds are in great ignorance of spiritual principles, it is said, representatively, that the heavens are black, above men; (Jer. iv. 28), "and the sun became black as sack-cloth of hair." (Rev. vi. 12.) And of the degenerate Nazarites, who became grossly ignorant of truth, it is said, "Her Nazarites were purer than snow; they were whiter than milk; they were more ruddy in body than rubies; . . . [but now] their visage is blacker than a coal." (Lam. iv. 7, 8.) And in common conversation, we often say that a man "looked black," when we mean that he was angry, and not in the light of truth.

GRAY.

Gray, which is a mixture of white and black, represents a condition of mind in which there is some knowledge of truth, but mixed with some ignorance, which does not allow the truth full influence in the thought. The darker the gray is, the more it represents a state of ignorance.

But, in the Scriptures, gray is generally used in connection with the hair, in old age. And here the point of remark is not the mere whiteness or grayness of the hair, in itself, but the old age of the person, of which the white or gray hair is an accompanying condition. And, as old age, in a good sense, represents large progress in regeneration, so the term gray-haired does not indicate ignorance, but, rather the wisdom to which an old man has attained.

But, at times, gray hair represents the last conditions of decline, in the church, when the church is in the ultimates of the external man; that is, in mere forms of outward worship, from which all spiritual life has died out, under the influence of false principles. "The sword without, and the terror within, shall destroy both the young man and the virgin, the suckling, also, with the man of gray hairs." (Deut. xxxii. 25.)

SPOTTED OR SPECKLED.

Spotted, or speckled, meaning of different colors, partly light and partly dark, represents a mixed state of mind, partly in the knowledge of truth, and partly in the darkness of ignorance. And this condition represents a mental state in which the different ideas of the mind do not blend into a general state of thought, but remain in their distinctness, opposed to each other. Of this condition it is said, in Jer. xii. 9, "Mine heritage is, unto Me, as a speckled bird; the birds round about are against her." Birds represent our thoughts. The speckled bird represents a state of mind in which both truth and falsity exist, in opposition. And this condition could not be agreeable to the other mental birds, or thoughts.

FINAL CONDITIONS.

In his permanent home, in the spiritual world, every man is surrounded by the things which correspond to the ruling-state of his mind, his character. The colors and forms which he sees, and the sounds which he hears, are in harmony with his own principles. In the heavens the colors are of great splendor and brilliancy, and in perfect harmony. But, to each individual, the greater or less brightness will reflect his own present state of affection and thought. "Come, now, and let us reason together, saith Jehovah! though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. i. 18.)

THE BODY, ITS PARTS AND CONDITIONS.

The body is to be considered in five different senses, viz: 1, the body in general; 2, the body in contrast with the spirit, or soul; 3, the outward parts of the body; 4, the inward parts; and 5, the conditions.

THE BODY IN GENERAL.

We take the human body as the model, because it is the highest among external forms. The human spirit is a spiritual organism, formed of spiritual substance, and existing on the spiritual plane of life. And, to bring the spirit of man into contact with the physical world, and with the material plane of life, the spirit must be encompassed with a material body, formed of material substance, and thus adapted to life on the material plane. Thus the physical body is an image of the spirit, formed for the external uses of the spirit. And, being the external form of the spirit, the body corresponds to the spirit, in all its parts and condi-

tions. And so, in common conversation, we speak of the body and its parts and conditions, to express our thoughts about the corresponding mental parts and states; as, for instance, we speak of our hearts, when we mean to express something about our affections, to which our bodily hearts correspond; and as we speak of a man's eyes, when we refer to his intelligence and his mental sight.

And, because of such correspondence, we find the same method of speech in the letter of the Scriptures. When our Lord, speaking of the holy supper, said to His disciples, "Take, eat; this is My body;" (Matt. xxvi. 26), He did not teach that the bread was actually changed into His body, by a miracle, but He referred to the bread as in correspondence with His Divine Goodness, His Love, which is, to the spirit of man, what the bread is to man's material body, the sustainer of life. And when Jesus "spake of the temple of His body," (John ii. 21), He referred, spiritually, to the Divine Truth, which serves as a temple, in which dwells the Divine Love; and to His Humanity, which was a temple in which dwelt His Divinity.

THE BODY IN CONTRAST WITH THE SPIRIT, OR SOUL.

The body, set in contrast with the spirit, means the physical man, as distinguished from the spiritual part of man; and it represents the natural mind, as contrasted with the spiritual mind. In Isa. x. 18, it is said that fire should consume the "fruitful field, both soul and body;" *i. e.*, evil shall destroy the mind of an unregenerate man, as to both his spiritual mind and his natural mind. And when Jesus said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul

and body, in hell," (Matt. x. 28.) He spoke of mental conditions; and He warned men not to be discouraged in the work of regeneration, by the loss of such things as they loved in their natural minds, but which were not essential to their spiritual life and growth; but to beware of evils, which kill the spirituality of a man.

THE OUTWARD PARTS.

The general division of the body is into three parts, the head, the trunk, and the extremities. These three parts represent the three discrete degrees of human life, celestial, spiritual and natural; *i. e.*, the things of inmost love, the things of truth, and the things of obedience to the Divine rules of conduct.

The head is the supreme part, being the highest part of the body, and containing the brain, as the seat of intelligence, and which directs the body. And hence the head represents the highest principle in the mind of man, the inmost element of life, the celestial principle, which is supreme and profound love to the Lord, and love for the Divine Goodness.

The trunk, or body without the head and limbs, being of great importance because of its vital organs, represents, comparatively, the spiritual degree of life, characterized by love to the neighbor, which is the goodness of truth, as distinguished from celestial goodness, which is the goodness of love. The limbs, or extremities, being less vital, and further removed from the centre of bodily life, represent the natural degree of human life, the lowest, or outward degree.

In a general way, the three parts, the head, the trunk, and the extremities, represent the life of the three heavens, the celestial, the spiritual and the nat-

ural. In this general division, the neck would be considered as a part of the trunk.

THE HEAD.

In the Scriptures, the head is often mentioned, both literally and figuratively. In the image seen by Daniel, in vision, the head was of fine gold, the breast of silver, and the feet of iron, representing the discrete degrees of human life. (Dan. ii. 32, 33.) In Israel, the oldest representative of a family was called the head of the family, or head of the tribe, to represent the leading principle in the mind, the ruling love. (Num. i. 4.) And when any great blessing, or any severe affliction, came upon a man, it was said to come upon his head. (Deut. xxxiii. 16; Josh. ii. 19.) Priests and kings, when inducted into office, were anointed on the head, because the head represents the inmost life, which should be opened to the Lord, so that the man can serve the Lord in heart. Kings were crowned upon the head; and so David sings to the Lord, and of the good man, "Thou settest a crown of pure gold on his head." (Ps. xxi. 3.) And gold is the celestial metal, representing love to the Lord.

Speaking of the unregenerate character of the evil man, it is said, in Isa. i. 5, 6, "the whole head is sick, and the whole heart faint. From the sole of the foot unto the head, there is no soundness." When the regenerating man triumphs over the evil tendencies of his own natural mind, he exclaims, with David, "Now shall mine head be lifted up above mine enemies." (Ps. xxvii. 6.) That the doctrine of the Divine Humanity of the Lord is the primary doctrine of the Christian Church, is meant by the words in Psalm cxviii. 22, "The stone which the builders refused is be-

come the head of the corner." "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head" (Matt. viii. 20), means that, in an unregenerate world, the cunning and sensuous affections of the natural mind, and their common thoughts, are gladly received by men; but there is no openness of mind to receive the Divine principles.

THE PARTS OF THE HEAD—THE FACE.

The head has its parts, namely, the face, the crown of the head, the back of the head, the ears, and the hair. The feelings and thoughts of the mind express themselves especially in the face; and hence it is said that "The face is the index of the mind." And so the face represents the interior principles of the mind. And we look into a man's face, in order to understand his meaning. The sphere of a man, the influence which flows out from his character, flows especially from his face. And hence we discourse in the expressions of our faces. And the more intelligent, and more spiritual-minded, men become, the more manhood their faces express. A man expresses aversion, disagreement, by averting his face, and turning his back to another person; and such action represents turning away his interior affections, because the other person is repulsive. And a man expresses humility by bowing low with his head, with his face near the earth; and extreme humility is expressed by falling flat on the face, on the ground; as was done in Israel, when in the presence of God, or of an angel, or of a king, or other person high in authority. "And Joseph was the governor over the land. . . . and Joseph's brethren came, and bowed down themselves before him, with their faces to the earth." (Gen. xlii. 6.)

Jehovah instructed Moses to have the priests bless the people of Israel in these words: "Jehovah bless thee, and keep thee: Jehovah make His face to shine upon thee, and be gracious unto thee: Jehovah lift up His countenance upon thee, and give thee peace." (Numb. vi. 24-26.) The face of Jehovah represents the Divine Love, which is the highest or inmost principle of the Divine character. "The face of Jehovah is against them that do evil" (Ps. xxxiv. 16), meaning that evil is against, or opposed to, the Divine Love. Speaking of the evil Israelites, the Lord said, "They have turned unto Me the back, and not the face" (Jer. xxxii. 33); that is, they are worshipping God in mere externals and forms, but not in heart. The prophets, in vision, saw several composite beasts, each with several different faces; thus representing the interior principles which governed men, in the various states of life thus symbolized.

THE CROWN OF THE HEAD.

The "crown of the head," or top of the head, represents wisdom, which is from love to the Lord, which love opens the man's interior mind to wisdom. Jacob, blessing his children, said of Joseph, "The blessings of thy father . . . shall be . . . on the crown of the head of him that was separate from his brethren." (Gen. xlix. 26.) "In all Israel, there was none to be so much praised as Absalom, for his beauty; from the sole of his foot, even to the crown of his head, there was no blemish in him." (II Sam. xiv. 25.) The physical beauty of Absalom represents the beauty and perfection of the literal sense of the Divine Word, which is perfect from outmost to inmost.

THE BACK OF THE HEAD.

The back of the head, or occiput, represents the affectional part of the mind, as distinguished from the front head, or cerebrum, which especially represents the intellectual mind.

THE EARS.

The ears, with which we hear, represent obedience to the Divine laws which we hear. A man hears for the sake of making practical use of that which he hears. We recognize this principle, when we say to a child to whom we have given an unheeded command, "Did you hear me?" Jehovah said to Israel, "Give ear, O my people, to My law; incline your ears to the words of My mouth." (Ps. lxxviii. 1.) Those who know the truth, but do not obey it, are thus addressed: "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears and hear not; . . . this people hath a revolting and a rebellious heart." (Jer. v. 21, 23.)

THE HAIR.

The hair is the most external part of the body, growing on the external skin; and, therefore, it represents the natural principle, the ultimate, or extremity of the mind, such, for instance, as would be occupied with the merely literal sense of the Scriptures. Samson's strength was said to be in his long hair, thus representing the power of the letter of the Divine Word, when obeyed in its fulness. "Even the very hairs of your head are all numbered" (Luke xii. 7), means that all the particulars of our natural life, mentally and physically, are provided and protected by the Divine Providence.

PARTS OF THE FACE—THE FOREHEAD.

The face is divided into forehead, eyes, nose, lips, cheeks, jaws and chin. The forehead, as the highest part of the face, when considered relatively, as a part of the face, represents the highest principle in the mind, the love. In a regenerate man, this is love to the Lord; but in an evil man it is love of self, which then usurps the place of regenerate love. In the Apocalypse, it is said that "the servants of our God" were "sealed" "in their foreheads" (Rev. vii. 3.); and that they had the "Father's name written in their foreheads" (Rev. xiv. 1); by which is meant that they received the Divine Love into their spirit, and loved the Lord, in return. But of the evil it is said that they "have not the seal of God in their foreheads" (Rev. ix. 4), but, instead, they had received in their foreheads "the mark of the beast," which represented infernal life. (Rev. xiii. 16; xiv. 9.)

THE EYES.

The eyes, with which we see objects, correspond to our understanding, or intellect, with which we see principles, mentally. "The statutes of Jehovah are right, rejoicing the heart; the commandment of Jehovah is pure, enlightening the eyes." (Ps. xix. 8.) "Open Thou mine eyes, that I may behold wondrous things out of Thy law." (Ps. cxix: 18.) Such opening is of the spiritual eyes, the understanding. "The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness." (Matt. vi. 22,

23.) Genuine truth enlightens a man; but when a man abuses his understanding, by favoring evil, his whole mind becomes spiritually darkened with falsities. In the Scriptures, frequent mention is made of persons "lifting up their eyes," to observe things, by which is represented an effort to elevate the understanding, that it may see on a higher plane.

THE NOSE.

The nose is the organ by which we exercise the sense of smell. And this sense is very important, for, by means of it, we discover the quality of what we smell. Wild animals depend upon their sense of smell, to a very great extent. Thus they discover the fitness of anything for their use, recognizing their proper food, and distinguishing their friends from their enemies. The nose also performs a service to the lungs, in respiration. Thus the nose performs a two-fold use. In regard to the sense of smell, the nose represents the perception of quality, the recognition of spiritual character. Odors apply especially to the affections. And the perception of the quality of a thing, is a perception of goodness, which is a service to the man's will and its affections. But the use of the nose in breathing corresponds to the perception of truth, and its reception: and this is a service to the understanding, or intellect. As odors proceed from the spheres of living things, the sense of smell represents the perception of the spheres of others, which are formed from their ruling-loves, and from which, therefore, their states of mind may be recognized.

The nose is often spoken of by the word nostrils, as the interior parts of the nose. It is said, "And Jehovah God formed man of the dust of the ground,

and breathed into his nostrils the breath of life; and man became a living soul." (Gen. ii. 7.) To form man from dust is to form the external man, the natural mind, into a regenerate manhood; and to breathe into his nostrils the breath of life, [or lives,] is to fill him with the life of love and of faith: and then the whole man is made a living soul, a regenerated man, in externals as well as in internals, in conduct as well as in principles. It is said of unregenerate men, "Noses have they, but they smell not," (Ps. cxv. 6.), that is they have the capacity to perceive the quality of goodness, and of evil, but they have closed this faculty, in themselves, by evil, falsity and sin.

THE LIPS.

The lips perform several important uses; and in these different activities, they have various representative meanings. In eating and drinking, the lips represent mental apprehension, the ability to take hold of, and to receive, good and true principles, in order that these may be prepared for mental digestion in the rational thought. In speaking, the lips represent the thought from which a man speaks, and also the doctrine according to which he speaks. In demonstrating our love, the lips represent natural affection. The Lord said of the good man, "Iniquity was not found in his lips. He walked with Me in peace and equity." (Mal. ii. 6.) "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good." (Ps. xxxiv. 13, 14.) In a bad sense, the lips represent the external thought, only, and the outward action without any corresponding inward principles; as when Jehovah said, of the Israelites, "This people draw near Me, with their

mouth, and with their lips do honor Me, but have removed their heart far from Me." (Isa. xxix. 13.) "With flattering lips, and with a double heart, do they speak." (Ps. xii. 2.)

THE CHEEKS.

The cheeks, which aid in the preparation of food, represent the perception and understanding of interior truth, and thus the preparation of truth for the use of the interior mind. The right cheek represents the perception of goodness, and the left cheek represents the understanding of truth. And, with these facts known, we can understand the meaning of the words of our Lord, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but whosoever shall smite thee on thy right cheek, turn to him the other, also." (Matt. v. 39.) It is clear that this command is meant to be figurative, and not literal; for the act of turning the other cheek would be regarded as a taunt, and would probably induce further violence. The point of the text is that a good man will not resist evil with evil, but will meet evil with goodness, so that no more evil shall be done. To smite you on the right cheek, is to make an effort to injure your perception of truth and your affection for truth. And if anyone does this, from an evil motive, you can guard your mind against the evil spirit of retaliation. You can turn to him the other cheek, the left cheek, which represents your understanding of the truth. Without fear you can allow the evil man to work against both your perception of truth and your understanding of truth, as long as you do not allow him to drag you down to his low level of anger; because the Lord will protect your spiritual

life. "He shall give His angels charge over thee, to keep thee in all thy ways." (Ps. xci. 11.) The word "cheek" is often used, in modern conversation, as a slang word, meaning self-assurance, impudence, which comes from over-confidence in one's own knowledge and perception.

THE JAWS AND THE CHIN.

The jaws and the chin, as they co-operate with the cheeks, also represent the perception and understanding of truth, but generally in the natural mind. In a bad sense, where the natural mind is perverted, and led into error by evil influences, it is said that there is "a bridle in the jaws of the people, causing them to err." (Isa. xxx. 28.)

THE NECK.

The neck, considered as a separate part, situated between the head and the trunk, and carrying the nerves from the brain to the general body, represents the communication between the celestial principle of love, represented by the head, and the spiritual principle of truth, represented by the trunk. And this communication is by influx, which is the flowing-in of the more interior life into the less interior life, as our affections flow into our thoughts, and give them force and vitality. And this influx conjoins the two elements of life, and enables them to receive greater life from the Lord. And when men are unreceptive of **Divine influences**, and self-willed, they are called "stiff-necked." When men are spiritually enslaved by evils and falsities, they are said to have a yoke around their neck, and to be driven by their captors. And if a man arouses himself, and throws off such influence, he is said to break

the yoke of his oppressors. And when the man is able to put down his own evils, and has broken the influx of evil into his mind, he acknowledges the Lord's help: "Thou hast subdued under me those that rose up against me. Thou hast given me the necks of mine enemies." (Ps. xviii. 39, 40.)

THE TRUNK.

The trunk is divided into the shoulders, the breast, the back, and the loins, etc.

THE SHOULDERS.

The shoulders, the arms, and the hands are the principal means by which a man exerts his physical power, and so they represent power. The shoulders represent the general and principal power. In an ancient fable, a cartman, finding one of his cart-wheels stuck fast in mud, prayed to Jupiter to help him. And Jupiter replied, "Put your own shoulder to the wheel." And, doing so, the man succeeded in his effort. And he learned the great lesson that we are to expect the help of God to come to us in sustaining us in our own exertions, the putting forth of our own power. When we take upon ourselves any new work, requiring effort, we say that we have shouldered it, or taken it upon our own shoulders.

The shoulder, especially the right shoulder, representing the power of love, was much used in the flesh-offerings, in Israel, and was given to the priests, as their portion. Jacob, in speaking of his sons, said of Issachar, "Issachar is a strong ass, crouching down between two burdens. And he saw that rest was good, and the land, that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute."

(Gen. xlix. 14, 15.)· Issachar thus represents the natural mind, working amid the continued burdens of external life. When Joseph, representing the internal mind, was exalted, Jehovah said, "I removed his shoulder from the burden." (Ps. lxxxix. 6.) In spiritual things there is greater freedom.

Speaking of the coming of the Lord, Jesus Christ, to bring the power of the Divine Love to men, by means of a fuller revelation of Divine Truth, it was said, prophetically, "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." (Isa. ix. 6.) The Divine Humanity should carry the burden of man's regeneration. And it was said of the selfish Scribes and Pharisees, who would not exert themselves, but who threw their burdens upon others: "They bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." (Matt. xxiii. 4.)

THE BREAST.

The breast, or bosom, represents charity, or love to the neighbor, spiritual love, which exhibits itself in a good and useful life. Among the Israelites, when violence was done to a man's sense of charity between men, he smote upon his own breast, as a representative action. In John's apocalyptic vision, "seven angels came out of the temple, . . . clothed in pure and white linen, and having their breasts girded with golden girdles." (Rev. xv. 6.) And the golden love to the Lord fitly rests upon the breast, as representing love to the neighbor; for he who loves the Lord, loves the neighbor, as the Lord's child. To show that men receive, in character, that which they give, in practical

life, Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." (Luke vi. 38.)

THE BACK.

The breast, being in front, represents superior things, which are interior things; but the back represents inferior things, which are exterior; the things of the natural mind. In a good sense, the back represents practical good in the daily life, in outward action. Moses was permitted to see the back of Jehovah, but not His face. (Ex. xxxiii. 18, 23.) The back of Jehovah represents the externals of the Divine Word and of the Church, the letter of the Word, and the forms of worship. These are all that the merely natural mind of man can comprehend. When the back is treated of, as separated from the breast, etc., it represents the merely external mind, apart from the spiritual mind. In this sense, the Lord said of evil men, "They have turned unto Me the back, and not the face." (Jer. xxxii. 33.) Men do this when they use the forms of worship, without love of good principles. To turn the back to another, in opposition, is to reject the other person, and to express disagreement and antagonism. And a similar meaning is expressed by casting a thing behind our back, throwing it away. In another sense, for a soldier in combat to turn the back, and to run away, expresses fear, and a rejection of duty.

THE LOINS, ETC.

The loins, including the reproductive organs, represent conjugal love, in which, spiritually, love and wisdom are conjoined, by mutual affection. God said to Jacob, "Be fruitful, and multiply; a nation and a com-

pany of nations shall be of thee, and kings shall come out of thy loins." (Gen. xxxv. 11.) By this is meant that the regenerating man shall bring forth the elements of good character, regenerate love and wisdom; and that, then, many forms of goodness and of truth, shall be brought forth in the mind, by the marriage of goodness and truth. Jesus said, "Let your loins be girded about, and your lights burning." (Luke xii. 35.) And a man does these things, spiritually, when he keeps his love well instructed, and held within orderly limits; and when he always keeps before his thought the truths and doctrines of the Lord's Word, to enlighten him.

PARTS OF THE EXTREMITIES.

The extremities, or limbs, are divided into two general classes, the upper and the lower extremities. When these are mentioned in contrast, the upper extremities represent the interior part of the mind, and the lower extremities represent the exterior mind, the natural mind. The upper extremities include the arms, the hands and the fingers. All of these represent power, because they are the means by which human power is generally exerted. But, as the shoulder represents the general and concentrated power of the man's mind, so, as the arms and the fingers are extended further outward, they represent the power, or ability, of the mind, as it is exerted further in externals, or ultimates. Taking the shoulders to represent the power of the will, the arms will represent the power of the understanding; and the hands the power of action; and the fingers the power exerted in the details of action. And the ten fingers represent all the details of action, in which our ability is exerted.

ARMS.

The arm of Jehovah signifies the Divine Power. In a special sense, the arm of Jehovah is the Divine Humanity, assumed in ultimates, or externals, in Jesus Christ. And the power of the Divine Humanity is represented by the great strength of Samson. In the Scriptures, the power of God is often ascribed to His arm. "Thou hast scattered Thine enemies with Thy strong arm. . . . Thou hast a mighty arm: strong is Thy hand, and high is Thy right hand." (Ps. lxxxix. 10, 13.) "Be Thou their arm every morning; our salvation also in the time of trouble." (Isa. xxxiii. 2). Referring to the Divine Providence, it is said, "The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee." (Deut. xxxiii. 27.) Often, speaking of men, we express our thoughts as to their power, their influence, and their force of character, by speaking of their "strong arms." With our loved ones, our arms express the power of our affections.

When men make mechanical means of protecting themselves in personal encounter, such contrivances are called "arms," as swords, fire-arms etc., because they add to the power of our arms. And a person thus protected is said to be "armed."

When the power of evil persons is overcome, it is said, in the Psalms, (xxxvii. 17.) "The arms of the wicked shall be broken: but Jehovah upholdeth the righteous."

HANDS.

What a man does, in practical life, is called "the work of his hands," embodying his efforts; as "That Jehovah, thy God, may bless thee, in all the work of

thine hand:" (Deut. xiv. 29,); meaning that the Lord will sustain us in our efforts to do good. When we have a matter under our control, we say we have it "in hand," or that we "have our hands on it." And when we lose anything, or lose control of it, we say "it has gone from our hand."

The hand, representing power or ability, represents authority also. When Pharaoh gave Joseph the management of the affairs of Egypt, it is said that "he left all that he had in Joseph's hand." (Gen. xxxix. 6.) With his hand a man signs his name, and thus exerts and pledges his power. So, when men make an agreement, they shake hands over it; and each is said to "give his hand to it," thus pledging himself in the matter. In this sense, the joining of hands signifies agreement, and also communication between the two persons, as, for instance, occurs in the marriage service. So, a man takes a legal oath by lifting up his hand, as a pledge of his truthfulness, and of his proper use of his power.

In a practical sense, a man's hands represent his daily life. "Who shall ascend into the hill of Jehovah or who shall stand in His holy place? He that hath clean hands and a pure heart." (Ps. xxiv. 3, 4.) When a man wishes to avoid responsibility for any action of which he does not approve, he says, "I wash my hands of this thing." And, in Bible times, in such cases, men washed their hands, literally. For instance, in Israel, when the dead body of a person was found in a field, and it was not known who killed the person, the elders of the nearest city had to kill a heifer; "and all the elders of that city. . . . shall wash their hands over the heifer; . . . and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it." (Deut.

xxi. 6, 7.) Pilate sought to induce the multitude to release Jesus; but "when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person." (Matt. xxvii. 24.)

In some cases, things which have not hands are said to use their hands; as, for instance, "Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." (Isa. lv. 12.) To clap the hands is to express gladness. That the trees clap their hands represents a state of joy, in which all things that we know of the Divine Truth unite their influence, and exert their power, in our regeneration.

As the hands carry out what the will desires and the understanding plans, a man's activity takes its character from his heart. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matt. vii. 17.) In a very evil condition in Israel, it was said by the prophet, Micah, (vii. 2, 3.) "There is none upright: . . . that they may do evil with both hands, earnestly, the prince asketh, and the judge, for a reward." To do evil with both hands, is to do it with power from both sides of the mind, the will and the understanding. The man who does evil intentionally brings destruction upon his own mind; or, as the Bible expresses it, "The wicked is snared in the work of his own hands." (Ps. ix. 16.) "Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made." (Isa. ii. 8.)

When a man trusts in himself, he says, "My power, and the might of mine hand, hath gotten me this

wealth." (Deut. viii. 17.) But, in such case, the man's hand represents the perverted power of self-love, such as Jesus referred to, when He said, "If thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matt. v. 30.) When a man sees that any evil love has entered his will, he should recognize the fact that it is absolutely necessary to dislodge such love, and to cast it out of his will, promptly and with determination. This is practical regeneration, which is the death of old and evil states of mind, and a new birth, into new and good principles.

The hand of Jehovah represents the Divine Power. When Jehovah was especially leading a prophet, in his official action, it is said that the hand of Jehovah was on the prophet; as in Ezekiel, "The Word of Jehovah came expressly unto Ezekiel, the priest, . . . in the land of the Chaldeans, by the river Chebar; and the hand of Jehovah was there upon him." (Ezek. i. 3.) The hand of the Lord means, also, the Divine Providence, which His hand dispenses. The providence of the Lord often acts by means of guardian angels. "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Ps. xci. 11, 12.)

The Lord blessed men, by laying hands on the recipients of His mercy; and thus the laying-on of hands signifies communicating power to men. Jesus went about, laying His hands on the sick, the lame, the blind, the weak, and even the dead, and thus healing them. And men were healed when they touched the person of Jesus, when they strongly desired help, and believed in the Lord's power to help them. "They

came into the land of Gennesaret. And when the men of that place had knowledge of Him [Jesus,] they sent out into all that country, round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole." (Matt. xiv. 34-6.) This touching the Lord represents the effort of the sinner to come into contact with the life of the Lord, in practical conduct, in the things with which the hands are engaged.

And the power of the Lord's hand represents, also, the power of the letter of the Divine Word, in its thorough and prompt application to all the diseased spiritual states of men. We extend our arms and hands towards the Lord, in supplicating help, thus representing our desire that our power, our ability, shall be filled with life from our Lord, so that we may work in His strength, that is, in the strength of goodness, truth and righteousness. Priests are ordained by the laying-on of hands, to represent the communication of power from the Lord to the candidate, through the ordaining bishop, who acts officially and representatively, in the name of the Lord.

THE FINGERS.

The finger of God represents the power of God, operating in the particulars of human life. When Moses and Aaron did miracles in Egypt, at the command of Jehovah, "the magicians [of Egypt] said unto Pharaoh, This is the finger of God." (Exod. viii. 19.) And the Psalmist says to Jehovah, "When I consider Thy heavens, the work of Thy fingers, etc." (Ps. viii. 3.) And Jesus said, "If I, with the finger of God cast out devils, no doubt the kingdom of God is

come upon you." (Luke xi. 20). In a good sense, the fingers of a man represent his practical power, ability, activity, in the details of good daily life; but, in case of an evil man, his fingers are perverted to bad uses, and they represent the power of his selfishness, in practising evil, falsity and sin. When a person interferes with the business of another, it is said that the former has "put his fingers into the matter."

THE LOWER EXTREMITIES.

The lower extremities are divided into the thighs, the knees, the calves, the shins, the ankles, and the feet. When the upper and lower extremities are set in contrast, the upper extremities represent interior and superior things, and the lower extremities represent exterior and inferior things. But, when each group is considered by itself, its members assume towards each other a three-fold relation, of inmost, interior and exterior.

THE THIGHS.

The thighs, like the loins, and so forth, represent conjugal love, which is a regenerate love, whose origin is in the union of love and wisdom. Hence pure conjugal love exists with those alone who are regenerating, and in the measure and degree of their regeneration. Thus the basis of conjugal love is love to the Lord. And, in conjugal love, the love to the Lord arouses, in each person, a love of the other.

Because the thighs represent conjugal love, and because the hand represents power, ability, so, in ancient times, when a man made an oath, for the benefit of another person, he put his hand under the thigh of the other person, as a ceremony binding him to

keep his oath. When Abraham was about to die, it is said that "Abraham said unto his oldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh; and I will make thee swear by Jehovah, the God of the heaven and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell; but that thou shalt go unto my country, and to my kindred, and take a wife unto my son, Isaac." (Gen. xxiv. 2-4.) In the highest spiritual sense, these words refer to the Humanity of the Lord, when that humanity was to be made Divine. The indwelling Father taught the natural man of Jesus Christ to seek conjunction with the Divine Goodness, in all things, and not with any affection which is not in conjunction with the Divine Goodness. And in a lower degree, as applied to all men, the same words teach the regenerating man not to allow himself to cherish any affection which is not consistent with the Divine principles.

"And Jacob was left alone; and there wrestled a man with him, until the breaking of the day. And when he [the man] saw that he prevailed not against him [Jacob] he touched the hollow of his [Jacob's] thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him." (Gen. xxxii. 24, 25.) Here, Jacob, as the natural man, represented a state of mind in which the spiritual truth, as an angel, cannot prevail over the man, because the man is not confirmed in a good life, and so the truth cannot be conjoined with goodness, therein, for the mind is not in right order, but is spiritually out of joint.

The prayer of the Psalmist, "Gird Thy sword upon Thy thigh, O Most Mighty, with Thy glory and Thy majesty," (Ps. xlv. 3) is a petition to the Lord, in His

Divine Love, to help us with His practical truth, which shall combat against our natural tendencies to evil, and against all false thoughts.

In the opposite sense, the thigh represents the perversion and adulteration of genuine love; as in the peculiar trial of one suspected of conjugal infidelity. (Isa. xlvii. 1-3.)

The thighs represent interior things, celestial and spiritual; and the legs below the knees, including the shank, or shin, the calf, the ankle and the foot, represent exterior things, natural things. But the shin and calf represent the interior part of the natural mind and life; and the foot represents the exterior part.

In Psalm cxlvii. 10, it is said of Jehovah, "He taketh not pleasure in the legs of a man;" which means that the merely natural mind and life of a man, unregenerated, being evil, can not be in conjunction with the Lord.

THE KNEES.

The knee is between the thigh and the calf, communicating between them. Thus the knee is, to the leg, what the neck is to the body, a means of communication. And so the knee, like the neck, represents the communication, or influx, of the interior things into exterior things. Ezekiel had a vision of a stream of water issuing from the temple of Jehovah, and increasing in depth and volume. At first it was up to the ankles, and then to the knees, and then to the loins; and finally it became a river, "waters to swim in." (Ezek. xlvii.) These things represent the influx of truth into a man's mind, from the Lord. At first, the truth reaches the man's natural mind, and covers the things of his practical conduct, represented by his feet. But, later, the truth reaches his rational

mind, in which an inward and spiritual light penetrates the mind, and sets natural truths in order. When the water reaches to the loins, the man has become spiritual-minded. And when the truth becomes a grand river, in which a man swims, it has taught the man to become celestial.

Kneeling is the proper attitude for a man, in prayer because it is a position of humility, in which the lower legs, representing the natural mind, are prostrated; and because resting on the knees represents resting mentally upon the influx of spiritual heat and light into the natural mind. And so, in the call to prayer, we say, "Come, let us worship and bow down; let us kneel before Jehovah, our Maker." (Ps. xcv. 6.) Jehovah said, "Unto Me every knee shall bow;" (Isa. xlv. 23.); *i. e.*, every regenerating mind looks to the Lord, and humbles itself before its Lord, to receive an influx of spiritual life, in love and wisdom.

THE FEET.

The feet, and also the ankles, represent the natural mind, in its exteriors, the practical walk of life, the conduct. When Jesus washed the feet of His disciples, "Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet, only, but also my hands and my head. Jesus saith to him, He that is washed needeth not, save to wash his feet, but is clean every whit." (John xiii. 8-10.) Our Lord washes our feet, spiritually, when He cleanses our natural mind and life, by means of His truth, which is spiritual water. And when our hearts and intellects are washed, and are filled with goodness and truth, we have need to keep

our conduct clean and pure, and according to the commandments of our Lord; and then we shall be clean, both inwardly and outwardly.

“I thought on my ways, and turned my feet to Thy testimonies. I made haste, and delayed not to keep Thy commandments . . . I have refrained my feet from every evil way, that I might keep Thy Word.” (Ps. cxix. 59, 101.) “Return unto thy rest, O my soul; for Jehovah hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.” (Ps. cxvi. 7, 8.) “O bless our God, ye people, and make the voice of His praise to be heard: who holdeth our soul in life, and suffereth not our feet to be moved.” (Ps. lxvi. 8, 9.) And when we come into the life of the church, through the gates of doctrine, we shall sing, “I was glad when they said unto me, Let us go into the house of Jehovah. Our feet shall stand within thy gates, O Jerusalem.” (Ps. cxxii. 2.)

THE FEET OF THE LORD.

The feet of the Lord represent the Divine Power in ultimates, brought down to men in the Divine Humanity, in Jesus Christ; and also in the letter of the Divine Word. Those who know of the natural humanity of Jesus, and yet who do not see His Divine Humanity, may be said, representatively, to see the feet of God, and no more. The feet of the written Divine Word are the things of its literal sense, on which its higher meanings stand. “And I saw another mighty angel come down from heaven, clothed with a cloud: and a rain-bow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book, open. And he set his

right foot on the sea, and his left foot on the earth." (Rev. x. 1, 2.) This angel represents the Lord, coming in His Divine Word, in its internal sense and in its letter. The literal sense is represented by the angel's feet, which were as pillars of fire, bright with the truth, and warm with the love, which shone from within.

Comparatively, the feet represent life in the first heaven, the lowest heaven, the ultimate or natural heaven.

In a bad sense, the feet represent an evil life, from an evil condition of the natural mind. "Behold, Jehovah's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you . . . None calleth for justice, nor any pleadeth for truth . . . Their feet run to evil." (Isa. lix. 1, 2, 7.) Practical evils of life were referred to, when Jesus said, "If thy foot offend thee, cut it off." (Mk. ix. 45.) And we are not to mix our higher and better things with our lowest things of the natural senses, in their disorderly forms. This is what Jesus taught representatively, when He said, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rend you." (Matt. vii. 6.)

THE SOLES OF THE FEET, AND THE HEELS.

The soles of the feet, and the heels, represent the lowest part of the natural mind, the corporeal life of the senses. As to the Lord, the soles of the feet and the heels represent the external humanity of Jesus, as a man. And, in regard to the Divine Word, the soles

of the feet and the heels represent the mere letter of the Scriptures. In Psalm xli. 9, it is said, "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." In the highest spiritual sense, the words apply to the Lord, in His Humanity, and to the treatment which He received from the Jews, who had the Divine Word, and who could have received goodness and truth from the Word. But they used the mere letter of the Scriptures to confirm themselves in false and perverted doctrines, by which they rejected and denied the Divine Humanity of the Lord, and rejected the spirit of the Divine Word. And thus they corrupted all good, and falsified all truth, in their own minds and lives. And thus, representatively, the Jew "lifted up his heel" against the Lord. The Jew's low, corporeal, sensual mind denied and rejected everything spiritual and Divine.

This evil spirit of self-love, in the Jews, was the serpent spoken of in the first prophecy of the Lord's coming into the natural world, as in Genesis iii. 15, in which "Jehovah God said unto the serpent, . . . I will put enmity between thee and the woman, and between her seed and thy seed; it shall bruise thy head, and thou shalt bruise his heel." Men became sensuous, and unwilling to believe anything not clear to their natural senses; and hence they became evil, in self-love. And this sensuous evil was represented by the serpent, a low, crawling animal. In the highest sense, the seed of the woman was the humanity of the Lord, born into the natural world. And the Divine Humanity bruised the head of the serpent, when the Lord destroyed the evil principle of sensuous self-love, in men who were willing to be regenerated. But the serpent bruised the heel of the assumed humanity of the Lord, when the sensuous self-love of men rejected

and crucified the external body of the humanity, which was the lowest part of the humanity, or representatively, its heel. It is said, in Genesis xlix. 17: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward;" referring to the danger of sensuous reasonings, which may injure the rational and spiritual faculties, in man, by attacking the heels, the corporeal and sensuous nature, and setting this in disorder.

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THE SKIN.

The skin of the body, being on the outside, represents the external part of man's mind and life, as in contrast with the vital organs, which are hidden within the body. Because of their representative meaning, skins of animals were used as the outside cover of the tabernacle, in Israel. John, the Baptist, who represented the Lord as the Divine Word, "was clothed with camel's hair, and with a girdle of a skin about his loins," (Mk. i, 6) thus representing the letter of the Divine Word, as the outward clothing of the inward and spiritual meaning.

THE INWARD PARTS. THE BRAIN.

The brain is the organ of the mind; and hence it corresponds to the mind. The human mind consists of the will and the understanding. The will is the seat of man's loves, with their affections; and the understanding, or intellect, is the seat of his thoughts. And the human brain consists of two parts, the cerebellum and the cerebrum. The cerebellum, in the occiput, or back-head, is the special organ of the will; and the cerebrum, in the front of the head, and in the crown, is the special organ of the understanding.

The brain is the first formation of man, in his beginnings. As organization begins at the centre, and works out, so the brain is the centre of man's life, the inmost part: and all the rest of the body is built up through the brain, as the beginning. And, as all things in the man depend upon the will and the understanding, so, physically, all things in man's body depend upon his brain. The brain is the centre and beginning of the nervous system; and, from the brain, the nerves are distributed through the body.

Our voluntary muscles, by which we act consciously, are under the control of the cerebrum, or intellectual mind; and our involuntary muscles, which operate without our conscious effort, are controlled by the cerebellum. And so, in the mind, our intellectual thoughts are results of our conscious mental efforts; but our profound loves operate without our conscious exertion.

The mind acts upon the brain, and in and by the brain. And the brain acts upon the senses, and thus upon the muscles. Fibres from both the cerebrum and the cerebellum pass out from the brain, and entwine themselves together; and, thus connected, they pass through the whole body, so that, inwardly, both the understanding and the will may act upon all parts of the man.

Man lives in both worlds, the spiritual and the natural; in the spiritual world as to his spirit, and in the material world as to his external body. And thus man is the connecting link between the two worlds.

The great importance of the brain is indicated in its conspicuous position in the body; and in its careful protection by the hard skull; and in its large size. It is noticeable that, in man, the brain is of greater pro-

portional size than in any beast. And it is so in regard to his mental ability.

In common conversation, the head is often mentioned to mean the brain, as when it is said that a certain man has "a good head," or that a shrewd man has "a long head." And similar expressions occur in the Scriptures, as, for instance when Daniel said, "the visions of my head troubled me." (Dan. iv. 10, and vii. 15.)

THE NERVES.

The nerves, as continuations of the brain, the seat of sensation, represent truths, because by truths we have a sense of things, mentally.

THE MOUTH.

The mouth prepares the crude food for use in the body; and, in this, its action corresponds to the preparation of crude mental food, principles of goodness and truth, for practical use in the mind and life, by thought. In speaking, the mouth represents the thought from which we speak, and also the doctrines, or formulated precepts, according to which we speak, and with which we teach. The mouth expresses such things as the heart loves and the intellect believes. "Out of the abundance of the heart the mouth speaketh." (Matt. xii. 34.) Concerning the Scriptures Jehovah said, through Joshua, "This Book of the law shall not depart out of thy mouth: but thou shalt meditate therein, day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Joshua 1, 8.) The Divine law should not be lost from a man's interior mind, nor from his

every-day practical rules and doctrines of life; because all spiritual development, and all permanent natural good, come to man in his observance of the Divine commandments.

The mouth of the Lord represents the Divine Truth, which is revealed in the Divine teachings. "Man shall not live by bread, alone, but by every word that proceedeth out of the mouth of God." (Matt. iv. 4.) The expression, "The mouth of Jehovah hath spoken," is often used in the Scriptures.

"My mouth is enlarged over mine enemies, because I rejoice in Thy salvation," (I Sam. ii. 1); *i. e.*, true principles and doctrines are increased in the mind of the regenerating man. "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." (Matt. xv. 11.) A man does not become evil from the thoughts which pass through his natural mind, but from the set intentions, motives and purposes which form in his heart, and which come out in his thought and speech.

THE TONGUE.

The tongue, standing at the gate-way to both the lungs and the stomach, aids both of these; and it helps in the speech, also. Thus the tongue has several functions and uses. In aiding the speech, and in serving the lungs, the tongue represents the truth, and the doctrines of truth which we receive into our thought, and speak with our tongue. In as far as it helps in the nourishment of the body, the tongue corresponds to the love of knowing and understanding truth, and of being wise. As the tongue, with its acute sense of taste, tests the quality of the foods taken into the mouth, it represents the natural mind's perception of the quality

of such things as are offered to the mind as goodness and truth. The proper appetite of the tongue for the good things tasted represents our desire to know the truths of wisdom.

The tongue also represents our confession and acknowledgment of truth, which take place in the thought, and thence in the speech, with the tongue. The tongue thus corresponds to the intellectual part of the man, as to his thoughts, his principles and his doctrines, which he holds in his thought. There is an influx of man's thoughts into his tongue, in speaking; and thus a man is able to articulate words appropriate to express his thoughts. If the man is regenerate, this influx is inwardly from heaven, into the man's thoughts, and thence into his tongue. A close observer may often recognize the fact that, while he is silently reading, or writing, and much interested, his tongue is slightly moving, as if in the effort to speak the words read or written. This is from the sympathy and the correspondence between the thought and the tongue, because the tongue is a means of expressing the thought.

Among the wonderful things which the disciples of Jesus were to do, was the promise, "They shall speak with new tongues;" (Mk. xvi. 17) by which is meant spiritually, that they should think from new doctrines, the truths of a new church. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people;" (Rev. xiv. 6) that is, to all who would receive the new truths in heart, understanding and life; that is, to all who, from religion, were in the love of goodness and truth. The release of regenerating men from the bonds of ignorance and error, is represent-

atively expressed thus; "The tongue of the stammerers shall be ready to speak plainly." (Isa. xxxii. 4.) And the Lord's loving providence, rescuing men from the perils of temptation, is thus expressed; "Thou shalt keep them secretly in a pavilion from the strife of tongues." (Ps. xxxi. 20.) The strife of tongues is the clashing of the evil man's false reasoning against the Lord's truth.

But evil men both think and speak against good and true principles. "Thy tongue deviseth mischief, like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying, rather than to speak righteousness. Thou lovest all devouring words, O deceitful tongue." (Ps. lii. 2-4.) "They set their mouth against the heavens, and their tongue walketh through the earth;" (Ps. lxxiii. 9) *i. e.*, they falsify both spiritual and natural things. To draw out, or thrust out, the tongue, expresses contempt and derision. Spiritually, the evil men express contempt and derision against the teachings of the Lord.

Gnawing, or biting, the tongue, expresses a state of distress, which represents violent antagonism towards doctrines spoken. "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues, for pain." (Rev. xvi. 10.)

The tongue of Jehovah is the Divine Truth of the Lord, taught in His Divine Word, spiritually in the inward meaning, and naturally in the literal sense.

THE TEETH.

The teeth first take hold of food, and, like a mill, grind the food, and prepare it for digestion. And, in the mind, the external mind takes hold of all things of goodness and truth which come before the senses, and,

by natural reasoning, prepares them for temporary acceptance, and for consideration. Thus the teeth correspond to the natural senses and to natural reasoning, the activities of the natural understanding.

In the Israelitish dispensation, which was representative, there was a law of retaliation against an evil doer, inflicting upon the man an injury similar to that which he had induced upon another person, "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Exod. xxi. 23, 24.) Spiritually, he who intentionally does an injury to the mind and life of another, thereby does a similar injury to his own mind and life. When the regenerating man sees that he is protected from mental enemies, by the Lord, he exclaims, "Thou hast smitten all mine enemies upon the cheek-bone; Thou hast broken the teeth of the ungodly." (Ps. iii. 7.)

"Gnashing of teeth" represents the clashing of sensuous falsities against each other, in the mind of an evil man, and also against the truth proclaimed by good men. "The wicked plotteth against the just, and gnasheth upon him with his teeth." (Ps. xxxvii. 12.) "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. xxv. 30.) For all evil and falsity induce sorrow, suffering and contention.

THE THROAT.

After food has been taken by the teeth, and prepared for digestion, it passes down the throat, by swallowing. In this, the inward throat represents the perception, understanding and acceptance of truth, as mental food. A man in temptation, when he finds it difficult to perceive the quality of doctrines offered to

him, or to accept these things, representatively says, "I am weary of my crying: my throat is dried." (Ps. lxxix. 3.) When evil influences mentally choke a man, and thus assault his spiritual life, by preventing him from breathing the truth, or from accepting good and true things taught to him, he is in the condition of the victim represented in the parable of the unmerciful servant, who "laid hands on him, and took him by the throat." (Matt. xviii. 28.) It is said of the evil, "Their throat is an open sepulchre." (Ps. v. 9.) Interiorly, they are infernal in character, spiritually dead in evil. And everything which they take unto themselves becomes of the same character, dead in evil.

THE HEART.

In its way, the heart governs the whole body, by means of the arteries and veins, which pass from the heart through all the body, terminating in the skin. In the body, all things tend to the production of good blood, which the heart forms from all the many substances sent to it by the different organs. And so all things which come into the mind of man must go through the ordeal of the will, which, from all things, forms the circulating life of the mind. The lungs join in this work.

The physical heart corresponds to the will, the seat of man's love. Of all the correspondences and symbols of the Bible, or of common conversation, none is better and more generally known and acknowledged than that of the heart, representing man's will, with its loves and its affections. In many cases, in the Scriptures, when the word "heart" is used, the will is meant, even in the literal sense. And in all cases, the will is meant in the spiritual meaning. "And God

gave Solomon wisdom and understanding exceeding much, and largeness of heart." (I Kings iv. 29.) "A good man, out of the good treasure of the heart, bringeth forth good things, and an evil man, out of the evil treasure, bringeth forth evil things." (Matt. xii. 35.)

In the Bible, there often occurs the expression, "setting the heart" on something, meaning fixing the purpose of the will. Moses said, "Set your hearts unto all the words which I testify among you this day." (Deut. xxxii. 46.) In many cases, a person is represented as having "said in his heart" certain things, that is, purposed them, in his will. "Esau said in his heart, . . . I will slay my brother, Jacob." (Gen. xxvii. 41.) "The wicked said in his heart, I shall not be moved." (Ps. x. 6.) Speaking of a man's strong desire, the purpose of his will, it is said, "Thou hast given him his heart's desire, and hast not withholden the request of his lips." (Ps. xxi. 2.) "Daniel purposed in his heart that he would not defile himself." (Dan. i. 8.)

Thus the mental heart, or will, is man's inmost life: If the man is regenerating, his heart is filled with love of all goodness. But, if he is unregenerate, his heart is filled with the love of evil. What a man does "in his heart," and from his heart, he does willingly, and in freedom. When he loves goodness and truth, in and from his heart, he loves them from the Lord, for the Lord is then present in the man's heart, or will; for to receive good principles from the Lord, is to receive the Lord, who is within all good. And if a man rejects good principles from his heart, he rejects the Lord, also. And such a man loves evil and falsity and sin, and hates goodness, and truth and righteousness. "A stubborn and rebellious generation; a generation

that set not their heart aright, and whose spirit was not steadfast with God." (Ps. lxxviii. 8.) "These men have set up their idols in their heart." (Ezek. xiv. 3.)

"A whole heart" is often mentioned, to mean not only that the heart will be fully occupied with the matter, and unreservedly, but also that the heart, itself, is whole, spiritually, that is, sound, and not divided. To love, or to act, with the "whole heart," is to love unreservedly, in a heart made whole by union with the Lord, in regeneration. And this is done by and in a full submission of the heart, the will, to the Lord; that is, to the Divine principles. "Blessed are they that keep His testimonies; that seek Him with the whole heart." (Ps. cxix. 2.) "Ye shall seek Me, and find, when ye shall search for Me with all your heart." (Jer. xxix. 13.) In contrast with a "whole heart," an insincere will is called a "double heart," that is, a heart practicing duplicity, and whose outward appearance is opposite to its inward character. "With flattering lips, and with a double heart do they speak." (Ps. xii. 2.) "Enlarging the heart" is regenerating it, by opening it to the spiritual degree, in which larger and grander loves are cherished in the heart. "I will run the way of Thy commandments, when Thou shalt enlarge my heart." (Ps. cxix. 32.)

HARD HEARTS.

Much is said of "hard hearts," meaning those which are hardened by self-love, and which reject and refuse the softening effects of regeneration. "All the house of Israel are impudent and hard-hearted." (Ezek. iii. 7.) After His resurrection, Jesus "appeared unto the eleven [apostles,] as they sat at meat, and up-

braided them with their unbelief, and hardness of heart, because they believed not them which had seen Him, after He was risen." (Mk. xvi. 14.)

The evil, unregenerate state of the heart, the will, is called an "uncircumcised heart" one not cleansed of its natural impurities. "And Jehovah, thy God, will circumcise thine heart, and the heart of thy seed, to love Jehovah, thy God, will all thine heart, and with all thy soul, that thou mayest live." (Deut. xxx. 6.) To come out of evil states, a man needs to undergo a "change of heart," which is regeneration, a new birth of the will, into a higher quality of love and of life. "Now, therefore, put away the strange gods which are among you, and incline your heart unto Jehovah, God of Israel." (Josh. xxiv. 23.) "Cast away from you all your transgressions, . . . and make you a new heart and a new spirit: for why will ye die, O house of Israel?" (Ezek. xviii. 31.)

In order that the human heart, or will, may be turned from evil to goodness, it must be broken, as to its evil. As long as a man loves evil, he fixes his heart upon evil, and he persuades himself that what the church calls evil, is good; for he sees everything from the standpoint of self-love, which induces spiritual darkness. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." (Isa. v. 20.) And some influence must break the force of the evil, in the man's heart. And, as he loves evil, to break its force in his heart, is to break his heart, because it is to break the ruling-love and purpose of his heart. But, to the degree in which his old and selfish heart is broken, he can receive a new heart, in the love of goodness, truth and righteousness. A broken heart is in a state of temptation between the old evil and the new good. "Jehovah is nigh

unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Ps. xxxiv. 18.) "He healeth the broken in heart, and bindeth up their wounds." (Ps. cxlvii. 3.) But the merely natural-minded and selfish man, who cares nothing for spiritual principles, but fixes his love upon worldly things, calls himself broken-hearted, when his cherished worldly desires and plans fail, and when he cannot have all that he wants. "My sighs are many, and my heart is faint." (Lam. i. 22.)

When a man is in a state of remorse over doing wrong, his heart is said to "smite" him. "David's heart smote him, because he had cut off Saul's skirt." (I Sam. xxiv. 5.) In order to arouse men to the need of repentance and reformation, for regeneration, the Lord provides that they shall be taught the truths of the Divine Word; and that these truths shall attract the attention of men, so that they may use these truths in self-examination, in "searching their hearts," to discover their natural character. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me; and lead me in the way everlasting." (Ps. cxxxix. 23; 24.) As a result of searching the heart, and of repentance and amendment of life, the man is led to a new quality of love. "After those days, saith Jehovah, I will put My law in their inward parts, and write it in their hearts."

The heart, or will, is often named to represent courage; or, if a weak heart, a lack of courage. "He also that is valiant, whose heart is as the heart of a lion." (II Sam. xvii. 10.) "Though an host should encamp against me, my heart shall not fear . . . Wait on Jehovah: be of good courage, and He shall strengthen thine heart." (Ps. xxvii. 3, 14.)

To be "glad of heart" is to be happy in the will, from the presence of goodness and truth. "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." (Ps. iv. 7.) "The statutes of Jehovah are right, rejoicing the heart." (Ps. xix. 8.)

In saying that men give willingly, the Bible speaks of giving "with the heart." And where the will, the strong purpose and desire, go with a gift, it is sincere and earnest. "Jehovah spake unto Moses, saying, Speak to the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering." (Exod. xxv. 2.) "Whosoever is of a willing heart, let him bring it, an offering of Jehovah . . . And they came, every one whose heart stirred him up, and everyone whom his spirit made willing, and they brought Jehovah's offering." (Ex. xxxv. 5, 21.)

AN UNDERSTANDING HEART.

The heart is often spoken of as the foundation of regenerate intelligence; for, where the will is fixed upon good principles, the truth finds a ready and hearty welcome. Solomon prayed to Jehovah, "Give . . . Thy servant an understanding heart, to judge Thy people, that I may discern between good and bad." (I Kings iii. 9.) And Jehovah replied, "I have given thee a wise and understanding heart." (I Kings iii. 12.) "So teach us to number our days, that we may apply our hearts unto wisdom." (Ps. xc. 12.) On the opposite side of life, when men are evil, they are slow to receive spiritual intelligence. Jesus said to some of His disciples, "O fools, and slow of heart to believe all that the prophets have spoken."

(Luke xxiv. 25.) "The fool hath said in his heart There is no God." (Ps. xiv. 1.) Spiritual intelligence depends upon the state of the heart, the will, towards goodness.

In the Scriptures, when a man is described as being much disturbed by any occurrence, it is said that he "took it to heart;" that is, that it affected his will, his love, his purpose. Jonadab said to David, "Let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead." (II Sam. xiii. 33.) "Thou didst not lay these things to thy heart, neither didst remember the latter end of it." (Isa. xlvii. 7.)

Sometimes the word "heart" is used to mean the external will, in the natural man. It is said of the Philistines, "And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport." (Judges xvi. 25.) "Comfort thine heart with a morsel of bread, and afterward go thy way . . . Tarry all night, and let thine heart be merry . . . As they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about." (Judges xix. 5, 6, 22.)

The heart of the Lord is the Divine Love. Jehovah said, of the house of Jehovah which Solomon built, "Mine eyes and My heart shall be there perpetually." (I Kings ix. 3.) The house of the Lord represents the Church, in which the Divine Truth and the Divine Love dwell perpetually. "Turn, O backsliding children, saith Jehovah . . . And I will give you pastors according to My heart, who shall feed you with knowledge and understanding." (Jer. iii. 14, 15.)

THE LUNGS.

The lungs correspond to the understanding, the intellect. And the action of the lungs in breathing, corresponds to the action of the understanding, in thinking. As the lungs operate in the body, so the understanding operates in the mind. The work of the lungs, in breathing, is to separate impurities from the blood, and thus to refine and cleanse the blood; and to return the good blood to the heart, and to send away the impurities, throwing them into the surrounding atmosphere, in the exhaling breath. As the blood is purified by the oxygen in the lungs, so the affections of the will are examined and purged of their impurities, by a constant and searching examination by the enlightened understanding, which knows the Divine Truth. The cellular substance of the lungs consists of the bronchiæ continued down to the most minute parts, or follicles, which receive the air, in respiration. And these parts correspond to the thoughts of the mind. And their expansion and contraction, together with the motion of the heart, and also their own motions, correspond to the changes of thought, influenced by the action of the will.

Thus the breathing of the lungs corresponds to the life of the truth, which is the life of faith, in man's mind. The lungs serve all the actions of the body, and give life to the muscles, and to the organs of sense. The breathing of the body is according to the state of thought in the mind. We have both internal respiration, which is that of the spirit, corresponding to spiritual thought, and also external respiration, which is that of the body, corresponding to natural thought. During profound thought, the breathing is quiet, but in excited states of natural thought the breathing is

strong, labored and rapid. In speaking, and especially in singing, the cells of the lungs vary in their forms, motions and relations, according to the tone expressed; and according to the quality and quantity of the voice used; that is, according to the changes in expressing the different states of thought and of affection. And the lungs undergo these changes because they are the external organs by which the mind is able to express its states. The breathing of the body is sustained by the breathing of the spirit, for the internal spiritual life sustains the external natural life and its forms.

It was said of the first man, "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life [lives], and man became a living soul." (Gen. ii. 7.) To breathe into man "the breath of lives" is to give him the life of love, in his will, and the life of faith, in his understanding. And that he then became "a living soul," means that he was given celestial life, which brought even his natural mind into conjunction with his internal mind, and thus into genuine life. "Let everything that hath breath praise Jehovah;" (Ps. cl. 6), that is, everything that has spiritual life comes into conjunction with the Lord. After His resurrection, Jesus appeared to His Disciples; and "He breathed on them and saith unto them, Receive ye the Holy Spirit." (John xx. 22.) Jesus opened the minds of His disciples, and thus enabled them to perceive the Divine Truth, and to receive the life of the Truth. The Holy Spirit is the Divine Wisdom, which teaches men, and enlightens their minds. And the Lord breathed on His disciples, because such an action was symbolic of imparting to men an influx of Divine help.

The heart controls the body by the blood-vessels, and the lungs control the body by the respiration. The

union of the body with the spirit, in man, is effected by means of the motions of the heart and of the lungs; and when those motions cease, the spirit separates from the body. And so, in the mind, the operation of the will, and that of the understanding, unite the natural mind and the spiritual mind: and when the will and the understanding cease to operate, in goodness and truth, the man dies, spiritually, in evil, falsity and sin.

THE INFANT MAN.

In the conscious life of the man, both the heart and the lungs must be opened and active. In the embryo man, the lungs are closed, and so there is no conscious sense. The infant man comes into his conscious life, when his lungs are opened, and he breathes; for then the heart sends its blood into the lungs. And, in the mind, there is spiritual life, when the loves of the will inflow into the understanding, and set up life, there. Physically, the motion of life is from the voluntary principle of the will, which acts through the heart; and the sense of life is from the intellectual principle, the understanding, which acts from the lungs.

What the heart and the lungs are in the body, such are the will and the understanding in the mind. And for this reason it is said in the Scriptures, that a man shall love the Lord "with all his heart, and with all his soul;" that is, with all his will and with all his understanding. And Jehovah said to Israel, "Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit; for why will ye die, O house of Israel?" (Ezek. xviii. 31.) The new heart is a new state of the will, a renewed, regenerate will, filled with regenerate loves; and its new spirit is a renewed understanding.

The heart and the lungs are in close contact, in their joint dwelling, in the chest, or breast. The heart is in the midst of the lungs. The heart has not only its own cardiac motions, but also a pulmonary motion, due to the respiration of the lungs. The heart corresponds to the life of the celestial heaven, the kingdom of love; and the lungs correspond to the life of the spiritual heaven, the kingdom of truth. The influx of the celestial kingdom into the spiritual kingdom, that is, of love into faith, corresponds to the influx of the heart into the lungs. The pulsations of the heart operate in sympathy with the breathing of the lungs. And so the action of the affections co-operates with the action of the thoughts.

In the spiritual body, and thus in the spiritual world, the movements of men's hearts are according to their states of love, in the will: and the movements of their lungs are according to the states of their understanding. And, for this reason, evil persons, there, cannot dwell with good men, because the evil can not breathe in the atmosphere of heaven, which is adapted to goodness and truth. And so, in the spiritual world, the quality of a man's faith is known by his breathing, and the quality of his love is known by the beating of his heart; because these externals are controlled by the internal life.

THE STOMACH.

In the individual man the stomach corresponds to the memory; for, as the foods taken into the body pass into the stomach, and are there examined, tested and prepared for use, or rejected if unfit for use, so the things taken into the mind pass into the memory, and are there held, until they can be tested, and accepted or rejected. We take into our memory many

thoughts and feelings which are not true or good, in the form in which we take them, at first. Even if we love goodness and truth, we are often mistaken, at first, as to the character of the things which come to us. And we may have some selfish or worldly motive connected with such things. And such motives must be separated and rejected, while the good remains. As we grow older, and more experienced, we find that we have much to unlearn, in both our feelings and our thoughts. Feelings and thoughts which we once cherished, and even with pride in them, we now see to be wrong. The rational thought takes hold of the things of our memory, and sifts them, examines and tests them, and separates the acceptable things from those which must be rejected. Hunger, which is especially felt in the stomach, corresponds to our longing for knowledge, for practical use. Our appetite for food, when kept in right order, corresponds to our desire for goodness and truth, that they may enter into our life.

In the aggregate man, composed of all mankind, the stomach corresponds to "the world of spirits," the world of recently-departed spirits, the intermediate state, the first condition into which men enter, after physical death, and in which they remain for a time, until their character is developed and brought into its permanent condition, when they are sent to their permanent home. In the stomach, all the food is broken up into its chemical elements, and carried along to its destination, in its appropriate place in the body. Such elements as can be assimilated to the body, and used in its work, are retained in the body; and such elements as cannot be assimilated are rejected. And a parallel process occurs on the mental plane. Men die, on earth, and pass into the spiritual world. At first, they

go into "the world of spirits," which is as the stomach, the first common receptacle. There each man is examined and tested, and each is carried along to his place, according to his fixed character. Those persons who are of such quality of character that they can find a congenial place in any part of any of the heavens, are led thereto: and they become parts of the aggregate man of the human race in heaven. But those persons who prefer evil and falsity, and who cannot find any congenial home in any part of the heavens, find their way out of the world of spirits, into some part of the hells, which is like themselves in character. These are as the food which cannot be assimilated, and must be rejected from the body.

In our eating and drinking, while almost all that we take passes into the stomach, yet there are some things which do not go as far as the stomach, but they are taken up by the mouth, and are carried into the veins, and exhaled into the brain; or they pass into the lymphatic vessels, and are thence absorbed into the tissues of the body. And in a similar way, spiritually, most of those persons who pass into the spiritual world, from the earth, remain for a time in the world of spirits, before they pass into their permanent homes. But there are a few who are better prepared for spiritual life, who pass very quickly into the different grades of heaven, and some a little later.

THE INTESTINES.

The intestines are the lowest parts of the digestive apparatus, both as to their position, and as to their use. And hence they correspond to the ultimates, or externals, of the mind, on the lower plane of life. The intestines continue the work of the stomach in the di-

gestion of food. The food is then mixed with several fluids from different organs of the body, and is thus brought into condition for use. The higher and better elements of the food are taken first, and the grosser things finally. Processes which cannot be completed in the stomach are effected in the intestines, in which all that may be used in the body is drawn from the mass of useless things, which are to be rejected. And a similar process goes on in the mind of man, through the discipline of life, which turns the thought to higher and better views and purposes.

And, in the larger man of mankind, those who have much to throw off, before they can be led into heaven, are subjected to further tests and discipline, until all the good that is in them, however contaminated by external evils which may be separated, shall be developed and cleansed, so that the man finally may be led into some degree of heavenly life. There are many persons whose hereditary natural tendencies have been very sensuous, or who, themselves, have fallen into sensuous evils, early in life, and who find it very difficult to elevate their natural minds above such sensuous things. But such is the providential mercy of our Lord, that every one who has any fundamental good in his heart, shall be led to heaven, finally, although it may be through a long course of severe discipline, in the world of spirits. And the processes undergone by the food in the intestines correspond to this discipline of sensuous persons, which is greater according to the degree in which evil was formerly indulged. Those who undergo severe trials of discipline are said to be "vastated;" that is, the evils in them are laid waste, and separated from their minds. The man who eats things improper for food, often suffers in consequence of his disorder. But the healthy body retains its health

by orderly habits. And so he who indulges in any evil, falsity or sin, must pay the penalty, in himself, in the greater difficulty of regeneration, even when he seeks regeneration, and works for it.

Of evil men it is said, "Their inward part is very wickedness." (Ps. v. 9.) But the good man prays to the Lord, "Thou desirest truth in the inward parts, and in the hidden part Thou shalt make me to know wisdom." (Ps. li. 6.)

THE LIVER, SPLEEN, KIDNEYS, ETC.

The liver, spleen, kidneys or reins, pancreas, and other viscera, are parts of the digestive system, whose office is to purify the blood, and to save all things of the food which can be made to serve the uses of the body. These viscera correspond to the mental powers which, in the rational thought, examine, correct and purify all things which come into the mind as thoughts and feelings. The ancient Hebrews regarded the viscera, especially the kidneys, as the seat of knowledge, joy, pain, pleasure, and so forth. Ancient nations professed to be able to foretell natural events by the condition, color and so forth, of the liver of an animal recently killed. In Ezekiel xxi. 21, 22, it is said, "The king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked into the liver. At his right hand was the divination for Jerusalem." In Leviticus, in the instructions as to the sacrifices, minute directions were given as to what should be done with the liver and the kidneys, and other viscera. The kidneys, and the fat about them, were to be burned, in the offering to the Lord, in acknowledgment that love and faith are in man

from the Lord. For the fat, as oil, corresponds to the good of love; and the kidneys correspond to the truths of faith, interior truths, which explore, examine, correct and purify the things which come into the mind.

The special work of the kidneys is to purify the serum of the blood, while the heart purifies the body of the blood, itself. Hence the kidneys relate to the intellectual part of the mind, and the heart to the affectional part. And for this reason the heart and the kidneys are often mentioned together. "Let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins" [kidneys]. (Ps. vii. 9.) The Lord sees and knows the state of every man's heart, and of his intellect, and He constantly teaches and warns men, as to goodness and evil, and truth and falsity. Speaking of the discipline which the Divine Providence brings to the regenerating man, to purify his affections and thoughts, and to correct his ways, Jeremiah says, "He hath turned aside my ways, and pulled me in pieces . . . He hath caused the arrows of His quiver to enter into my reins . . . It is of Jehovah's mercies that we are not consumed, because His compassions fail not . . . Let us search and try our ways, and turn again to Jehovah." (Lam. iii. 11, 13, 22, 40.)

THE BLOOD.

"The life of the flesh is in the blood . . . It is the life of all flesh; the blood of it is for the life thereof." (Lev. xvii. 11, 14.) "The blood is the life." (Deut. xii. 23.) The life of man is in his will, represented by his heart. And so the blood in his heart corresponds to the good in his will, the love and its affections. But this good, or love, is different, in differ-

ent men. In the celestial man, it is love to the Lord, which is the ruling-love in the celestial heaven. But, in the spiritual man, it is love to the neighbor, which is the characteristic love in the spiritual heaven. And spiritual good is the good of truth, that is, it is that quality of goodness which is produced in the mind and life, when a man obeys a truth because it is a truth, and the Lord's truth. And, as truth is the central principle of the spiritual man, so, to him, blood represents the good of truth, and so it is often said to represent truth. As the Israelitish dispensation represented the spiritual degree of human life, so, in the ceremonies of Israel, blood generally represented truth. In case of other words, in order to understand why the same thing represents different qualities, in different circumstances, we must remember the distinctive differences between the three discrete degrees, celestial, spiritual and natural.

All things in the body of a man are formed by means of the fibres from the brain, and the blood-vessels from the heart. The circulation of the blood in the body is constant, because the will and its loves are always active. The circulatory system of arteries corresponds to the system of truths in the mind, in which is held the good of love in the will, as blood is held in the arteries. An artery containing blood is alive and active, corresponding to a truth in which there is good, that is, which is loved and practised. But a truth held in the memory, in form, only, and without good in it, is like an artery without blood, dry and inactive. The heat of the blood is from the warmth of the spirit. And when the spirit leaves its natural body, that body becomes cold. And the heat of the body at different times depends on the state of the mind, with its loves. When the love is aroused,

and interested, the body is filled with warmth, vigor and energy. The spiritual world of the mind flows into the natural world of the body. The blood is the corporeal soul, or form of life, in which the corporeal life, the most external life, resides. And in this it represents the spiritual life.

In the highest sense, the celestial meaning, the blood is the Lord's love for the human race. But, on the lower plane of the spiritual life, the blood corresponds to the Divine Truth, because the truth is the circulating medium of life, in the mind, as the blood is in the body. "The blood of the Lamb," (Rev. xii. 11,) by which regenerate men were enabled to overcome the devil, was the Divine Truth, from the Divine Humanity of the Lord, in which is the Divine Love. And the blood of the Lord, in the holy supper, means the Divine Truth, carrying within it the Divine Love. This Divine Truth, carrying the Divine Love, is the blood of Jesus Christ, in which He washes men from their sins, when they enable Him to do so, by loving Him, believing in Him, and obeying His commandments. This Divine Truth is called the "blood of the covenant," because a covenant is a coming together of God and man. "And I saw heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True. . . . And He was clothed with a vesture dipped in blood: and His name is called The Word of God." (Rev. xix. 11, 13.) Jesus here represented the Divine Word, in its letter, containing the Divine Truth in its spirit, and thus filled with Divine life.

ISRAELITISH CEREMONIALS.

In the minute instructions given to Israel, as to the ceremonials, much was said about blood, and the use

of it. Blood was regarded as holy, and not to be used carelessly, and not to be left exposed. In regard to the sacrifices, it was said to Moses, "Thou shalt take of the blood of the bullock, and put it upon the horns of the altar, with thy finger, and pour all the blood beside the bottom of the altar." (Ex. xxix. 12.) And in regard to fowls, "and the blood thereof shall be wrung out at the side of the altar." (Lev. i. 15.) "And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust." (Levit. xvii. 13.) Thus the people of Israel were kept in remembrance of the fact that the blood was regarded as holy, and that the Divine rules in regard to blood were to be strictly obeyed.

Because the blood was regarded as holy, it was used to sprinkle upon the altar, and on the priests, and so forth. "And the priest shall dip his finger in the blood, and sprinkle it seven times before Jehovah, before the veil." (Lev. iv. 17.)

As blood was regarded as precious, and as the life, very much was said to Israel, as to shedding man's blood. The law given by Jehovah through Moses, began, early in the career of the Israelites, to place before the people a powerful and serious warning; "At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. ix. 5, 6,) In the spiritual sense, to kill is to destroy the spiritual life, that is, to destroy a man's goodness and truth, by leading him into evil, falsity and sin. And this a man seeks to do, when he hates his fellow-man. And so the indulgence of hatred is spiritually called "shedding blood," for, if unrestrained by principle or by policy, hatred would

lead to murder. The law of legal retaliation, shedding the blood of the murderer, is the external form of the inward law of character, that he who seeks to injure another, from hatred, must necessarily injure his own life, spiritually.

And, as the Israelites were a very natural-minded and sensuous, carnal people, who had not the slightest perception, or understanding, of spiritual principles, they needed to be governed by the hard external form of the law, which was on their plane of life. "Ye shall not pollute the land wherein ye are, for blood, it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. (Numb. xxxv. 33.) But when Christianity opened men's eyes to spiritual principles, the harsh laws for Israel were not carried over into the Christian dispensation.

The Israelites were forbidden to eat blood because the blood, in which is the life, was regarded as holy, while the Israelites were very unholy and impure in their natural mind and life; and for them to eat blood represented profaning holy things.

REPRESENTATIVES.

With the Israelites, who were external men, no genuine or spiritual church could be formed; and so, in order to keep them in some kind of connection with the heavens, the Lord formed with them a representative dispensation; not a true church, but an external representative of a church, in which the ceremonials should represent the principles and activities of a spiritual church. In this representative dispensation, blood was regarded as a cleansing medium, by which men could be saved from natural death, as a penalty for

disobedience to some of the external laws. But the blood merely represented the Divine Truth, carrying Divine Love, which can save the spiritual life of every man who will love, understand and obey the Divine laws. And so, in the Christian dispensation, truth was, and is, the cleansing medium; not blood, but the truth which the blood represents. Jesus said, "Now ye are clean, through the Word which I have spoken unto you." (John xv. 3.) And the Word is the Divine Truth. Jesus said to the Jews, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up, at the last day." (John vi. 53, 54.) The Jews had no idea of the meaning of Jesus' words. They thought of physical eating and drinking. But Jesus spoke in correspondential and symbolic language. He referred to spiritual eating and drinking, in which our minds receive and use goodness and truth. His flesh represented the Divine Goodness, and His blood symbolized the Divine Truth, which men receive in regeneration.

And all the rituals and ceremonials of the old Jewish dispensation were also symbolic of spiritual things. Take as an example, the pass-over among the Israelites. "And Jehovah spake unto Moses and Aaron, in the land of Egypt, saying, . . . Speak ye unto all the congregation of Israel, saying, In the tenth day of this month, they shall take to them every man a lamb, . . . And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it, in the evening. And they shall take of the blood, and strike it on the two side-posts, and on the upper door-post, of the houses wherein they shall eat it. And thus shall

ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is Jehovah's pass-over. For I will pass through the land of Egypt this night, and will smite all the first-born of the land of Egypt. . . . And the blood shall be to you for a token, upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you, to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to Jehovah, throughout your generations." (Lev. xii. 1, 3, 6, 7, 11, 14.) This pass-over represents the process of regeneration, in the individual man; and also in the aggregate church. A man is in servitude in Egypt, spiritually, when he is mentally bound down by natural-minded and sensuous ideas, and without intelligent knowledge of spiritual principles. But the Lord leads a man out of this bondage, by instruction in truth, by means of which whatever is good and innocent, in a man's mind, may be led out of the general ignorant and sensuous condition: And then the man's evils can be condemned, and rejected in order that his spiritual life may be saved. The blood is the truth. And the lamb is the state of innocence, which can be rescued from the natural states of sensuous evils. Putting the blood upon the door-posts represents bringing the spiritual truth down to the natural plane, so that it applies to the daily life. Spiritually, the whole scene is in the mind of man.

PHYSICAL AND SPIRITUAL.

When a man vitiates his blood, physically, his natural life is in danger. This physical condition represents and symbolizes the mental condition in which a man loves, and confirms in himself, evil and false

principles, which do violence to Divine Good and Divine Truth, in the mind of the man. And so, to do violence to the life of another, and to shed his blood, represent evil in the mind, doing violence to charity, or love of the neighbor. When men come into evil states, in which they care nothing for goodness, and when evil prevails in the community, such a state is represented, symbolically, by the words, "Their land shall be soaked with blood." (Isaiah xxxiv. 7.) In this case, blood is used in an opposite sense, as corrupted, and its character changed to the opposite. For blood is corrupted when it is shed upon the ground, in the unlawful killing of men. In this sense, it is said, "Jehovah will abhor the bloody and deceitful man." (Ps. v. 6.) "Bloody and deceitful men shall not live out half their days." (Ps. lv. 23.) Evil and false minds cannot enter into the higher and greater states of human life. "Their sorrows shall be multiplied that seek after another God; their drink-offerings of blood will I not offer, nor take up their names into my lips. Jehovah is the portion of mine inheritance and my cup." (Ps. xvi. 4, 5.) "Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness . . . to shed innocent blood: their thoughts are thoughts of iniquity: wasting and destruction are in their paths." (Isa. lix. 3, 7.) Men's "hands are defiled with blood," symbolically, when they are in the practice of evil. And they "shed innocent blood," when they condemn and despise the high and holy principles of regenerate life.

But, in a good sense, to wash one's robe, and make it white, in the blood of the Lamb, is to cleanse the mind and the life from the false principles of evil, by means of the truths of the Divine Word,

Impurities in the blood, which corrupt the body, are like the impure affections which enter into a man's mind, and gradually corrupt all that is good in him, and induce spiritual death. In "The Apocalypse Explained," in the last volume, in a treatise on Divine Wisdom (Section x. No. 6), it is said, "The human blood, in its inmost principles, is spiritual, and in its outermost principles is corporeal; wherefore they who are spiritual nourish it [the blood] from such things in nature as correspond to things spiritual; but they who are merely natural, nourish it [the blood] from such things in nature as correspond to it [their blood in its state]; hence the dissimilitude of their loves; for the blood corresponds to the love." In "The Divine Love and Wisdom," No. 420, it is said, "That the blood in the lungs purifies and nourishes itself correspondingly to the affections of the mind, is not yet known [on earth], but it is very well known in the spiritual world; for the angels in heaven are delighted with such odors, only, as correspond to the love of their wisdom; whereas the spirits in hell are delighted with those odors, only, which correspond to some love in opposition to wisdom. That men in the world impregnate their blood with similar things, according to correspondence with the affections of their love, follows as a consequence: for what a man's spirit loves, his blood craves, and attracts in respiration." Physical conditions afford an external basis for the operation of corresponding mental states.

THE BONES.

The bones are the ultimates, or last things of the human body, the outmost, the lowest parts, and hence the least receptive of life. They are hard, and formed mostly of earthy matter. They form a frame-work,

on which the body is built, and by which the soft parts are upheld and kept in place. Each bone is of use as a fulcrum, or base, on which one or more muscles can rest and act.

Bones correspond to external truths, natural, corporeal truths, as facts in fixed forms, on which all higher truths may rest, for support. These corporeal truths, or facts, are not spiritual, but they are very important, and very useful, as a natural basis; as the hard skeleton is useful in holding the body in proper form, and in allowing the organs of the body to be kept in use.

For instance, you know the fact that you are a human being, a spiritual being, with spiritual life. You know that you will pass into the spiritual world; and that you will take your place, there, according to your character. You know there is a God, and a heaven for regenerate men. But you know, also, that you are now in the material world, which is a real and permanent part of the universe, always needed as the nursery of human beings. You know that you form your actual character, while you are in this material world, provided that you remain in this world long enough to mature your character. And you know that this material world, and all its phenomena and experiences, are given to you in order that you may here be taught how to live, and trained in the right way of life. These things are facts. They form a framework of literal truth, on which you can rest your higher thoughts and affections. And if you did not know of these facts, you would be without a basis and support for your spiritual thoughts. You would be like a human body of flesh without any bony skeleton to give support.

In the body, life is in the soft parts, and the bones have the least life of any part of the body. And so a man who is in mental condition to be represented by a bone, would be merely a natural-minded man, knowing, perhaps, many physical facts, but having no glimpse of the spiritual phases of human life; living the life of an intellectual animal, and utterly unappreciative of the whole grand world of spiritual manhood.

As the natural man is born into the fallacies of the senses, so man's proprium, or selfhood, is represented by a bone, almost without life. And, in the unregenerate state, even the man's external truths are linked with falsities of thought and fallacies of appearances.

By disease, parts of the flesh may be ossified, or turned to bone, by the deposit of earthy matter in excess. And this condition soon induces the death of the body. And there is a parallel process in the mind of the unregenerate man, by which such things as he has held as truths of faith, having life, may by earthly mindedness, degenerate into mere forms and ceremonies, in which is no truly human life.

MEN OF BONE.

In the spiritual world, those who have lost almost all their intelligence, by sinking into sensuous life, sometimes appear as if formed of bone, with scarcely more human expression than a bone image of a man. Such are those who confirmed themselves in profaning heavenly and holy things, and making light of disobeying the commandments of the Lord. Such, too, are those who have studied material science, as a mass of literal facts, but who have not used natural facts for any good purpose, nor found in such facts any help towards understanding, loving and obeying spiritual

principles; who have not "looked through nature up to nature's God."

In the spiritual world, those who are represented by bones, are those of the lowest possible conditions of heavenly life, having little conscious life, but still being of use to others, by their knowledge of the external facts of life in the spiritual world. We might call such men the outside men of the natural heaven, not evil in character, but of a mind so external that its life is comparatively inactive and feeble.

It is plain to the natural thought, that the bony form, the skeleton, is an organized form, because we can see its parts and their relations. And if our spiritual eyes were opened, we could see, even more plainly, that the spirit of man is an organized form, having all its parts formed in order, with their various relations. And the spirit dwells in the spiritual body, which is an organized form, made of spiritual substance, and adapted to all the uses and activities of the spiritual world, in which human life is even more active than in the material world, as the mind is more active than the body. If the spirit is not an organized form, how can it act upon the material body, as it does? The body has no life, apart from the spirit within it.

In Exodus xii. 46, we read, concerning the pass-over, "In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad, out of the house; neither shall ye break a bone thereof." That a bone should not be broken is a representative condition, meaning that every literal truth, or fact, shall be kept whole, in full force, and not broken up, or destroyed, in the mind; for, if broken, it would lose its influence. In order to be secure in our thought, we must be able absolutely to rely upon our facts, which are the ultimate basis, upholding thoughts. Where there is doubt

as to facts in literal truth, there is uncertainty as to methods of action. Thus, to break a bone is, symbolically, to injure external truth, as, for instance, the letter of the Divine Word, in its precepts of life, as in the Ten Commandments, on which interior truths rest, and whose inward meaning is spiritual truth. If a man is uncertain whether the Decalogue was given to men by the Lord, he cannot accept it as of Divine authority. And if it is not Divine, but only the wisdom of Moses, then it has no absolute authority over men; and we may amend it, if we think we can improve on the work of Moses, who was only another man. But if the Decalogue is the Word of God, then it has absolute authority over us, and we may not change it, or disregard it, without spiritual injury to ourselves; or, figuratively speaking, without breaking a bone.

THE DEATH OF JESUS CHRIST.

And when we come to the history of Jesus Christ on earth, and to His death at the hands of evil men, we observe the symbolic and typical circumstances. In Israel, it was the custom to break the legs of criminals who were crucified. But when Jesus was crucified between two criminals, it is said in the Gospel, "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs. . . . These things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken." (John xix. 32, 33, 36.) The Old Testament Scripture referred to is Psalm xxxiv. 19, 20: "Many are the afflictions of the righteous: but Jehovah delivereth him out of them all. He keepeth all his bones: not one of them is broken." In

the literal sense, these words apply to all righteous men, especially in a figurative way; but, in their spiritual sense, they refer to the Lord, Jesus Christ, in His assumed humanity. And the command that the bones of the lamb eaten in the pass-over shall not be broken, refers to the Lord Jesus Christ, both typically and spiritually. The bones of the natural body of Jesus were not broken, to represent that nothing can destroy the unity of the Divine Truth, even in the letter of the Word, which is always true, representatively and correspondentially, even in those parts which do not state literal facts about material things. Primarily, the unity of truth is in its inmost sense, and, from that, in its lower phases of meaning.

When a man is regenerating, in spite of temptations, it is said, "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of Jehovah shall be known towards His servants." (Isa. lxvi. 13, 14.) That his "bones shall flourish like an herb" means, spiritually, that, in his mind, literal truths shall grow and increase in life. And again, "Jehovah shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be as a watered garden, and like a spring of water, whose waters fail not." (Isa. lviii. 11.) To make fat his bones, is to fill his truths with goodness, by leading the man to love and practise the truth. Again, "All my bones shall say, Jehovah, who is like unto Thee, which delivereth the poor from him that is too strong for him; yea, the poor and the needy from him that spoileth him." (Ps. xxxv. 10.) That the bones acknowledge the saving power of Jehovah represents the literal truth confirming spiritual and Divine Truth, in

the regenerating man, who is led into goodness and truth, in spite of temptations. As it seems, to the natural mind, that the Lord casts temptations upon men, such a man says, "Make me to hear joy and gladness; that the bones which Thou hast broken, may rejoice." (Ps. li. 8.) And, spiritually, these "bones" represent the literal truths, which are broken, in the mind of the man who allows falsities to disturb such truths. And these "bones" rejoice when the falsities are dispelled, and the truths become clear, again. And then it is said symbolically, "God hath scattered the bones of him that encampeth against thee." (Ps. liii. 5.) The Lord redeems men from the influence of falsities, which are meant by bones, when used in a bad sense, as bones perverted to bad work. "My bones are vexed. My soul also is sore vexed." (Ps. vi. 2, 3.) In this case his mind is disturbed by both external and internal falsities. And where grievous temptations assault a man's mind, and cast doubts upon the truths which he has learned, he exclaims, "There is no soundness in my flesh, . . . neither is there any rest in my bones, because of my sin." (Ps. xxxviii. 3.)

VISION OF DRY BONES.

In Ezekiel's vision of the dry bones revived, there is a revelation as to the states of the Church. "The hand of Jehovah was upon me, and carried me out, in the spirit of Jehovah, and set me down in the midst of the valley which was full of bones, and caused me to pass by them, round about: and behold, there were very many in the open valley; and lo, they were very dry. . . . And He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the Word of Jehovah. Thus saith the Lord Jehovih

unto these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am Jehovah." (Ezek. xxxvii. 1, 2, 4-6.) And after Ezekiel had prophesied to the dry bones, and his prophecy had been fulfilled before him, in vision, "the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." (Verse 10.) "Then He said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord Jehovih; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." (Verses 11, 12.)

Every man, naturally, and of himself, is dead in evils and falsities and sins. The quality of his life is represented by a dry skeleton, separated from the living parts. But the Lord breathes upon such a man, spiritually, by bringing the Divine Truth to bear upon the man's mind. And thus, by degrees, the Lord builds up the whole man, in a renewed and regenerated manhood. The man then comes out of the mental grave of evil, falsity and sin, and enters into the new life of goodness, truth and righteousness. These things relate to "the whole house of Israel," in the sense that they refer to the aggregate man, the church, as well as to the individual man. When a church has lapsed into evil, and can no longer fulfil a good purpose among men, the Lord has provided a new church, which, by means of instruction and reformation, has come to regeneration, by the re-opening of men's minds to spiritual light and life.

In the symbolic account of the creation, in Genesis, it is said that God first created a man, and that afterwards he formed a woman, from a bone, one of the ribs of the man. Probably there are many simple-minded persons who believe that these statements are to be accepted as literal scientific facts. But, on the contrary, they are symbolic and representative of conditions in the minds and lives of men. The man's rib, being a bone, represents the things in man's mind having very little life, as the things of the senses, the things of the proprium, or self-hood, in its natural deadness as to spiritual life. If a man loves his own life, as his own, apart from the Lord; and if the man regards his own life as full and perfect; he loves his self-hood; and this makes him selfish, self-centered, and self-conceited, looking to himself, and forgetting the Lord. And in order to elevate the man to a higher condition, and to save him from the deadening influence of self-love, the Lord created a woman. "And the rib which Jehovah God had taken from man, made He a woman, and brought her unto the man." (Gen. ii. 22.) This proprium, or love of self, which was evil in the man, was taken out of him, and formed into a woman, who was not merely a bone, but a complete human form, and who could love the man for his own character.

And the woman, in thus loving the man, would not exercise self-love, but love to another, who was her partner, and who, with her, would form one full and perfect manhood, walking together in regeneration. Thus her love for the man would be very different in its quality from that which it would have been, in the man's own mind, where it would have been love of himself. The woman may love the man in a way in which he can not properly love himself. And thus

that love of himself, which, in him, is like a bone, a thing of very little life, is taken out of him, and is brought again to him, in the form of a lovely and loving woman, a wife, who is full of a higher and nobler life than a bone, and whom he can love for herself, and for her love of him. True marriage takes away self-love, and leads each partner to love the other. And thus each loves, and is loved, in a close union, without either one degenerating into self-love. And while self-love is evil, false and sinful, married love, when genuine and regenerate, is good, true and righteous, And in a right marriage there are the greatest opportunities for a high regeneration.

But all these things, although founded upon literal facts, are also symbolic of the conditions of men's minds in the spiritual marriage of regeneration, the marriage of good loves in the will, with true principles in the understanding, which is called the heavenly marriage, and which is constantly treated of in the internal sense of the Scriptures. In regeneration, self-love is rejected, and mutual love is established in the mind, and exemplified in the life.

THE MUSCLES.

The bones are moved by the muscles; and the muscles are moved by fibres from the brain. The general muscular system represents the affections, which move truths to action, guided by the intelligence. And the operation of the muscles, in action, corresponds to the operation of the will, in the interior life.

CONDITIONS OF THE BODY.

As the body corresponds to the spirit, and is the outward form and organ by which the spirit acts in

the physical world, so the conditions of the body represent the conditions of the spirit; that is, of the mind. Some conditions are general, affecting the entire body, and others are particular, relating to parts of the body. In order to apply the terms of correspondences, we shall take a number of bodily conditions, and show their representative meanings.

LIVING AND DEAD.

There is one life, which is in the Lord; and all created beings are merely forms, into which life from the Lord can flow, but so adjusted that they may re-act under the Divine influence, and may thus display certain activities. A creature is living when it is in the reception of life from the Creator; and it is dead when its form has lost the capacity to receive life. For life is not an independent gift, with any creature, but it depends upon the momentary and continued reception of life from the Lord. And the creature lives only as long as the inflow of life continues to fill the form. Natural life is the life of the body, in which the bodily parts are in use. But spiritual human life is the life of the spirit, in which the will and the understanding are in the reception of goodness and truth from the Lord. Spiritual love and wisdom constitute spiritual life; and so, to be alive, bodily, corresponds to the mental condition of receiving love and wisdom.

When a man's mind is in good order, he is in the reception of heavenly life, and he is said to be "a living man." In the symbolic account of the creation of the material universe, it is said, "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul." (Gen. ii. 7.) The lives which were breathed

into man were the life of love, flowing into his will, and the life of wisdom, flowing into his understanding. And these things of spiritual life made him a living soul, both spiritually, in the spiritual world, and naturally, in the material world.

But, when a man has rejected the love and the wisdom, the goodness and the truth, which are seeking to flow into him, from the Lord; and has filled his mind with evil and falsity, he is dead, spiritually, because he is not in the reception of life from the only Source of life. "Bless Jehovah, O my soul. . . . who redeemeth thy life from destruction." (Ps. ciii. 2, 4.) This the Lord does when He regenerates a man, and thus redeems the man from a former state of self-destruction in evil, and gives him spiritual life. "The kingdom is Jehovah's: and He is the Governor among the nations. . . . All they that go down to the dust shall bow before Him: and none can keep alive his own soul." (Ps. xxii. 28, 29.) One of the disciples of Jesus "said unto Him, Lord, suffer me, first, to go and bury my father. But Jesus said unto him, Follow Me; and let the dead bury the dead." (Matt. viii. 21, 22.)

Literally it was important for the disciple to give his entire attention to the new truths and new conditions to which he had been converted. Others, who were still dead in sin, could bury the dead bodies. But, spiritually, the disciple recognized that his mental father, his self-hood, was dead, and that the Lord was Life, itself. But the disciple supposed that he would have to put away his evils by his own power. And the Lord taught him that he should drop his old self-hood, and have no more to do with it; but that he was to take up a new life, and follow the Lord, by the new principles which the Lord had taught him, and would

continue to teach him. And then his old, unregenerate self-hood would bury itself. Jesus said, "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. . . . The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John v. 24, 25.) It is plain that the dead here mentioned are the spiritually dead, the unregenerate, whom the Lord will raise up into spiritual life, by regeneration. A man is said to be "dead to the world," and alive to heaven, when he gives up worldliness of mind, and becomes regenerate. He who enters into the life of goodness, dies out of the life of evil, because evil dies out of him. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow with them." (Rev. xiv. 13.) Those who die "in the Lord" are those who die out of evil, by regeneration. And they, having conquered their evil tendencies, "rest from their labors." "And their works do follow with them," because such works are the working-out of the good that is in them, from the Lord.

BIRTH AND DEATH.

The birth of the body represents the opening of the mind, in regeneration. And death, as the extinction of bodily life, represents the total spiritual destruction of the mind, by the rejection of all goodness and truth, and fixing the mind on evil and in sin. "Unto you is born, this day, in the city of David, a Savior, which is Christ, the Lord." (Lk. ii. 11.) And, spiritually, this Savior is born within us, if we are re-

generate. And He is born "in the city of David," that is, in the doctrine of Divine Truth, received in our minds. And "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 12, 13.) To be "born of blood," is to have motives which do violence to charity, or the love of the neighbor; and also to profane the Divine truths which teach charity. To be born "of the will of the flesh," is to be in the love of evil, derived from the love of self and of the world. To be born "of the will of man," is to be in the acceptance and persuasion of false principles. But to be "born of God" is to be regenerated, and born into the love of truth.

HEALTH AND SICKNESS.

To do its work, and to serve its purpose, properly, our physical body must be kept in good health. Bodily health corresponds to the health of the mind, which is spiritual health. And so, bodily sickness corresponds to spiritual sickness, in all varieties, from slight sickness to exhaustion and death, at one extreme, or to insanity, at the other. All these represent different forms of evil in the will, or of falsity in the understanding, or of sin in the conduct.

Conditions of the body depend largely on the states of the mind. It is not always the large and strong man who has the most courage, or the most physical power, or efficiency, or influence. Often, vitiated states of the mind injure the body; and, in restoring the mind, we restore the body, also. The body is the mind's natural instrument, to do the bidding of the spirit in the physical world. And so, intelligent phys-

icians, in treating existing conditions, pay considerable attention to the mental states of patients.

Before regeneration, we are all sick, in spiritual things, because we are born into disorderly inclinations of feeling and of thought, from accumulated hereditary tendencies. While Jesus was on the earth, a part of His work was to heal men of their various diseases. And it was a time when many and desperate diseases were quite common, for it was a time of desperate evil, falsity and sin, which disordered all things in men. But when men were willing to open their minds to the Lord, and to pay attention to His teachings, such men were brought into closer connection with the Lord, and with the heavens. And this condition in men's minds opened them to receive the life-giving influences of the Lord, on all planes of their life.

Many forms of sickness depended upon wrong mental states. And when these mental states were corrected by the Lord, and men's minds were released from such things, such men could have their disorderly bodily conditions, also, corrected and healed; because their bodies were healed through their spirits. This can be seen to be the fact, from the opposite condition, when men were not willing to open their minds to the Lord. It is recorded in Matthew xiii. 58, "And He did not many mighty works, there, because of their unbelief." Men would not open their hearts and intellects to Him, to become receptive of life. When Jesus sent out His apostles, He said to them, "As ye go, preach, saying, The kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." (Matt. x. 7, 8.)

STRENGTH AND WEAKNESS.

Strength is in right conditions, which put the person in a state to receive a fulness of life from the Lord. All strength originates in spiritual strength, which is in the Lord, and from the Lord, in men. Therefore bodily strength represents mental strength, strength of regenerate character, of goodness and truth. And weakness, feebleness, and so forth, correspond to mental states, in which the mind fails to receive fulness of life from the Lord, because evil and falsity obstruct the inflow of life. Weakness may be either in the absence of power, as in ignorance, or in the neglect of power, as in unused knowledge. "In Thee, O Jehovah, do I put my trust: let me never be put to confusion. . . . Be Thou my strong habitation, whereunto I may continually resort. I will go in the strength of the Lord Jehovih." (Ps. lxxi. 1, 3, 16.) "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not." (Isa. xxv. 3, 4.) "As the man is, so is his strength." (Judges viii. 21.) "Bless Jehovah, O ye angels, that excel in strength; that do His commandments, harkening unto the voice of His Word." (Ps. ciii. 20.) "Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?" (Ps. xxvii. 1.)

ORDER AND DISORDER.

When the physical body is in right order, all its parts are in right condition, and in right relations with each other. And in this condition the body is most receptive of life; and it is in its greatest capacity to perform its uses; and it is most responsive to the mind. And, in this condition, the body corresponds to the

mind in its right order, and in its fulness of life. But, in the degree in which the body is in disorder, or dislocated, it is out of right relations and incapacitated for its uses. And in this condition it corresponds to a mind in a state of disorder, and unfit for its work. It is the constant effort of all good influences to maintain order in the body and in the mind. This orderly condition is referred to in Psalm xxxvii. 23, "The steps of a good man are ordered by Jehovah;" not merely in the sense of commanded, but also in the higher sense that the good man's mental steps of progress are arranged in an orderly sequence, according to the Divine principles of life, and are kept in order by the Divine Providence. And so the good man prays, "Order my steps in Thy Word; and let not any iniquity have dominion over me." (Ps. cxix. 133.)

In these cases, the literal sense of the text speaks of the steps of the body, in walking. But such bodily steps are controlled by the corresponding steps, or activities, of the mind. And orderly conditions of the mind are represented by all references to the orderly arrangement of physical things. For instance, in regard to the burnt-offerings, in Israel: "And the sons of Aaron, the priest, shall put fire upon the altar, and lay the wood in order upon the fire: and the priests, Aaron's sons, shall lay the parts, the head and the fat, in order upon the wood." (Lev. i. 7, 8.) These things represent the orderly arrangement of our affections, in our states of worship.

Among the Israelites, when a man was in danger of death, he was told to "set his house in order." This warning referred not merely to putting his residence in proper order, but also to bringing his mind into proper order to meet the change. "In those days was Hezekiah sick unto death. And the prophet Isaiah, the Son

of Amoz, came to him, and said unto him, Thus saith Jehovah, Set thine house in order; for thou shalt die, and not live." (II Kings xx. 1.)

A body in which some of the parts are dislocated, or "out of joint," represents a mind which is out of order, and its uses injured, by the presence of evil and falsity; for these produce disorder. In a fervent prayer, the Psalmist says, "I am poured out like water, and all my bones are out of joint." (xxii. 14.) In the plain spiritual sense, this is an acknowledgment by the natural man that his mind is not in regenerate order. But in their profound spiritual meaning, the same words express the terrible desolation of mind which was felt by Jesus Christ, in His assumed humanity, in the extreme temptation of the crucifixion, when the world had set itself against him, and all the hells were combined in their efforts to destroy him, with floods of falsities, and with the falsifying of truths, by breaking up their proper order and right relations; for truths remain true only when in their right order, and in their right relations.

WHOLE OR BROKEN.

When the body is whole, and complete, and in good order, it is in full life and activity. But if it is broken, wounded or maimed, it must, to the same extent, suffer injury and loss of power and usefulness. And so, while a whole body corresponds to a whole, unimpaired mind, a broken or maimed body represents a mind in an injured condition, from assaults of evil and falsity.

In the Scriptures, the word "whole" is used sometimes in the sense of unbroken, and sometimes meaning restored to right conditions, after illness. "And Jesus . . . came nigh unto the sea of Galilee;

and went up into a mountain, and sat down there. And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and He healed them; insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel." (Matt. xv. 29-31.) These bodily cures represent the mental and spiritual cures which our Lord works, in us, in the progress of regeneration.

WOUNDED.

A wounded condition of the body corresponds to a state of the mind, in which the affections are injured by false principles, which have assaulted the understanding, and have induced confusion of thought as to what is good and true. For instance, suppose you allow some one to influence your mind until you do not see truth clearly, and do not vigorously cherish goodness, but feel confused in thought. In this case, you have allowed the other person to wound your mind, and to threaten your spiritual life. We have a forcible picture of this condition in our Lord's parable of the Good Samaritan. "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." (Luke x. 30.) This man, in his injured condition, represents a mind assaulted by false reasonings, until it is almost unable to maintain its spiritual life.

The evil state of the Jewish church is symbolically expressed concerning Jerusalem: "From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrefying sores; they

have not been closed, neither bound up, neither mollified with ointment." (Isa. i. 6.) The tempted man cries, "Why is my pain perpetual, and my wound incurable, which refuseth to be healed?" (Jer. xv. 18.) All life, and all salvation, come to us from our Lord's life. "He healeth the broken in heart, and bindeth up their wounds." (Ps. cxlvii. 3.)

SANE AND INSANE.

While sanity and insanity are mental conditions, rather than bodily states, yet they are manifested in our natural and bodily life. And insanity is sometimes induced by physical conditions, as by injury to the brain, or by fever. The term "sane" means whole, sound, or well, and "insane" means unsound, not well. Spiritually, to be sane is to be regenerating, that is, to be in the knowledge of truth, and in the love of good, and in the practice of the Divine laws. And to be insane, spiritually, is to be in the love of evil, and in the belief of falsity, and in a life of sin. Therefore, everyone who is unregenerate is not spiritually sane; and everyone who is fixed and confirmed in evil is positively insane, spiritually, whether he dwells in this world, or in the spiritual world. In the hells all the inmates are insane. At the time of the coming of Christ, the evil spirits of the hells had so much power in the minds of men on earth, that such evil spirits not only possessed men's minds, but also took possession of their bodies, or obsessed them. And cases are narrated in the gospels, in which Jesus cast out such spirits, and freed the men from their influence. In such cases, these men were, for the time, practically insane, and unable to control themselves. It is said of Jesus, "And they brought unto Him all sick people, that were

taken with divers diseases and torments, and those that were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." (Matt. iv. 24.) All such cases of mental disturbance, lunacy, or insanity, represent the spiritual insanity which belongs to all evil.

AWAKE AND ASLEEP.

In our bodily career, we are conscious of ourselves, in a responsible way, during our waking hours, only. When we are asleep we become unconscious, and our responsible career is interrupted; for even if we dream, we have no control over the disjointed proceedings during our sleep. And so the state of wakefulness, in bodily life, corresponds to a wide-awake condition of the mind; and a state of sleep corresponds to a dull state of mind. A mind that is spiritually awake is one which is open to spiritual light, and intelligent in spiritual truths. But a mind which is asleep, spiritually, is one which is open to the natural life of the senses, but indifferent to spiritual principles and life. The merely natural and sensuous mind is never wide-awake to spiritual things, because it lives in the external, corporeal things of the natural plane of life.

In Matthew viii. 24-26, it is said, concerning Jesus, "And when He was entered into a ship, His disciples followed Him. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep. And His disciples came to Him and awoke Him, saying Lord, save us; we perish. And He said unto them, Why are ye fearful. O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm." That the Lord was asleep, means, representatively, that men

had allowed Divine truths to become dull, in their minds, by thinking from the things of the natural senses. And no man in such a condition is safe from the storms of evil and falsity, in his own natural mind, until he awakens his own perception and interest in Divine principles, and becomes appreciative of the Divine presence and power.

“Awake, awake, put on strength, O arm of Jehovah: awake as in the ancient days, in the generations of old.” (Isa. li. 9.) The Lord can thus awake, in a man’s mind, when the man elevates his mind, and opens it to the Lord. And so men are called upon to awake to spiritual life. “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.” (Isa. lii. 1.) These words clearly relate to a regenerating condition of men’s minds, and thus to the spiritual growth of the church.

The individual man is said to awake, when he elevates his mind to spiritual things. “I laid me down and slept; I awaked; for Jehovah sustained me.” (Ps. iii. 3.) “Except Jehovah build the house, they labor in vain that build it; except Jehovah keep the city the watchman waketh but in vain.” (Ps. cxxvii. 1.) These words refer to the providence of the Lord, which must dwell within all of man’s activities. “Awake and sing, ye that dwell in dust.” (Isa. xxvi. 19.) To dwell in dust is to remain in the life of the senses.

SLEEP.

The regenerating man, when he puts his attention upon his natural duties, trusting to the Lord to sustain him in his work, symbolically says, “I will both lay me

down in peace, and sleep: for Thou Jehovah, only, makest me to dwell in safety." (Ps. iv. 8.) Jesus spoke a parable about the tares which spoil the grain. "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat." (Matt. xiii. 24, 25.) In the spiritual sense, men sleep when they busy themselves with the things of the senses, and in such way that they are not awake to the spiritual aspects of their life. And these lower conditions are full of temptations, because, in them, many falsities can be insinuated into the natural mind, even when the man has been instructed in truths. At the transfiguration of Jesus, Peter, John and James "were heavy with sleep: and when they were awake, they saw His glory." (Luke ix. 32.) In this natural-minded state, they did not recognize the spiritual aspects of the Lord's personality; but they perceived the Lord in His glory, when He awoke their minds on the spiritual plane, and enabled them to see in spiritual light.

THE SENSES.

The senses are the door-ways through which impressions and ideas come to our minds. Each sense gives us connection with a separate class of thoughts. And if any sense be closed, we are cut off from that class of sensations, and of thoughts, which would come to us through that sense. Hence we make great efforts to keep our senses open, and in good order, that we may keep in contact with the world about us. Our natural senses correspond to the powers of our minds, in spiritual life.

HEARING.

Hearing a statement corresponds to perceiving and receiving a truth, especially with the desire and intention to obey it. With the celestial man, who is in the highest degree of human life, the life of love to the Lord, the hearing is a direct means of life, because the truth which is heard is at once perceived to be truth, and to teach goodness; and it is received directly into the will, and into the daily life. But the spiritual man hears a truth stated, and he receives it in his intellect, and thinks about it; and finally adopts it. And the good natural man accepts a truth as a rule of conduct, without perception or rational understanding of its interior principles. But, with each class, the reception of a truth results in obedience to it. And so, in a general sense, "to hear" means, spiritually, to obey, And this practical obedience to a truth is the purpose for which we see and understand it. Every true worshipper of the Lord, as soon as he hears a truth which he did not know before, acknowledges and receives it; for the light of truth is in him, and he is in the light of truth. Natural hearing is in attending to natural sounds; but spiritual hearing is in attending to the perception and practice of spiritual truths, and to the good which the truth reveals.

In the majority of cases in the Old Testament, in which the English word "obey" occurs, the Hebrew word means to hear, or hearken, thus showing that the idea of obedience is included in that of hearing. For instance, in Ex. xxiv. 7, according to the common translation, it is said of Moses, "And he took the Book of the covenant, and read in the audience of the people: and they said, All that Jehovah hath said will we do, and be obedient." But the literal Hebrew is. "will

we do, and hear." And, in the Greek of the New Testament, the word commonly translated "obey," in English, means "to hear submissively," "to hearken." "I will hear what God Jehovah will speak; for He will speak peace unto His people, and to His saints." (Ps. lxxxv. 8.) To hear means to heed, to receive for the sake of doing, obeying. "With many such parables spake He unto them, as they were able to hear" (Mk. iv. 33); that is, as they were able to accept and to use the truth. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John v. 25.) When a spiritually-dead man receives truth, and lives by it, it opens his mind to spiritual life. To everyone who has the Divine Word in its letter, Jesus says, "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to Him, and will sup with him, and he with Me." (Rev. iii. 20.) To hear the Lord's voice is to perceive and accept the Divine Truth. And to open the door is to open the mind, so that it will love the truth and do it.

A "hearing ear" represents a disposition of the heart to hear, and to accept, the Lord's truth, as the guide to life. An "uncircumcised ear" represents a state of mind which will not heed, or obey, the Divine Truth, because the mind is still in the impurities of self-love, and of sensuous life. The expression, "ears to hear," is common in the Bible, meaning the capacity to perceive the truth, and to do it.

"He that hath ears to hear, let him hear," was the warning which often followed a parable, or other statement, of the Lord. (Matt. xiii. 9, 43, Rev. ii. 7.) He who understands these truths of the Divine Word should heed their practical lessons of life. And Jesus

said to His hearers, "Let these sayings sink down into your ears" (Luke ix. 24), meaning, let the truth make a deep and profound impression upon you. For, sometimes, men hear superficially, and do not heed the truth; or, in Bible language, "They have ears, but they hear not." (Ps. cxv. 6.) "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears and hear not." (Jer. v. 21.)

HEARKENING.

In the Scriptures, hearing is sometimes called "hearkening;" and, in these cases, it means hearing and obeying, from affection. "Behold, to obey is better than sacrifice, and to hearken [is better] than the fat of rams." (I Sam. xv. 22.) "Bless Jehovah, ye, His angels, which excel in strength, that do His commandments, hearkening unto the voice of His word." (Ps. ciii. 20.) It was said of a watchman, "He hearkened diligently, with much heed." (Isa. xxi. 7.) Jeremiah said to Judah, "The Word of Jehovah hath come unto me, and I have spoken unto you; . . . But ye have not hearkened." (Jer. xxv. 3.)

In many cases, the Lord is said to hear, or is asked to hear; meaning that the man perceives that the Lord's love, mercy and truth are always seeking to protect men. "I cried unto Jehovah with my voice, and He heard me out of His holy heaven." (Ps. iii. 4.) "Hear me when I call, O God of my righteousness." (Ps. iv. 1.) "And it shall come to pass, in that day, that I will hear, saith Jehovah, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, the wine and the oil; and they shall hear Jezreel." (Hosea ii. 21, 22.) It is evident that these things are not meant to be under-

stood literally. They are representatively said of the New Church. The Lord hears the heavens, because He knows their character and their needs; and He supplies their life. The heavens hear the earth, when the church on the earth receives its life from the heavens, that is, from the Lord, through the heavens. And the earth shall hear the corn, the wine and the oil, when the men of the church on earth receive the elements of a good life, natural, spiritual and celestial. "And they shall hear Jezreel." Jezreel, as a Hebrew word, means "God sows," as in sowing seed. And this sowing corresponds to teaching the truth, sowing truths in the mind, which seeds will sprout, and come to harvest, according to the quality of the mental ground in which they are sown, as we are taught in our Lord's parable of "The Sower." Thus Jezreel represents those in the church in whose minds the Lord has sown the seeds of the truth, and of goodness. And the corn, the wine and the oil "hear" these, because corn corresponds to natural good, wine to spiritual truth, and oil to celestial good, the good of heavenly love.

HEAR AND DO.

When "hearing" is followed by another word, implying obedience, then "to hear" means to perceive, and to have faith; and the action represents obedience in practical life. "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." (Matt. vii. 24.) "But he that heareth, and doeth not, is like a man that, without a foundation, built his house upon the earth." (Lk. vi. 49.) In the beginning of the Apocalypse, it is said, "Blessed is he that readeth, and they that hear, the words of this prophecy, and keep

those things which are written therein." (Rev. i. 3.) The Apocalypse, or Revelation, is especially for the New Church. "Reading" the book, spiritually, is seeking to know the doctrines of the church. "Hearing" is perceiving the truth and the good in the doctrines. And "doing" the truth is obeying the principles and the rules which the Divine Word reveals. Men are often said to "hear with the ear," or to "speak in the ears" of others. "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old." (Ps. xlv. 1.) "Hear, O Israel, the statutes and the judgments which I speak in your ears this day." (Deut. v. 1.)

DEAF.

Those whose "ears are dull of hearing" are those who have capacity to hear the truth, but are either indifferent to it, or positively opposed to it. They refuse to be instructed in truth. These are such as make themselves deaf, spiritually. They are without perception of the truth. But, in a good sense, a deaf person is one who has the capacity to perceive, and to understand, the truth, but who has not had an opportunity to do so, because he has never been instructed; and he is without the Word of the Lord. Such, if willing to be instructed, are led to the truth. "Bring forth the blind people that have eyes, and the deaf that have ears." (Isa. xliii. 8.) These are such Gentiles as have been taught falsities and the fallacies of the senses. Such, if sincere, were helped in the coming of the Lord. And, in these days, such will be helped in the Second Coming of the Lord, a spiritual coming to the minds of men, which has already begun, in the opening of the spiritual meaning of the Scriptures. In

the time of Jesus on earth, "they brought unto Him one that was deaf, and had an impediment in his speech. . . And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." (Mk. vii. 32, 35.) "In that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness." (Isa. xxix. 18.)

SIGHT.

To see, spiritually, is to see with the interior eye of the spirit, which is the understanding, or intellect. The sight of the body corresponds to the sight of the mind. Hence, to see, spiritually, is to understand. And the understanding of truth carries with it, in the regenerating mind, thought, reflection and faith. To hear is predicated of the things of love, in the will, or heart; but to see is predicated of the things of thought, in the understanding. A man who is of quick intelligence we call "sharp-sighted," or "eagle-eyed," or "open-eyed." But a man of sensuous mind, who accepts nothing that is not plain to his senses, is called "dull-sighted," and "blind." Seeing truth does not mean merely seeing the point in a statement, but it means seeing that the statement is true, as a principle. Spiritual seeing is a perception of truth in the light of truth. It is not a matter of natural reasoning, but of spiritual rationality, which is the capacity to see the truthfulness of the truth.

The bodily eye is merely an instrument, by which a man sees in the natural world. But, within this material eye, is the eye of the spiritual body, which uses the eye of the physical body, to look into material nature, as we use a microscope to look into a drop of

water, or a telescope to view the moon. Even while they lived in the natural world, the Lord, at times, has opened the sight of the spiritual body, with some men. The visions of the prophets were all seen in this way. But this interior sight of the spiritual body is not what is meant by seeing spiritually. To see, spiritually, is to see with the understanding, to see the quality of truth and of goodness. In the spiritual world, the spiritual light enlightens both the sight and the understanding, because spiritual light has both its external and its internal. The spiritual sight of every one is according to his intelligence and his understanding. Each man sees in the spiritual light of his plane, or level, which may be natural, spiritual or celestial. The Lord sees all things, because He knows and understands all things.

To see, it is necessary to have eyes and light. If we have no light, we cannot see in the dark. Mental light is truth; and so darkness is the lack of truth, which is ignorance. That ignorance may be from lack of opportunity to know the truth, or from wilful neglect of opportunity, because of opposition to the truth. In common conversation, when a man has failed to hear of something that is going on, he says, "I am in the dark, about it," that is, ignorant of it. And so, while light corresponds to truth, darkness corresponds to ignorance. "Shall Thy wonders be known in the dark?" (Ps. lxxxviii. 12.) Can spiritual things be understood in ignorance? "Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty." (Ps. lxxiv. 20.) "The dark places of the earth" are the falsities in the natural mind, in the individual, and in the corrupted church. "Thou wilt light my candle: Jehovah, my God, will enlighten my darkness." (Ps. xviii. 28.) "Walk while ye have

the light, lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth." (John xii. 35.)

Blindness is darkness, from the man's own condition, and not from external circumstances. Spiritually, to be blind is to be without truth. A man may know the doctrines of a church, and yet not see that they are true, as principles. For instance, there are men who say they cannot see how there can be a personal God. The trouble, with such men, is that they think from their natural senses, which cannot comprehend spiritual things. And so they are as blind men, denying the colors in the rainbow. A mind which is open to spiritual truth, and well instructed, can see that it is impossible for any other than a personal God to exist. An impersonal God is a non-entity, without identity, and, therefore, without qualities of character; and therefore without power. The existence of the creation proves the existence of a Creator, in whom are all the qualities and powers necessary to form a God. An impersonal God could not have any providence over men. And, as a man comes into the light of spiritual truth, he comes into the perception of the personality of God. And as the man enters into a full Christian life, he comes into spiritual light, in which he sees clearly the Divine character of our Lord, Jesus Christ, the one God of heaven and earth.

Mental blindness, like darkness, is of two kinds, innocent and culpable. Spiritually, every child and every Gentile is ignorant, and must be instructed. And he is not culpable for his ignorance, unless he resists instruction. If merely ignorant, from lack of opportunity to learn, he is in the innocence of ignorance. But, if he hates and rejects the truth, he is in the falsities of evil. Men whose interior minds are open, see truths

in the light of the spirit; but external men think in the light of the natural senses, which, spiritually, is darkness. Sensuousness blinds the mind to spiritual truths.

The blind whom the Lord restored to sight were always spiritually blind, and often physically blind, also. The Lord healed their bodily eyes because He healed their mental eyes, and restored their intellects to open conditions, in which they could see and understand truth.

The difficulty with the natural-minded reasoner is that he wishes to see and understand things from himself, by his own unaided mental powers. And this no man can do. But spiritual-minded men see truth from the Lord, and in the light of Divine truth. O Lord, "with Thee is the fountain of life: in Thy light shall we see light." (Ps. xxxvi. 9.)

In the Scriptures, there are many expressions such as doing something "in the sight" of others, which means instructing their minds; and lifting up the eyes, and looking, or seeing; that is, elevating the mind, to consider the truth. "And Moses called unto Joshua, and said unto him, in the sight of all Israel, Be strong, and be of good courage." (Deut. xxxi. 7.) "He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." (Ps. xcvi. 3.) In one sense, these words refer to the fulfillment of the Divine prophecies among men. In a personal sense, the "ends of the earth," or remote places, represent the natural mind, and the Gentile state of mind, which is outside of the church, because it has not the Word of the Lord. But the Lord established a church among the Gentiles, and instructed them. And in their regeneration they "have seen the salvation of our God." "Jehovah openeth the eyes of the blind." (Ps. cxlvi. 8.)

It is said of the sensuous man, "His watchmen are blind: they are all ignorant." (Isa. lvi. 10.) His rational faculty is open to his senses, only, and it does not warn him as to false ideas. "We wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall, like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night." (Isa. lix. 9, 10.) But when men repent, and reform, it is said of them, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." (Isa. ix. 2.) "Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." (Isa. xxxiii. 17.) To see the King in His beauty is to attain a state of wisdom in which we see the Lord in all goodness and truth. To behold the land that is very far off is to understand the state of regeneration in heaven, which is still far beyond our present actual condition. "Blessed are the pure in heart, for they shall see God" (Matt. v. 8.); not externally, as an object before the eyes, but internally, in the mind, which will see, that is, understand, the character of God, and His Divine qualities. "Except a man be born again, he cannot see the kingdom of God." (John iii. 3.) A man cannot perceive the quality of heavenly truth and goodness, except by regeneration. "If a man keep My saying, he shall never see death" (John viii. 51); that is, he shall never spiritually die, in evil. "Can a devil open the eyes of the blind?" (John x. 21.) Can a love of evil make a man intelligent in goodness and truth?

SMELL.

The sense of smell corresponds to the mental faculty of perceiving spiritual quality, or character. A

strong and acute sense of smell corresponds to a vigorous and keen perception of the spiritual qualities of character, in other persons, and of the origin and connections of things. Every thing exhales an odor from its characteristic life. And the odor contains the characteristics of the thing. And there is a correspondence between the qualities and the odor. We recognize the characteristic odors of the different beasts which are associated with men, such as the dog, the cat, the horse, the cow, the sheep, the hog, and others. And, in each case, the peculiar odor is like the animal. The natural sense of smell is the instrument which the spirit of man employs, in the natural world, for uses corresponding to spiritual smelling which is the perception of character.

The sense of smell performs service to the brain, and to the lungs. This sense is the ultimate, or external, of both the will and the intellect, as it is from both perception and understanding. The nose, as the organ of smell, corresponds to the perceptive faculty, which distinguishes qualities of character, from their odor, as odor is an exhalation from the qualities. Of those whose perceptive faculty is not opened, it is said, in Ps. cxv. 6, "Noses have they, but they smell not." Speaking of Israel when reformed, representing the church restored to spirituality, it is said in Hosea xiv. 6, "His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon;" that is, his affections of good and of truth shall be regenerate. "They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine, and the scent thereof shall be as the wine of Lebanon;" (v. 7.) that is, the spiritual goods and truths of the Lord shall be received, and rationally understood.

There is a very interesting and suggestive fact in regard to a familiar text in Isaiah xi. 1-3: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Jehovah; and shall make him of quick understanding in the fear of Jehovah." The Hebrew word here translated "of quick understanding," is commonly used to denote the sense of smell, as where it is said that the Lord smelled a sweet savor: thus showing the close connection between the understanding and the sense of smell. "Moab hath been at ease from his youth, and he hath settled upon his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remaineth in him, and his scent is not changed." (Jer. xlviii. 11.) The comparison is to wine, not carried through its successive processes of ripening and purifying; and meaning that the natural-minded man, who, in spite of his opportunities, has not been changed to a spiritual-minded man, still carries the mental odor of sensuous life, rather than the regenerate odor of spirituality.

SPHERES.

With every man there are two spheres, a natural sphere, which emanates from his natural body, and a spiritual sphere, which exhales from his mind, that is, from his ruling-love, and from his thoughts, which encompass him with their characteristic influence. This spiritual sphere conjoins itself with the natural sphere of the body, because they are in correspondence. A man's spiritual sphere is as his spiritual image,

projected from him, and surrounding him, and filled with the qualities of his interior life. And thus, by those who can perceive spiritual spheres, a man is known as to his interior loves, and his faith, and thus the quality of his character. In the spiritual world these qualities are constantly displayed, except when there are special reasons why they should not be seen.

The sphere of every man carries a spiritual odor, which is in correspondence with the quality of his character. For, in the spiritual world, every quality, when active, gives forth its characteristic spiritual odor. And hence it may be observed that persons are of such quality as their spheres of life present.

In the spiritual world, all of a man's surroundings are projections from his own states of mind and of life; from the Lord, if the man is good, and from the hells, if the man is evil. And so each man is surrounded by the things which are like himself, in quality. The things which he sees and uses are those which are in correspondence with himself. In the heavens, the goodness and truth in the characters of the angels are fragrant, as lovely flowers in a garden; and the angels live in the midst of such sweet odors. But, in the hells, the evil men live amid foul odors: and they find such disgusting odors agreeable to them.

The garments of angels, and of devils, correspond to the character of the wearers, and are in agreement with their spheres, and full of their characteristic odors, and in correspondence with their qualities. Everything evil, and every odor of evil, is intensely offensive to all angels; and everything good is intensely offensive to every evil spirit. And the quality of any person, in the spiritual world, is most strongly brought out in the presence of that which is of oppo-

site quality. It is observed that when Jesus was on the earth His Divine sphere was pointedly recognized by the devils who were obsessing men: "And when He was come to the other side, into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?" (Matt. viii. 28, 29.) They knew the quality of His Divine sphere, by its intense opposition of their own evil character.

As the smell, or odor, of anything corresponds to its quality, or character, so that which is foul and offensive to good spirits and angels corresponds to that which is evil, and which is abominable to the Lord. In the material world, things which have died, and have begun to decay, become corrupt and offensive. And it is correspondingly so, in the spiritual world, for, there, all goodness and truth, when corrupted in the minds of evil men, have a foul sphere and odor.

As chemical elements have affinities which attract certain other elements, and repel others, so, in men's minds, like seeks like; and every quality of character seeks association with such things as agree with it; and it opposes such things as are of opposite character. And the quality is discerned in the odor. Hence, in the spiritual world, good spirits recognize the approach of evil spirits, by their accompanying spiritual odor. In common conversation men speak of those who detect evil schemes, as "smelling out" crime: and such detectives are said to have "sharp noses."

BEASTS.

We observe that beasts, in selecting their food, always first smell the things which they expect to eat. Through the odor a beast perceives the external spheres of things, and their quality; and he knows whether such things are in agreement with his life. Through the sense of smell beasts gather much knowledge, and many impressions; which they could not procure in any other way. Even in their first infancy, beasts recognize other animals as their enemies, because of the odor of such animals, which produces a feeling of antagonism; as, for instance that which naturally exists between a dog and a cat. Wild beasts are consociated according to their odor, by which they recognize their own kind. And they scent the odor of each other, and their food, over long distances. In fact, in beasts, the sense of smell and that of taste, seem to unite in what may be called another sense, that of perception, by which they discern what is necessary for their life.

SWEET SAVOR.

An agreeable odor is often called a "sweet savor." "Noah builded an altar unto Jehovah: and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And Jehovah smelled a sweet savor." (Gen. viii. 20, 21.) The expression "a sweet savor," literally means "an odor of rest." In the Ancient Church, men worshipped the Lord in charity and faith. The altar was representative of the Lord, for whose worship it was built. That the Lord "smelled an odor of rest" means that such worship was acceptable to the Lord, because it was sincere; and in such worship the Lord could "rest," or dwell

after evil had been defeated, in regeneration. "Thou shalt burn the whole ram upon the altar; it is a burnt-offering unto Jehoyah; it is a sweet savor, an offering made by fire unto Jehovah." (Ex. xxix. 18.) The ram signifies the principle of charity, which is the Lord's, in man. "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odor of the ointment." (John xii. 3.) Anointing the feet, or most external part of the body of Jesus, with very costly ointment, represents the conjunction of the Humanity with the Divinity, in Jesus, through the love of good. That the house was filled with the odor of the ointment represents, in a general sense, that the church was given a perception of this conjunction of the Human with the Divine. In a personal sense, the regenerate mind, the spirit's house, is filled with the odor of the ointment, when the love of the Lord permeates and fills the whole mind and life.

When a man falls into disrepute among other men, he is said, figuratively, to be "in bad odor" with the others. They have a perception that his sphere and influence are not clean and sweet, but selfish and foul, or malodorous. And we find such instances in the Scriptures. When Simeon and Levi slew some of the men of Shechem, to avenge the ill treatment of their sister, Dinah, "Jacob said to Simeon and Levi, Ye have troubled me, to make me smell foul among the inhabitants of the land." When "the king of the children of Ammon died, and Hanum, his son, reigned in his stead," David sent men to comfort Hanum. But Hanum illtreated David's messengers, at which David was angry. "And the children of Ammon saw that they stank before David." (II Sami. x. 1-6.)

TASTE.

Spiritual food is food for the spirit, the mind, such as knowledge, intelligence and wisdom. And, as natural food and nutrition correspond to spiritual food, and the sustaining of the mind, so the sense of taste corresponds to perception of spiritual things, and to affection for them. It includes the love of knowing and of being wise. The tongue, as the organ of taste, corresponds to natural perception of goodness and truth. And the sense of smell corresponds to spiritual perception.

The spirit provides the natural body with taste, relish, and appetite for food, in order that the body may be sustained in the natural world. And the longing of the body for food corresponds to the longing desire of the mind for knowledge and wisdom, which may be put into practical use, in daily life. Things which are delicacies to the natural taste correspond to things which are very agreeable to the affections and thoughts, supplying such life as the mind desires. A delicate, refined taste in food corresponds to a discriminating perception as to different kinds of goodness and of truth. And a gross taste corresponds to a crude, natural-minded perception. In an orderly state of mind and of life, a man would naturally find all suitable food to be pleasant to him. But men have sunk into many evils and sins, and thereby have developed a corrupted appetite for many things which are not fit for human food. A man enjoys physical food, in common with the beasts; but, to be a true man, he should cultivate a spiritual appetite for goodness and truth, which feed the mind.

Sweetness corresponds to delight. And, in a general sense, all things that are sweet correspond to the good and true principles which delight the regenerate

mind. Sweetness originates in the harmony of goodness and truth, in their conjunction. Of the manna provided for Israel, it is said, "The taste of it was like wafers made with honey." (Ex. xvi. 31.) This manna represented the good of charity, the love of the neighbor; and its sweetness represented the delight which such good arouses in a regenerate mind. Honey represents such a delight. "The judgments of Jehovah are true and righteous altogether. More to be desired are they than gold, yea than much fine gold: sweeter also than honey, and the honey-comb." (Ps. xix. 9, 10.) "How sweet are Thy words to my taste! Yea, sweeter than honey to my mouth." (Ps. cxix. 103.) The flavor of sweet grapes corresponds to the spiritual quality of love to the neighbor. Sweetness, sugar, and so forth, represent spiritual goodness.

SALT.

Salt is another very prominent substance to give flavor, or savor, to food; and its absence from our food leaves many things with an insipid taste. Salt develops the natural flavor of other things, and it unites with that flavor. The pungency of the salt arouses the sense of taste, and, by a slight resistance, stimulates the man's interest in his food. Salt corresponds to the desire to unite goodness and truth, in the conduct of life. And this desire acts as a penetrating taste in the mind, and stimulates the spiritual appetite for love and wisdom. And so, of the representative worship of Israel, it is said, "And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt." (Lev. ii. 13.)

It is called "the salt of the covenant," because it represents the coming together and uniting of goodness and truth. "The men of the city [of Jericho,] said unto Elisha, The situation of this city is pleasant, as my lord seeth; but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith Jehovah, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day." (II Kings ii. 19-22.) These things represent the amendment of the church, through the Divine Word, which aroused in men a longing for truth and for good.

Jesus said to His disciples, "For everyone shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace, one with another." (Mark ix. 49, 50.) To be salted with fire is to have a warm desire and longing for goodness and truth. In contrast, salting with salt would be in the natural mind, and salting with fire would be in the spiritual mind.

But, in a bad sense, salt, when used for a destructive purpose, changes its correspondence to the opposite character, and represents a deadly influence. See, for instance, Judges ix. 45; "And Abimelech fought against the city all that day; and he took the city, and slew the people that were therein, and beat down the city, and sowed it with salt." This was to kill the vegetation about the city, and thus to prevent others from rebuilding the city. But, spiritually, salting the city meant to destroy the doctrines of the church, in the minds of natural men. "The whole land is brim-

stone and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim." (Deut. xxix. 23.) This text presents a representative picture of the overthrow of the church, by the corruption of men's minds.

SOUR AND BITTER.

There are many things of sour taste, representing falsity: "In those days they shall say no more, The fathers have eaten sour grapes and the children's teeth are set on edge. But everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (Jer. xxxi. 29, 30.) To eat sour grapes means to make evil our own, by love and practice of it. And that this will set the children's teeth on edge, means that harsh false principles will be born of our evils.

And there are many things having a bitter taste, representing falsity. But there are several kinds and degrees of bitterness; as for instance, that of unripe fruits, and which represents the falsity of ignorance: and there is the bitterness of gall, and of hemlock, and of wormwood. The bitterness of wormwood is accompanied by a superficial sweetness, representing a state of mind in which there is some knowledge of truth, in doctrinal form, but mixed with dire falsities from evil affections. "Ye have turned judgment into gall, and righteousness into hemlock: ye which rejoice in a thing of naught." (Amos vi. 12, 13.)

Concerning the use of the paschal lamb, it is said, "And they shall eat the flesh in the night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it." (Ex. xii. 8.) The lamb represented

innocence. And the bitter herbs represented the bitter experiences of temptation, for those who undergo regeneration. Of evil men it is said "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter." (Isa. v. 20) Evil men do these things in their own minds, by confusing principles.

The term "bitter" is often used figuratively in reference to human feelings; thus representing pain and anxiety of mind, from the presence or influence of things of opposite character. It is said of Hannah, when in the temple, "She was in bitterness of soul and prayed unto Jehovah, and wept sore." (I Sam. i. 10.) Jeremiah, speaking of his temptations and discipline, said, "He hath filled me with bitterness; He hath made me drunken with wormwood." (Lam. iii. 15.)

Taste also is used figuratively, as in Matt. xvi. 28, when Jesus said to His disciples, "There be some standing here which shall not taste of death, till they see the Son of Man, coming in His kingdom;" meaning that they shall not spiritually die, but shall perceive the character of the second coming of the Lord.

The sourness of falsity is represented by vinegar, which is wine, or other fruit juice, soured. Vinegar, alone, represents mere falsity, which may be from ignorance of truth, and which is not necessarily evil in intention. But gall is bitter, and it represents falsity joined with evil, falsity which is in the intellect when evil is in the heart. This distinction is illustrated in the action of Jesus, during His crucifixion. At first, "They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. . . . And straightway one of them

ran, and took a sponge, and filled it with vinegar, and put in on a reed, and gave Him to drink." (Matt. xxvii. 34, 48.) This, like every other public action of Jesus, was representative and symbolic. The "vinegar mingled with gall" He refused, to represent that the Lord cannot accept falsity which is joined with evil, because evil is directly opposed to goodness, and unwilling to receive goodness of character. But He received the vinegar, alone, to represent that the Lord accepts the falses of ignorance in men, if accompanied by good intentions.

IN THE SPIRITUAL WORLD.

In the spiritual world, men have their senses far more acute and vigorous than in this world, excepting the sense of taste, which is not needed, there, as it is here, because spiritual beings do not support their life by eating food, externally, as men do here. The spiritual body is formed from the spirit; and it is influenced by the conditions and changes of the spirit. And the spiritual body is permanent. The natural sense of taste is needed, in the natural world, to recognize the things which are proper for food, and to insure that men shall take sufficient food. But, in the spiritual world, a keen sense of external taste, and of pleasure in eating, would tend to keep the man's thoughts on external things, and thus would obstruct his spiritual progress. And in the spiritual world, the sense of smell performs the necessary uses of the sense of taste. But this is not the same as the grosser form of taste, in the material world, because the spiritual sense of smell flows forth from a spiritual origin; and whatever it has to perform, analogous to the sense of taste, is, also, from a spiritual origin.

Instead of a desire to taste and to eat, spiritual beings have a desire to know, to understand truth, and to be wise. And, to them, taste means the quality of spiritual principles; and this comes to them through their spiritual sense of smell, which perceives spiritual character, or quality. Those who, in this natural life, become grossly sensuous, or who give themselves up to animal pleasures, form in themselves a sensuous life, which is indifferent to spiritual principles. Of spiritual life it is said, "O taste and see that Jehovah is good." (Ps. xxxiv. 8.)

TOUCH.

The sense of touch brings us into contact with things. And so there is a strong natural inclination to touch the things which we are examining, and in which we are interested. This inclination to touch things is especially strong in children, who are becoming acquainted with the world in which they live. Touching represents coming into contact, mentally, and communicating our sphere to that which we touch, and receiving the impress of its sphere, in return. In mental touching there is mutual reception according to the measure and degree of congeniality and harmony between the parties. But, if the parties are uncongenial, touch brings contact of opposites, in discordant spheres, which produce pain. For opposites produce more unpleasantness the nearer they approach, and the closer the contact.

Touch in the sense of love, by which, especially, love expresses its affection. And the stronger our affection is, the more we seek contact with the object of our affection. As an illustration, we recognize our constant tendency to touch, and to caress, little infants,

and to have them touch us with their soft little hands. Within our natural desire is a spiritual cause. An infant, being helpless, and not yet having come into selfish life, is in a state of external innocence, which corresponds to internal innocence, which latter is the innocence of wisdom, in the regenerating mind. The innocence of the infant forms a plane of mind, in him, in which the angels can be present with him. And, in the measure and degree of our innocence, we recognize and love the Divine and angelic spheres. And they attract us, in love; and we desire to be more completely conjoined with them. And this desire, expressing itself in the sense of touch, is the spiritual basis of our love of caressing infants.

When friends meet, they join their hands, in a hearty clasp, to come into touch with each other's sphere, and thus to feel a sense of the other's personality. And the more affection there is between the parties, the more hearty is their contact.

Because touching represents mental contact, communicating and receiving, much is said of touching, in the letter of the Scriptures. In general, the Israelites, who lived in a representative age and dispensation, were instructed not to touch anything which was unclean; and, on the other hand, not to touch carelessly anything holy. In particular, the various things which were not to be touched, were things corresponding to evil and false principles. And the prohibition against touching such things represented that men must not come into contact with evil, by practising it in the conduct. Those who touched prohibited unclean things were said to be "unclean," to represent that contact with evil contaminates a man.

"To the pure all things are pure," in the sense that a pure mind will not enter into any impurity of motive,

or of act. And hence an act may be innocent to one man, and evil to another, because of their motives. It is equally true that, to the impure all things are impure because the man who is evil at heart necessarily uses all things to carry out his evil purposes.

THE SPHERE.

The clean desire to touch corresponds to affection for good, which seeks contact with good things. The sphere of a man goes out in his touch, carrying with it an emanation from all things in his mind. And hence the highest angels can tell the whole character and life of a man from the touch of his hand. And, touching anything which is of opposite and discordant character reveals the quality of the things touched, to those who are in the perception of such things. For instance, to those who dwell in the hells, their conditions seem light enough; but when a ray of light from heaven is let in upon the hells, their supposed light is seen to be dense darkness. And it is so, correspondingly, in men's minds. The natural-minded man, seeing in the light of his natural senses, imagines himself to be in full mental light: but, when the light of spiritual truth is let into his mind, he sees that his former light was thick darkness. "If, therefore, the light that is in thee be darkness, how great is that darkness." (Matt. vi. 23.)

The sense of touch is especially subject to man's will principle, of which it is a servant. And, being a servant of the will, it receives and expresses the man's whole life, interior and exterior. And, in the spiritual world, two intelligent persons who meet, and join hands, or touch each other's hands, come into mental contact, and open to each other the states of their minds, so that each can read the other's mind

and character, and can see what have been the leading traits of character, and their principal experiences in the formation of character.

We speak of being "in touch" with other persons, or with a good cause, meaning that we are in sympathy, and in practical co-operation, in communication with others, and in reception from them.

There is a distinction between "touching" and "pouring." Both represent communicating; but to pour is said of liquids, which represent intellectual things, truths or falsities; while to touch is said of solids, which represent things of the will and its affections, which are good or evil.

In Israel, when, representatively, a scape-goat was made to carry the sins of the people, the priest laid his hands on the goat, to represent that the people touched the goat, to communicate and transfer all their sins to it. And the goat was driven out, into the wilderness, to represent the entire rejection of acknowledged evils and sins.

In a general sense, touch, or feeling, is the complex of all the senses; for each sense, in its way, feels that with which it comes in contact. The nose, with its sense of smell, feels the particles which produce the odor. The ear, in hearing, feels the air-waves, which produce sound in the ear. In sight, the eye feels the impress which conveys light and colors. The tongue in taste, feels the quality of foods. Each thing, whether odor, or flavor, or sight, or sound, has its characteristic forms and qualities, which it makes known to the mind.

SENSATION.

Sensation is external perception; and perception is internal sensation. Truths enter into a man's thought.

and he sees them there, and ponders on them. But good does not enter into the thought, but into the will, where it is felt, rather than seen, as we feel warmth. Generally, we reflect upon our thoughts, but we do not reflect upon our feelings, but receive them, and accept them, and carry them into practical action. We recognize a truth as an idea, coming to us from without; but our feelings seem to originate in ourselves. But regeneration requires us to watch our feelings, and to bring them into order, according to the Divine commandments. Our feelings form a mental thermometer, by which we can read the quality of our life.

The hands, by which, especially, we touch, are the ultimates, or extremities, of the upper limbs. And into these the higher things of the mind enter, and express themselves. And so, when we ask of a man's present activities, we ask what he is "turning his hand to." For what is in his heart will come out through his hand, and in his touch. "The steps of a good man are ordered by Jehovah; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for Jehovah upholdeth his hand." (Ps. xxxvii. 23, 24.) The Lord upholds the man's hand, when He sustains the man in all his efforts to carry out his good principles. And so, often, you can tell what a man's heart is doing, by observing what his hands are doing. For the touch of his hand is in the exercise of his characteristic affections. And the hand is the servant of the heart. And so the hand represents power, ability, because the powers of the man flow into his hands.

The subject of touch is the skin, whose substance and form are such that it feels the things with which it comes in contact; and by the nerves it telegraphs

its sensations to the brain. And the skin corresponds to the outward or natural mind; and also, in a particular sense, to the external letter of the Divine Word, which is the containing vessel of all the higher principles. So, in our first approach to the Lord's Word, we go to its letter, only; that is, we touch the skin of the Word; and we touch it with the skin of our hand, that is, our external thought. After Saul was made king of Israel, it is said that "Saul went home to Gibeah; and there went with him a band of men whose hearts God had touched;" (I Sam. x. 26); that is, whom the Lord had influenced. Saul, as king, represented the leading truth in the mind, and the other men represented truths confirming and supporting the leading truth.

HOLY THINGS.

The Israelites were especially commanded not to touch holy things, which were filled with the Divine sphere; because sinful men were not in spiritual condition to bear such contact. But, when David took the ark of God from Gibeah to Jerusalem, "When they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. . . . And there he died, by the ark of God." (II. Sam. vi. 6, 7.) The Hebrew word, Uzzah, means strength. But, in this case, it was the man's own strength, put forth by his own will and thought, in opposition to the command of the Lord. His action represented the act of the natural mind, in doing its own way, without consulting the Divine laws. Uzzah's coming into direct contact with the holy ark of the Divine Word, was as if a man's body should come into direct contact with the sun.

A remarkable case is narrated in II Kings xiii. 20, 21: "And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet." These things are representative. The grave, the sepulchre, death, etc., are the external side of the case, whose inward side is the resurrection of the man into the spiritual life of regeneration. And so, spiritually, in a good sense, the grave represents the resurrection. Elisha, as a prophet of the Lord, represented the Lord, in His Word. The man, touching the bones of the prophet of the Lord, represented the dead unregenerate mind, coming into contact with the letter of the Divine Word, and, through it, awakened to the new life of regeneration. Spiritually, the Lord draws as near to every man as the man can bear; and He touches every man's heart, as fully as the man opens his heart to the Lord. But the Lord never forces a man's will to receive the Divine presence.

Jesus healed the sick by His touch. (Matt. viii. 2, 3, 15. Matt. ix. 27-30.) And He communicated greater life to little children, by touching them. (Mk. x. 13.) Daniel had several experiences, in which angels strengthened him by touching him. (Dan. viii. 18; ix. 21; x. 10, 16, 18.)

And many were healed who touched the Lord, from a desire to be healed by Him. By coming into contact with His Divine sphere, they received new vigor, according to the character of their motives. (Matt. ix. 20.) "And as many as touched [Him] were made perfectly whole." (Matt. xiv. 36.)

The altar, in Israel, on which offerings to the Lord were made, in worship, represented the Lord, as to

His love for men. And so the altar was especially filled with the sphere of the Lord. And those who went to the altar, with the sincere desire to be cleansed, were spiritually helped. "Whosoever toucheth the altar shall be holy." (Ex. xxix. 27.) For touching the altar represented coming into conjunction with the Divine Love. "It shall be a statute for ever in your generations concerning the offerings to Jehovah made by fire: everyone that toucheth them shall be holy." (Lev. vi. 18.)

In Israel, there were many things regarded as unclean, or impure, and which men were forbidden to touch, lest they should become unclean. Among these, a very prominent object was the hog, which represents the filthy lusts of the sensuous mind, especially avarice, which seeks all for itself, and is not willing to let others have anything. "The swine. . . is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass." (Deut. xiv. 8.)

Those who are in the spiritual world have a sense of touch far more acute than would be possible in an earthly body. Without the senses we have no active life. A living body, in health, is a receptacle of sensations, by which a man gains knowledge and communication with other things.

CALLOUSNESS.

Opposite to a sensitive touch is a callous state, in which the man is without feeling, which corresponds to a deadness of mind, in which a man cannot perceive principles and qualities. Thus mental and spiritual callousness is produced by profaning the Word of the Lord, by living in opposition to known principles of goodness and truth. This state produces a spiritual

paralysis, or palsy, because faith is separated from charity, and there is no power for regeneration. But even this state may be healed by the Lord, if a man will open himself to the Lord. (Matt. iv. 24; viii. 6; ix. 2, 6; Luke v. 18-24.) "Touch no unclean thing: . . . be ye clean, that bear the vessels of Jehovah." (Isa. lii. 11.) The vessels of Jehovah are the human will and understanding, which, in regeneration, the Lord fills with life.

THE CORRELATION OF THE SENSES.

There is a very interesting line of thought, in regard to the correlation of the senses, that is, their inter-relation, or association. In a figurative way, our five senses may be said to be the five porches about the pool of Bethesda. (John v. 2.) Literally, these porches were covered door-ways, affording entrance to the pool. And there are five ways of passing from the external world into the human mind, one way through each of the senses. And these passages are also the ways by which a man enters into the truth. As, in the porches, all the five doors open upon the same pool, so all the five senses are doorways to the one mind, openings through which to reach the man's rational intelligence. And, in another way, the senses are all avenues by which the one God reaches the man's mind, from without.

And so it is to be expected that the senses should be correlated, as the treble and the bass are, in music. The notes in an octave are not independent, but they are co-operative. You cannot produce harmony, or melody, with one note; but you must have several notes, in accord. And, in the symbolism of creation, everything points to man as its model; for man is the

epitome of all creation. In man, God's qualities are seen, but in a finite degree. And so, in man, and in the influence of man upon all nature, we see the universal presence of God, and His contact with all things.

And, in view of these facts, we must expect to find a correlation of all things in creation. As the five senses of man are the senses of one man, and as all the parts of a man's body are parts of the same man, it must be that there are profound relations between our different senses, and between their forms and activities. As all our senses co-operate, with one purpose, to instruct the man; and as they operate from and by the power of God, so each, in its way, and on its level, must be gathering some strands, finally to weave together all the different lines into one human life. Superficially, there does not seem to be much connection between our five senses, excepting those of taste and smell, which are easily seen to be closely united. But, in the mental life, these five senses are all working together, each doing its part in the general work, which requires all the senses; as, with the organist, the two hands are co-operating, although one plays the treble and the other plays the bass, while the feet, also, do their part, in producing the general effect.

There is not only a correlation of all our senses, but there is also a correlation of all the things which affect our different senses. For instance, forms, colors, sounds, flavors, odors and impressions made by touching, are not merely independent phenomena, but there is a hidden relation between them, which may be revealed by a knowledge of correspondences. For instance every form has its complementary and corres-

ponding colors, sounds, flavors, odors and impressions. These things have not yet been scientifically systematized and arranged, for practical use, on earth. But they must be all known and understood in the heavens, to a different degree in the different grades of heaven. And, to the degree in which we have trained our senses, especially in their inward aspects we perceive their relations, and we have a sense of the harmony which comes from right associations of correlated things; and we feel the shock of discord, and of disorder, when inharmonious things are closely associated. We notice this especially in regard to colors and sounds. Discordant colors offend the artist, and discordant notes shock the musician. And, to some extent, similar shocks come to sensitive minds when colors and forms are associated in a discordant way. With such things we feel a sense of pain, perhaps without recognizing its cause.

HARMONIES AND DISCORDS.

Every true artist trains his perception of the harmonies of correlated forms, colors, sounds, and so forth. And these things contribute to the making of a great artist, in whose works they are recognized in general results, although not often understood in details. But we can see that these things must depend on the principle of correspondence. Those things which are derived from the same states of mind, in men, and which are in correspondence with the same mental conditions, are in correspondence with each other; and they are in unison, and in harmony; and they co-operate, in producing the one effect desired. And things which are derived from antagonistic qualities, and which are thus of opposite correspond-

ence, are inharmonious and discordant; and they do not co-operate, because they are not correlated. And discords are signs of disorder, as the hard, discordant colors in a sunset portend a coming storm, while gently-blending and harmonious colors in sunset foretell fair weather.

In external things, correspondence and correlation are well illustrated in the qualities, manners and customs, and the environments, of men on earth, especially in their savage state, when they are less governed by artificial ways. The Eskimo lives satisfied in his cold and limited way; and probably he wonders how the poor Africans can stand their hot climate. And the African, satisfied with the fierce, tropical heat, wonders why others will live where it is cold. Each has that which corresponds with his form of mind and of life. There is a harmony of things about him, and a correlation. And so, in your garden, or hot-house, you will observe a general and similar odor, for instance in all the flowers which are white and sweet-scented. Odors exist in family-groups; and so do sounds, forms, and so forth.

If our senses were sufficiently keen, and our perception and discrimination well trained, we could observe that some things taste green, or yellow; and sound blue or green, and feel purple or black; and smell red or white. And these things will make a very interesting study, by which men will be able to detect the qualities of their own feelings and thoughts.

We all recognize that red is the color of love, and blue of truth, and white of purity, and black of ignorance. If, for instance, an artist's color-theme was a deep, strong red, he would not take it to accompany

a rapid little superficial melody. But you would recognize the grand old hymn, Old Hundred, with its noble full notes, as well set in deep red. But, while you were playing Old Hundred, if anyone should flash across the room a pale green light, or a hard yellow-ochre light, you would feel a sense of keen displeasure, in the intrusion of such discords.

Every melody makes an impression upon the feelings of those who are open to it, "who have ears to hear," who are "tuned to concord of sweet sounds." And this impression may be classified, in the thought of the hearer. And the surroundings of color, form, and so forth, will either fall-in with the impression of the music, or make a discord.

In the spiritual world, the correlation of the senses is far more definite than in this world. In fact, there, it enters into the familiar daily life. Such were many of the wonderful scenes viewed by the prophets, in which conditions of human character, of feelings and thoughts, were represented by combinations of colors, forms, sounds, actions, and so forth; thus displaying the theme to all the senses, at once, in their correlation.

THE KING'S SON.

In our Lord's parable of "The Marriage of the King's Son," a man is represented as going in to the wedding-feast without wearing a wedding-garment; and this man was cast out, as an intruder. The wedding-garments were made to suit the occasion, in bright colors and suitable forms. This man represented one who seeks to enter into heaven without the knowledge and love of heavenly truths.

And, even in our day, and in our practical country, we observe a fitness of dress to different occasions, as

to color, form, and so forth. This supposed fitness is the foundation for the common custom of wearing mourning-garments, as in correspondence with a sorrowful state of mind.

Men on earth will know more of these things, when they rise above the merely sensuous life, which now largely controls men, in all walks of life. We seek to rise to higher and more spiritual phases of life; but our feet are heavy, and they cling to the dust of the earth.

The sphere, which emanates from a man is the out-flowing of his characteristic life, carrying all his qualities, and manifesting them to others, as heat flows from fire, and cold from ice, and odor from flowers. And a man's sphere manifests itself to all the senses of others. It publishes itself in the tones of his voice, in the form of his body, in the impress which his individuality makes upon others, and in the subtle mental odor and flavor which he carries. These things often fall into our thoughts, and into our conversation, as when we speak of broad and narrow minds, large-hearted and small-hearted men, men in bad odor, or men of sweet presence, congenial persons, or those to whom we feel distant. All these are correspondences. In oriental countries, there are entertainments in which persons move and posture in accord with music, in harmony of motion. And sometimes these bodily posings are accompanied by changes in colors, in harmony with the motions and the music. Here there is a correlation of forms, and motions, and musical sounds, and accompanying colors.

Doctor Batcheller, of Philadelphia, Pa., has recently originated a new system of teaching music, which he calls "The Sound-Color System," which is

a system of correlating sounds and colors. "His system is based on the intimate relation of light and sound. He declares that there is no phenomenon of sound that is not also a phenomenon of light. They are identical, except that they differ in rapidity of vibration. Upon this scientific fact he bases his system of teaching music with the aid of colors. He takes the colors, in their order in the spectrum, as corresponding exactly with the tones of the musical scale, in their order. By diagrams, he shows the corresponding harmonies of sound and color; and he proves that there are precisely the same discords in combinations of colors, as in combinations of sounds, and that they have a similar effect upon the mind."

Correspondences teach men to look first to the Lord, and then to human life in its spiritual aspects, and lastly to the things of the natural senses, as the external and superficial things of human life. Correspondences display man's constant dependence upon the Lord; and they indicate the manner in which the image of God may be restored in men. A knowledge of correspondences, or spiritual and natural counterparts, reveals to a man the nature of his two-fold life, and shows him how to maintain the life of his spirit in the material world. The more we understand the nature of correspondences, and of the relations of man's body to his spirit, the more we can rise above the fallacies of the natural senses, and enjoy the intuitions of the spirit. "O Lord, by these things men live, and in all these things is the life of my spirit." (Isa. xxxviii. 16.)

SPEECH.

Speech is the external ability to express our feelings and thoughts. The inward part of speech is thought,

and the outward part is the expression of thought. And, therefore, speaking corresponds to thinking. When a man thinks, he speaks inwardly to himself. And as our thought, from which we speak, proceeds from our perception of such things as interest our will, or heart, so, in a profound sense, speaking corresponds, also, to the will from which we speak, by means of thought. For, when a man speaks sincerely he speaks from his heart, that is, from his love. In one sense, to speak is to declare, or to announce, our feelings and thoughts.

When the Lord speaks, He commands. And what He speaks involves His infinite perception of our needs, and His love and wisdom in providing for us, and His power in supplying us.

The power to speak intelligently distinguishes man from the lower animals, and reveals the profound fact of man's spiritual nature. In all creation, God has endowed every living thing, with ability to express itself in a way suitable to its form of life. Intelligent, rational thought belongs to human life; and, hence, the power to express such thought belongs to human life. And so, in all speaking, the fundamental thing is the principle which is expressed, that is, the love in the thought. Hence, when our Lord spoke to the people, He said "My words are spirit and are life." (John vi. 63.) What He gave to the Jews was not merely advice, or suggestion; but the Divine Love, which spoke in His words, was life, the life of the universe.

In all that Jesus spoke, on earth, there was, and is, an inward and spiritual meaning, the meaning which the Divine Love longed to give to all men who were willing to receive it. Hence, all the literal language of Jesus was representative and symbolic. And Jesus

spoke at the same time, to men on earth and to men in the spiritual world. And each man understood on his own mental level. And there is a correspondence between the literal things spoken to the Jews on earth, and the spiritual truths spoken to the angels. And the correspondence runs through all parts of the Sacred Scriptures; and it gives to the Scriptures their Divine character. The language of the Divine Word, in its literal form, is angelic language, brought down to its ultimates, on earth.

As speaking is the expression of feeling and thought, so the quality, or spiritual character, of the speech, is according to the spiritual quality of the feeling and the thought which express themselves in the speech.

There are many inhabited earths in the universe. And, on every earth, the first kind of speech was by means of the face, especially by the eyes and the mouth. For language was a gradual growth, as men formulated and classified their expressions. Spoken language became more common, as men sought to conceal their thoughts and feelings, and to speak with duplicity.

Because there is a correspondence between our minds and our bodies, so, when our feeling and thought are aroused, they flow into corresponding parts of the body, and express themselves, as it were spontaneously, without our natural thought needing to manage the processes. The thought flows into the organism of the tongue, and of the lips, and produces speech, under control of the spirit. And so, when a man loses his rationality, he loses his intelligent speech. In speech, the sound corresponds to the feeling, the affection; and the articulation in words corresponds to the ideas expressed. In case of a hypocrite, who in-

tends to deceive, the sounds and words are not spoken sincerely, but are pretended.

OBSSESSION.

In the days of Christ on the earth, evil spirits possessed men, or obsessed them, bodily, and spoke through men's mouths, because, by enticing men into evil, they controlled men's minds, and thus controlled their bodies. In such cases, the men were not responsible for their immediate utterances, but they were often responsible for yielding to the evil which enslaved them.

As a man's speech is the expression of his feelings and thoughts, generally we can tell, from a man's speech, much about the state of his mind, and also about his conduct. In this sense, Solomon said of man, "As he thinketh, in his heart, so is he." (Prov. xxiii. 7.) And his speech expresses his thoughts. As all truth and good are from the Lord, so, when a man expresses goodness and truth, the Lord speaks, in the man, and through him. And the man feels the Lord's presence. But, when a man has sunk into evil, the Lord seems to speak to the man as at a great distance, corresponding to the difference between the Lord's goodness and the man's evil. And so, necessarily, the Lord speaks to different persons differently, to each upon the man's own level, that is, in his degree.

If a man is evil, he speaks his evil, because he has nothing else to express. "The vile person will speak villainy, and his heart will work iniquity, to practise hypocrisy, and to utter error against Jehovah." (Isa. xxxii. 6.) "How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." (Matt. xii. 34.) The only true human

life is in the reception of regenerate love and wisdom from the Lord. "Man shall not live by bread, alone, but by every word that proceedeth out of the mouth of God." (Matt. iv. 4.)

In the Bible there are many cases in which angels are said to speak from God, when God used the angel as a mouth-piece. And the prophets spoke the Word of God, under guidance from the Lord. And Jesus Christ on earth spoke the Word of God, from His Divinity dwelling in His Humanity. Our real prayer is the inward desire of our heart, from which we speak. We are not answered according to the quantity of our prayers, but according to their quality. "When ye pray, use not vain repetitions; as the heathen do, for they think they shall be heard for their much speaking. Be not ye, therefore, like unto them; for your Father knoweth what things ye have need of, before ye ask Him." (Matt. vi. 7, 8.)

In the spiritual world man's speech is much more full, expressive and effective than in the natural body. The language of the spiritual world is a universal language, which expresses affections and thoughts, by correspondance. And this speech is the origin of every language in the natural world, because every race of men naturally forms to itself a language from its own forms of feeling and thought. And thus each language is like the race which formed it. And so the speech differs somewhat in the different heavens, although all persons, in all the heavens, speak the general spiritual language, with differences according to the grade and degree of spiritual intelligence.

In this natural world, where we learn our language externally, many persons who have not had good opportunities for education, suffer from inability to express themselves suitably. But no such trouble exists

in the spiritual world, because there language flows from the interior mind. And, in the spiritual world, a man's speech reveals his states of mind, and his degree of intelligence, and his spiritual character, and his place in the spiritual world, even more than a man's speech indicates his state of mind, and his culture, in this world. In a few words, a man in the spiritual world can express and convey more than can be done in our earthly language in a large book.

If we, now, should hear angels talking among themselves, we would not be able to understand what they said, because we are not able to experience their kinds of affections and thoughts. If angels should have occasion to speak to us, they would have to speak to the ears of our inward and spiritual body, and in such plain and simple thoughts as we are now able to understand.

SPIRITUAL LANGUAGE INTUITIVE.

The language of the spiritual world is not laboriously learned, and stored in the memory, but each person there comes into the language in the degree in which he grows into the character, the intelligence and the affection, which express themselves in the language; as, comparatively, in the natural world, little children use baby-talk, and learned men use scientific language.

Angelic language is metrical, having a musical harmony, because the affections and thoughts from which angels speak, flow forth according to the forms of heaven, which are in correspondence with spiritual principles, and always harmonious. But the speech of evil spirits and devils is always harsh, and repulsive to those who are not evil.

By the laws of spiritual life, in the spiritual world, a man who is there in his permanent home, and in his kind of light, cannot even pronounce a word which means something of opposite character to his own affections and beliefs. Because such expressions would horrify the man, his inability to feel and to think such things makes him unable even to speak them; comparatively as, in this world, a refined and decent person would feel it almost impossible for him to utter words of gross impurity. Thus, in the spiritual world, by the control of the interior mind over the spiritual body, a man does not say what he does not feel and think. There is a correspondence between his qualities of character and the forms and sounds in which he expresses them. And so, whatever is said, in the Bible, about man's speech, is, interiorly, and by correspondence, said about his affections and thoughts, which use his speech, to express themselves.

In the English Scriptures, the word "utter" is sometimes used, meaning to speak. "Who can utter the mighty acts of Jehovah?" (Ps. cvi. 2.) Who can perceive, and think, all that is included in the Divine activities? "Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. xix. 2.) Day, in which there is light, represents the spiritual mind, in which one state of intelligence produces thought for a further progress in truth. Night, without light, here represents the natural mind, which is without spiritual light, and which is in an obscure state of mind. But, even in our natural-minded states, one state of thought can gather knowledge, or information, which will be of use in further effort. "I will open my mouth in a parable: I will utter dark sayings of old." (Ps. lxxviii. 1.) These "dark sayings of old" were the correspondences of the

Ancient Church, which are also referred to in Matt. xiii. 35; "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world:" that is, that spiritual truths are concealed until men are capable of understanding them.

DUMB.

To be without the power of speech is to be dumb. Dumbness corresponds to ignorance of truth; and it represents a state of mind in which the man is not able to express truth, because he does not think truth. Such a man does not intelligently know and understand the Lord. And he does not know the good and true principles of the Church, in such way as to think from them. Such persons are the Gentiles, outside of the Church, and also the most simple-minded of those who are in the Church, and who are not well instructed.

In a bad sense, the dumb are those who deny the Lord, and who are intentionally dumb in spirit; and who therefore are unwilling to know and think truth, and therefore unable to do so. In Israel, in the time of Christ on earth, the physical dumbness of men was often caused by their spiritual dumbness, because they were possessed by devils, obsessed, which held them in spiritual slavery. Jesus cast out the devils from many such persons: "and when the devil was gone out, the dumb spake." (Lk. xi. 14.) Jesus restored the man's physical capacity to speak, because He first cast out the obsessing devil, and thus restored the man's spiritual capacity to think rationally. And, spiritually, our Lord casts out evil from us, when we hate the evil, and resist it, in ourselves, and seek our Lord's help. And when our Lord regenerates a man, the spiritually dumb man is enabled to speak, spiritually, that is, to

think the truths of the Lord. "Then the tongue of the dumb shall sing." (Isa. xxxvi. 6.) They will acknowledge the Lord, in love, and in rational intelligence and faith.

Idols, false gods, made by men, and having no life, are called "dumb," because they know nothing, and can not teach anything. "They have mouths, but they speak not." (Ps. cxv. 5.) These idols represent the self-love which an evil man exalts in his heart, as his chosen god.

Silence is a state in which the power of speech is not being used, for the time. Silence represents a temporary inability to express thoughts, because the thought is confused, or abashed. "Jehovah is in His holy temple: let all the earth keep silence before Him." (Hab. ii. 20.) The temple of the Lord, in its interior sense, is the spiritual mind of the man, in which the Lord is present. The earth represents man's natural mind, which should be awed to silence in the presence of the Lord. "Let the wicked be ashamed, and let them be silent in the grave. Let the lying lips be put to silence." (Ps. xxxi. 17, 18.) Let falsity be exposed and refuted. In a parable of our Lord, it is said that a man who came into the marriage-supper in unfit garments, when asked why he did so, "was speechless;" (Matt. xxii. 2,) that is, he had no rational excuse for neglecting the truth. In the spiritual world, some of those persons who had known and confessed the truth, and afterwards profaned it, by living contrary to it, on earth, confirm themselves against the Lord. Such dwell in actual darkness, in externals, as well as in mind; and they are dumb, even outwardly.

Stammering and stuttering indicate partial inability to speak: and they represent a partial inability to think, spiritually, such, for instance, as exists in the

natural mind, towards spiritual truths. Thus to stammer represents a mental state in which the man finds it difficult to comprehend the truths of the church, because his mind is not in condition to think with clear rational intelligence, but is confused and uncertain. But, when regenerated, "the tongue of the stammerers shall be ready to speak plainly." (Isa. xxxii. 4.)

The Lord does not reveal spiritual truth in terms which are plain to the natural-minded man, but He veils spiritual truth in natural imagery, so that those who can use the truth will understand it, while those who would reject and profane it, may fail to see its higher aspects. And so, speaking of the character of the letter of the Divine Word, it is said, "with stammering lips, and another tongue, will He speak to this people." (Isa. xxviii. 11.)

But, all the difficulties in understanding the Lord's truth, are in ourselves, and not in the Lord's truth. We may always understand all the truth that we are now willing to put to practical use, in our daily life. "He shall give His angels charge over thee, to keep thee in all thy ways." (Ps. xci. 11.) Our Lord speaks to us in His holy Word, and in the instructions of the church, and of our parents and teachers. "All that Jehovah hath spoken we will do and hear." (Ex. xxiv. 7.)

SINGING.

While singing is a form of speaking, it has its own marked characteristics, which plainly distinguish it from ordinary speaking. Singing unites with speaking a new element, of melody, or tune. And while ordinary speaking addresses a man's intellect, especially, and suggests thoughts, singing especially addresses

the heart, and arouses affections. The primary purpose of singing is to express gladness of heart, a joy which expresses itself in metrical harmony and melody. And, therefore, singing corresponds to joy of heart, and its expression. "My servant shall sing for joy of heart." (Isa. lxxv. 14.) Proper singing, because it arouses and expresses good affections, exalts the mind, and impels the affections to come out in corresponding sounds.

In worship, singing is used for the purpose of elevating the mind, and of expressing devotional affection, and thus of drawing all the worshippers into a general affection, and thus uniting their hearts in one bond of fellowship, while all are singing the same hymns and chants. And, in the church, this union of hearts is a much more important element of worship, than any merely intellectual agreement as to doctrine: for, in the formation of the spiritual church among brethren, the union of affections is fundamental and spiritual. The chief purpose of devotional singing is to glorify the Lord, in gladness of heart, acknowledging the Lord, and seeking closer union of heart with Him. "Make a joyful noise unto God, all ye lands: sing forth the honor of His name: make His praise glorious." (Ps. lxxvi. 1, 2.)

In the Ancient Church, as well as in the Jewish representative of a church, there were songs used in worship, which were prophetic, representing that the Lord would come upon the earth, and would redeem men from evil, and would save them, in regeneration. And especially in the Ancient Church, when they sang these songs, angels were interiorly present with them, giving to men, from the Lord, through the angelic spheres, greater gladness of heart.

Singing is practiced more or less by all races of men. And it is used by each race for the characteristic purposes of that race, on its level of intelligence, and in its degree of affection. Thus the singing of every race is like the race, itself, whose affections it expresses. For this reason, the exile from home longs for the songs of his fatherland. Every mother, of every race, soothes her loved babe with her gentle lullaby, which is peculiarly her own, of her individuality, and of her race. The gladness of heart in proper singing is represented, in nature, by the singing of the song-birds, especially at dawn, when they welcome the return of the sun.

The singing of the spiritual world is far more beautiful and perfect than that on earth; and it reaches its greatest fulness and perfection in the highest heaven. And, in the spiritual world, and to some extent even in this natural world, the sounds which flow forth from a person, in singing, reveal the quality of his affection. As the angels are closely united in their affections, and all their desires and thoughts are open, and known to all, and shared by all, their speech is often in concert, many speaking together, as one. And this speech, flowing from affection, often takes the form of singing.

While the songs of heaven express high and holy affection for the Lord, and for the fellow-men, each hearer of the songs understands them according to the quality of his affection. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for Jehovah hath comforted His people, and He will have mercy upon His afflicted." (Isa. xlix. 13.) "Let the nations be glad, and sing for joy; for Thou shalt judge the people righteously, and

govern the nations upon the earth." (Ps. lxvii. 4.) "Let the saints be joyful in glory: let them sing aloud upon their beds." (Ps. cxlix. 5.) Let regenerate men rejoice in the glorious doctrines of truth, on which they rest, mentally. "It is a good thing to give thanks unto Jehovah, and to sing praises unto Thy name, O Most High." (Ps. xcii. 1.) "Jehovah will command His loving-kindness in the day-time, and in the night His song shall be with me, and my prayer unto the God of my life." (Ps. xlii. 8.)

A NEW SONG.

In the Apocalyptic vision and prophecy, it is said that the redeemed "sang as it were a new song, before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth." (Rev. xiv. 3.) This new song is the acknowledgment and glorification of the Lord, in His Divine Humanity; which none could understand except those whom the Lord led into the new heaven of the Christian church.

Among the ancients, singing in public worship was by choirs, singing in antiphonal chants, and then in concert; thus representing the church on earth and the church in heaven, joining in the glorification of the Lord. These things are suggested in Numbers xxi. 17, "Then Israel sang the song, Spring up, O well; sing ye unto it." The well represents the letter of the Divine Word, on earth, to which a response comes from the heavens, when the spiritual sense is opened. Similar things are represented in Ps. lxxxv. 11; "Truth shall spring out of the earth, and righteousness shall look down from heaven." The Psalms of

David are songs, originally set to music, and sung in worship.

In Rev. xv. 3, we read, "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." To sing the song of Moses is to confess and acknowledge the Lord, from the letter of the Divine Word, and to live a life according to the commandments of the Decalogue. But to sing the song of the Lamb is the acknowledgment of the Lord from spiritual faith in the Divine Humanity, seen from the spiritual sense of the Word. And where these two states come together, one in the natural mind, and the other in the spiritual mind, there is a response from the mental heaven to the song sung on the mental earth. In Exodus xv, there is a grand song of Moses, and of the children of Israel, to Jehovah: "I will sing unto Jehovah, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. Jehovah is my strength and song, and He is become my salvation And Miriam answered them, Sing ye to Jehovah, for He hath triumphed gloriously." (verses 1, 2, 21.) This song is a glorification of God, for His deliverance of Israel from the Egyptians, or, spiritually, from the sensuousness of natural life. "Thy statutes have been my songs in the house of my pilgrimage." (Ps. cxix. 54.)

The temptations of the natural man, through false notions and evil tendencies, are pathetically and correspondentially described in Ps. cxxxvii. 1-4, concerning the captive Israelites, in bondage in Babylon: "By the rivers of Babylon there we sat down, yea we wept when we remembered Zion. We hanged our

harps upon the willows, in the midst thereof. For there they that carried us away captive, required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing Jehovah's song in a strange land?" How can the heart of man sing gladly in peace and love, while he is held down in servitude by his natural lusts and false notions? But, "When Jehovah turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with song." (Ps. cxxvi. 1, 2.) "Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted His people, He hath redeemed Jerusalem." (Isa. lii. 9.)

Spiritual worship of the Lord is represented in the words, "They have seen Thy goings, O God; the goings of my God, my King, in the sanctuary. The singers went before, the players on instruments followed after; among them were the damsels playing on timbrels." (Ps. lxxviii. 24, 25.) That the singers went before the players means that the affections take the lead, in worship, while the thought follows.

EVIL SADNESS.

But when men sink into evil they turn away from the Lord, and from His saving and happy influence; and hence they lose their joy of heart. "I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard." (Ezek. xxvi. 13.) "I will turn your feasts into mourning, and all your songs into lamentation." (Amos viii. 10.) Even evil persons may delight in music, and in singing; but either they make their music like themselves, or they enjoy it superficially, only. As their hearts are unre-

generate, they do not express the spiritual joy of goodness. But those who are in a good and orderly life, even if natural-minded, have some interior appreciation of spiritual singing. "From the uttermost part of the earth we have heard songs, even glory to the righteous." (Isa. xxiv. 16.) "The uttermost part of the earth" is the external natural mind.

In a bad sense, singing expresses the evil affections of bad men, joined with false thoughts. Prophecy of the destruction of Ninevah, Zephaniah said, "The cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds." (Zeph. ii. 14.) In the self-destroyed church there will be false reasonings from fantasies. Speaking of evil men, who jeered him, Jeremiah, the prophet, said, "Behold their sitting-down and their rising-up; I am their music." (Lam. iii. 63.) Such are those who ridicule the letter of the Divine Word, and who thus jeer the Lord, Himself, as the Jews did, in their coarse jests and songs. "They that sit in the gate speak against me, and I was the song of the drunkards," (Ps. lxix. 12.)

BODILY MOVEMENTS.

The movements of the body are its activities in the performance of its uses. And as the body represents the mind, so the activities of the body correspond to the activities of the mind. The state of the body is of two kinds, passive and active. In standing, sitting, lying down, and so forth, the body assumes a comparatively passive state, at least temporarily; but in walking, running, jumping, dancing, swimming, and so forth, the body is in more or less activity. The movements of the body, in its progressions and jour-

neyings, represent the man's states of life, that is, of affection and thought. The life of the body depends on the continued involuntary motions of the vital organs, the heart and the lungs, as well as the brain. But the man's own efforts, in his active daily life, are represented by his voluntary motions. Our bodily movements are the effects of our changes of state, in our affections and thoughts, which are our motives, things which move us.

When a man thinks and wills, his external parts are moved in sympathy, and in correspondence, with his mental states. The muscles of the skin, and also the organs of the senses, receive nervous fibres from the brain, mostly from the cerebellum, which is the seat of the will. And hence a man has a sense of things; and hence he makes motions according to his will. And when the activity of the affection ceases, the motion ceases. Hence, the successive bodily motions of a man represent the successive activities of his mind. The effort, or endeavor, is from his will, and the bodily motion is the external correspondent. Bodily, a man is a machine, moved from the spirit, within. And, therefore, the moral character, or quality, of an action, is the quality of the affection which originates the action. We recognize this principle, when we excuse an objectionable action which was an accident, and not intentional.

In man, the heart is the centre of life in the body, but the will is the centre of life in the mind. And the will is kept in its life through its correspondence and connection with the heart of the angelic heavens, and thus with the heart of the Lord, the Divine Love.

The term "moved" is often used in the Bible, to mean influenced, or moved in the will. "The chief

priests moved the people, that he [Pilate,] should rather release Barabbas unto them." (Mk. xv. 11.) "Cast thy burden upon Jehovah, and He shall sustain thee: He shall never suffer the righteous to be moved;" (Ps. lv. 22) that is, to be moved aside from his good purposes. "O bless our God, ye people, and make the voice of His praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved." (Ps. lxxvi. 8, 9.) (See Ps. cxxi. 3; Ex. xx. 18.) But in external motion, mental action is represented. "When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears; but thou shalt not move a sickle unto thy neighbor's standing corn." (Deut. xxiii. 25.) When you consider your neighbor's conduct, as to its practical goodness, you should judge of him from the standpoint of his religious principles, from which he thinks and acts; but you must not carry his principles home to your mind and life, and act from them; but you must act on your own principles.

STANDING.

Standing is a temporary position, watching things, or results, or orders. One who is standing is in an attitude of attention, and is alert. Thus standing corresponds to a state of the intellect, or understanding, alert to receive knowledge and truth. And it includes the intention of the will, from which the man seeks light. "Behold, I stand at the door, and knock." (Rev. iii. 20.) The Lord, in His Divine Truth, stands at the door of our mind. "Our feet shall stand within thy gates, O Jerusalem." (Ps. cxxii. 2.) Our life shall be according to the truths of the church. To "stand still and see the salvation of God," (Ex. xiv. 13) is to have faith in the Divine Providence.

SITTING.

Sitting refers to a more permanent position than standing. Sitting refers to a state of the will, or heart, when it is fixed in its principles. In some of the oriental languages, the same word is used to mean "sitting," "dwelling" and "remaining," thus showing the idea of some permanence in sitting. The Lord is said to "sit upon His throne." (Rev. iv. 8.) And the Son of Man sat on a white cloud, (Rev. xiv. 14) to represent the presence of the Lord, in His Divine Humanity, in the letter of the Divine Word. And similar things are represented by the Lord sitting on a white horse. (Rev. xix. 2.) "To him that overcometh will I grant to sit with Me, in My throne;" (Rev. iii: 21,) representing conjunction of heart and life with the Lord, in heaven, by regeneration. "Come down, and sit in the dust, O virgin daughter of Babylon." (Isa. xlvii. 1.) Falsity settles upon the natural affections, when sunk in sensuous life. Similar things are meant by the Israelites, who "sat by the flesh-pots" of Egypt. (Ex. xvi. 3.)

LYING DOWN.

Lying down, which is a somewhat permanent position, represents a state of the will, and of the conjunction of the will and its affections with things present. Lying down to rest on a bed corresponds to a state of mind in which we rest in confidence in our doctrine, in which we have faith, and in which we find mental rest, when tired by the struggles of daily life. To lie down, in rest, represents, also, a state of tranquility, resulting from trust in the Lord, and knowledge of truth. "I will both lay me down in peace, and sleep; for Thou, Jehovah, only, makest me dwell in

safety." (Ps. iv. 8.) Lying down is often connected with sickness, as "Simon's wife's mother lay sick of a fever." (Mk. i. 30.) In such cases, to lie down is to be prostrated by the influence of falsity and evil in the mind.

WALKING.

Walking is an active state of the body, in which the man changes his place continuously. Hence to walk mentally, spiritually, is to live, to progress in action in daily life. Walking refers especially to the life of thought, from intention, and carried into action and conduct. And so a man is said to "walk in the law," or "in the statutes," or "in the truth." Walking refers to a way or path, on which the man walks. The mental way, or path, is the truth, on which the mind walks. The distinctions between walking, standing and sitting are illustrated in the First Psalm: "Blessed is the man that walketh not in the counsel of the ungodly; nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Verse 1.) The three mental states refer to those of the conduct, the understanding, and the will. "He hath showed thee, O man, who is good; and what doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (Micah vi. 8.) To "arise, take up thy bed, and walk;" (Mk. ii. 9) is to elevate your mind, and to take up the doctrines of the church, into your affections, and to live according to them, in your practical conduct.

RUNNING.

Running, which requires much effort, represents an eager state of mind, from affection. A man may run

towards anything in which he is greatly interested; or he may run away from that which he greatly dislikes. "I will run the way of Thy commandments." (Ps. cxix. 32.) "They that wait upon Jehovah shall renew their strength; they shall mount up with wings, as eagles; they shall run, and not be weary; they shall walk and not faint." (Isa. xl. 31.) To run relates to the affections of the will, and to walk refers to the thoughts of the understanding. Speaking of the evil, it is said, "Their feet run to evil, . . . their thoughts are thoughts of iniquity." (Isa. lix. 7.) "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?" (Jer. xii. 5.) If you have not kept up with the plain walk of life, according to the literal commandments of the Lord, how can you expect to understand and practice the higher truths of spiritual life?

LEAPING.

To leap, jump, or spring, represents eager mental action, in the progress of life. "Jehovah, my God, will enlighten my darkness. For by Thee I have run through a troop; and by my God I have leaped over a wall." (Ps. xviii. 28, 29.) When regeneration gives a man new life, "Then shall the lame leap as a hart." (Isa. xxxv. 6.) "Rejoice ye in that day, and leap for joy: for, behold, your reward is great, in heaven." (Lk. vi. 23.) "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed together." (Ps. xcii. 7.)

DANCING.

Dancing, also, is an active movement, representing eager action of the mind, and corresponding to affec-

tion for spiritual good. "Jehovah, be Thou my helper. Thou hast turned, for me, my mourning into dancing." (Ps. xxx. 11.) But when men relapsed into evil, they bewailed, "The joy of our heart is ceased: our dance is turned into mourning." (Lam. v. 15.) In ancient times, the dance was a religious exercise. "Let them praise His name in the dance." (Ps. cxlix. 3.) "Praise Him with the timbrel and dance." (Ps. cl. 4.)

SWIMMING.

Swimming, also, is a vigorous movement, often needed when water is too deep to wade through. Swimming corresponds to doing, making eager efforts to bear up the mind in the highest truths, for the progress of spiritual life. The waters which flowed out "under the threshold of the house" of the Lord, increased in volume, until they became "a river that I could not pass over," "waters to swim in." (Ezek. xlvii. 1, 5.) These were celestial truths, above the height of natural truth. But when the man falls to lower states, the Lord says to him, "I will also water with thy blood the land wherein thou swimmest, even to the mountains." (Ezek. xxxii. 6.)

DROWNING.

Progress on land, in walking, running, and so forth, is much less dangerous than swimming, because, in swimming, the deep water adds another element of peril. And thus swimming corresponds to progress in making our way in the pursuance of great truths, which, if we abuse them, will be falsified in our mind and life. And then we shall be drowned, spiritually, that is, overcome by falsities, and led into the death of

evil. These things are illustrated in the history of Israel: "Pharaoh's chariots and his host hath He [Jehovah] cast into the sea: his chosen captains are drowned in the Red Sea." (Ex. xv. 4.) False principles, both general and particular, are banished to the hells.

ARISE, RISE, RISE-UP.

To arise is to elevate the body, from a sitting or lying position. And it corresponds to elevating the mind to a higher level of thought and of life, either from natural to spiritual, or to celestial, or from evil and falsity to goodness and truth. When the prodigal son recognized his folly, he said, "I will arise, and go to my father;" (Lk. xv. 18,) representing the convicted sinner returning to the Lord. "O Jehovah, Thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising." (Ps. cxxxix. 1, 2.)

To rise up early is to perceive clearly, as by morning light. In some cases, with those who are unregenerate, and who are superficial, and who have no opening of their spiritual mind, to arise does not mean to be elevated, but to be excited, aroused, in their natural senses, as when it is said that "Cain rose up against Abel, his brother, and slew him." (Gen. iv. 8.)

FALLING.

Falling, while generally not a voluntary act, is a movement, and a condition, representing a mental condition. In general, falling represents sinking into a lower state of mind, as one who falls down from a spiritual state of mind to a natural-minded state, or as one who falls into evil-doing. In the Apocalypse there

is a forcible description of the fall of Babylon, representing the fall of the church into evils, when its leaders sought to take to themselves the power of God over human destiny. The "fall of man," representatively pictured in Genesis, was a gradual lowering of the spiritual character of the human race, which fell into the darkness of falsity, by relying on the supposed evidence of the natural senses, represented by the serpent, and by lapsing into all kinds of evils, in heart and in conduct; and thus losing the former states of innocence and enlightenment. A man falls, spiritually, when he yields, in temptation, and does evil. But, if he resists, his tempters fall. "I will sing praises to Thy name, O Thou Most High. When mine enemies are turned back, they shall fall and perish at Thy presence." (Ps. ix. 2, 3.) A man may "fall into error," by mistake, and may be led back into the right way. "The people that doth not understand, shall fall." (Hosea, iv. 14.) "Remember, therefore, whence thou art fallen, and repent, and do the first works." (Rev. ii. 5.) As far as men are willing to co-operate, "Jehovah upholdeth all that fall, and raiseth up all that be bowed down." (Ps. cxlv. 14.) To fall prostrate before the Lord, represents submission and humility, and an acknowledgment of the Lord. In this sense there is no evil in the falling, but good. "And all the angels stood round about the throne, . . . and fell before the throne, on their faces, and worshipped God." (Rev. vii. 11.)

KNEELING.

Kneeling also represents a state of humility, and of submission to the Lord; and also worship. "O come, let us worship, and bow down; let us kneel before Je-

hovah, our Maker." (Ps. xcv. 6.) (See I Kings viii. 54; xix. 18; Isa. xlv. 23; Dan. vi. 10; Matt. xvii. 14; Mk. i. 40; x. 17; Lk. v. 8.)

GESTURES.

Gestures indicate states of mind. They are actions of the will. Every affection has its characteristic and corresponding gesture of the body, suiting the action to the feeling and the thought. And so, different emotions produce different gestures, each appropriate in its place. The gesture merely gives corresponding form of motion. And so, often, you can tell the state of a man's mind by his gestures.

The "sign language" used by the North American Indians, is full of gestures, not difficult to interpret by an intelligent natural man. It is a universal language, known to all American Indian tribes, and furnishing a means of general communication between tribes speaking different languages. Probably this general "sign language" is the remains of a very ancient system, and originally formed from correspondences, but corrupted and obscured since, by sensuous men.

LAME.

The opposites to movements are the conditions in which movement is impaired, or prevented. Some of these conditions have already been considered as "wounded," and so forth, under the head of "disorder." Lameness represents a state of mind in which the man is not in the knowledge, love and practice of genuine goodness, because he is ignorant of genuine truth. He has not the power to walk well. Such were the Gentiles, who had not the Divine Word. But, at the

coming of the Lord, well-disposed persons among the Gentiles received the truth, and were regenerated. Among the proofs of His Divine authority, Jesus sent word to John that "the lame walk." (Matt. xi. 5.)

HALT.

To "halt" is to be somewhat impaired in ability to walk. Spiritually, to halt is to be in the knowledge and practice of natural good, but without spiritual good; for then the mind is ignorant of spiritual truth, and confused by the fallacies of the natural senses. The man has not sufficient good to enable him to walk well. "If thy hand, or thy foot, offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt, or maimed, rather than, having two hands, or two feet, to be cast into everlasting fire." (Matt. xviii. 8.) It is spiritually better for a man to be in simple good, even natural good, than to have more spiritual openness, and yet to abuse it. "Go out quickly, into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." (Lk. xiv. 21.)

In a bad sense, to halt is to remain in sensuous fallacies, because the man does not desire genuine truths. But, in such a state, the truth calls us to decide which we love, the Lord or evil. If we profess to believe in the Lord, our proof of this belief is in living according to the Lord's commandments. "How long halt ye between two opinions? If Jehovah be God, follow Him: but if Baal, follow him." (1 Kings xviii. 21.)

SIZE.

The external size of a thing represents the spiritual quality, or character, of some human trait. We speak

of a large-hearted man, or of one who is of small mind, or narrow, or broad-minded. In the Scriptures, men are called large, or great, or giants; or small, or little, or dwarfs, and so forth.

LARGE.

Large, powerful men represent large mental powers, large spiritual qualities. And, as the opposite, very small men represent a smaller mental capacity, and less spiritual life. These terms are symbolic and representative, but they are not scientifically true, as to the qualities of men, as men are, today, in this world; for physical largeness and smallness are hereditary conditions, which a man can not change, to any important extent, but he can change his spiritual largeness or smallness of character, by regeneration, or by relapsing into evil. "Praise our God, all ye, His servants, both small and great." (Rev. xix. 5.) The "small" are those who love the Lord to a smaller degree, as good natural men, for instance; and the "great" are those who love the Lord to a greater degree, on a higher plane, as, for instance, spiritual men. "And He smote the men of the city, both small and great." (I Sam. v. 9.)

GIANTS.

In Gen. vi. 4, it is said, "There were giants in the earth in those days." Giants, if good, are powerful for good, and for usefulness. And so they represent great spiritual capacities and power. But if they are evil men, they represent the enormous self-assertion and conceit of unregenerate men, which impel such men to regard themselves as very great and worthy,

and to despise others, as of no importance. "Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself . . . a people great and tall, the children of the Anakim." (Deut. ix. 1, 2.) The land of Ammon "was accounted a land of giants: giants dwelt there in old time . . . a people great and many, and tall, as the Anakim." (Deut. ii. 20, 21.) "The ancients, who couched everything under fables, represented such persons [of the Most Ancient Church, who, while they lived in the world, were evil, and who believed themselves to be as God,] by the giants who assaulted the camp of the gods, and were cast down by the thunder-bolts of Jupiter, and thrust under the burning mountain of Aetna, and called cyclops." (Cor. T. C. R. 38.) These things were representative and correspondential.

SMALL.

As largeness corresponds to goodness and fulness of life, so smallness corresponds to a lack of goodness, and a lack of knowledge of truths, and, hence, to a lack of usefulness. Speaking to the Israelites, through the prophet, Isaiah, Jehovah said, "Now I have brought it to pass that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power; they were dismayed and confounded." (II Kings xix. 25, 26.) These "fenced cities" are the false doctrines in our natural minds, in favor of which we have built up arguments, which we imagine to be unanswerable. But when our spiritual mind, at the command of our Lord, attacks our selfish strong-hold, our natural mind finds that it has "small power."

LITTLE.

In one sense, a little person means the same as one who is small, that is, representatively, one who has little goodness and power. But it does not follow that, either physically or mentally, a small man, or a man of small mind, recognizes his deficiency. On the contrary, the evil love of dominion over others, and the love of possessing what belongs to others, often exist as strongly in small-minded men as in men of naturally large capacities.

In a good sense, "a little one," meaning a little child, who has not yet developed his natural tendencies to self-exaltation, represents a state of innocence, which feels its own smallness in the presence of the Lord, as the only Great One. Such a little one, because he does not depend on his own power, but looks to the Lord to lead him, and to care for him, exercises real power, from the spirit. Of such it is said, "A little one shall become a thousand, and a small one a strong nation." (Isa. lx. 22.) "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself, as this little child, the same is greatest in the kingdom of Heaven. And whoso shall receive one such little child, in My name, receiveth Me . . . It is not the will of your Father which is in heaven, that one of these little ones should perish." (Matt. xviii. 3-5, 14.) These are the things of the new birth, the little ones of the regenerate life, who are, spiritually, in the care of the highest angels.

In a bad sense, the little ones of the mind are the beginnings of self-love and of self-exalting falsities, which we should recognize and put down, in the light of the Divine Word. "O daughter of Babylon, who

art to be destroyed, happy shall he be that taketh and dasheth thy little ones against the stones." (Ps. cxxxvii. 8, 9.) To dash these little ones against the stones, is to confront them with the literal truths of the Divine Word. And Jehovah said, concerning the evil man, "I will turn My hand upon his little ones." (Zech. xiii. 7.)

DWARF.

Naturally, a dwarf is deficient in vigor, and in usefulness. And he represents a mind that is cramped, deficient in vigor, and having less strength of goodness and of wisdom. In Israel, in appointing men as priests, Jehovah ordered that no one with any blemish should serve at the altar, including "a dwarf." (Lev. xxi. 20.) Dwarfs and pygmies were called locusts, or grass-hoppers, as being insignificant. And all men are nothing, compared with God. "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grass-hoppers." (Isa. xl. 22.)

FAT.

Fat is the oily substance which is a considerable part of the body, mingling with the other tissues. From its oily nature, and its use in keeping the body warm, fat corresponds to the celestial principle of love. In Israel, the fat of beasts was burned upon the altar, to represent that the goodness of love was ascribed to Jehovah, and acknowledged as His. And, because the Israelites were merely external and sensuous men, without any understanding of celestial principles, as such, they were forbidden to eat the fat of animals used for food. "It shall be a perpetual statute for your generations throughout all your dwellings, that

ye eat neither fat nor blood." (Lev. iii. 17.) The Israelites lived in a representative dispensation: and there was no correspondence between their sensuous, carnal life and the quality of celestial love, represented by fat.

"And Jehovah shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones." (Isa. lviii. 11.) Interior love and wisdom are promised to regenerate men. When Abel, who represented charity, or love to the neighbor, sacrificed to Jehovah, he "brought of the firstlings of the flock, and of the fat thereof. And Jehovah had respect unto Abel, and to his offering." (Gen. iv. 4.) The Lord accepted man's worship offered in innocence and love.

Fat in the body helps to round out the fulness of the form, and make a comfortable condition. And this use of fat corresponds to a similar mental use of love, in giving fulness to the spiritual character. A proper amount of fat is evidence of bodily prosperity. "The righteous shall flourish like the palm-tree . . . they shall be fat and flourishing." (Ps. xcii. 12, 14.) Their minds shall grow and flourish, in the knowledge, love and practice of goodness and wisdom. In the beautiful Psalm xxiii, the expression, "Thou anointest my head with oil," means, literally, "Thou makest fat my head with oil," that is, the Lord endows man with celestial good. "My soul shall be satisfied as with marrow and fatness." (Ps. lxiii. 5.) Regenerate life shall be filled with celestial loves.

Fat is good, and necessary for warmth and life. But, if fat becomes extreme, even to grossness, it becomes a disease, and is abused. And so we find that the term "fat" sometimes represents an indolent, gross condition of mind, seeing good in the external things of the

senses, only, and giving no heed to spiritual principles. It is said of the evil, "They are enclosed in their own fat." (Ps. xvii. 10.) They wrap themselves in their own evil, and despise the goodness of regenerate life. "The proud have forged a lie against me . . . Their heart is as fat as grease." (Ps. cxix. 69, 70.)

THIN.

Thinness, which does not allow fullness, corresponds to a lack of goodness, a condition in which the man does not perform a full use. Thus, to be thin, or lean in flesh, representatively, is to be lacking in love and charity. "My leanness, my leanness, woe unto me." (Isa. xxiv. 16.) "In that day, it shall come to pass that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean." (Isa. xvii. 4.) "Therefore shall the Lord, the Lord of Hosts, send among His fat ones leanness." (Isa. x. 16.) "They lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul." (Ps. cvi. 14, 15.) Those who prefer the things of sensuous life are permitted to live in the low plane of their choice. But they do so at the loss of their higher and spiritual life.

FULL.

That which is full is complete and sufficient. Human life is complete when the interior principles of affection and thought are ultimated, carried out, in the acts of the natural life. In a bodily way, a man is full, and has enough food, when he has actually eaten the food. And mentally he is full, when he has actually lived according to his interior loves, and in agreement

with his cherished thoughts. Then his mind is full, complete, from internal to external. And no man regards his life as complete and successful, until he has carried out his desires and thoughts.

Each mind seeks the fullness of its kind and degree of life. "Jehovah is good to all, and His tender mercies are over all His works. . . . The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing." (Ps. cxlv. 9, 15, 16.) "That Thou givest them, they gather; Thou openest Thine hand, they are filled with good." (Ps. civ. 28.) To the natural-minded man, this would mean natural good; but to the spiritual man, it means spiritual good, good principles in the heart, and filling the life. But each man will take such things as he thinks will fill up his life to its greatest fullness. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." (Matt. v. 6.) And they shall be filled with the exact quality of mental food for which they hunger and thirst.

But when men forget the Lord, and allow worldly prosperity to take all their attention and affection, they lose their spiritual prosperity. When the Israelites failed to appreciate the manna which the Lord provided for them in the wilderness, and they lusted for the flesh-pots of Egypt, it is said, "He sent them meat to the full. . . . So they did eat, and were well filled." (Ps. lxxviii. 25, 29.) "He gave them their request, but sent leanness into their soul." (Ps. cvi. 15.) "When thou hast eaten, and art full, then thou shalt bless Jehovah, thy God, for the good land which He hath given thee." (Deut. xi. 15.) But of those who lapse into evil, it is said, "They that were full have

hired themselves out for bread." (I Sam. ii. 5.) Those who fell from goodness into evil, lost their spiritual life.

SATISFIED.

To be satisfied is to have enough, all that we earnestly desire. But, spiritually, to be satisfied is to be filled with goodness and truth, and thus to be full of blessings. "And the Levite . . . shall come, and shall eat, and be satisfied." (Deut. xiv. 29.) The natural mind shall give, to the spiritual understanding, every opportunity to sustain its life by means of practical things. "Jehovah knoweth the days of the upright, and their inheritance shall be for ever. They shall not be ashamed in the evil time; and in the days of famine, they shall be satisfied. But the wicked shall perish." (Ps. xxxvii. 18-20.) "He satisfieth the longing soul, and filleth the hungry soul with goodness." (Ps. cvii. 9.) But the evil man will not be satisfied, because he desires the things of evil, which cannot make anyone satisfied, because they are without spiritual life. "They shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity." (Ezek. vii. 19.)

EMPTY.

Physically, a man is empty when he is needing food. Spiritually, a man is empty when he is without truth and goodness in his mind. "He hath filled the hungry with good things, and the rich He hath sent empty away." (Lk. i. 53.) The Lord gives good to those who long for it; but those who feel rich in themselves do not desire the kind of spiritual food which the Lord gives.

HUNGRY.

Hunger is a bodily state in which we lack food, but we desire it, and seek it. And spiritually, to hunger is to be without enough goodness, and to be conscious of our lack, and to long for goodness, and to seek it. A man is conscious of spiritual hunger, when he sees that he has not the right quality of love, and yet desires to obtain regenerate love. And if his spiritual hunger is anything more than a sentiment, he will be ready to give up all his unregenerate affections and thoughts, in order to receive new affections, of a regenerate quality. And the more he loves goodness, the more he will hunger for it, in his own character, and in his daily life.

At times, when our effort for spiritual growth seems very hard and constant, we feel discouraged; and we wonder if it is worth while to make so much effort to do right. There is a representative picture of this state of mind, in Jeremiah xlii. 14-16; "We will go into the land of Egypt, where we will see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell. And now, therefore, hear the Word of Jehovah. . . . Then it shall come to pass that the sword, which ye feared, shall overtake you there, in the land of Egypt; and the famine, whereof ye were afraid, shall follow close after you, there in Egypt: and there shall ye die." "Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." (John vi. 35.) Their spiritual hunger for goodness, and thirst for truth, shall not go unsatisfied. "They shall hunger no more, neither thirst any more; . . . for the Lamb which is in the midst of the throne shall feed them, and shall lead

them unto living fountains of waters." (Rev. vii. 16, 17.)

THIRSTY.

Thirst, or the desire for water, corresponds to the desire of the mind for truth. For, in the mind, truth fills a purpose corresponding to that which water serves in the body. If we have enough food, but no water, we are in distress. And so, in the mind, if there is no truth, to instruct our affections, we are in distress of spirit. This spiritual thirst can be satisfied by the Lord, alone, through His Divine Word. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink." (John vii. 37.) He who is spiritually thirsty, is without sufficient truth to enable him to perform the uses of life. Especially when a man is in temptation, he longs for more truth, that he may see clearly how he should feel, and think, and act. The discipline of regeneration is represented by the trials of the Israelites, during their journey from Egypt to Canaan. "Jehovah, thy God, . . . led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint." (Deut. viii. 15.) "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." (Ps. xlii. 1, 2.) "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him shall be, in him, a well of water, springing up into everlasting life." (John iv. 13, 14.) Jesus referred to the spiritual water

of truth, which He would give to men, and which would quench the thirst of their souls.

WARM.

Fire corresponds to love, which is the spiritual fire of human life. In regenerate men, this is the fire of heaven, the unselfish love of goodness; but in evil men it is the fire of hell, the evil love of self, and the love of the world, for self. Love is Divine in God, and finite in man, from God. The Divine Love is the fire of the universe, and its life: it is the inmost life of all things. Every living creature is a form of some kind of love, which it derives from the Lord, and which it displays in its activities. Every form of love comes from the Lord in a state of purity, but it is received by the creature, and used by him, in goodness, or abused, in evil. No other creature than man knows how to make a fire. But all human races, even those in the lowest conditions of culture, make fires.

In the physical body, heat is life, and cold is death. And to be warm is to be alive. To be warm is to have enough fire within our bodies to keep us in comfort, and to keep our bodily powers in proper activity. And, spiritually, to be warm is to have sufficient love in our spirit, to enable us to live our chosen life. The warmth of love gives the body its energy, power and endurance. And the more we are interested in anything, by our love, the more effort we put into our work. Regenerate spiritual love is warm and genial, and interested in all good things. But our merely natural-minded feelings are comparatively cold and indifferent towards other persons; and they need to be aroused, by means of our spiritual loves. "John answered, saying unto them all, I, indeed, baptize you

with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Spirit and with fire." (Luke iii. 16.) The baptism by John, the Baptist, represented instruction and introduction into the Church through the letter of the Divine Word, and by literal truth. But Jesus came as the Word, itself, and He regenerated men by spiritual truth, which arouses the spiritual fire of regenerate love.

In regard to the representative ceremonies of Israel, it is said, "The fire shall ever be burning upon the altar; it shall never go out." (Lev. vi. 13.) This perpetual fire represented the ever-present love and mercy of the Lord. And man's acknowledgment of this perpetual love is represented by his doing his part in keeping up the fire. Similar perpetual fires were kept by the ancient Greeks and Romans, as part of their religious ceremonies. Such fires were tended by the vestal virgins, who represented devout human affections. This custom of maintaining perpetual fires was a remnant of the representative worship of the Ancient Church, descended to later ages.

Infernal fire is the burning of all the evil passions of self-love, such as anger, envy, hatred, revenge, and so forth. It is said to the evil, "Your breath as fire shall devour you." (Isa. xxxiii. 11.) The lusts of self-love are evil fires, destroying the spiritual life.

Those who are tempted by evil and false influences, but who resist such things, and who are saved from them, exclaim, "We went through fire and through water; but Thou broughtest us out into a wealthy place." (Ps. lxxvi. 12.) But, if men will not resist evil, the fires of the hells burn within such men. "They are all hot as an oven, and have devoured their judges; all

their kings are fallen: there is none among them that calleth unto Me." (Hosea vii. 7.) Evil and falsity destroy a man's rational perception and judgment, and turn him against the Lord.

SPIRITUAL HEAT.

In the spiritual world, such as a man's love is, in quality, such is the warmth which he experiences, and in which he lives. The warmth of the heavens is genial, and full of prospering life. The fires of hell are in the man, himself, in the fierce burning passions of self-love: and these form his outward environment to their likeness. In the heavens, the heat is from the Divine Love of the Lord, and the light is from the Divine Truth. And each individual angel is in warmth, and in light, according to the quality and degree of his love and of his wisdom.

As every living thing gives forth its characteristic quality, as a plant gives out its odor, so the heavens exhale the living sweetness of heavenly love, while the hells exhale the foul and deadly miasma of evil passions. When men on earth inwardly receive the heat of heaven, this heat infills their souls, and their spiritual bodies, also, and even their natural bodies; and it sustains their vital heat, as spiritual heat sustains their souls. But when the heat of the hells flows into the hearts of men, it arouses their evil tendencies, and it throws them into bodily fevers, and even into physical death. As the heat of heaven is celestial love, which is adapted to celestial and spiritual qualities in men, no unregenerate person can live in heavenly heat.

Heat is the medium of life. But when the heat goes out, the body dies. A person who is dying, physically,

grows cold in body; and no amount of physical heat can overcome the death-cold. So, in the mind, heat is love, and love is life. And the warmth of our love develops the life of all things in our mind.

COLD.

The opposite of fire and heat is cold, which corresponds to lack of love, and thus to lack of life. Cold benumbs the body, and impairs its activities. Speaking of the temptations which would come upon the people, at the end of the Jewish representative dispensation, Jesus said, "Many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." (Matt. xxiv. 11, 12.) To be cold, spiritually, is to be in a natural-minded state, and not open to the distinctively spiritual degrees of human life. If a man is not in a state of mind to grow warm in spiritual life, it would be better for him to remain merely natural-minded, than to have some spiritual openness, and yet to be indifferent to spiritual life. This is meant by the words in Rev. iii. 15, "I know thy works, that thou art neither cold nor hot: I would thou were cold or hot." Lukewarm hearts may know of the Lord, and of His Divine Humanity; and yet heavenly truth does not arouse in them the fire of heavenly love. Men sometimes sink into a life that is almost dead, spiritually, because it is almost without heavenly warmth. If a man believes that he is to be "saved" merely by the arbitrary will of God, without any regard to his character, and without any serious effort on his own part to resist evil, and to do good, he does not exert himself to put down his tendencies to evil, but he becomes inwardly cold towards all spiritual truths.

CONDITIONS.—CLEAN.

To be clean is to be in a state of order, and free from damage by useless and injurious things. Spiritually, injurious things are evils. And so, to be clean is to be free from evils, and to be in the reception of good. The heart is cleansed by the removal of evils. Therefore, our prayer to our Lord, "Create in me a clean heart, O God" (Ps. li. 10), is a prayer for goodness, asking our Lord to reform us, as to the quality of our love, so that good loves shall compose our heart's life. Outward cleanliness represents inward cleanliness. We recognize the appropriateness of cleanliness of person, for those who are clean in character. Such persons desire to be clean: and they keep themselves clean, as far as their work and their circumstances permit. But those who seem to love filth, and to have no desire to escape from it, are such as are unclean in mind, in character, and in life. There is truth in the old saying, "Cleanliness is next to godliness." For external cleanliness in favorable circumstances, indicates the desire to rise above the sensuous tendency to indolence, indifference and filth.

Speaking of good men, we say they are "clean-minded," and of others that they are "unclean," meaning polluted with impurities. For such conditions often advertise themselves in the spheres of men's minds, as well as in the conditions of their bodies. And, in the spiritual world, these things are more observable. "Who shall ascend into the hill of Jehovah? or who shall stand in His holy place? He that hath clean hands and a pure heart." (Ps. xxiv. 3, 4.) To have "clean hands" is to be good in action, in conduct, in whatever we turn our hands to, in practical life. And to have a "pure heart" is to be clean and good

in the ruling love of the heart, or will. "The fear of Jehovah is clean, enduring forever." (Ps. xix. 9.) The spiritual "fear" of the Lord is love to the Lord, which is accompanied by a natural fear that we may not prove ourselves obedient to the Lord, and appreciative of His goodness.

Spiritual cleanness comes to us in the degree and measure in which we apply the Divine truth to our motives, thoughts and actions, and thus wash them. "Jehovah rewarded me, according to my righteousness; according to the cleanness of my hands hath He recompensed me . . . according to my cleanness in His sight." (II Sam. xxii. 21, 25.)

The natural unregenerate heart of man is not clean. "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful, outward, but are, within, full of dead men's bones, and of all uncleanness. Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matt. xxiii. 27, 28.) It is right and necessary for a man to do his part in keeping his conduct clean; but if he does this from selfish policy, the Lord can not cleanse the inward heart of such a man. And the Lord alone has power to do this interior cleansing.

DIVINE CLEANSING.

Jesus cleansed lepers and others by His will, or by His touch. (Luke v. 13.) And when John sent to inquire of Jesus, whether He was the Messiah, one of the proofs of His Divine character which Jesus sent to John, was that "the lepers are cleansed." (Luke vii. 22.) (See Isa. iv. 4.) Jesus washed the feet of His disciples. (John xiii. 4-10.) And when Peter did

not understand the matter, Jesus said to him, "If I wash thee not, thou hast no part with Me. . . . He that is washed, needeth not, save to wash his feet, but is clean, every whit." (Verses 8, 10.) He who has been spiritually washed in heart, by the Lord, still needs to do his part, by keeping his walk of life clean. We acknowledge our Lord's work within us, when we ask Him to cleanse us. "Wash me from mine iniquity, and cleanse me from my sin." (Ps. li. 2.) "Cleanse Thou me from secret faults." (Ps. xix. 12.) It is said of Jesus that He "loved us, and washed us from our sins in His own blood." (Rev. i. 5.) Spiritually, the blood of Christ is His Divine Truth, which is the circulating life in the mind, as the blood is in the body.

Our part of the work of cleansing our life is shown in these words, "The whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it; but wounds and bruises and putrefying sores. . . . Wash you, make you clean: put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well." (Isa. i. 5, 6, 16, 17.)

Among the Jews there were many forms of ceremonial washing, which represented cleansing and purifying the mind and the life. But when Jesus came on earth, He brought to an end the merely representative dispensation of Israel, and He established a real church, instead of the mere representative of a church, which existed with the Jews. And, in order to cover all the uses of representative rites and ceremonies, Jesus retained baptism, and instituted the holy supper. Baptism represents the cleansing of the natural mind, and of the conduct, by the literal truths of the Divine Word, especially the Ten Commandments, which are a

summary of the laws of conduct. And the holy supper represents the reception of spiritual life from the Lord, in the regenerate mind.

But literal baptism is not of any spiritual use in salvation, unless it is accompanied, or followed, by the spiritual baptism of regeneration. Washing the head and hands represented the cleansing of the spiritual mind and its action; and washing the feet represented the purification of the natural mind and the practical conduct.

UNCLEAN.

As cleanness represents goodness, so to be unclean, spiritually, is to be impure, evil. In Israel, certain persons, who were diseased, or who had touched unclean things, were said to be unclean; and they were excluded from the camp, or from contact with clean persons, for a certain time, or until they had washed, and had become clean, again. All these things represented mental conditions. Unclean persons were forbidden to eat anything esteemed to be especially holy. And clean persons were forbidden to eat unclean things, which represented the unclean lusts of the natural senses. This was especially the case with any flesh of the hog. Jehovah said of degenerate Israel, "Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and the profane, neither have they shown difference between the unclean and clean." (Ezek. xxii. 26.) But, speaking of good priests, Jehovah said, "They shall teach My people the difference between the holy and the profane, and cause them to discern between the unclean and the clean." (Ezek. xliv. 23.) "In that day there shall be a fountain opened to the house of David and to the inhabitants of

Jerusalem, for sin and for uncleanness." (Zech. xiii. 1.) This fountain is the Divine Word, by whose living truths men are regenerated. And when we see that our feelings and thoughts have not been such as they should be, our Lord says to us, "Depart ye, go ye out from thence: touch no unclean thing." (Isa. lii. 11.)

Evil spirits were often called unclean spirits, because of their corrupt character. (Matt. x. 1.) Because evil men can not go into heaven, it is said, "And there shall in no wise enter into it anything that defileth." (Rev. xxi. 27.) For, in the spiritual world, men's internal states and their external states must correspond. And it is often so, in this natural world. Everything unclean, filthy, foul and dirty belongs to evil. The love of self is unclean.

Misers, idlers, and mere pleasure-seekers, who perform no service for their fellow-men, are most apt to be filled with unclean thoughts, even about the church. (A. C. 6310.)

WINE.

Grapes correspond to the good works of charity, which is the love of the neighbor. And the juice of the grape, which is the "spirit" of the grape, represents the Divine Truth, which is the inward life of our love for our neighbor. Thus wine represents the Divine Truth. Fresh grape juice, or "new wine," represents the Divine Truth as it is known in the natural mind. But the fresh new wine contains some elements which become impurities, and which produce a ferment in the wine. But gradually, the impurities are separated and cast down, and the pure wine stands above the dregs. The impurities in the fresh wine correspond to the impurities of self-love, which, at first, linger in our new love for our neighbor; certain feel-

ings and thoughts of self-interest, and of worldly policy, which creep into our early charity.

But when we go through trials and temptations, we rise above these selfish impurities, and cast them down; and our charity becomes purified. And then our charity is no longer merely natural, but it has become spiritual. And then it is represented by the pure wine, which has gone through its fermentation, and has cast down its impurities. Natural-minded charity, like new wine, will not keep its original condition: it must either spoil, or go through fermentation. But spiritual charity, like pure old wine, is permanent; and, in the gradual course of our regeneration, it becomes increasingly purer and stronger.

Baptism with water represents the cleansing of the natural mind and life by the application of literal truth, especially truth as in the Ten Commandments. And the fermented and purified wine is used in the holy supper, because it represents an advanced state of charity, in which there is inward and spiritual communication with the Lord. In the Ancient Church wine represented all spiritual things, even the Lord, Himself, as the Divine Truth. And it has the same signification in the holy supper, in which the use of wine represents the exercise of charity towards the neighbor, in love to the Lord. Drinking represents receiving instruction, in natural truth, if drinking water, and in spiritual truth, if properly drinking wine.

SOBER AND DRUNKEN.

But wine, like fire, is "a good servant, but a bad master." Used properly it gives life; but abused, it occasions terrible distress. And it is so with spiritual truth: it is full of life and strength to those who are in

a state to use it; but the abuse of it will bring far greater trouble than would be possible with natural truth. For truth, known in the intellect, but opposed in the heart, and falsified in the life, becomes falsity in the mind which abuses it. Sobriety is in the rational and orderly use of the gifts of God. Intemperance is in the abuse of such gifts, and in their corruption. Spiritually, a drunkard is one who abuses the Lord's truths, perverts them, and applies them to evil purposes. When a natural-minded man knows the doctrines of truth, but interprets them according to the notions of his natural senses, he makes them seem to teach the opposite of the good which they actually teach; and he makes them seem to favor his evil desires. Thus, the trouble with the spiritually-drunken man is that his mind becomes confused, and irrational, because there is confusion between the truths in his memory and the falsity and the evil in his natural mind.

Spiritual principles belong on their own level, distinctively above the level of the natural senses. And the attempt to mix spiritual and natural things produces confusion of mind, which is spiritual drunkenness. As physical drunkenness does not result from a proper use of wine, but from its abuse, so spiritual drunkenness does not result from knowing too much, nor from using our knowledge of truth, but from abusing it. Drunkenness does not come from drinking vinegar, which is soured wine, representing falsity, but from the abuse of wine, which represents truth. Falses of ignorance will not spiritually intoxicate, but such a state comes from the falses of evil, as when a man tries to twist a true principle until it seems to justify his evils; as, for instance, the leaders of the

church justifying their cruel persecution of heretics by quoting Jehovah's command to Israel to drive out the Canaanites.

When the Scriptures mention drunkenness, the spiritual meaning refers to the abuse of the Divine Truth. "They are drunken, but not with wine; they stagger, but not with strong drink." (Isa. xxix. 9.) The mental states of such men were referred to, even in the literal sense of the Scripture. They were corrupt men, who were doing evil, and yet pretending to be doing right. That such are in mental trouble is seen in the expression, "Their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end." (Ps. cvii. 27.) "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower which are on the head of the fat valleys of them that are overcome with wine!" (Isa. xxviii. 1.) These are such as falsify truths by reasoning from their self-derived intelligence. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken, also." (Hab. ii. 15.) Such are those who teach falsities to others, especially to take advantage of them. The idea of drunkenness, as spiritual insanity, is shown in Jer. li. 7, where it is said that Babylon "made all the earth drunken: the nations have drunken her wine: therefore all the nations are mad."

When we see the correspondence of drunkenness, and its enormous perils to the minds of men, we can understand that intemperance is a serious sin against God, and a serious crime against the community. For, when a man becomes drunken, he surrenders his human rationality, and he becomes insane, and capable

of committing many dreadful crimes, which he might not do when sober. He reduces himself even below the level of a beast, because the beast is protected by instinct, in the absence of rationality; but the man has no such instinct to depend upon, when he is abusing his higher power. Regeneration is the only permanent cure for drunkenness. For the interior cause of physical drunkenness is spiritual drunkenness, the abuse of known truths. And, to rise above this condition, a man must recognize his state, and repent of his evils, and reform his practical life, in the name of the Lord. The Lamb stands upon the mental Mount Zion, and says to the church, "See that thou hurt not the oil and the wine." (Rev. vi. 6.)

YOUNG AND OLD.

In one sense, a youth represents the intelligence of truth, as distinguished from an old man, who represents perception and wisdom. Young persons love to learn truths, and to understand them, that they may obey such truths. But the young have not the clear perception and wisdom which will come to them as their minds mature. In another sense, youth represents the natural mind, in the beginning of regeneration, and old age represents the spiritual mind, in the completion of regeneration.

In heaven there is no decrepitude from old age, but all who die as children, on earth, grow up to young manhood and womanhood, in heaven. And all who live on earth until old age, and then go to heaven, return to a state of early maturity, and so remain. No one ever grows old, in heaven, because time has no influence in the spiritual world, but, there, everything is arranged according to quality, or state of character.

“And it shall come to pass, afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.” (Joel ii. 28.) Young men represent intelligence, and young women denote affection for truth; and old men represent wisdom. Spiritually, sons and daughters prophesy, when intelligence and affection foresee the effects of spiritual truths. And “old men dream,” when our mature minds receive revelations of spiritual truth. “Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy.” (Jer. xxxi. 13.) After Jacob had served Laban seven years, for his daughter, Rachel, Laban said to him, “It must not be so done; in our country, to give the younger before the first-born.” (Gen. xxix. 26.) And so Jacob was given Leah, first; and he had to work seven years more, for Rachel. These things represent the course of progress in the regenerating mind, which is looking for good. It must first attain a natural affection for truth, and afterwards a spiritual affection, which is of later growth.

In some cases, persons of different ages are spoken of as injured, to represent the injury done to intelligence and to affection, by indulgence in evil. “Death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.” (Jer. ix. 21.) “They took the young men to grind, and the children fell under the wood. The elders have ceased from the gate, the young men from their music.” (Lam. v. 13, 14.) “The young men shall die by the sword; their sons and their daughters shall die by famine.” (Jer. xi. 22.)

INFANCY.

Children are in the use of their senses, learning the facts of their environment. And, naturally, they see in the light of their senses, and they depend on their senses. But, as they grow and develop they learn and understand. And so, in the Divine Word, there are many historical narratives which interest children. But when the children grow up, they see that these historical narratives convey spiritual truths, intended for the use of all men, each as he becomes able to see and to use the truth. In infancy and childhood, we have not any rational and spiritual perception and understanding of the truth, but only some knowledge of the truth in the form of laws of conduct. But, by living according to the law, it opens, and shows us the principle within the rule.

But a child is innocent because he is not intentionally evil. He is not spiritually responsible, because he does not understand principles. But childhood corresponds to innocence, which, in the child, is the innocence of ignorance; but, in the regenerated man, it is the innocence of wisdom. But there is a correspondence between these two states of innocence, because they are both innocent in action. And so, in the Scriptures, when a child is mentioned, in a good sense, innocence is represented. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself, as this little child, the same is the greatest in the kingdom of heaven." (Matt. xviii. 1-4.) "Suffer

little children to come unto Me, and forbid them not: for of such is the kingdom of heaven." (Luke xviii. 16.)

In the mercy of the Lord, children are kept in an affirmative state of mind, so that they can receive such truths as they can comprehend. A prosperous state of the church, and of the individual regenerate mind, is thus representatively pictured: "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls, playing in the streets thereof." (Zech. viii. 4, 5.)

In a bad sense, children are the outbirths of evil states of mind. "Ah! sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken Jehovah." (Isa. i. 4.) "This is a rebellious people, lying children, children that will not hear the law of Jehovah." (Isa. xxx. 9.)

Old men, mature and wise, represent also confirmed truth, fixed in the mind. "Thou shalt . . . honor the face of the old man, and fear thy God." (Lev. xix. 32.)

CLOTHED AND UNCLOTHED.

In the Scriptures, very much is said about human clothing, in general, as clothes, garments, raiment, vestures, vestments, apparel, attire, dress, covering, and so forth. And many individual articles of clothing are mentioned, such as swaddling clothes, robes, mantles, cloaks, coats, tunics, aprons, stomachers, hats, caps, turbans, bonnets, hoods, kerchiefs, girdles, shoes, and ornaments of many kinds, and so forth. And many things are said about persons being clothed, clad, attired, arrayed, and so forth; and of clothing that is

fine and beautiful, or ragged and shabby. And, to the careful observer, it is very evident that all these things must have some important symbolic significance, because the matter of clothing is almost universal among human beings, and it is very important to all nations.

Considering the relations between the body and its clothing, it is evident that the body is the important substance, and that the clothing is for the sake of the body, and thus for the man. In correspondences, the body represents goodness, or love in the will, which is the important substance of human life. And the things which clothe the body, correspond to truths, which clothe goodness, and make it presentable, and array it so that it can be understood and accepted by the intellect, and thus can be brought into the practical life. That which you love, in your will, or heart, you feel, as delightful; but you do not understand it, and think about it, until it is dressed in truths, which your understanding can recognize. For instance, you love the Lord and His goodness. But, in order to understand why you should love Him, He must be presented before your mind in some truths, which show what He is, and what relations you hold to Him. And figuratively, this arraying goodness in truths is represented by clothing the body in garments.

To understand this subject of clothing, we must know its history, from its beginning. In the earliest ages of human life on this earth, men were all innocent and pure-minded. And they had no clothing, and needed none. They were in great simplicity of mind and of life, comparatively as infants, who have no sense of shame, when without clothes, because they have no consciousness of any feeling or thought for which they should be ashamed. In that early state of human life,

men did not discuss truths, as truths, but they perceived goodness, and enjoyed it. Things did not come to their minds as intellectual propositions, to be thought out, but as things to be loved, in the heart. They did not need to reason, or argue, about anything, because they had an intuitive perception of such things as came into association with them.

NAKEDNESS.

To represent this early state of childlike men, we have the allegory of Adam and Eve in the garden of Eden, which is not literal history, but a symbolic history, to be understood in the spiritual meaning, applying to all men, in their spiritual birth, progress and destiny. At first, Adam and Eve were without clothing, and they needed none. The record is thus: "And they were both naked, the man and his wife, and were not ashamed." (Gen. ii. 25.) And it is still true, that in the highest and holiest relation of human life, that of true marriage, there is no sense of shame between husband and wife. This is a remnant of man's original purity and innocence, which has survived all the changes and falls of human history, and has maintained its integrity in the midst of human degradation, with living proof of the truth of the apostle's statement, "To the pure, all things are pure."

And the record in Genesis shows how Adam and Eve discovered that they were not clothed. It was after Eve had talked with the serpent, and both Eve and Adam had eaten of the forbidden fruit. "And the eyes of them both were opened, and they knew that they were naked: and they sewed fig-leaves together and made themselves aprons. . . . And Jehovah God called unto Adam, and said unto him, Where

art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" (Gen. iii. 7, 9, 11.) Thus, their consciousness of nakedness was the direct result of their fall into evil. And then, as they had come into a different state of mind, different conditions were necessary for them. And so, "Unto Adam, also, and to his wife, did Jehovah God make coats of skins, and clothed them." (Verse 21.)

Thus is pictured, in an allegory, the fall of the human race into evil, and their consequent loss of innocence. And, with the loss of goodness, there came also a loss of perception of goodness. And then men needed to be taught what is good, by means of truths, in which men had to be instructed. And these facts give us the symbolic meaning of clothing, as representing the truths with which the good in the mind must be clothed, that men may understand that good.

In the celestial heaven, the highest state of heavenly life, all are in a state of innocence, and hence, they are often without clothing, like infants. But, in the spiritual and natural heavens, all are clothed, each according to his state of mind, and the uses which he performs. And when a person should be clothed, but is not clothed, he is in a disorderly condition, to him, because it is not suited to his state of mind. And thus, while, in the highest sense, nakedness means innocence, yet, in the lower senses, nakedness represents that the mind is without suitable truths. As a natural-minded man, without truths, is in ignorance of good, so he must be in evil. And it is a significant fact that, in some oriental languages, the same word means both "naked" and "dissolute." (A. C. 10, 479.)

COVERING THE NAKED.

“Is not this the fast that I have chosen? . . . when thou seest the naked, that thou cover him?” (Isa. lviii. 6, 7.) And, spiritually, to cover the naked means to instruct those who are without truth, but who are desirous to receive the truth. And when Jesus spoke of those whom He called His “sheep,” He said, “I was . . . naked, and ye clothed Me.” And when the righteous asked, “When saw we Thee . . . naked, and clothed Thee?” Jesus replied, “Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.” (Matt. xxv. 35, 36, 38, 40.) For when a man lives by the truth, towards his fellow men, he lives so towards the Lord. And we can see why, in one of the parables of our Lord, a man who came in to the wedding-feast, without being clothed with a wedding-garment, was cast out. (Matt. xxii. 11-13.) This man represented one who expects to attain and enjoy the heavenly delights of regenerate life, by “faith alone,” without waiting to clothe his mind in the truths of heaven, spiritually married to a heavenly love of good.

We observe that many details concerning the garments of the priests of Israel, were revealed to Moses, and commanded by Jehovah, Himself: and these things were so because of their correspondence, and their representation of mental conditions.

We can see the difference between naked spiritual truths and spiritual truths clothed in literal and representative language. Celestial truths are for celestial men. But natural-minded men cannot receive celestial truths, as such; but such truths must be brought down to the level of thought in the natural mind. For instance, in the letter of the Commandments, it is said,

"Honor thy father and thy mother, that thy days may be long in the land which Jehovah, thy God, giveth thee." (Ex. xx. 12.) From these words the natural-minded man thinks that, if he respects his parents, and is kind to them, especially in supporting them in their old age, he may be rewarded with a long life, on earth. Now, this is a kind of reward which the natural-minded man can understand and appreciate. But his ideas are merely the clothing which covers the spiritual truth, which is within the same words, and which clothing is necessary to adapt the law to the natural man's level.

But the spiritual man understands that the Lord is his spiritual Father, and that the church is his spiritual mother; and that, if he honors, spiritually, that is, if he loves and obeys, the Lord and the church, his life will be "long" spiritually, that is, his mind will be extended, enlarged, matured in character, in the good which the Lord gives him. Now, if this interior truth was taught plainly in the letter of the Scriptures, it would be a naked truth, acceptable to those who are pure and innocent. But, as it exists in the letter of the Commandments, it is a truth clothed, dressed, to bring it down to natural men.

All truths which a man must know, to be regenerated, are given in the letter of the Scriptures as naked truths, such as the one-ness of God, the goodness of God, the holiness of the Scriptures, and the laws of conduct. But many profound and spiritual truths, in the letter of the Divine Word, are clothed in symbolic and representative language. And, in His public teachings, Jesus clothed His truths in parables, whose literal sense was adapted to the masses of His hearers. But, after giving one of His parables, He would say, "Who hath ears to hear, let him hear." (Matt. xiii. 9.) And in the Apocalypse, it is said, "He that hath

an ear, let him hear what the Spirit saith unto the churches." (Rev. ii. 29.)

From the correspondence of clothing, we can see why the clothing of Jesus appeared very bright and shining, at His transfiguration. "And His raiment became shining, exceeding white as snow." (Mk. ix. 3.) For the transfiguration of Jesus was not any change made in Him, but it was a temporary opening of the spiritual senses of the disciples, so that they saw Him from a spiritual standpoint, and as He was in the spiritual world, in His Divine glory and brilliance, such as they could not see from an earthly standpoint. The brightness of His garments represented the glory of the Divine Truth, spiritually seen. A certain sick woman approached Jesus, saying, "If I may touch but His clothes, I shall be whole" (Mark v. 28), meaning, spiritually, that, if we can come into contact with the Divine Truth, we shall receive new life from it.

It is said of the regenerate man, "He that overcometh, the same shall be clothed in white raiment." (Rev. iii. 5.) This white raiment represents the truth in its purity, adopted as the rule of life. "And He spake a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old." (Luke v. 36.) No man, having outgrown old phases of truth, can rationally expect to make those old ideas serve him in his new conditions of mind, by merely patching them with a few new ideas.

GARMENTS ABUSED.

Garments are sometimes mentioned in a bad sense, representing truth perverted by abuse, or falsified by evil. "Beware of false prophets, who come to you in

sheep's clothing, but inwardly they are ravening wolves." (Matt. vii. 15.) Hypocrisy puts on a false appearance of goodness and truth, by a soft manner, but hiding a vicious purpose, pretending to act from charity. Others are mentioned as in filthy garments, representing falsity.

Garments are often mentioned figuratively, as "the garment of praise for the spirit of heaviness," and "garments of salvation." (Isa. lxi. 3, 10.) "And was clad with zeal, as with a cloak." (Isa. xlix. 17.) "Violence covereth them as with a garment" (Ps. lxxiii. 6); "But now they have no cloak for their sin." (John xv. 22.) In the Rev. (xix. 13) it is said of the Lord, "And He was clothed in a vesture dipped in blood," meaning the literal sense of the Divine Word, which clothes the spiritual meaning.

A robe, as our outer garment, represents truth of a general kind; while a coat, as an inward garment, represents truth in more particular form, and more interior. Joseph had "a coat of many colors" (Gen. xxxvii. 3), representing the many varieties of truth.

Shoes represent the lowest and most external truths, which belong to the natural senses. When Jehovah appeared to Moses, and called him to the work of a prophet, Jehovah said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Ex. iii. 5.) To remove his shoes, spiritually, means to remove from his thought the mere ideas of the senses, and thus to prepare the mind to rise to the recognition and understanding of spiritual truth. In one sense, the shoe is the most literal sense of the Scriptures.

Ornaments of all kinds represent the good and true things which beautify the natural life. "Can a maid

forget her ornaments, or a bride her attire?" (Jer. ii. 32.) A maid represents affection for truth, and a bride represents a mind in which affection for truth has been united with the knowledge and understanding of truth. And such minds love to attire themselves in beautiful things, which correspond to their affections and thoughts. Thus, a good woman's constant desire to ornament and adorn herself, is from a good cause, her affection for truth and for goodness. And this natural taste for adornment should not be crushed as a vice, but it should be understood and properly trained, as a virtue, which may be made a help in forming a beautiful character. Of course, when this taste is perverted, it represents selfish love of falsifying truths.

To tear, or rend, one's garments, represents injury done to truth, by the action of false and evil things; or violence done to one's affections. "Tidings came to David, saying Absalom hath slain all the king's sons, and there is not one of them left. Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by, with their clothes rent." (II Sam. xiii. 31.) The rending of their clothes represented their feeling that true principles had been violated, rent asunder, in the circumstances. Such was the case when anyone blasphemed holy things, and the priest rent his garment, to represent the violence done to the holy things of God.

FREE AND CAPTIVE.

Every one can appreciate the great difference between the condition of a free man, moving about at his own will, without bonds or restraints from others, and a captive, or prisoner, bound and restrained. And, as our natural life is an external representative of our

spiritual life, so the conditions of our natural life symbolize the conditions of our spiritual life.

The human will, often symbolically called the heart, is the centre of human life; and so, in its fundamental sense, freedom is a condition of the will, a state in which the man is able to exercise his love as he desires to do, without hindrance from others. But such a condition can exist, in fulness, only in a regenerate man, who is in a state of goodness. To evil men, it appears to be freedom to be allowed to love evil, as they prefer to do; but, in fact, it is not genuine freedom, because the love of evil is not an orderly human condition, but a state induced by disorder. Nothing can be in full freedom while it is in disorder, and thus in conditions for which it is not organized. A fish is not in freedom, when lying on dry ground, nor a bird when held under water, because neither is then in conditions adapted to its form of life. It may have jumped into that condition voluntarily, but it is not in freedom.

And God created men for goodness, wisdom and righteousness. The spiritual machinery of their minds is adapted to a good and orderly life. But when men fall into evil, falsity and sin, they plunge into things for which they were not organized, and to which they are not adapted, and in which they can not be in full freedom, because they are operating in ways which are against the organic laws of their own being. When men are regenerate, they are in the reception of life from the Lord, which flows into the human organism, and keeps it in harmonious and orderly operation; and which is, at the same time, enjoyable. Thus everything is in its true freedom when it is doing that for which God created it, and for which He organized it, in its peculiar form.

Good men are constantly helped by guardian angels, who carefully protect human freedom, and who assist each man to develop his organism in its intended form. And then the man is free, because he is operating his spiritual organism in harmony with all the Divine laws and influences. In this state, the man comes into spiritual sympathy and co-operation with all good influences; and he has no interference from evil.

But when a man is in evil, he is in association with all evil influences from the hells. And they do not respect and guard his spiritual freedom; but, on the contrary, they hate and despise him, and would persecute him; and they plot to destroy his spiritual freedom, and to push him and drag him, down to their own level of character. And so it is not possible for an evil man to be in genuine freedom, either in this world, or in the next world! For, to be in the freedom of self-love, and of the love of the world, is to be in the false freedom of the hells, a freedom in which the man gives up his true manhood, to become a slave to infernal spirits. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mk. viii. 36.) And yet this loss is precisely the condition for which the evil man is striving.

Spiritual freedom is in the love of spiritual and eternal life, from the Lord. But, everywhere, "Whosoever committeth sin is the servant of sin." (John viii. 34.) In his disorder of will, understanding and conduct, he is in bonds, which hold him down in inhuman conditions, conditions in which his humanity is perverted and destroyed. Therefore, the primary principle of freedom is that genuine freedom in a condition possible only in regeneration, and in the degree and measure of our regeneration.

VARIETIES OF FREEDOM.

Aside from this broad general statement, there are degrees and phases of human freedom, in which men are comparatively free, in certain ways. For instance, every spiritually responsible man is kept, by the Lord, in freedom of choice between good and evil, so that he may act without compulsion. In the present state of the world, every man is born with hereditary natural tendencies to evil. And our Lord, in His universal providence, brings about circumstances by means of which we are taught truths, and led to goodness, in the measure of our willingness to obey Him. He provides that we shall recognize our natural tendencies to evil, and that we shall see that they are evil. And then we become responsible, and able to set ourselves against our wrong tendencies; and to set our spiritual mind against the disorders of our natural mind.

And thus we recognize another very important fact, namely, that we are in spiritual freedom when we compel our lower nature to reform itself to the pattern of our spiritual nature. For a man cannot remove evil from his mind and life, until he recognizes that it is evil. And he cannot be regenerated, except in freedom. And if some one else should compel him, he would not be in freedom, nor would the good be his, because he would not do it in freedom, from love. Guardian angels surround a man, and gently lead him to all the good which he will take. But they never interfere with the man's freedom. But the evil spirits, who are drawn to a man by his natural tendencies to the evils which the evil spirits love, delight to force a man into all kinds of evils. And they would do so, if allowed. But the Lord never allows any evil spirit to interfere with a man's spiritual liberty. But every man is kept in a nice balance between good and evil

influences, so that he may remain free to choose between good and evil, at every step in his career, on earth; or until he has voluntarily fixed his mind in the love of evil. And because of this freedom, he is responsible for his choice; and by his choice, he fixes his own destiny. And this condition of things insures, to every man, an opportunity to be regenerated, in spite of his hereditary tendencies to evil.

The natural-minded man thinks that freedom is in doing as he desires, without any regard to principles, or laws; and that all restraint is slavery. But the spiritual man sees that freedom is in doing what the Lord pleases, and in restraining every natural inclination that is against the Lord's laws. Spiritually, a free man is one who knows, understands and obeys the Divine laws, intelligently applied to practical life. A regenerate and free man loves to be free, inwardly and outwardly; and he loves to have others enjoy similar freedom. But an evil man loves to domineer over others, and to compel them to do his way, for his benefit.

A man comes into spiritual freedom in the degree in which the Lord is present in the man; for the Lord brings heaven and freedom. But the more the Lord is shut out of a man's mind, the more the man is in slavery to evil. The Lord leads the regenerating man in freedom, by means of conscience, which is formed in the mind, by means of truths, received and loved. But the man is left in liberty to love and to act, without feeling any manifest sense of the practical leading of the Lord, from day to day. For, if a man should recognize the details of the Lord's leading, he might feel that his liberty was interfered with; and he might resist the Divine leading. And so the man learns, thinks, loves and acts, as of himself, and in freedom, while yet

he knows in a general way, that the Lord is helping him. And thus the man "works, as if everything depends on himself, and yet trusts, as if everything depends on the Lord."

A picture of genuine freedom is found in a genuine marriage between a regenerate man and a regenerate woman, in which marriage there is the greatest freedom, because there is sincere and unselfish love. But, when love fails, the bonds of marriage become hard to bear. Whatever principle a responsible man carries out, in freedom, according to his reason, becomes a part of his character; and it remains in him. And this character can not be changed, except in freedom, when the man repents of his evils, and amends his conduct, and hates his former evils, and would not do them, now, if he had an opportunity, without detection; because, now, he does not love such evils. "Ye shall know the truth, and the truth shall make you free." (John viii. 32.)

CAPTIVITY. BONDAGE.

Opposite to a state of freedom is one of captivity, or bondage. As a free man, spiritually, is one who knows the truth, and who has loved the truth, and lived by it, until it has set him free from evil influences; so, spiritually, a state of captivity, or bondage, represents a condition of mind in which the man is deprived of truth, and is held captive in false ideas, bound down by notions which are not true, and which prevent his mind from entering into spiritual freedom, because they prevent his regeneration. Such a condition is representatively expressed in Luke xxi. 23, 24: "There shall be great distress in the land. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations." The various captivities of

Israel and Judah, when conquered by other nations, represent the enslavement of man's mind, and thus of the church; by various relapses into falsities and evils.

And the return of the "chosen people" to their own country, at the end of their various captivities, represented the return of the men of the church to more rational ideas, and to better ways of life. "And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them." (Amos ix. 14.) And so, in the Lord's Prayer, we ask our Lord, daily, to "deliver us from evil," being conscious that evil would make us captives in the miserable bonds of falsity. But the free man exclaims, "I will walk at liberty; for I seek Thy precepts." (Ps. cxix. 45.)

Any intelligent person, who knows the Lord's precepts, as rules of human life, can see that a man walks in liberty, as long as he walks by the laws of the Lord. We walk, in order to reach some place, to which we desire to go. And we feel free and sure, when we know the road. And, spiritually, to walk is to make progress towards a state of mind which we desire to reach. And, if we know that we are taking the right way to attain that state, we feel free, in desire, in thought, and in action. For every truth is a practical truth, a rule of life, to him who understands it, and sees its relation to the Lord, and to human life.

Of course, when a man walks by the Lord's precepts, while he enjoys spiritual freedom, he has to hold his evil tendencies in check, and to discourage them. And his lower nature will clamor for its kind of freedom. But, where there are opposites, one must come under control of the other. If our Lord should leave all men

in what they would naturally regard as freedom, they would all destroy their spiritual life, in evil, falsity and sin. And so, in one sense, the Lord must rule all men by bonds. He must rule good men by the inward bonds of love and intelligence, which good men recognize, desire and voluntarily adopt. And He must rule evil men by the bonds of fear, which restrain evil.

In our human associations on earth, while good men seek what is right to all, yet laws are necessary, to teach good men what things are good, and what are evil, and thus to help them in their efforts to do good and to shun evil. And the same laws are necessary to keep evil men in check, and under control. And the restraint of the law upon evil men insures the freedom of good men, because it prevents evil men from persecuting good men. All the Divine laws are acceptable to the good man, because he sees that they restrain evil.

“All the paths of Jehovah are mercy and truth unto such as keep His covenant and His testimonies.” (Ps. xxv. 10.) “The steps of a good man are ordered by Jehovah, and he delighteth in his way.” (Ps. xxxvii. 23.) And, therefore, the good man loves to keep within the bounds of the Divine precepts, which give him intelligence, direction and protection. They are not hard to him, because his affections agree with them. But the love of evil makes all the Divine precepts irksome, because they demand goodness. And so the evil man becomes spiritually insane, and breaks the bonds of the Divine laws. And, in so doing, he destroys what little liberty he had left; and he plunges into the hard bondage of falsity. And when a man becomes evil, so that he does not recognize any inward bonds of good principles, he must be governed by outward bonds of fear, lest he should plunge into far worse evils; and lest he should persecute others. And

so the hells are governed by bonds and restraints and fears, as a prison is governed, and kept in external order. The Lord is always operating with men, to loosen their evil bonds, and to release them from slavery to the hells. But whenever men do evil, intentionally, they fasten these bonds.

In times of temptation a man feels that his spiritual liberty is in danger, because evil influences are drawing his mind away. But, as a fact, the man is then in freedom, because the Lord is ministering to him, through guardian angels, who keep him in the knowledge of truth, and in freedom of action, and who prevent the evil spirits from going too far, in tempting the man. For the temptation is allowed, because thus the man can recognize the existence of evils, in himself, and can set his will against such evils; and thus the temptation becomes a reformatory process. "Behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Rev. ii. 10.)

Among the proofs of regeneration, our Lord, in His parable, said, "I was in prison, and ye came unto Me." (Matt. xxv. 36.) The Lord is in prison, in our mind, whenever we allow some wrong feeling, or some false thought, to obscure our knowledge of the Divine Truth, or to cool our love for the Divine Goodness. "O Jehovah, . . . I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring out my soul, out of prison." (Ps. cxlii. 5-7.) Truths are the means by which a man subdues his tendencies to evil. The Divine Truth is the "Son of God." "If the Son, therefore, shall make you free, ye shall be free indeed." (John. viii. 36.) "He hath sent Me to bind up the broken-hearted, to

proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. lxi. 1.)

GOODNESS AND TRUTH.

Some persons have remarked that, according to this science of correspondences, everything seems to correspond either to goodness, or to truth, or to their corruptions, evil and falsity. And it is thus implied that there is a lack of variety in such correspondences. But, consider the facts of the case. What is there, in all your human life, which is not some form of goodness, or of truth, or of their perverted forms, evil and falsity? Mentally, you live in your will, with its loves, and in your understanding, with its thoughts. And everything that comes to you, comes to your will, or heart, in the form of love, or affection; or it comes to your understanding, or intellect, in the form of thought, or of truth. All things in your mental experience are included in the activities of your will and your understanding. That which you love, in your will, you call good; and that which you believe, in your understanding, you call true. And either as something good, or as something true, everything reaches you, except such things as are perverted to their opposites, evil and falsity.

And now, if this is so in your mental life, you should expect to find that all the objects in outward nature correspond to some form of goodness, or to some form of truth; for these two general classes cover all your experiences. We do not always reflect upon these things, to see their fundamental forms and conditions. As an illustration, observe that, in all the various races of men, past and present, there have been, and are, two sexes, only, male and female: and all the various kinds of human affections, thoughts

and experiences, are either masculine or feminine. Observe, also, that, in all the intricate conditions of mathematics, there are only two fundamental operations, adding and subtracting, that is, increasing and decreasing. Multiplication is only a short way of adding, and division is only a short way of subtracting. And so, in man, all his mental operations come within the two general classes of affectional and intellectual experiences. And so, everything outside of man, and made for him, and reflecting and representing him in various images, naturally corresponds to one or the other of the two sides of his nature.

STUDY REQUIRED.

As the science of correspondences is the greatest of all sciences, connecting the Divine Spirit with the external forms of nature, we must expect to find it a profound study. We would not expect to secure a competent knowledge of chemistry in a few easy lessons. And the great science of correspondences is far more comprehensive than chemistry, because it deals with the two worlds, the spiritual and the natural, and with their relations. And the truths of correspondences commend themselves to those whose hearts are seeking heavenly light and life. But this is not a science which the infidel should expect to acquire profoundly, because he lacks the mental equipment for its rational comprehension, and a loving sympathy for its principles. It is pre-eminently the science which proves, to the open spiritual mind, the very things which the infidel irrationally denies. The confirmed infidel, studying correspondences, is like a color-blind man studying the rain-bow; or a person devoid of any sense of tune or time, investigating harmony and melody in music.

If the science of correspondences required very little study, there would be very little to learn from it. Your human body is much more intricate than the body of a worm. The anatomy of a worm is easily studied, because, comparatively, there is not very much in it, to study. But the human body is much better and nobler than the body of a worm. And the intricacy of our bodily machinery is what gives us so many, and such varied, bodily powers. If we had the simplicity of the worm, we should have only the powers of the worm. But, while we are thankful for the difference, we need more study than the worm does, properly to use our abilities.

It will be observed that the science of correspondences does not discourage the study of outward nature, but that on the contrary, it encourages that study, and applies it to the greatest use. For, the more we know of this bodily world, and its operations, the more we can trace up the line of thought, by the law of correspondences, until we see the corresponding counterparts, in the life of the soul. Correspondences, showing us the relation between spirit and matter, teach us how to read not only the book of God's Word, but also the book of God's works, the book of nature.

Man begins his life as the most helpless of all animals, and he needs the most struggle and study to develop his powers; but, with all these, he stands at the head of creation, the nearest to his Maker. So is it with our studies: those things which fully engage our powers, yield us the fullest returns of life, and the greatest capacity for usefulness, and, therefore, the greatest measure of happiness. "O Lord, by these things men live, and in all these things is the life of my spirit." (Isa. xxxviii. 16.)

INDEX.

A.

	Page.
Abel	296
Absalom	154
Adam and Eve.....	319, 320
Ages	139
Allegories.....	28
Altar	102, 244, 259
Analogy	14
Ancients	46
Ancients Knew Correspondences.....	28
Ancient Word	108
Animals	42, 66, 67
Animals Moved from Spiritual World.....	132
Anti-types	13
Appearances and Realities.....	15, 45
Arise	298
Arms	161, 164, 165
Arm of Jehovah.....	165
Arteries	200, 201
Asleep	227, 228, 229
Autumn	139, 140
Awake	227, 228

B.

Back	163
Back of Jehovah.....	163
Baptism	62, 303, 308, 309, 311
Baptizing with Fire.....	303
Base Metals	41
Beasts	63, 64, 65, 71, 96
Beauty	126, 154
Bed	125
Bethesda	250
Bible Many-sided	17, 26
Bible, Genuine Books of.....	26, 27
Bible Not Generally Understood.....	32

	Page.
Bible Not Natural Science.....	26
Bible Speaks Plainly	33
Bible as Divine Word.....	26
Birds	63, 64, 65, 66, 67, 72, 86, 148
Birth	219
Biting	182
Bitter	249, 250
Black	71-141, 145, 146, 147, 263
Blindness	237, 238, 239
Blood	199, 200, 201, 202, 204, 205, 207
Blood, Born of.....	220
Blood of Christ.....	308
Blood of the Lamb.....	206
Blood, Shedding Man's.....	202, 203, 204, 205, 206
Blood, Vitiating of.....	205, 208
Blue	142, 263
Body	149, 151, 318
Body, Conditions of.....	216
Bondage	330, 333, 334
Bones	208, 209, 210, 211, 212, 213
Bones, Dry, Revived.....	213, 214
Bone Men	209, 210
Bone, Breaking a.....	209, 210, 211, 212, 213
Bosom	162, 163
Book-worm	86
Brain	177, 178, 179, 200
Bramble	94, 95
Brass [Copper]	41, 112, 117, 118
Breadth	125, 131
Breast	162, 163
Breath of Life.....	192
Breathing	191, 192, 214, 217
Bride	325
Broken	224

C.

Calf (leg)	172
Callous	254
Captive	320, 325, 330, 331
Caterpillar	88
Cedar of Lebanon.....	96
Celestial Degree	38, 39, 40
Century	139
Cerebellum	177, 178
Cerebrum	177, 178

	Page.
Ceremonials	201, 204
Chariot	115
Charity	310, 311
Cheek	159, 160
Child, Instructing.....	18, 19, 316, 317
Child, Growth of.....	87, 88
Chin	160
Christ, Death of.....	211
Christ, Coming of.....	20
Christ, Divinity of.....	20
Circulation of Life.....	99, 100
Clean and Unclean.....	65, 66, 306, 307
Clothed	317, 318, 320, 322, 323
Clothing	318
Clothing of Jesus.....	323
Clothing in the Spiritual World.....	320
Clothing, Origin of.....	318
Coat	320, 324
Cock-crowing	135
Cold	302, 305
Colors	71, 140, 143, 146, 262
Conscience	329
Conditions of the Body.....	216, 217, 306
Continuous Degrees	39
Copper [Brass].....	41, 112, 117, 118
Corn	233
Correspondences	7, 10, 14, 17, 21, 25, 335, 336
Correspondences, Classification of.....	34, 35
Correspondences, Good and Bad.....	44
Correspondences, Jesus Taught by.....	18
Correspondences, Scriptures Written by.....	14, 25
Correspondences Made Known by Swendenborg....	11, 12
Correspondences Known to Ancients.....	28
Correspondences, Reason for.....	17
Correspondences Recognized by Modern Writers....	31
Correspondences, Literal References to.....	29, 30, 31
Correspondences, Origin of.....	24
Correspondences Reconcile Literal Discrepancies....	20
Correspondences Three-fold	38, 43
Correspondences Two-fold	37
Correlation of the Senses.....	260, 261, 262, 263, 264
Covering the Naked	321
Creation	26, 99, 217
Cucumbers, Leeks and Onions.....	82
Curved Lines	121
Cyclops	293

D.

	Page.
Dan	116
Dancing	286
Darkness	236, 237, 239, 254
Days	133, 134, 272
Dead	217, 218, 219
Dead Bury Their Dead.....	218 219
Deaf	234
Death	219
Decalogue	100
Decrepitude	324
Degrees, Continuous.....	39
Divine Human. 20, 35, 100, 126, 134, 150, 171, 174, 176, 237	
Divine Human Form	126, 127
Discord	262, 263, 264
Disorder	222, 223, 326
Divine, Human. 20, 35, 100, 126, 134, 150, 171, 174, 176, 237	
Divine, Human Form.....	126, 127
Divine Love.....	35
Divine Truth	35
Divine Power.....	35
Doing	233, 234
Dress	145, 318, 321, 323, 324
Drinking	65, 196, 204, 311
Drowning	287
Drunken	311, 312, 313, 314
Drunkenness, Origin of.....	312
Drunkenness, Sin of.....	313, 314
Dumb	273, 274
Dwarfs	295

E.

Ears	75, 155, 231
Earth, Destruction of.....	52
Earth, Ends of.....	238
Eating	16, 65, 196, 204, 252
Eden	319
Egypt, Bondage in.....	205
Elisha, Bones of.....	258
Empty	299
Eve and Adam.....	319, 320
Extremities	151, 164, 170
Eyes	75, 156, 235, 236
Eyes, Lifting up the.....	157

F.

	Page.
Fables	18, 19, 293
Face	152, 156
Face of Jehovah.....	154
Face, Speaking by the.....	268
Falling	288
Falsifying	101, 312, 313
Fat	72, 119, 295, 296
Fear, Spiritual.....	307
Feet	172, 173, 174, 175
Feet of the Lord.....	174, 175
Feet, Soles of the.....	175
Fermentation	310, 311
Fig	42, 94
Filth	306
Final Conditions.....	149
Finger	164, 169, 170
Finger of God	169
Fins	75, 76, 77
Fire	302, 303, 304
Fire, Baptized with.....	303
Fire, Infernal	302, 303
Fire, Perpetual.....	303
Fire, Salted with.....	248
Fish	73, 74, 75, 76, 77, 80, 81, 82, 83
Fishermen	77, 78, 80, 81
Fishermen as Apostles.....	78, 79
Fishing	77, 78, 80
Flavor	247
Flesh	204
Floods	60, 61
Flowers	92
Fluids and Solids.....	35, 36, 99
Food, Improper.....	64, 254
Food, Spiritual.....	246
Forehead	156
Form	119, 120, 121, 122, 125, 126, 149
Forty	138
Fowl	72
Fox	64
Free	325, 326, 327, 328, 329, 331, 332, 333
Freedom, Various Kinds of.....	328
Freedom in Marriage.....	330
Freedom, Natural Man's Idea of.....	327, 329
Freedom, Spiritual Man's Idea of.....	327, 328, 329
Fruits, Known by.....	92, 97
Full	297

G.

	Page.
Gall	250
Garments	145, 318, 321, 323, 324
Garments, Spiritual.....	242
Gases	99
Genealogies	138
Genesis, First Chapters of.....	16, 47, 48, 138
Genitals	163, 164, 170
Gentiles	234, 238
Gestures	290
Giants	292
Gnashing the Teeth.....	183
Gnawing the Tongue.....	182
God, Personal.....	237
Gold	41, 112, 113, 114, 116, 117, 144, 145, 162
Goodness and Truth, All Things Relate to.....	334, 335
Grape Vine.....	42
Grapes	42, 247, 310
Graves	103
Gray	147, 148
Gray Hair	148
Green	144
Growth	90, 92
Guardian Angels.....	327, 328, 333

H.

Hair	148, 155
Halt (lame).....	291
Hand	161, 164, 165, 166, 167, 168, 169
Hand of God.....	168, 169
Hands, Joining.....	254
Harmony	260, 262, 265, 271
Head	151, 152, 153
Head, Back of.....	155
Head, Crown of.....	154
Healing	16, 17, 221, 248, 258
Health	220
Hearing	230, 231, 232, 233, 234, 235
Hearkening	232, 233, 234
Heart	24, 184, 185, 186, 193, 194, 200
Heart, Broken.....	187, 188
Heart, Change of.....	187
Heart, Double.....	186
Heart, Enlarge.....	186
Heart, Giving with the.....	189

	Page.
Heart, Glad.....	189
Heart, Hard	186
Heart, New.....	193
Heart of the Lord.....	190
Heart, Searching the.....	188
Heart, Setting the, on Things.....	185
Heart, Slow of.....	189, 190
Heart, Smiting the.....	188
Heart, Taking Things to.....	190
Heart, Uncircumcised.....	187
Heart, an Understanding.....	189
Heart, Whole.....	186
Heat	302, 304
Heaven	126
Heavens and Earth.....	46, 47, 48, 49, 50, 51, 52, 53, 54
Heavens and Earth, New.....	52
Heels	175, 176, 177, 179
Hell	126
Hercules, Labors of.....	28
Hereditaries	329
Hills	41, 122, 124
Hog	64, 259
Holy Things.....	257
Holy Spirit.....	192
Holy Supper.....	150, 308, 309, 311
Honey	247
Honor Parents	322
Hours	136
Human Form.....	127
Hunger	195, 298, 300
Hunter	80, 256
Hyssop	96

I.

Idlers	310
Idols	274
Ignorance	146, 237
Image	126
Imagery	46
Impressions	83, 84, 85, 86, 87, 88
Impure Thoughts.....	85, 88
Infancy	252, 253, 316
Infant Man	193
Infidel	335
Innocence	253, 316, 318, 319, 320

	Page.
Insane	226, 312, 313, 332
Insects	83, 84, 85, 86, 87, 88, 89
Inspiration	26
Instinct	24, 29
Intelligence	98
Intemperance	311, 312, 313, 314
Intestines	196, 197
Intuition	29
Iron	41, 112, 114, 118, 119
Israel	44
Issachar	161, 162

J.

Jacob	44
Jaws	160
Jezreel	233
John the Baptist.....	177
Joint, Out of.....	224
Jonah and the Great Fish.....	82, 83
Joseph	162
Judah	44, 114

K.

Kidneys	198, 199
King	258
Kingdoms of Nature.....	98
Knees	172, 173
Kneeling	173, 289
Knowledge	90, 98

L.

Lamb	120, 205, 249, 250
Lame	290
Land	23, 55, 56, 57, 58, 59, 60, 61
Language, Original.....	22, 268, 270
Language, Growth of.....	268
Language, Spiritual.....	270
Large	292
Lead [Metal].....	113, 118
Leah	316
Lean	297
Leap	286
Leaves	92

	Page.
Leg	172, 173
Length	124, 125
Life, Spiritual and Natural.....	217, 267
Light	236, 254
Lightning	51
Lips	158
Literalists	46
Little	294
Liver	198
Living	217
Loins	163, 164, 173
Love	252
Lower Extremities.....	170
Lungs	192, 193, 194
Lying Down.....	284, 285

M.

Maid	325
Man	35
Manna	25, 81, 247
Marriage	216, 319, 330
Marriage, Freedom in.....	330
Marriage of King's Son.....	264
Marriage, Spiritual.....	216
Materialization	25
Metals	41, 112, 113, 117, 118
Metamorphosis	87
Melody	260
Migratory Animals	132
Mind Controls Body.....	129
Mind, Inward and Outward.....	47, 49
Mineral Kingdom.....	99
Misers	310
Month	137
Moon	137
Morning	135, 136
Mountains	41, 122, 123
Mourning	265
Mouth	179
Mouth of the Lord.....	180
Moving	282, 283
Movements	281, 282
Muscles	216

N.

	Page.
Naked	319, 320, 321
Naked Truths.....	321, 322
Natural Degree.....	38, 40
Natural and Spiritual Worlds.....	10, 11, 12
Nature, Correspondences in.....	24
Nature Not Plain.....	45
Nebuchadnezzar's Image.....	41
Neck	160, 172
Nerves	179
New Jerusalem.....	116
Night	134, 136, 272
Noah's Ark.....	63
Noon	135, 136
Nose	157, 158, 240, 243

O.

Obsession	269
Odor	157, 240, 242, 243, 244, 245, 263
Oil	233
Old	314, 315, 317
Olive	42, 94
Order	222, 223, 326
Organized	120, 327
Ornaments	324, 325
Outward and Inward Life.....	13

P.

Pale	146
Pancreas	198
Parables, Jesus Taught in.....	322
Parable of Trees Choosing King.....	94
Pass-over	204, 205, 210
Paul Recognized Correspondences.....	31, 33
Perception	98, 244, 319, 320
Pharaoh	95
Plains	41, 122
Plants	42, 89, 91
Poetry	20, 21
Pouring	255
Prayer, The Lord's.....	48, 49
Principles	91, 97, 98
Prisoner	325, 326

	Page.
Proprium	209, 215
Psalms of David.....	278, 279
Purity	319
Purple	142, 143

R.

Rachel	315
Rain	59
Ram	245
Reading	234
Red	141, 142, 263
Regeneration	198
Reins	198
Representatives	22, 23, 44, 203
Reproductive Organs.....	163, 164, 170
Respiration, External and Internal.....	191
Resuscitation by Bones of Elisha.....	258
Retaliation	203
Rib	215, 216
Right Lines.....	121
Rise	288
River	60, 173
Robe	324
Rock	100, 101, 102, 104, 111
Running	285, 286

S.

Sacrifices	64, 65, 66, 72
Sadness	280
Salt	247, 248
Samson	155, 160
Sane	226
Satisfied	299
Scales of Fish.....	75, 76, 77
Scape-goat	255
Scriptures, Composition of.....	14
Second Coming of Christ.....	79, 234
Seed	89, 91, 92
Seeing	235
Sensation	255
Senses, The.....	229, 251, 255, 265
Senses, Correlation of the.....	260, 261, 263, 264
Serpent	80, 86, 95, 176, 289
Serpent of Brass.....	118

	Page.
Shank	172
Shape	120, 121, 122
Shin	172
Shining	147
Shoes	324
Short	124, 125
Shoulders	161, 164
Sickness	220, 221
Sight	69, 235, 236
Sight Spiritual.....	236
Signs	22
Sign Language.....	22, 290
Silence	274
Silver	41, 112, 117, 145
Singers Going Before Players.....	280
Singing.....	70, 275, 276, 277, 280, 281
Singing in Ancient Churches.....	276, 278
Singing of Birds.....	70
Singing, Devotional.....	276
Singing in Spiritual World.....	277
Singing in Worship.....	276
Sitting	284
Size	291
Skeleton	208, 214
Skin	177, 257
Sleep	228, 229
Small	293
Smell	157, 239, 240, 241, 246, 251, 252
Sober	311, 312
Soles of Feet.....	175
Solids and Fluids.....	99
Song of Moses	279
Song of the Lamb.....	279
Song, New	278
Sound-Color System of Music.....	265, 266
Sounds	262, 268
Sour	249, 250
Spaces	127, 128, 129, 130, 131
Spaces Not Control Spiritual Things.....	127, 128, 129
Speckled	71, 148
Spectrum	266
Speech	266, 267, 268
Speech of the Lord	267
Speech in Spiritual World.....	270, 271
Spheres	241, 242, 243, 252, 254, 265
Spiritual Bondage	330, 331

	Page.
Spiritual Degree	38, 39, 40
Spiritual Form	126
Spiritual Heat	304
Spiritual Language Intuitive	271
Spiritual and Natural Worlds.....	10, 12, 13, 14, 37
Spiritual Presence	130
Spiritual Sense of the Bible Justifies the Literal Sense	19, 65
Spiritual Sense More Expressive than Literal Sense..	270
Spleen	198
Spotted	148
Spring	139
Stammering	274, 275
Standing	283
Steps	223
Stomach	194, 195, 196
Stone, White	108
Stones	100, 101, 102, 110
Stones for Building	102, 103, 104
Stones for Corners	103, 104, 111
Stones for Covers, or Doors.....	104
Stones, Figuratively,	109, 110
Stones for Graves	107
Stones, Hewn,	102, 103
Stones for Knives	104
Stones for Landmarks	105, 106
Stones for Memorials	106, 107
Stones for Mills	109
Stones Precious	103, 109
Stones for Seats	109
Stones for Tablets	107
Stones for Tombs	103
Stones for Vessels	108, 109
Stones for Weapons	105
Stones for Weights	106
Stones for Witnesses	107
Stoning to Death	105
Stony Ground	109, 110
Stony Heart,	110
Storms	97
Straight Lines,	121
Strength	222
Stuttering	274
Study Required	335, 336
Substances Spiritual and Natural	10
Sugar	247

	Page.
Swedenborg Made Known Correspondences.	11, 12, 31, 79
Sweetness	246, 247
Swimming	287
Summer	139
Sun	135, 137
Sunrise	135
Sunset	136, 141, 143
Symbols	46

T.

Tables of the Law.....	26, 108
Taste	246, 250, 251, 252
Tear, Rend,	325
Teeth	182, 183
Teeth, Gnashing,	183
Temptations	333
Ten	164
Terms with New Meanings.....	8, 9, 10, 11, 15
Thigh	170, 171, 172
Thin	297
Thirst	298, 301
Thistle	96
Thorn	96
Three Degrees	38
Three-fold Phrases	43, 98
Throat	183, 184
Tiger	120
Time	127, 128, 130, 131, 132, 136
Tin	113, 118
Tongue	180, 181, 182, 246
Tongue, Biting or Gnawing.....	182
Tongue of Jehovah.....	182
Tongue, Speaking with New.....	181, 182
Touch	168, 169, 252, 253, 254, 256, 257, 258, 259
Touch, Spiritual.....	259
Transfiguration, The.....	325
Transmigration of Souls	29
Trees and Plants	89, 90, 91, 92, 93, 94, 97
Tree of Life.....	95
Tree of Knowledge of Good and Evil.....	95
Trees in Spiritual World.....	97, 98
Trunk of Body	151, 161
Two-fold Phrases	36, 98
Types and Anti-types.....	13

U.

	Page.
Ultimates	25
Unclean	65, 66, 253, 254, 259, 309
Unclean Beasts,	65, 66
Unclean Spirits	310
Unclothed	317, 318
Utter	272
Uzzah	257

V.

Valleys	41, 42
Vastation	197
Vegetable Kingdom	91
Vessels of Jehovah	260
Vine	94
Vinegar,	250
Viscera	198
Vitiated States	220
Vulture	71

W.

Walking	223, 285, 286
Warm	302
Washing	206, 309
Water	15, 23, 25, 55, 56, 57, 58, 59, 60, 61, 62, 81, 173, 248, 301, 302, 311
Water-animals	76
Weakness	222
Wedding-garment	264
Wells	59
Whale	76
White	71, 141, 142, 145, 146, 323
White Stone	108
Width,	125
Wild Beast	96
Whole	224
Wine	233, 310, 311, 312
Wings	66, 67, 68, 69
Winter	139, 140
Wolf	324
Woman	95
Woman, from Rib of Man	215, 216
Word of God, What Constitutes	26, 27
Wormwood	249
Wounded	225

Y.

	Page.
Year	138
Year, Division of.....	139
Yellow	143
Young	314, 315

Z.

Zion	44
------------	----

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