

SUNDAY LESSONS

FOR THE

INSTRUCTION OF CHILDREN

OF THE

NEW CHURCH,

IN

SCHOOLS OR AT HOME.

BY A MEMBER OF THE BOSTON SOCIETY OF THE NEW
JERUSALEMITES.

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PREFACE.

THESE Sunday Lessons are by an intelligent Member of the New Church in Boston, United States. Nothing of the kind, at least on so comprehensive a plan, has hitherto appeared in this country, and the publishers have issued this edition in a form and at a price which they trust will ensure an extensive circulation in the New Church, for to no other denomination of Christians are they suited.

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LONDON, *August*, 1839.

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M. B. ...

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LESSON FIRST.

MY DEAR CHILDREN,—I have made this little book for you and have called it “SUNDAY LESSONS.” The name may not have caught your notice; or you may understand by it only that the book contains something which you are to learn on Sundays. But I mean by the name more than this. You are learning lessons every day; but did you ever happen to consider what a lesson is, or should be? Let me try to tell you.

You all have affections. Perhaps this is not plain to you. But all of you must know that you love some things—you wish to be with this person or that—you desire to do this thing or that—and these wishes and desires, and all wishes and desires, are affections. You are capable of wishing and desiring, and of being happy when your wishes are indulged; and this is because you have a *will*. If you had no *will* you could not wish or desire or love any thing. And all your wishes and desires, and all your affections belong to your *will*.

I hope you now understand what I mean when I say you have *affections*. But, beside these, you have also *thoughts*. You can think sometimes of one thing, and sometimes of ano-

ther. You can think of each other. You can think of your books, of your play, of your homes; and whatever you have ever seen or heard of, you may think about. Now, this is because you have an *understanding*. And all your thoughts belong to your *understanding*. If you had no understanding, you could not possibly think at all.

If the meaning of what I have been saying is not plain to you, you had better ask your teachers to make it plainer. If you will always try to tell what you do not understand, a little conversation with your parents or teachers will often enable you to perceive the meaning of it.

I have told you that you have a will and an understanding, let me now tell you why you have them.

God gave them to you when he created you. He gave a *will* to you in order that you may *love* what is *good*. If you love what is good you will be happy. And he wishes you to love what is good, because he wishes you to be happy. He loves you better than any body else loves you; and you never can possibly know, how well he loves you. And he knows all things. And he wishes you to love what is good, because he knows that this is the only thing which can possibly make you happy; that is, truly happy, and happy always; happy as the angels in heaven are happy.

Because God wishes you to love what is good, he has given you an understanding. If you had no *will*, you could not love any thing; but if you had no *understanding*, you could not tell what was good or what was bad, or whether

you loved good things or bad things. If you had no understanding, you could not think any thing; and if you could not think any thing, you could not know any thing, and therefore you could not know what was good and what was evil; you could not know whether you were loving good or loving evil; you could not learn how to change your will, when you are loving evil, and make your will better and better, until you love what is good, and nothing but what is good. And yet you must know and learn this, and do this, if you would go to heaven and be happy with the angels there.

Do not forget that I am saying all this in order that you may understand what I mean by a "Lesson." God gave you a will, that with this will, you should love what is good. And he gave you an understanding, in order that you should make this use of your will; that is, in order that you may know what is good, and learn to love it. And your understanding can help you to do this, because by your understanding, you may learn the *truth*, and the truth will tell you what is good and what is evil. Now a "lesson" is that which gives truth to your understanding; a lesson gives you *truth*, in order that it should be useful to your *will*, in the way it ought to be. Whether it is useful in this way or not must depend greatly on yourself.

You hear every day in your schools something said about *learning* your lessons. To learn a lesson is to put it into the understanding, so that it may do its proper work. But you may tell me that you are all learning les-

sons every day in the school, and you cannot tell what they have to do with loving what is good or what is evil. You may say, one of you learns a lesson in geography, another a lesson in grammar, another in spelling, another in French, or in music, or in drawing, or in dancing, and you cannot see what these lessons have to do with *loving* any thing.

But you cannot see this, only because you do not know *why* you are at school, and *why* you are learning anything. You are quite too young to understand all the reasons for all the things you are required to do. But you may still have *some* knowledge of these reasons. I can tell you that the true use of every thing you are learning, is, to help you to love what is good, and do what is good. All the things which you are learning are taught you because experience has shown your parents and instructors, that they will probably help you in doing good of some kind or other to your neighbour when you grow up. You cannot see just now that they may help you in this; but you must have some trust in those who love you, and who, from their greater age, and wider experience, are able to judge of these things for you, much better than you could judge of them for yourselves. If you love to learn all your lessons, because they will probably help you in some way to love good, to do good, and to be good, then you will feel right about your lessons, and they will be most useful to you.

Perhaps you now understand what I mean by lessons. But this book is called "Sunday Lessons;" and you may wish to understand its

whole name. And I will endeavour to explain the rest of it in the next lesson.

LESSON SECOND.

I CANNOT very well explain to you what I mean by "Sunday" lessons, without telling you something in the first place about Sunday.

You know that the week contains seven days, and that Sunday is the first of these. And you have all been brought up to consider Sunday as different from the other days. You have heard Sunday called the Sabbath, or the Lord's day, the other days are called week days, and working days. You have noticed that your parents do not go to their common business on Sundays; and, as you pass through the streets, you have seen the shops all closed; and you go to church; and whenever you go to school on the Lord's day, you see that the books and lessons of the working days are all put aside. You have heard the day called a holy day, and you have been told that it should be kept holy.

One reason for this difference you cannot but know; you have learned the commandments, and you have therefore learned that God commands us to keep the Sabbath-day holy; and I hope I need not tell you, that the highest, and strongest, and best possible reason for doing anything, is, that God commands it.

But you may wish to know if you can, *why*

the Sabbath is called holy, and *why* we are commanded to keep it holy; and I will try to tell you something about this.

Your Bible begins with an account of the creation of the world. You read there that the Lord created the world; that He was employed in this work six days; that on the seventh day He rested from his labours, and "blessed this day and hallowed it." To "hallow" means to make holy.

In the commandments, the Lord says, that because He rested from his labours on the seventh day, and hallowed it, therefore we must abstain from our ordinary labours, and keep the day holy. There is a meaning in all this which I shall be very glad if I am able to help you to understand.

The creation of the world signifies, not only the creation of the world without, but the world within, and consequently implies the creation of a new will in any person. You have heard, and read something about Regeneration: you may remember the gospels speak of being "*born again.*" Now, Regeneration means being *born again.* You and I, and all that are born into this world are born with an evil will, that is, with a disposition to love what is evil. This disposition makes all the unhappiness which there is among men, in this world or in the other, and with it a man cannot be otherwise than unhappy. And because the Lord loves us better than any father upon earth loves his child, He wishes us to cease to love evil, and to love what is good, so that we may not be miserable, but become happy. And

if this change takes place in us, the change is so great, that it is as if we came into a new world; as if we were born again; and therefore this change is called *re-generation*. Now, there are some things about *regeneration* which I wish you to notice very carefully.

The first is, that *Regeneration* is entirely the work of the Lord; and that of ourselves alone, and without Him, we can do no part of this work, and nothing whatsoever towards it.

The second is, that *regeneration* is a work which is done by degrees. Degrees mean stops, and when I say a work is done by degrees, I mean that it is not done suddenly, and at once, but that it begins and goes on from day to day.

The next thing is, that though we cannot do this work of *ourselves*, and by our own strength, yet it can be done by us, because the Lord is continually and all our lives long *working within us*, and doing this work within us, and giving us strength to do it if we will.

The next thing is, that when this work is completed and *Regeneration* has taken place, it is the work of the Lord, and then the *Lord's work is done*.

And now, perhaps, you may understand the next thing I have to say about *regeneration*. It is commonly said a *state* of regeneration. The *state* of a man in his condition or way of being. And he who is regenerate, or whose regeneration has taken place, is said to be in a state of regeneration, and the Sabbath day signifies this state.

The six days of creation or the six days, sig-

nify the states which come before regeneration—the states a man is in who is not yet regenerate, but who is becoming so, these are called six days of labour; and six days of the Lord's labour. They are called days of labour, because in all these days and states, we have much to do that we do not wish to do, and which is often painful and difficult; and they are called days of the Lord's labour, because the Lord is working within us to make us love good; and our love of evil is all the while opposing him. Therefore we have more or less inward trouble; and the Lord whom we oppose, is said to labour, but after a while these states of labour come to an end. The work of regeneration is done. The Lord is still within us working to make us love good; but our loves of what is evil no longer oppose and hinder Him, because He has at length put those loves of evil away from us; He has cast them out from us, as when He was on earth He cast out devils. We now, because of His work in us, *love good*; and and now *He rests from His labours*. This is said, not because He has left off working within us, but because we have left off opposing and hindering Him, and therefore His work is no longer a labour.

When the Lord commands us to keep the Sabbath, He says, "He blessed this day and hallowed it." And this is true of the state of the man who is regenerate. The Lord blesses this state, for He brings upon this state the blessings of peace and happiness. And the happiness of a state of regeneration is the hap-

piness of heaven ; for all these are there, because they are regenerate.

He also "hallows" this state. He makes it holy. Such thoughts and such affections as He sends, are then the only ones ; for no wicked feeling mixes with them, to defile them and make them unholy.

Thus you may understand that Regeneration is a true Sabbath of the Soul ; and then you may understand, that the Lord, in His love for us, commanded that we should keep the Sabbath Holy for ever, in order that we might for ever keep before us this work of regeneration. His fatherly goodness wishes us never to forget, that regeneration is the one great thing, for which we are born and live in this world.

My dear children, let me ask you to try to understand this as well as you can ; I am sure you will be the better for it, and the happier, and in the next lesson I will try to tell you how the Sabbath should be observed ; that is, how we may best do the commandment of the Lord. At some future time, you can learn better than you can now, why the Sabbath is now the first day of the week, instead of the last day of the week, as it was among the Israelites.

LESSON THIRD.

In this lesson, I am going to tell you as well as I can, in what manner we should observe the Sabbath, or keep it holy.

If you have understood the lessons which came before this, you will know that the Sabbath signifies regeneration; and that it was ordained among men in order to promote that regeneration of which it is the sign; and you will be ready to hear that the best way to observe the Sabbath, is that way which will most assist our regeneration.

Now you must keep in mind that the regeneration which the Sabbath signifies, is the Lord's work; that it is a work which is done by him in us. But it is not done in us as if we were posts, or pillars of stone. It is not done in us as if we were dead, but as if we were alive. And it is done in us, if we are willing, and if we work together, with the Lord, and not otherwise.

It is important to understand this, and I will try to make it plainer. You may think that if it be so necessary for our happiness to love good, the Lord might change us at once, and alter our dispositions, so as to make us cease all at once from loving any thing that is in any way evil. But you must learn that this is not the way in which the Lord does this work; because, as He has given us a will and an understanding, and has made us living human beings, so He requires us and enables us to act like human beings; and we do this when we work with the *will* and the *understanding*, in helping forward the work which He is doing within us; and this is the work of regeneration. Now, as this is the case, and as the Sabbath signifies regeneration, you may see that one thing which it must be proper for us to do on

the Sabbath, is to keep in mind the Lord our God, and remember that He is always endeavouring to lead us to good, and we must try to confirm ourselves in the desire of being led by Him, and pray to Him to help us to wish this more, and express our love for Him, as our Father in heaven who is good to us, and more good than we can possibly know and think.

And all of these things are meant and expressed by the word *worship*; and when I said there was one thing which you might see it must be proper to do on the Sabbath, and then mentioned all these things, the one thing I intended to speak of, was worship; the worship of the Lord.

For this purpose we all go to church on the Sabbath, and when we pray to the Lord, or join in singing reverently from His Word, with the endeavour to have such feelings as I have spoken of just now, then we are worshipping our Father in heaven, and then we are doing on the Sabbath-day one thing, which will help us very much indeed in coming into that state of Regeneration of which the Sabbath is the sign and image.

This lesson is intended, as I said in the beginning of it, to tell you what things we should do, if we would observe the Sabbath in the best way. We have found one of these things to be worship; and there is another which I am now going to speak of.

I must first ask you to recollect some things I spoke of in former lessons. You have a *will* which before regeneration is disposed to love

what is evil ; and the change of will, whereby you love only what is good, is regeneration. You have an understanding for the purpose of learning truths which may assist this change of the will ; that is, you have an understanding for the purpose of assisting that work of regeneration, of which the Sabbath is the sign. And you may see, that one other way of observing the Sabbath aright is, by making a proper use of the understanding, that is, by using it to learn those truths, which may help forward your regeneration. These truths you may learn by instruction, and this instruction may be drawn from teachers, from books, or from meditation ; or, finally, from all these together.

Thus we consider the origin of the Sabbath, the purpose of it, and the signification of it, and in this way we learn that there are two chief and principal things which belong to the Sabbath, namely, worship and instruction.

In the morning and afternoon of the Sabbath we all meet in the place of public worship, and there we, all of us together, young and old, hear the word of God read ; and we also hear a sermon preached. This is instruction for us all. In the evening we separate. You come to the Sunday school and meet your teachers ; and there you receive such instruction as we are able to give you.

The instruction in the morning and afternoon, though addressed principally to grown persons, is given to all, because we are all together there. But the instruction given in your school in the evening is intended for you,

and we try to make it such as will be most useful to you, in the way in which all truths and all instruction should be useful.

But you may wish to know what kind of truths, and what kind of instruction are most proper on the Sabbath, rather than on the week days. You go to school every day; and you go for the purpose of learning something which is true; and I have often said that all that you learn should help forward your regeneration. Therefore, the purpose of the instruction you receive on week days, and the purpose of that you receive on the Sabbath, may seem to be the same, and you may wish to know what is the difference in the instruction. To answer this, I must begin with telling you, that the instruction you receive on week days is chiefly such as may help forward your regeneration only in one way. And that is by making you able to do your duty, and be as useful as possible in your daily life, after you have grown up, and come into those places in society which the Lord may give you, and into those duties which His providence may appoint you to perform.

This is an extremely important way. Every time you do a duty, because it is your duty, you do something which confirms your love of what is good, and weakens your love of evil. The duties of life are very various, and very numerous. What particular ones will fall to you cannot now be foreseen. Therefore all we can do with your instruction in this respect, is to make it such as will most probably be of service to you, in the stations and ways of life

which are most likely to be yours, when you are grown up. Now long experience has taught instructors of youth a good deal about this. And the books and teaching provided for you in the week days are such as the experience of a great many teachers, and a great many schools, and the consideration of many sensible persons, have shown to be, on the whole, the best.

But besides this teaching and these truths, there are truths of a different kind. There are such truths as I will call religious truths. Perhaps you will understand me when I say that religious truths are those which make other truths useful to your regeneration. Religious truths are those without which other truths are of no use. Thus, you are learning grammar, or geography, or French, or how to sew; well, these things would not and could not be of any use to your regeneration, unless you know you have a soul, and that there is a God, and that He commands us to love our neighbour as ourselves. The reason of this is, that whatever you do, unless you do it with a wish to obey God, and because God commands it, or puts it before you as a duty—the thing you do does not help forward your regeneration. So that you may see that it does not depend only on what you do, whether you are promoting your regeneration,—but also on the feelings with which you do it. And religious truths make these feelings right.

I think you can now understand the difference between what I call religious truths, and other truths. Other truths are useful in teach-

ing you how to perform all the various duties of your life. Religious truths are useful in teaching you how to perform these duties with a right disposition and affection; that is, with such dispositions and such affections as are proper to a human being who is endeavouring to work with God in overcoming his love of evil, and confirming his love of good.

If you have understood this you will easily see that religious truths are those which are most proper for instruction on the Sabbath. As these truths are the chief and most essential in the work of regeneration, and as the Sabbath signifies this work, and was ordained among men to promote it,—it is plain that the instructions most proper to this day must be instructions in these truths.

This lesson is already long, but I have one thing more to say of the Sabbath. Worship, and religious instruction belong to this day, and also *charity*. Charity is the sign of regeneration, and its effect. We shall speak more of this hereafter. Now I will only tell you, charity is doing good from good affections. Because regeneration leads to this, and the Sabbath signifies regeneration, therefore charity is one of the appropriate duties of the Sabbath. The way in which you may best perform this duty, is, perhaps to cultivate in yourself, watchfully and carefully, kind, gentle, and affectionate feelings. And though you should do this always, let us hope that you will, in an especial manner, examine yourself and endeavour to improve in this respect, on the day of the Sabbath.

LESSON FOURTH.

IN my last lesson I spoke of religious truths, for the purpose of showing you in a general way what they are, and why they are most proper for instruction on the Sabbath. I will now speak of these truths more particularly.

The first great instructor in these truths is the Bible. This is the Word of God; and all its words are His words. He has spoken them through the prophets; how He thus spoke them you will be able to understand better at some future time than now; but I can tell you now why He spoke them. He spoke them to assist man in his regeneration. It is for this reason that the Bible is wholly full, from its beginning to its end, of truths which may lead man to God, by the way of regeneration; which is the only way of going to Him. Therefore the Bible, which is used for your instruction every day, is more especially used on the Sabbath.

The Bible stands alone among books, no other is like it, no other can be compared with it, and every other book is of use to our regeneration exactly in proportion as it conforms to the Bible, and helps us to understand the Bible.

Of these books the first and chief are those which were written by Emanuel Swedenborg. He was a very good and learned man, to whom many truths of great importance were revealed by the Lord for the good of mankind. And he wrote many books to declare these truths, and

to explain the Bible, and make us sensible of its unspeakable and immeasurable value. Some of the books which Swedenborg wrote you are now somewhat acquainted with; others you will know presently, as you are better able to understand them, and as you have more time to read them. And you will be able to notice hereafter, that as you become better acquainted with the works of Swedenborg, and understand them more, you will find that you understand the Bible better and better, and reverence and love it more and more, and obey it more and more, as you would obey the words and commands of God. Because the works of Swedenborg are of this character, they are used in your Sunday School.

But there are also books which are prepared from time to time, to assist those who would instruct you in religious truths. There may be a very great variety of these books, because there is a very great variety of subjects, which such books may treat of. I am trying to make such a book for you now, and I believe you will now understand what I mean by calling it "SUNDAY LESSONS." In my former lessons, I have been telling you of regeneration, of the signification and purpose of the Sabbath, and of the best way of observing it and keeping it holy. All these are religious subjects; and I spoke of them first, because something should be known of them before any other subject can be studied in your Sunday School, in the best way. But I intend, in the rest of my lessons, to speak principally of another subject, which may be very useful to you. The subject is

CORRESPONDENCE.

In what remains of this lesson, I shall try to give you a general notion of what correspondence means. I cannot give you any other than a very general notion at present. But I intend in future lessons to give particular instances, and afterwards we will consider the subject of correspondence again, and you will be better able to understand it.

There are many kinds of correspondences, and different meanings of the word, some of which are very simple and low. Perhaps I had better begin with them.

When one thing corresponds with or to another, it is like it in some respects, though *correspondence* is a very different thing from *resemblance*. If you take a card, and cut it through the middle, there will be two halves, and one of them will correspond to the other. If you open a book in the middle, the half of it which lies on one side, corresponds with the half which lies on the other. Your right hand corresponds with your left hand, your right foot with your left foot, your right ear with your left ear. In all these cases you will observe that the two things which correspond together are equal; neither is greater nor less, higher nor lower, than the other. But it is not always so.

If a king who has a large kingdom, containing many provinces, appoints officers to govern the separate provinces, the office and duty of the king in his kingdom, corresponds with the office and duty of each officer in his province,

although the office of the king is much higher and greater than that of his officer.

The office of a king in his kingdom is to govern the whole; to see that no harm happens to it; to take notice of whatever occurs, and to make provision for whatever may be expected. Now the head of every man governs the whole body; it sees for the body and takes care of it. Therefore the office and use of a king as to his kingdom, corresponds with the office and use of the head as to the body; and because of this correspondence, the king is called the head of his kingdom. In the same way, whoever is chief of any thing is said to be head of it; thus one of you may be at the *head* of your class, and another of you at the *foot* of it.

But there are higher kinds of correspondence. Thus, if when you have done a wrong thing, you repent of it, and promise your parents that you will not do it again, then, if you never do it again, your conduct will correspond with your promise. So, if you have certain opportunities of knowing what is right for you to do, and if you acknowledge that it is right, and if you intend to do it, because it is right, then, if you do what is right, your actions correspond with your opportunities, with your acknowledgment, and with your intentions. Now in this case your intentions are things of your own mind; but your actions belong to your body and limbs. So you see, here is a correspondence between what belongs to the mind, and what belongs to the body. So, if you feel either kind or glad, or cross and sullen, your face and eyes show your feelings, and a

person who looks upon you, sees either a smile which tells of your gentleness and happiness, or a frown which betrays your anger. Here the state of the mind is shown by a *correspondent* aspect or look of the countenance.

In the same case, you can understand that the things of the thought and mind are *within*, but the conduct or actions are *without*; so that you see here a correspondence between things *within*, or *internal things*, and things without, or *external things*.

I have spoken of these various kinds of correspondence, chiefly to let you understand some of the more common meanings of the word. I thought this might lead your mind to the understanding of the higher and much more important kind of correspondence, of which I intend to speak in this book. This is, the correspondence between natural things and spiritual things; and in my next lesson I will endeavour to tell you something about this, before I proceed to speak of particular instances and examples of correspondence. But before I leave this lesson, I would say one thing to prevent your falling into an error. The instances I spoke of first in this lesson, as the card, the book, the hands, &c., are not instances of correspondence in the highest and proper sense of the word; but the correspondence between thoughts and intentions, and conduct or actions, is of the highest kind. Because the one thing which you must learn, and remember all the way through, is, that the correspondence we are speaking of, exists only between *internal things* and *external things*. And

thoughts or intentions are *internal* things, and conduct or actions are *external* things: for thoughts or intentions belong to the mind or the soul, and conduct or actions belong to the body. As the soul is *within* the body, therefore all things of the soul are *internal*, and all things of the body are *external*.

LESSON FIFTH.

In this lesson I am to speak of the correspondence between spiritual things and natural things.

Before I can explain this, I must tell you what I mean by spiritual things, and what I mean by natural things. And I will tell you first what I mean by natural things. Natural things are things of your body and things of this world. All your actions, that is, all your movements, and all that you do with your hands, and all things you see or hear, or feel in this world, are natural things. So the earth you walk on, the homes you live in, the sun which shines upon you, the moon and stars, trees, birds, insects, and all things which live on the earth, or in the air or waters, all are natural things. There is another meaning to the word natural, of which I may perhaps speak hereafter; but when we speak of the correspondence between natural things and spiritual things, we mean by natural things what we have told you above.

Now spiritual things are of two kinds. They are the things of your spirit, and the things of the spiritual world. You see, feel and hear, walk and talk, with your bodily organs and limbs, and therefore these are things of your body. But you also love and think; you do not, however, love and think with your body, but with your spirit; and therefore all your affections and all your thoughts are things of your spirit, or *spiritual* things. This is one meaning of the word, and the meaning we usually have when we speak of the correspondence between natural things and spiritual things. But presently you will die. Some people think that when they die, they cease to be, and do not live any longer; this is a dreadful falsity. When you die, your body stops living, and soon after it decays into black dust, which is the same as other dust, and you never have any thing more to do with it. But when your body dies, you rise out of it; you are your spirit. You rise from your body and live on continually, without ever ceasing to live. And when you live in your spirit, you live in a spiritual body, and you live also in a spiritual world. Your spiritual body has eyes, and organs, and limbs, and senses, just as the body has in which you are living now. And the spiritual world is full of things which then you hear, and see, and feel. And in the spiritual world all are living in spiritual bodies, who have died in this world, and no others.

Now all the things in this spiritual world, which you will see, hear, and feel with your

spiritual senses, when you are there, all these things are spiritual things. And this is the other meaning of spiritual things.

I suppose you now understand what I mean by the spiritual world, and what by the natural world. The natural world lies about us here, and the spiritual world is all around those who have died and gone there, for it is their world. Now both of these worlds are *external* or outside of their inhabitants; and they both correspond with the internal worlds, or the thoughts and affections which are *within* their inhabitants. That is, the world in which spirits live, corresponds with the thoughts and affections of spirits, and the world in which men live, corresponds with the thoughts and affections of men. How this is, you will better understand presently, after we have considered together some examples and instances of this correspondence. Before we come to them let me try to tell you why you will find it useful to learn the science of correspondence. The science of correspondence means all the knowledges about correspondence put together and arranged in order.

The first great use of the science of correspondence, is, the instruction it gives as to the meaning of the Bible. This use is so great, that it is entirely impossible for you, or I, or any created being, to think or know the whole of it. You may form some idea of it, when you remember that every word of the Bible is the word of God, and when you are told that it is impossible for you to know the whole meaning of any of its words, excepting from the

science of correspondence. The reason of this is, that the Bible is written according to correspondences; let me try to tell you what this means.

The words of the Bible, as you read them, speak of things of this world; of such things as you live among, and see about you, and may read of in any book. But every such thing, which is natural, corresponds to something spiritual. Every thing mentioned, which belongs to this world, corresponds to something which belongs to the spirit or soul of men or spirits; and what it corresponds to, that it signifies or means. And all the words of the Bible are such, and are so arranged, that the spiritual meanings therein, understood in order, contain truths which relate to your conduct, to your character, to your happiness, and to your salvation. The spiritual meanings of the words of the Bible relate to your soul, to the Lord, to heaven, and to hell; and describe the way in which the Lord endeavours to save you from hell, and lead you to heaven; and they also describe the way in which you must act and live, if you would work with the Lord and escape from hell, and go into heaven, and live there eternally with the blessed. The science of correspondence is, therefore, better than any other science you can learn, as a means of attaining happiness and escaping misery.

Thus you see that the first great use of the science of correspondence arises from the fact that the Bible is written according to correspondence. The next great use of the science

of correspondence comes from the fact that the natural or external world is created according to correspondence.

The meaning of this you perhaps understand already, if you remember that all things of the natural world correspond to some things in the spirit, or mind, or soul. And I think it will be easy for you to see why this fact must make the science of correspondence useful. Because you can see animals, and vegetables, and all other things of this world, but you cannot see your thoughts and your affections. Now it is easy for you to learn all the different ways in which animals or vegetables live and grow, and all the truths which teach you about the heat and light of the sun, and about clouds and rain, and the moon and stars, and electricity and magnetism, and a great many other similar things, of which you have yet hardly learned the names, but may hereafter learn a good deal in the course of your education. And if you know the science of correspondence, and apply this science to the natural things you thus learn, you will be able to learn out of them a vast many things as to your thoughts and affections which you could not learn so easily in any other way, or so well. Perhaps you will understand my meaning better, as to this use of the science of correspondence, if I tell you, that you may consider this natural world, as a vast mirror or looking-glass, from which the images of all spiritual things are distinctly reflected; so that you may look upon this mirror, and see spiritual things, and the things of your own spirit, in

these images, when it would often be difficult for you to look upon the spiritual things *directly*, and see them at all. Just as you can look into a looking-glass and see your own face, which you cannot see in any other way. Perhaps you have now some idea of what I mean by the science of correspondence, and of the value and use of this science. In the following lessons I shall try to tell you the correspondence and spiritual meaning of many things in this natural world. And then I shall try to show you, by instances and examples, how these correspondences help us to understand the Bible, and how they teach us concerning our own minds, our own affections, and our own duties.

LESSON SIXTH.

LET us now consider some instances and examples of the correspondence between spiritual and natural things, and we will begin with the sun.

I have told you that there is a spiritual world into which we enter when we die. In that world there is a sun. And the sun of this world is similar to the sun of that world.

The sun of that spiritual world supplies that world with heat and light; and it is the source whence the life and being of that world proceeds; and from it go forth the powers which keep that world in existence. So it is with

the sun of this natural world; from it come our heat and light; and without this sun, our earth would never have existed, and could not continue to exist. By the sun of the spiritual world, the Lord creates and sustains that world. The heat which flows from it, and gives life to all things there, contains his divine love, and the light which flows from it and illuminates all things there, contains his divine truth. The heat and the light of the spiritual sun flow into angels and spirits, and affect their spiritual bodies with heat and light, and at the same time, their souls with *love* and *truth*; for spiritual heat or the heat of the soul, is love; and spiritual light, or the light of the soul, is truth.

We may therefore see the first correspondence of our natural sun, from which proceed all its other correspondences. The sun corresponds to the Lord; and the heat which makes us warm, corresponds to love, and the light by which we see, corresponds to truth.

You remember learning in the first lesson, something about your will, and about your understanding; now the Lord made your will such that, with heat from his spiritual sun, divine love might flow into it, and become your love and your affections. The Lord also made your understanding such, that, with light from his spiritual sun, divine truth might flow into it, and become your intelligence and your wisdom. This is the reason you can love, and think, and live, and it is this which makes you human beings. Your will and understanding belong to your spirit. And the

Lord's spiritual sun warms your spirit with love, and enlightens your spirit with truth, as the natural sun warms your body with heat, and illuminates it with light.

The Lord is a Divine Man. You read (Genesis i. 26), that God said, "Let us make man in our image, after our likeness." Men derive all that makes them men from the Lord, and from their being in the image and likeness of Him, who alone is perfect and infinite Man. You will, at some future time, learn and understand more of this, and of the appearance of the Lord in the heavens. Now I will only say, that He is not often seen, otherwise than as a sun in the heaven, which is constantly shining there, and pouring out heat and light, in which are love and truth, and from which the angels live, and love, and think, and know that they do so.

You will remember, therefore, that the sun corresponds to the Lord; that the heat of the sun corresponds to love, and that its light corresponds to truth.

Let us now see what the moon corresponds to. I do not know what progress you have made in the study of astronomy; but I suppose you know that the moon is inhabitable like our earth, and that it shines upon us because the light of the sun falls upon it, and comes from it to us. The moon gives no heat to us whatever—it has none but what it receives from the sun—neither has it any light of its own; but the light of the sun comes from it to us.

Now you will remember that heat corresponds to love, and light corresponds to truth.

Both heat and light come to us from the sun ; but the heat of the sun is the chief thing which comes from it—that is, the heat of the sun gives warmth and life to all this natural world ; and this is more essential than light, though both are great and immeasurable blessings.

For if all warmth were taken away from you, you would instantly die ; but if light were taken away, you might continue to live, however unhappily.

From this it comes, that the principal correspondence of the sun is to love ; and the correspondence of the moon is to truth ; and when they are mentioned in the Bible, these are their respective significations.

Let us now see if we can carry this correspondence a little farther—and to do this, I must tell you what charity is, and what faith is.

When you receive the divine love into your wills, and do not pervert it into self-love by your own evils, but let it flow forth in your affections and lives, then you lead a life of charity. Charity is the love of the neighbour, derived from a reception of divine love from the Lord.

If you permit the divine light to flow into your understandings, and do not obscure it by your own falsities, but permit it to illuminate your minds ; and if you do not turn away from the truths this light reveals, but receive and believe, and love them, then you have faith. Faith consists of the understanding, reception, and affectionate belief of truths.

Just now we said that the sun and moon

when they are mentioned together in Scripture, signify from their correspondence, love and truth. Now, you can see, that they also signify charity and faith; for charity comes from love in the will, and faith comes from truth in the understanding.

Let us now see what the stars correspond to. The stars are brilliant points of light. They are suns, so far off that no perceivable heat comes from them to us; but their light does come, and so we see them. They are not suns to and for us, because they give us no heat; neither are they as moons, because they shine with their own light. Therefore they do not correspond to and signify love or charity; neither do they truth or faith. But they correspond to and signify knowledges or truths known. If you have studied, perceived, and gained possession of any truth, and know it, then that truth becomes a star in your mind, and you may gather these knowledges, one after another, until you have very many of them, and the sky of your mind is filled with stars.

While your affections are very warm and love very strongly, it is as if the sun shone warm upon you, and you think only of what you are desiring or loving, and not of your knowledges; and then they retire from sight like the stars at noon-day. But when your mind grows cooler, and your affections or desires fade away, and you cease thinking only of them, then it is as when the sun sets; and these knowledges may come into view, and shine forth like the stars in darkness.

We have seen now the correspondence of

the sun, moon, and stars. Before we endeavour to see other instances and examples of correspondence, let us apply these to the words of the Bible, and to our conduct and actions, and this we will do in the next lessons.

LESSON SEVENTH.

WE have gone along with the subject of correspondence until we have learnt the meaning of the sun, the moon, and the stars,—that is, we have learnt what the sun is in the spiritual world; and we have learnt at the same time what the sun, the moon, and the stars, correspond to in our own minds. And the Bible is written according to correspondence; that is, all the things mentioned in the Bible mean the things they correspond to. Let us now apply the knowledge we have gained to the Bible: let us see if we can use this knowledge in such a way as to help us to understand the Bible better than before. You may notice that the sun, the moon, and the stars, are spoken of in the Bible in three different ways. In Genesis, i. 16, 17, 18, it is said, “And God made two lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven, to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness; And God saw that it was good.” And

in psalm cxlviii. 3., "Praise ye him, sun and moon; praise ye him all ye stars of light." Here, and in all similar passages, the sun, the moon, and the stars, are spoken of as they were when created by God, and when they are performing their highest uses. The sun is charity, the moon is faith, and the stars are knowledges. These are all from God. As our regeneration is advancing, He gives us charity, and it rules all our days, when every thing is bright and warm in our minds, and in our hearts we feel happy in our love of God and of our neighbour; then there is sunshine in our souls, for it is day with us, and the spiritual Sun is shining and ruling there.

And presently our spiritual nights come; the Sun sets; our love abates; selfishness prevails in us; we feel tempted to sin; to hate others; to exalt ourselves; then if we give way to these feelings it is evil with us; but if our regeneration is still going on, we resist these dispositions; we are troubled by them; we are sad because we feel that we are disposed to be selfish and wicked. And the Lord gives us faith. We remember not only our sinfulness, but we remember also that God is good; that He is always near us; that He is ready to help us, and to save us from being sinful; and thus faith comforts us; it is stronger than the troubles which beset us; and, therefore, it rules over the night. And God made the stars also—that is, He gave us knowledge of himself, of his word of duty, and of heaven; and these, as we remember them shine in the night which has come to us. And then we

know the night will pass away, and the sun shine again upon us.

There is another way in which the sun, the moon, and the stars are spoken of. Thus, in the second chapter of Joel, in the tenth verse, it is said, "The sun and the moon shall be dark, and the stars shall withdraw their shining." So, in the thirty-first verse, "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." You will find similar language in chap. iii. 31. of the same prophet; and in Matthew xxiv. 29. it is said, "Immediately after the tribulation of these days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." And there are similar passages in Mark xiii. 24., and Luke xxiii. 45. These passages, and all of a similar character, describe the end and the desolation of a church.

When there is charity among men, and faith and knowledges of religious truths, then there is a church; because a true church is a society of men who have charity, and faith, and knowledges, and who live accordingly. But when charity is lost, and in its stead selfishness prevails, and men have no faith in the Lord, and the knowledges of religious truth are lost and forgotten—then the church is desolate, for "the terrible day of the Lord has come;" then that happens which may be described by saying, "the sun is darkened, the moon withholds her light, and the stars are hidden from our sight." You know the stars cannot literally fall from heaven to earth. They seem to

us small shining specks of light. But this is because they are so far off; for they are suns and earths, and many of them are vastly greater than this earth. But the stars fall from heaven to earth spiritually, when the knowledges which we love best and seek for most, do not relate to the things of heaven and the way of being good, but are altogether about things which belong to this earth, and to the things which please us here. When this is the case, our stars have "fallen from heaven."

We have spoken of two ways in which the sun, the moon, and stars are mentioned. There is yet a third way. In Revelation xii. 1., it is said that, "there appeared in heaven a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The passages we last spoke of describe the end and desolation of a church; but this passage describes the establishment of a new church, which is given by the Lord, when a former church has lost its power of promoting the regeneration of man.

It appeared in heaven, because the things which make a church and gives it all its power and usefulness, that is, its goods and its truths, come down from heaven. They come from the Lord; and they come from him through the heavens to the earth. The church is called a "woman,"—in other parts of the word, she is spoken of as a bride, as a wife, and as a mother. The reason of this is, that the church is as a mother to our souls. You know how your mothers love you; how tenderly they take care of you; how carefully they provide

the clothing and the food you require; and how they watch over you. And so it is with the church. It loves you, and would provide for you, and watch over you; but the food and clothing it seeks to provide for you, are things good and true for your souls; and it watches over you carefully and tenderly, and earnestly endeavours to do every thing it can to help you to grow in goodness. The sun, and the moon, and the stars belong to her, because she has charity and faith, and the knowledges of truth.

There are particular reasons why she is here said to be clothed with the sun, and why the moon is said to be under her feet, and why there is said to be a crown of twelve stars upon her "head," which I think you can learn to more advantage at some other time.

LESSON EIGHTH.

BEFORE we consider other instances of correspondence, there is something more I wish to say to you about the desolation and end of a church, and about the establishment of a new one.

If you have understood the former lessons, you know that the Lord continually seeks to save men from wickedness. He seeks to save all men from doing wicked things; but especially does He desire to save them from *loving* what is evil and wicked, for they cannot love what is evil without being miserable.

You know, too, that the Lord gives men Truth for this purpose ; and truth is useful in this way, because it tells men what things are wicked, so that they may know what things they should avoid ; it also tells men how they may avoid these things ; it also tells men what sorrows and troubles will fall upon them, if they do not avoid these things, and thus it disposes men to avoid them. The truth given for this purpose is sometimes given as a law, which men are commanded to obey. Thus you may understand that the Lord gives to men *truth*, because he seeks to save them from their sins. But as an example may make this clearer, perhaps we had better consider one.

It is very sinful and wicked to hate any one. If we indulge such feelings, they will make us steal from them, lie about them, covet every good thing they have, and perhaps wish to kill them, or commit murder. Now all these things make us very miserable : and therefore the Lord commanded Moses, on Mount Sinai, to write upon stone tables the ten commandments, which forbid all these things, and give them to the Israelitish nation for a perpetual law. You read of this in Exodus and Deuteronomy ; and in the same books, and in the next three books of the Bible, you read of many other things, which the Lord commanded Moses to tell the Jews. Some of these were laws requiring them to do certain good things, or not to do certain evil things ; and some of them told the consequence of obedience or disobedience ; that is, told the Jews that if they obeyed these laws, they would be very

prosperous, and live in peace, and lead happy lives; while, if they did not obey these laws, they should suffer grievous things, and be miserably cut off. And all these things which Moses told them were truths, revealed to Moses by the Lord, in order that he might tell them to the Jews, so that they might be led, if possible, to escape the unhappiness of being wicked.

Now, a church is a society of men, who are in possession of truths which may lead them from evil; and who obey and practise these truths. This society may be greater or smaller; it may be the whole world, or a nation, or a few persons. And when the Lord, at some particular time gives to men a number of new truths arranged together in order, He gives them for the purpose of creating or establishing a church among men. And thus, when He gave to Moses the truths and laws contained in the five first books of the Bible, He created or established the Jewish or Israelitish church; which was, nevertheless, not a true church, but only the representative of a church. I suppose you hardly know what I mean, when I say it was not a real and true church, but a representative church, or the representative of a church, and I will try to explain this to you. I said, just above, that a church is a society of men who are in possession of truths which lead to good, and who obey or follow these truths. Now this is a true church. But the Jews only possessed these truths, but did not obey them; they were, as you read in your Bible, a rebellious, disobedient, stiff-necked, or obstinate

people, and did wickedly. So they were not a true church.

But at the same time they were a representative church. By this I mean, that the Lord so governed their doings, so led them from Egypt, through the wilderness, into the Holy Land, and so ordered all their rites, and ceremonies, and laws, that the whole together, and every part of it, represents and signifies exactly such things as a real church, or a man who was truly a member of a real church, would do. And therefore, as all the things which the Jews did when they obeyed the Lord, and all the things which the Jews were ordered to do, represent and signify the things as a true church or a true churchman would actually do, we may learn from what the Jews did, what members of a true church should do, though they are not the same things. Thus the Jewish church was a representative church.

I think you know enough about correspondence now to understand some of the particulars of this. Thus, while the Jews were in Egypt, they were in bondage, and suffered grievously. And Egypt represents the state of an unregenerate man, who is bound and ruled by sinful feelings, and who therefore suffers miserably. The Jews were led out of Egypt by the Lord, and but for him must have perished in their bondage and misery; so too, it is, with the unregenerate man. The Jews were led through a wilderness by a long and painful journey, and those who came out of Egypt died before the promised land was possessed. So, too, an evil man cannot become regenerate,

without very many and difficult endeavours to resist his disposition to sin; nor can he come into a state of rest, and peace, and heavenly happiness, until the sinful feelings which he had while unregenerate and in bondage, are dead. It is in this way that a Jewish church *represents* a real and true church. But I have told you only a few things, while every particular thing in the Bible about the Jews represents and signifies something about a true church, or a true churchman.

I will now tell you something about the way in which a true church comes to an end.

This happens when those who know the truths of the church do not love them, and do not obey nor regard them, nor the Lord who gives them; for this brings a death upon the church. Those truths no longer answer the purpose for which they were given; they were given to lead men from their sins and make them good. But they have no effect, because men do not follow them, but neglect them, and forget them.

Now, if men were left by the Lord in this state they would perish miserably, and none could be saved. But His love for men and His wish to save them from sin and misery never ceases. And therefore, He now provides new means by which men may be saved. That is, He gives new truths, such as may have greater power, and such as may be more able to lead men to repent and cease to do evil. And where these new truths are given and are obeyed, there is a new church; and the old church dies away and disappears; just as a

tree, when there is no longer any sap or juice in it, dies down and decays, and is finally scattered into dust. But a representative church comes to an end somewhat differently; this happens when its members or people refuse to be so guided, as that they may represent a true church—therefore, they no longer perform their appointed use. If, then, the time has come when a representative church is not enough for the salvation of men, and a true church is needed upon earth, and can be established among men, then the representative of a church passes away, and a true church takes its place.

In my next lesson you will hear more about this. This has been more difficult I am afraid, than some of the other lessons; but it is quite important that you should understand it, and I hope you will be sure to ask your teachers to help you, whenever you find that you do not know what I mean.

LESSON NINTH.

I HAVE told you about the establishment of the Jewish church, and about its character. I also told you how a representative church comes to an end, and how a new church is established.

The Jewish church lasted very many hundred years, and after a slow and continual decay, about eighteen or nineteen hundred years

ago, the Jews were in so bad a state, that the church among them had no longer power to do good; and it ceased to be the representative of a church, and then it came to its end.

Then the Lord came upon earth, as Jesus Christ; and lived on earth as a man; and was crucified; and was buried; and rose again the third day. Thus, He established a new church, in order that men might be delivered from the power of sin, and that their salvation might be possible; and this was the Christian church. And to this church He gave, before and after His crucifixion, truths, doctrines, and precepts; and they were such, that by following and obeying them, men might be led from evil, and saved from their sins, and made good and happy. These truths and precepts had greater power, and were of a higher character than those of the preceding Israelitish church; excepting always the ten commandments, which are eternal laws, that all men, in all ages, must obey, if they would not be wicked and miserable. What I mean by saying they were truths and precepts of more power and of higher character than former ones, you can perhaps best understand by reading some of the words of the Lord,—as where, in the sermon on the mount, (Matthew v.) our Lord says, “Ye have heard that it was said by them of old time,” and then adds, “But I say unto you.” And you can compare the things “of old times” with those which the Lord then said. I shall speak of these passages again in a future lesson.

You have read in your Bibles that the Jews

were commanded and taught in what particular way and place to worship, how to offer their sacrifices, how to build a tabernacle, and how an ark, and in what way the ark should be taken care of, and a great many other things of this kind. You have also read in your Bibles, that Jesus Christ taught His disciples to do good, seeking for no return, to forgive their enemies, to love others, to be peaceful, to be merciful, and to watch and pray that they might not sin. The Jews were told that if they were obedient they should live long upon earth, and have many good things. Christians are told that if they are obedient they shall go to heaven, and live there eternally with the angels. From these things you may understand, I think, that the Christian church is of a higher character than the Jewish church.

This Christian church lasted about seventeen or eighteen hundred years. And by that time, it was brought into so very bad a condition, by bad men, of whom there were very many in the church, that this church came to an end, as the Jewish church had done before. It came to its end because the truths which had been given to it had no longer power to lead men from sin and misery; for men refused to follow them, they loved so much better to be wicked. Then, again, the Lord established a New Church for the salvation of man.

One of the ways in which this New Church was established was this: He revealed to Emmanuel Swedenborg, during many years, a great number of new truths, which have great

power to make men good and therefore happy. Many of the things contained in these lessons are told you because they are some among these truths. All the truths which relate to the science of correspondence are among them. When the Lord revealed these to Swedenborg, they were not known any where upon earth. But now, because they have been revealed to Swedenborg, for this New Church, all may know them. And all who know them may understand their Bible better than they possibly could understand it without them. There is no end to the things which the science of correspondence teaches, and there never will be an end of them; for they are infinite. This means, that if you try to be good, and suffer the Lord to regenerate you, you may be always learning more and more about this science of correspondence, and about all other things by the help of this science; and when you die, you will go to heaven, and there you will be learning more and more about these things for ever, and will be for ever, the wiser and happier for what you learn.

I said, just now, that the ten commandments were always laws, which could never pass away, and which all men must obey if they would be good and happy.

Now, you may read in your Bibles, that the Israelites were commanded to make an ark, or chest, and cover it with pure gold, and put a crown of gold upon it, and put into it the stone tables on which the commandments were written; and place the ark, with the commandments therein, in the inmost place of the

tabernacle, and afterwards of the temple; and this inmost place was called the "Holy of holies," that in the journeys of the Israelites from Egypt to the Holy Land, the ark went before them; that when they became rebellious and wicked, it was among their punishments to have the ark taken from them, and to be subdued by their enemies, and afflicted; that they repented, and the ark was restored to them, and they returned to their obedience, and were delivered from their enemies. This was because the Jews were a representative church, and all this represented and signified something, and what it is we learn by the science of correspondence. And it is this: that the ten commandments are most holy; that they must be carried by you, in the inmost of your minds; that you must think of them with reverence: that while they are with you, and in your recollection, and in all your actions, and go before you in your life, then you will prosper and be happy. But if you become evil and disobedient, your enemies, that is, the evil spirits whom the enemies of the Jews represented and signified, can take these commandments away from you; can take them out of your recollection, and make you careless about them, and forgetful of them; and then you will surely suffer greatly, and be very miserable, until you repent, and the commandments hold their proper place in your minds.

The Christian church we commonly call the First Christian. Because, if we called it only the Christian church, it would seem as if

there was no other Christian church. But this last New Church is also established by our Lord and Saviour Jesus Christ, and by Him alone. This is therefore a Christian church; and we call the other a first Christian church, to distinguish it from this. This we call the New Jerusalem, or the New Jerusalem Church, because it is prophesied of in the book of Revelation (xxi. 10.) under the name of the New Jerusalem. The book of Revelation, in its spiritual sense, which the science of correspondence will hereafter enable you to understand, treats, all the way through, of the decay and passing away of the first Christian church, and of the establishment of the New Jerusalem.

LESSON TENTH.

WE have endeavoured to understand the correspondence and signification of the sun, the moon, and the stars; and then we tried to apply this signification to passages of the Bible, in such a way as might help us to understand them better. These passages led us to consider the way in which one church passes away, and another is established in its place. In this way we came to speak of the New Jerusalem; that is, of the New Church which is now being established upon earth. And it was remarked, that one of the things which makes this New Church to differ from all other churches, is,

the knowledge which is given to it concerning the science of correspondences; and that this knowledge is of great use in teaching us what to be, and how to live. As we have learnt from this science the correspondence, and signification of the sun, the moon, and the stars, and have found this signification to help us in understanding some of the texts of the Bible, we will now see whether we can learn from it anything which it is useful for us to know, as to what we ought to do, or to be.

In the first place, then, let us remember, that the heat of the sun corresponds to the heat that is in our souls; that is, to the warmth of our feelings, to our affections, or loves. And that the light of the sun corresponds to the light that is in our minds; or to the truths we learn, the knowledges we possess, all the thoughts we have, and whatever there is in us belonging to the understanding. You know it is possible to have light, without heat, or heat without light. In winter, when the sun shines very brightly, we have light with but little heat. And in a warm night, or in a dark cellar, with blinds and window-shutters closed, it might be as hot as it was dark; and then you would have heat without light. But you can easily see, that it would be much better to have heat and light together.

Suppose you have heat alone, and little or no light. Then you can see nothing; you grope about, feeling your way; or you sit still, fearing to move, or, perhaps, you hurt yourself, by stumbling about where you could walk forward well enough if you had light. And

besides, you can hardly be sure of anything if you can see nothing, or if the feeble light shows things obscurely and makes them look like what they are not. Is it not just so, as to the heat and light of the mind? Suppose that you love to do well, and desire to be useful, and kind, and obedient, and have good affections; and suppose also, that you were never taught, or neglected to learn what things were good and what were evil, and what God commands, and what it is proper to do in one case or another. Do you not see you would then have heat in your minds, but not light? That you would have love without truth, or desire without knowledge? Do you not see that you would go along blindly, perhaps not knowing what to do, and therefore doing nothing; or making bad mistakes, which must cause much trouble to yourselves and others? Then would you be like one who tries to walk where there is no light, running along, perhaps, at a venture, or stopping from fear, or stumbling at every step.

This would be bad enough; but to have light without heat would be yet worse. With heat and no light, we might, perhaps, live on and do some things useful, though few and small ones. But without heat we must perish at once, whatever light we might have. You never saw any body frozen to death, but yet such a thing has happened; and you can easily understand that very extreme cold would kill any one; and if all our warmth were taken away, we should be colder than you can possibly form any idea of. But, you can also understand

that we must die without heat, by considering what winter is. Sometimes it is so bright that our eyes are pained; and yet the light gives us no food; and if the winter continued all the year round, we must die as soon as the food we have is eaten, because it would be impossible to get any more. If the winter continued, the trees could not leaf out, and no plants could grow, and therefore we should have neither fruit, nor vegetables, nor bread. And the grass would not come out of the ground, so animals would have nothing to eat, and would die; and then we should have neither meat, nor milk, nor butter; and without food we must perish of hunger. Moreover, without supposing the cold to be severe enough to kill us. You know how very uncomfortable cold makes us, and how unwilling and even unable to do anything we are, when suffering from extreme cold. Now, all this is just as true of heat and cold of our souls as of the heat and cold of our bodies, because they correspond exactly together. And, therefore, you may know, and I hope will remember, that merely learning truth is of little or no use; to make it useful, and to keep our souls alive, we must love the truth, and love the good things which truths teach or enable us to do. You are none the better for what you know, unless you love the truth, or what the truth teaches. If you are ever so industrious in learning your lessons and acquiring information, this, although necessary and proper, is but one half of what is necessary and proper. You must do the other half; you

must heartily endeavour to put away from you the perverse and evil dispositions that make you dislike the things which what you learn teaches you to do; and if you endeavour to resist and overcome these wicked dispositions, the Lord will help you, and then you will love to learn, and you will also love what you learn; and then the light which comes into your understandings will bring its heat with it, which will enter into your affections. And as the sun-beams bring heat and light together to the earth, and therefore cover it with beauty, and make it fruitful, and give life to all who dwell upon it,—so then, the beams of the spiritual sun will flow into you, with the light of truth and warmth of love together, and will give you the beauty of goodness, and will make your life very fruitful of good works; and as every day passes you will go nearer and nearer to heaven, where the spiritual sun never sets.

I have said, in this lesson, that you must love the truth, and what the truth teaches you to do, if you would “keep your souls alive.” Now you know your souls cannot die, because, when your body dies, your souls do not die with it, but you immediately begin to live in the spiritual world. You may therefore wish to ask why it is necessary to do anything to keep your souls alive, seeing that they cannot possibly die.

This question I will endeavour to answer in the next lesson. And I shall answer it by trying to explain to you what the death of the soul is. And in explaining this I shall again

make use of what we have learnt of the correspondence and signification of the sun.

LESSON ELEVENTH.

I PROPOSE to speak to you, in this lesson, of spiritual death, or of the death of the soul. And I will in the first place say something more about natural death, or the death of the body. While we live in this world, we have a soul and we have a body; and the body is the covering of the soul, because the soul is within it. The body is also the instrument of the soul. You know what an instrument is. A pen is an instrument with which you write; for you could not write very well with your fingers. A knife is an instrument with which you mend your pen, because you could not cut your pen with your fingers.

You remember that I have told you, that regeneration is a thing for the sake of which we live in this world. But, if we had only a soul, we could not live in this world, and do our duty in it, or do anything at all in it. Therefore, while it is necessary for us to live in this world, the Lord gives us a body, in which we live, and which is then an instrument, which we can use in doing the duties which belong to us here. And while we thus live in the body, the soul keeps the body alive.

After a few years, sickness, or some accident, or old age, does such harm to the body,

that it is no longer able to be a covering to the soul, or an instrument of it. If a coat is worn through by age, or torn into pieces by accident, it can no longer be useful as a covering. If your pen grew so blunt that it would not mark, or your knife so dull that it would not cut the quill, neither of them could any longer be useful as an instrument, and might be cast away. So it happens, that the body becomes no longer fit to be an instrument for the soul. It no longer corresponds to the soul, and the soul no longer keeps it alive. And then the body dies, and the soul goes out of it, and this is what we call death.

But the Lord foresees all things, and provides for all things, and this death never happens to us until it is best for us to live no longer in this world, and until it is best for us to live in another world; and then, when the soul leaves this natural body, we live in the spiritual world. Our soul has, or we have, a body there, but it is a spiritual body. We have the same body here, but it is within our natural body, and we do not see it nor feel it, nor know that we have it, until we leave this natural body.

Thus we see that death, or the death of the body, may be looked upon as the birth of the soul into the spiritual world.

Let us now consider what the death of the soul can be. After we go into the spiritual world there is no other world beyond that. Therefore our soul cannot pass from the spiritual world into another, by the death of a spiritual body; and therefore death, when we speak of

the soul, must have a different meaning; and I will try to tell you what it is.

I suppose you have sometimes been in the country and walked abroad among the fields. Then, perhaps, you noticed the different things which were growing there, and enquired of those with you what they were, and what good they did, and what harm. You may have observed the grass growing close to the ground, and you know that cattle eat it, and that it is good food for them. There was, perhaps, a tree, which bore apples, and another which bore pears, or cherries. And there were, perhaps, bushes from which you could pick berries, or beautiful flowers which you were permitted to gather. All these are good things. Perhaps, however, you saw a creeping vine running over the wall, or a pale blue flower, shaped like a deep bell, and were told they were *poisonous*, and would make you sick or possibly kill you, if you handled them, or ate of the berries which grew upon them.

Now did it happen that you wondered how those bad and poisonous things came there, in the midst of the good grass, and fruit trees, and bushes? They all grow from the same earth. The same rain and the same dews water them all. The same sun shines on them, and in the heat and light of that sun they all live, and without its heat and light they all die. You therefore see, that there are some things, which under the rain and the heat and light of the sun, ripen wholesome fruits; and others, which under the same rain,

and the same heat and light, ripen poisons, and are most dangerous.

You may wonder that the Lord, who is so good, and who governs all things, should permit these evil things to grow. But the reason of this is, that the world is created according to correspondence. Or, in other words, the things of the natural world, correspond to the things of the spirit; or, in yet other words, natural things correspond to spiritual things. And poisonous and dangerous plants grow and ripen their fruits, because they correspond to poisonous and dangerous thoughts and feelings; and when these poisonous and dangerous thoughts and feelings lead one to wicked actions, then they ripen their fruits.

If the heat and light of the sun did not come to a plant it could not live, or grow and ripen its fruits, whether good or bad. If the heat of the spiritual sun, or the divine love of the Lord, did not enter into your wills, they would not be alive, and you could not love any thing: if the light of the spiritual sun did not enter into your understandings, they would not be alive, and you could not know or think any thing.

But because the heat of the spiritual sun is always flowing into your wills, and the light of the spiritual sun is always flowing into your understandings, you can always love and think *something*. What this shall be, the Lord permits you to choose. If you wish and try to choose right, you will love what is good, and you will love your neighbour, and you will love the Lord; and you will think what is true,

and what may help you to be good: and then you will be like some good, and beautiful, and useful plant. You will be that thing which a good, and beautiful, and useful plant signifies. But if you do not wish and try to choose right, then the love that is in you, will be the love of self and of evil things, and your thoughts will be false ones, and wrong; and will be only such as favour your wickedness, and keep you from getting rid of it. And then you will be like an evil and poisonous plant. You will be that thing which an evil and poisonous plant corresponds to and signifies. And this is the death of the soul; this is what is meant by spiritual death. In this way you will understand many passages of the Word, in which this sad state of the soul is spoken of or signified.

LESSON TWELFTH.

I THINK you will not find it difficult to see how the things I told you in the last lesson, may sometimes help you in growing better. Thus, when you feel that you are inclined to be selfish, and are going to do a selfish thing, or when you are angry, or when you are fretful and sullen, because your parents have forbidden something you wished to do, or when you feel envious of another, or covet something which he has—then there has a time come, when you may choose whether you will be like a bad and poisonous plant, which every body avoids and

wishes away, or a good and wholesome plant, which we cultivate carefully, and love to have near us. If you give way to these bad feelings, all the while you indulge them, it is as if the poisonous plant was growing, and if you let them make you do a wrong act,—if you let these wicked feelings make you strike another in anger, or disobey your parents, or snatch or steal the thing you covet—then the poisonous plant has ripened its fruit. And if you do not repent of this, but are glad of it, and pleased with the wrong thing you have done, then it is as if you ate of the poisonous fruit; it is as if you had eaten something which will make your soul sick; and if you do this wicked thing much and often, and persist in it, and love it, and do not repent of it, it will make your soul die.

Perhaps you may suffer when others do these wicked things toward you; and you may think it strange that the Lord, who can do all things, does not prevent persons from doing such things to the hurt of others. I will try to tell you something about this.

The Lord does not prevent you from doing evil things, and from being wicked, if you choose so, because he wishes you to choose freely to be good; and therefore he wishes you to choose freely between good and evil; and he gives you power to make this choice.

And because you have the power of choosing between good and evil, you may choose what is evil.

The Lord does not prevent poisonous things from growing, because he creates the natural

world to correspond to the spiritual world, that it may teach us concerning it. But there is something more I can tell you about these poisonous things.

These poisonous things are used as medicines. When you are sick, they cure you. The medicines you take would be poisons, and make you sick at other times; but when you need them, they are medicines, and are then better for you than apples or pears, or other wholesome fruits.

Now suppose your little brother strikes you, or is very angry with you, or runs off with something you have or value. Then you are perhaps disposed to be angry or revengeful; this is soul-sickness, and this very thing which has happened may supply a remedy. For if you recollect that it is sinful to be angry, and if you stop, and put a restraint on yourself, and speak mildly, and feel kindly to him, you have cured your sickness; and what is more, you will never be so apt to have that soul-sickness again. Every time you check and prevent your own anger, it will be easier for you to check it the next time; and it will be more difficult for any thing that happens to make you angry; and thus you will be far happier.

Just the same thing is true of every sinfulness; and just the same thing is true of every trouble which comes upon us; and this, whether it is brought upon us by the wicked act of any body or not. As the plants which have a bad correspondence are sometimes *poisons*, and sometimes *medicines*. So there

are two ways of eating them in the spiritual sense. When you indulge the sins they represent, it is as if you ate the poisons corresponding to these sins; but when you turn to your own improvement, the troubles brought upon you by the evil doings of others, then it is as if you ate of these plants as *medicines*.

It is to get rid of sinfulness, and of the disposition to sin, that we live in this world. And it is to help us to get rid of them that troubles come to us. And you may be always perfectly sure, that the Lord will never permit any trouble whatever, great or small, or of any kind, to come upon us, in any way whatever, unless He knows that the trouble which He permits, may be used as a medicine for the soul. That is, unless He sees in us some inclination to sin, and unless He sees that the trouble He permits may be so used by us, as to check that inclination, and get rid of that sin, or confirm us in some good. Every human being is sometimes troubled and afflicted, and the reason is that every human being has some sin, some sickness of the soul, for which he needs and receives from the Lord the medicine of affliction.

Generally, when you take medicine, you do not know how it is to help you; but you think *they* know who give it to you, and therefore you take it, trusting that it will relieve your pain and make you better. Just so, it will often happen, that you are not able to see *why* an affliction has come to you, or what good ~~it~~ it can do to you. But you can know, in the first place, that it may do some good, or it would

not be permitted. And you may know, in the next place, that if you *try* and *endeavour* to be patient, and to be calm, and to have a belief in the Lord's goodness, and to wish that His will may be done, then it is certain that this endeavour will do you good, and will be useful to you for ever.

Sometimes troubles and afflictions may fall upon infants who cannot know anything about it. But they could not fall upon an infant, if they were not needed to make some change in the infant, by means of which, when the infant grows older, in this world, or in the other, it may more easily turn away from what is evil, and love what is good, and be good, and thus be happy. Though what this change is, or how it is to be brought about, it may be impossible for us to know.

As we live in this world that these changes may take place in us, the troubles brought upon us by the wicked are permitted, and things which correspond to wicked feelings and acts grow upon earth. But if you permit the Lord to lead you to goodness when you die, you will go to heaven, and there you will not need these changes, and there no wicked persons will be. Therefore there are no such correspondences in heaven. All the good, and beautiful, and useful things of this world are in heaven,—only more numerous, and far more beautiful, and more perfect. And there is nothing there but what is good and beautiful, because there are no thoughts, nor feelings, nor actions there, to which things good and beautiful cannot correspond.

LESSON THIRTEENTH.

You may read, in Psalm ciii. 3. these words: "Bless the Lord, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases." These words, in the literal sense, tell us, that pardon of sin, and the cure of sickness, come from the Lord, and from Him only. But, in the spiritual sense, they tell us more. We learn why these two things were put together in this verse. We learn that they mean almost the same thing; when one of them happens, the other must take place also; that is, when the Lord "healeth our diseases," in the spiritual sense of these words, or cures our sinfulness, then "he forgiveth our iniquities.

The Lord is never revengeful; He never ceases to be merciful; He loves all, always and infinitely; and there is no evil spirit whom He would not make happy, and none whom He does not make as happy as such a spirit can be. But an evil spirit, or a wicked man, regards the troubles which fall upon him as a punishment sent by the Lord, and showing his anger or displeasure. They are, however, not so; they are, only permitted by the Lord that they may make the wicked better, or prevent him from growing worse. And as soon as the wicked man turns from his sins, he is not only cured of the sickness of his soul, but he knows that his sins are forgiven, for then he sees that it was only his own wickedness which made

him think the Lord could be angry, or could be any thing else but love. I will try to show you how this is, while we love sin and indulge in it, we find happiness in doing that which the Lord is constantly endeavouring to prevent us from doing; and therefore He seems to us hard and cruel, and we cannot possibly see that He acts only from love to us. Suppose a child is gluttonous, and disposed to eat too much of improper things; her father, if he loves her, and is wise, will keep such things away, and forbid her eating them, and if she disobeys he will punish her. Then she will think him cross and unkind; she will think he deprives her of a pleasure, which, if he were only more kind, she might have. But if she is cured of her gluttony, and begins to know what a hateful vice it is, and how sure it is to make her sick and miserable, then she sees why her father did so; she sees that he was only kind in the very thing that seemed unkind; she sees that he was more kind to her than she would have been to herself. She sees, also, that he was governed, even in his seeming unkindness, only by love for her, and she is now grateful, and loves him for the very things which made her angry, and which she thought, showed his anger.

It is so when the sinner repents and reforms. Then he knows that the Lord has ever loved him, has ever helped him, and has ever been ready to forgive. These remarks lead me to a subject, upon which it seems proper that I should say something to you, although it is a painful subject to speak of or consider; I

mean the hells, and the condition of the miserable persons who live there. I speak of it now, because you may wish to know why any persons are there, if the Lord loves all, and this I will try to explain to you.

The heavens, consist of all who love the Lord, and who love their neighbour. They are angels, and they are happy, because there is always happiness in good affections. They love to be good, and they are happy in heaven, because in the heavens all are always assisting each other to good, and the Lord is continually helping all who are there to become continually better. They love to be useful, and therefore they are happy in heaven, because all are actively useful there, and helping each to be more useful; and the Lord is continually giving them strength and means to be useful; for the happiness of usefulness is the happiness of heaven. In heaven every thing is in its place, and every person has the wish to do that which he can do best, and there is no confusion and no interference; the reason of all this is, that in the heavens order reigns, and all things are in order. Hell is the opposite of Heaven; in hell, instead of the love of the Lord and the love of the neighbour, there is the love of self; instead of the love of being good, there is the love of evil; instead of continual usefulness, there is constant selfishness; instead of all the good they do who obey the Lord, there is a disposition of the wicked to indulge all their bad passions and desires; instead of order their is disorder, and this makes the unhappiness of the hells. The wicked are

all there wishing to do wickedly towards each other, and hating each other continually; and this makes them all miserable.

If one of them was in heaven, every thing he saw and heard, and felt there, would be so opposite to every thing in himself; and all the desires, purposes and acts of heaven would be so opposite to his own desires, and purposes, and acts, that he would be far more miserable among the angels than among those who were like himself. And therefore the Lord permits the wicked to live together in hell, in mercy to them.

None are in hell but those who would not suffer the Lord to regenerate them and make them love what is good. While they lived upon earth, He was always endeavouring to save them from the misery of being sinful; and when they cannot be saved, because they are wilful and obstinate in their love of what is evil, and therefore resist all the endeavours of the Lord to save them, then His mercy permits them to die and go into hell, because nothing better can be done for them.

In the heavens the Lord is continually helping all to be good and useful to each other; and this is the way in which He shows His love for the angels in heaven. But in the hells they do not wish to be good and useful to each other; and the Lord can do nothing more for them than to prevent them from hurting and troubling each other, and compel them to perform such uses as they can be made to do. For this purpose He uses restraint and punishment, and such other means as may lessen

their wickedness towards each other; and this is the only way in which the Lord can show His love for the unhappy persons who are in hell.

The blessedness of heaven comes from doing good, and from the willingness of all there to do good. All the enjoyment there is in hell and all the mitigation of its misery and trouble which is possible, come also from doing good; but they do not come in hell, from the doing of good willingly, but because the Lord compels, by various means, those who are in hell, and who love only self, still to be useful in many ways. And He so compels them, because this is the greatest mercy he can show them.

None go to hell but they who refuse to permit the Lord to lead them into heaven; and they are called devils.

You may think the Lord could give them truths, which would teach them to do better; but it is not so, because this would only make them more miserable. If one were so unhappy as to be obstinately bent upon indulging some evil passion, and determined that he never would resist it—do you not see that if any one insisted upon telling him the truth which forbids not evil, he would only be vexed and angry and more wilful than ever, and would turn away without listening, that he might be wicked without disturbance. Thus you may see that wickedness blinds one to the truth, and this is the case with all who are in the hells; and thus you may understand the words in John (iii. 16—21) “For God so loved the world that He gave His only begotten Son

that whomsoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned, but he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light; neither cometh to light lest his deeds should be reprov'd."

LESSON FOURTEENTH.

THERE is something more I have to tell you about the sun and moon; and about a useful truth you may learn from them.

I do not know how much you have been taught of astronomy, as I said in the sixth lesson, but I suppose you know that all the light of the moon comes from the sun. The moon is as dark as our earth; but when the sun shines on it, we see it; for then it is bright and full of light. I want you to be sure you understand how this is; and if you have any doubts about it and will ask your teachers, it will be fully explained to you.

You remember, I suppose, that the sun corresponds to charity, and that the moon corre-

sponds to faith. Charity belongs to the affections, and you have it or are without it according to what you love, and also according to how much you love. Faith belongs to the understanding, and depends upon what and how much you know. But it does not depend upon this alone, because, as all the light of the moon comes from the sun, so all the light of faith, that is, all the true and useful light of a true and right faith, comes from your affections. Or, as it may be said, in a more general way, all true faith is derived from charity, I will try to explain this to you as well as I can.

Suppose you have been told that the Lord governs all things, and you know and believe that it is so. Now there are two ways in which you may believe this. You may believe it only because you hear it, and without any care about it, and without any wish that it should be so. But there is nothing of love or affection about such a belief as this, it does not come from love, and your knowledge is not made warm and alive by any affection, and such a knowledge or belief as this, is not faith.

But suppose that you look upon the Lord as your Father in heaven, who loves you, and provides for you carefully and tenderly, and wishes you to have every thing which can make you truly happy. Then you will be very glad to learn that the Lord governs all things; you will wish very much indeed that it should be so; you will desire to believe it, and you will believe it very earnestly. There will

then be in your belief love and warmth, and such a belief as this is faith.

You may have knowledge of a truth before you read or hear that it is so, and nevertheless not believe it. You may know it and believe it, and yet not have any faith respecting it, because your knowledge and belief may not have any thing to do with your wishes and affections. But if your knowledge and belief arise from your wishes and affections; if your wishes and affections lead you to enquire and to listen, and if they make your knowledge clearer, and your belief the stronger, then you have something which is more and better than mere knowledge and belief; you have faith.

This faith it is which the moon corresponds to. The Lord made the moon, as we have already read, "to rule the night." And such a faith as this "rules the night," in a spiritual sense; and no other faith can. I will try to explain this. You remember, I suppose, what I said to you about the night of the soul in lesson seventh. When you are in doubt, and in trouble, and do not see how you are to be happy again, and you feel as if there was a darkness in your mind and thoughts,—then you are in a spiritual night. And if you then remember that the Lord governs all things, will this comfort you? Not unless you wish that he should govern all things; not unless you are glad to have him govern all things. But if this is the case, then as soon as you remember clearly, that the Lord does actually govern all things, you feel comforted, because then your faith in the Lord "rules the night;"

then there is a light in your faith which comes from your affections, and it scatters the darkness of your mind, as a bright moon, when it rises, overcomes the night.

I will try to explain this in another way. Suppose something has happened to trouble you; perhaps you find yourself forbidden or prevented from doing something you had set your mind upon doing. Now suppose somebody comes and tells you that your father (I mean your father on the earth) had ordered it so, that you was thus prevented because he had given such directions. Do you not see that this would comfort you, if you really wished that all your father's directions should be obeyed, because you believed he knew what was best for you, and wished only to make you happy? And do you not also see, that if you did not think that your father knew what was best for you, or if you did not think that he wished you to be happy, and therefore did not desire that his directions might prevail—that it would then be no comfort to you to know or remember that the things which disappointed you were ordered by him? That is, the knowledge that your father has ordered the things which trouble you, will comfort you if you desire he should order them, and will not comfort you, if you do not desire it.

Let me try to make this plainer by yet another instance. You have been told that all things which happen to you in the world, are ordered to make you better. Now let sickness fall upon you, or some other heavy trouble. You remember that all things are ordered to

make you better, and that this very sorrow is permitted to befall you for this very purpose. But suppose you do not want to grow better; will it comfort you under the pain of sickness, to know that you may be the better in heart and soul for the pain? Not at all. Indeed, if you do not desire to grow better, you will not believe sickness can make you better, you will not think, or care, or believe anything about growing better. But if you heartily desire and wish above all things, to grow better and better in your affections and life, every day, and get rid of your faults and follies,—then as soon as you remember that this sickness is permitted to help you in the thing you desire, you will feel more patient, and this truth will seem clear and bright to you, and the pains of sickness will irritate you less, and you will find ease and quiet in the midst of them. And this is what I mean, when I say, that your faith will “rule the night.”

I have tried in many ways to make you understand this truth, because it is of very great importance. I can hardly tell you how much. In the tenth lesson, I spoke of the correspondence of light without heat, and then said something about the same thing, as in this lesson. But I have now said these other things, to make it if I could, yet plainer: because it is impossible you should know it too well.

You see how much pains are taken to teach you many things. A school has been provided, and books, and your teachers labour constantly, and your parents see that all things

are taken care of, so that your attendance on school may be easy and uninterrupted. You can judge from this how desirable it is, that you should learn what we thus try to teach you. And yet, it can be of no use to you to learn all these things, and all other things, if you do not learn them with the will and purpose, that all your knowledge may make you better.

It is good to learn. We encourage you to study. We are glad when you are attentive and make the progress we expect. But all this is for the sake of something better than this. For whatever you learn or know, though it were all that can be learnt upon earth, and more than any man ever knew, will do you no true good, and make you no happier, if you do not also increase your desire to be useful, and to do your duty, and if your love of your neighbour, and of your Father in heaven, does not grow with your knowledge.

LESSON FIFTEENTH.

WE will now proceed to consider some other examples of correspondence. But before I speak of them, I must make one remark to you, which may be applied to all instances of correspondence. This is, that all things whatever must correspond in some way or other to something of the will or the affections, or to something of the understanding or thoughts.

The reason of this is, that correspondence exists between internal things and external things; between spiritual things and natural things; between the things of the spirit and the things of the body. But there is nothing internal, or spiritual, or of the spirit, but *affection* or *thought*. Reflect a little upon yourself, and see if you have any notion of anything in your mind, or soul, which does not belong to either of these two. And if there is nothing *internal*, or of the *spirit*, which does not belong to one of these two, then external or natural things must correspond to one of these two, if they correspond at all.

But the different forms of affections (or things of the will,) and of truths (or things of the understanding,) are innumerable. And the variety of the ways in which they appear and act is infinite. And some things in nature correspond to *actions*, and in actions there may be both affections and thoughts. Do you understand this? Suppose you take an apple off a table and eat it—this is an *action*. There is in it the *love* of eating, and the *thought* that the apple is there, that you can reach it, and that it is good to eat; so there is in this *action*, something of the *will*, and something of the *understanding*. It is the infinite variety in the forms and appearances and effects of affections and truths which makes the infinite variety in nature, because there is something in nature to correspond, in some way or other, with all of these. And as all our affections, and all our truths and thoughts, grow greatly in the spiritual world, and put on many ap-

pearances and produce many effects, which we now know nothing of; and there is something in that external world, also, to correspond to all of them, therefore the external world which lies about those who are in the spiritual world, is greatly more varied than the external world which is all around us here. For the *external* world depends upon the *internal* world, there, as well as here; I remind you often of this, because I would not have you forget it.

We have considered the sun and the moon, and light and heat, because they are the first, the most general, and the principal correspondences of love and wisdom, or affection and thought, or good and truth. We will now consider bread and water.

The body is nourished by food. This food is solid or liquid; we eat what is solid; we drink what is liquid.

The mind corresponds to the body. Like the body it is nourished by food; its food is either the knowledge of good, or it is the knowledge of truth.

Our solid food, and especially bread, which is generally our principal solid food, corresponds to and signifies the knowledge of good. Our drink, and especially water, which is our principal drink, corresponds to and signifies the knowledge of truth. We may say, speaking more generally, bread corresponds to and signifies good, and water corresponds to and signifies truth.

In Exodus xxiii. 25, it is said, "Ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sick-

ness away from the midst of thee." The Jews, who were only a natural people, understood this to mean only a promise, that if they kept the commandments, the Lord would make their food wholesome, and would keep them in good health. You may understand more than this if you really desire to serve God, if you endeavour to use all your knowledge of what is good and true in his service, he will bring a blessing upon that knowledge, and will make all your endeavours successful, and will take away from you all the sickness of your souls. —In Psalm cv. 40, it is said, "He satisfieth them with the bread of heaven." You hunger after this bread when you earnestly desire to receive the knowledge of good, that you may profit by it and become good. You will then be "satisfied with the bread of heaven." You will pray to your father in heaven to give you this bread, and you will learn the truth of the text, "he that asketh, receiveth." You will learn, too, what our Lord meant, when he said "Blessed is he who hungereth and thirsteth after righteousness, for he shall be filled."

You have seen infants and grown persons *baptized*. This ceremony or rite is a sacrament, which word means a holy ceremony. It was instituted by the Lord as a sacrament of the church. And this was done because of the correspondence and signification of water. And the correspondence and signification of water will teach you the correspondence and meaning of the rite of baptism. It is a sign that the person baptized then enters into the

church; and it is a sign that he enters into a church which may supply him with truths that will wash away sins from his soul, as water washes away the uncleanness of the body. Sin is the uncleanness as well as the sickness of the soul. If the person who is baptized is old enough to understand and to remember the meaning and use of baptism, he ought to feel, when he is baptized, and never to forget that he is taking upon himself the duty of learning the truths of the church, and of applying them earnestly and constantly to the removal of his sins. Some of you were baptized so early that you could not know what was done, and cannot now remember it. Your parents caused you to be baptized then. They did this, that you might be in this way introduced into the church; and they did it in the hope that the truths of the church would save you from your sins, and from the spiritual death and misery which follows sinfulness.

You may read in John xiii. 5, as follows: "After that, He (our Lord,) poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh He to Simon Peter; and Peter said unto him, Lord, dost thou wash my feet? Jesus said unto him, What I do thou knowest not now, but shalt know them hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." The disciples of the Lord represent and signify those who receive instruction from him; and these words mean, that the

whole purpose and continual endeavour of the Lord is, to wash away the sins of his disciples; and that if they do not permit him to wash their sins away, they have no part with him. That is, you may read all that he has said, you may think yourself very religious, and call yourself so; but if the truths he teaches you are not obeyed by you in your life and conversation, and are not permitted in this way to wash away your sins, you have, in fact, no religion, and the truths he teaches do not reach your hearts, and do not belong to you.

You may read further in the same chapter, "Simon Peter saith unto him, Lord, not my feet, but also my hands and my head. Jesus saith unto him, he that is washed needeth not save to wash his feet, but is clean every whit." Now the feet are the lowest parts of the body, and we stand upon them. But the conduct and the motives together, or what we do, and what we feel, make up the whole of us; and of these two parts, conduct, or what we do, is lower than motive or affection; it is the lowest, and upon this we must stand; it is as the *feet*; and therefore by *feet*, conduct or actions are signified. And if this be washed by the Lord, if our conduct is wholly freed from sin, then are we clean every whit. If our conduct is bad, our motives and affections cannot be good. Our conduct may be good and our motives bad; because we may do what is good, or abstain from what is evil, from selfish motives. But then we are not washed by the Lord; that is, we are not led to abstain from

evils by the truths he teaches, and because he forbids sins.

You may read further in the same chapter, "Know ye what I have done to you? Ye call me Master and Lord; and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do, as I have done to you." These words mean, that as it is the continual endeavour of the Lord to give us truths, and to help us to obey these truths, and thus to wash us from our sins, so it should be the continual endeavour of each one of us to give to each other truths, and to remind each other of them when they are forgotten, and when in moments of temptation and trouble they are most needed, and to help each other to obey these truths by every means in our power. We cannot possibly do for each other so great a good in any other way; and the Lord has established society among men, so that they may live together, and be able to do each other this good. For this purpose it is, that he permits you to live together in pleasant companionship. And whenever you see each other about to be angry, or to be disobedient, or to break any commandment, or do any evil thing,—then, if you bring to mind the truth which forbids the sin, and tell it kindly and tenderly to him or her, who just then needs to remember it, and thus prevent the doing of that evil thing,—then you wash one another's feet, in the way in which our Lord will wash your feet, if you are willing to be his disciples.

LESSON SIXTEENTH.

WATER and wine are both liquids, and are both used as drinks; and they both signify truths. But water signifies natural truths, and wine signifies spiritual truths.

If you understood, and now remember, what I said to you in lesson ninth about the difference between the Jewish church and the Christian church, you will understand, in some degree, what is the difference between natural truth and spiritual truth. Natural truth is more external, and spiritual truth is more internal. Natural truth relates to the conduct or bodily action, and thus to the body; spiritual truth relates to the motives and affections, and thus to the spirit. Natural truth tells us what we should do; spiritual truth tells us how we should feel and think; natural truth instructs us as to our outward life; spiritual truth instructs us as to our inward life. And thus you may know what I mean when I say, that water represents and signifies *natural truth*, and wine represents and signifies *spiritual truth*.

You may remember, from what I said of the Jewish and Christian churches, and also from what you have read in the Bible, that nearly all the precepts of the Jewish church related only to what we should *do*; but the precepts of the Christian church, as you find them in the gospels, relate to what we should think and how we should feel. I repeat this, because it

has something to do with what I am about to tell you.

In John (ch. ii.) you may read that our Lord changed *water* into *wine*, at a marriage in Cana of Galilee. I wish you would turn to the chapter, and read it as far as the twelfth verse.

You find there were "set six water-pots of stone, after the manner of the purifying of the Jews." And after relating that our Lord changed this water into wine, the gospel says, "this beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." This was the first or beginning of our Lord's miracles, because it was the sign and token of the great work he was about to do, in establishing a *spiritual* instead of a *natural* church, and so "manifesting his glory." Before this, in establishing the Jewish church, he had given natural truths, which might be applied to cleansing one's life, "after the manner of the purifying of the Jews,"—that is, in the way the Jews were taught and were able to cleanse themselves from sin. But the time had come when these were not enough, and men "wanted wine," as it is said in the third verse; that is, needed spiritual truths for their salvation; and therefore our Lord changed this water into wine; that is, He established a church in which he gave abundance of spiritual truths.

This miracle has therefore the same meaning as all those passages in the sermon on the mount, in which our Lord says, "Ye have heard that it was said by them of old time, thou shalt not kill—thou shalt not forswear thyself—an eye for an eye, and a tooth for a

tooth.—Ye shall love your neighbour and hate your enemy.—But I say unto you, be not angry—swear not at all—resist not evil—love your enemies—and be ye perfect even as your Father which is in heaven is perfect.” I have not copied the words exactly, and I wish you would turn to Matthew v. and read from the twenty-first verse to the end of the chapter, and then you will understand better the difference between natural truths and spiritual truths.

In the relation of the miracle at Cana of Galilee, the water is said to be in six water-pots of *stone*. And the reason of this is, that *stones* also correspond to and signify natural truths, though of a different kind from those which water corresponds to and signifies.

In Matthew (xxiv. 2.) our Lord says, speaking of the temple of the Jews, which stood in Jerusalem, “See ye not all these things? verily, I say unto you, there shall not be left here one stone standing upon another.” Now the temple of the Jews, in which their worship was conducted, corresponded to and signified their church; and this church, as I have already told you, possessed only natural truths, and these words of our Lord signified and foretold the utter ruin and desolation which was about to fall upon that church.

In Revelation (ii. 17.) it is said, “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 save he that receiveth it.” A white stone is a stone without spot or stain;

and these words signify, that, with the regenerate, even their natural truths will become more free from error, and that they may perceive within them *a new name*, that is, the spiritual truths which they represent and signify by correspondence, and which none truly know, but those who receive them as the gift of the Lord, and apply them to life. You apply a truth to life when you obey it, and govern your life by it, and conduct yourself in agreement with it.

Bread signifies good, water signifies natural truth, wine signifies spiritual truth, and a stone signifies also natural truth.

Keeping these significations in mind, you will find that our Lord declares, by means of these correspondences, that He alone is the source of every thing good and true, and that he alone is good and true.

In John (vi. 33) you read, The bread of God is HE that cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, "I am the Bread of Life; he that cometh unto me shall never hunger, and he that believeth on me shall never thirst."

In John (ch. iv.) you will read that our Lord said to a woman of Samaria, who met him at the well of Jacob, "Give me to drink." And when she replied, enquiring how he came to ask of her, "Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have

given the living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence, then, hast thou that living water? Art thou greater than our father Jacob, which gave us this well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, 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."

In the beginning of the fifteenth chapter of John you read, "I am the true vine, and my Father is the husbandman, I am the vine, and ye are the branches; he that abideth in Me, and I in Him, the same bringeth forth much fruit; for without me ye can do nothing." In Luke (xx. 17.) you read, "And he beheld them, and said, What is this, then, that is written? the stone which the builders rejected, the same is become the head of the corner." The head stone of the corner, or the corner-stone, is the principal stone of the building, and that upon which, more than upon any other, the building rests. It is in this sense, that Jesus Christ, who was rejected and crucified of men, is the corner stone of the church. Upon Him, and upon Him alone, it rests and stands. Without Him it could have neither natural truth nor spiritual truth; and were it not supported by his continual presence and help, it could not possibly exist a single moment; and without the truths concerning Him,

which are contained in the words of the Bible, there could be no truth in the church, and no church; for on these truths all other truths rest.

LESSON SEVENTEENTH.

I AM now about to say something concerning correspondences, which is quite different from any thing I have said before. And this is, that all correspondences may have two opposite meanings, one good and the other bad. I will try to explain this to you.

You know that all things which have correspondence, correspond either to something of the will or something of the understanding. We have said, in the Fifteenth Lesson, much about this already. Now you can see that the things of the will or our affection, may be *good* or *bad*, that is, they may have in them, and be governed by a love of the Lord, or a love of one's neighbour, in which case they are good; or they may have in them and be governed by a love of one's self and of forbidden things, in which case they are bad. Suppose, for instance, you love to go to school and learn your lessons; now if you love to do this because your parents wish it and advise it, and because you can learn in school how to be good and useful, then this is a good love. But if you love to go to school in order to be vain of what you learn, and to be proud if you know more than another,

or for any other bad reason, then it is a bad love. And so it is with every other love, it is good if it seeks good things in good ways, and if not it is bad.

You can see, I think, that a similar thing may be said of whatever is in the understanding, that is, of our thoughts and knowledges.

In the first place, whatever is true the opposite of it is false. Thus, if it be true that two and two make four, it is false that two and two do not make four. If it is true that we ought to love our neighbour as ourselves, it is false that we ought to love ourselves best. If it is true that the Lord reigns, it is false that things happen by chance, without his will or permission. Thus you see, every thing *true* has its opposite *false*.

In the next place, if you think or know a true thing, you may use it for a bad purpose. You may know that we ought to love our neighbour as ourselves, and you may teach others this truth, so as to make them kind to you, without your being kind to them. This does not make the truth a falsity, but it gives to it in you a character or quality of badness. And thus you may see that if you have truths, you may use them for bad purposes.

Now, from all these things you can understand that the things of your will and the things of your understanding may be *good* or they may be *bad*, and therefore the things in the natural world or in the Bible, which correspond to them, may signify either what is good or what is bad.

Hitherto I have spoken to you of correspon-

dences almost entirely in the good sense, nor is it pleasant to think or speak of them in their bad sense, and I shall only say enough about them to show you what I mean.

It will almost always happen that you will find yourselves able to tell, in reading the Bible, whether the things mentioned there are spoken of in the good or in the bad sense, because the way in which they are mentioned, and the things mentioned with them, commonly show this.

Thus you read in Psalm cxxi. 6:—"The sun shall not smite thee by day, nor the moon by night." Of course the *sun* and the *moon* must here mean something bad.

So you read in Ezekiel iv. 13. "Thus shall they eat their defiled bread." Here bread must mean something bad.

So you read in Amos ii. 8., where speaking of the transgressions of Israel, the Bible says, "They drink the wine of the condemned in the house of their God." Here wine must mean something bad.

Waters are very frequently spoken of in the Bible in a bad sense, because there are a great many ways in which we may be tormented and hurt by false doctrines and other falsities, to which waters correspond, when they are used in a bad sense. For such false doctrines may lead us to commit sin; thus, if we thought it was no matter what we *did* if we believed *right*, this would be a terribly false doctrine, and this doctrine would prevent our resisting our inclinations to sin. And false doctrines may make us feel miserably, when we should be happy if

they were out of our minds. False doctrines may make us proud, vain, conceited, lovers of ourselves, or they may make us idle, fearful, and very unhappy. Therefore waters are spoken of in the Bible in many ways of this kind. Thus in Psalm lxi. 1. "Save me, O God, for the waters are come into my soul." In Psalm lxxvi. 11. "Thou broughtest us unto the net, thou laidest affliction upon our loins. We went through *fire* and through *water*." In Psalm lxxix. 15. "Let not the water-flood overflow me." In Isaiah xxx. 20., you read of "the bread of adversity," and the "water of affliction." In Hosea v. 10. "I will pour my wrath upon them like water." In Matthew xvii. 15., you read of one of those from whom the Lord cast out devils, "oft times he falleth into the *fire*, and oft into the *water*." In all the miracles of our Lord, in which he cast out devils, and cured the lunatic or sick, the miracle he wrought corresponds to the work he is always endeavouring to do for those who are sick in their souls, that is, sick with sin and falsehood. In this case he who often falls into the fire and water, corresponds to and signifies one who often falls into evil passions, which are meant by fire, and into false thoughts which are meant by water. In regard to this miracle, v. 21 of the same chapter, our Lord says, "Howbeit this kind goeth not out but by prayer and fasting." In these words, he tells us, that we cannot overcome our dispositions to fall into evil passions and falsities, except by prayer to him, and by fasting or abstaining from the wicked pleasures which we love.

There are also many instances in which "stone" is used in a bad sense, as signifying either a falsity, or a truth used for a bad purpose. Thus, in John x. 13, you read these words of the Lord, and what the Jews did thereon:—*I and my Father are one.* Then the Jews took up stones again, to *stone* him; Jesus answered them, many good works have I showed you from my Father, for which of these works do ye stone me? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, *makest thyself God.*" This conduct and behaviour of the Jews corresponds to and signifies the conduct and behaviour of many persons, in all ages, who are of like character. I will try to explain this to you.

Our Lord and Saviour, Jesus Christ, was one with the Father. He was one Person with the Father as truly as you are one person, although you have both body and soul. He was the Father. He *is* the Father. Jehovah God, the Eternal and Almighty Father of all who live, descended from the Heavens; in the words of the Bible, "He bowed the heavens and came down." He took upon himself a human nature, and in his human nature he lived on earth, and was Jesus Christ.

This he did, and all his works on earth he did, that men might be redeemed from sin and spiritual death, and that they might be saved. Of the way in which he effected this, I do not propose to tell you more now, but you will, at some future time, I hope, learn a great deal

more about this. You can learn nothing which it is more important for you to know.

To one who has only natural knowledge, that is, to one who possesses no spiritual knowledge, it is difficult to believe that our Lord was at once God and man. The natural appearance of things, and all natural reasons, oppose this belief, and hinder this truth from coming into our minds. Persons who are so unhappy as not to know any better, sometimes say, "how could one be God, who lived like a man among men, and ate, and drank, and slept, and wore clothes, and journeyed about just as men do?" Whoever says or thinks so, reasons from natural appearances and natural truths against the Lord. And all who do so, act as the Jews did when "they took up STONES to stone Jesus Christ, because, being a man, HE MADE HIMSELF GOD."

LESSON EIGHTEENTH.

WE have now gone through the various instances and examples of correspondence which I propose to consider in these lessons. And I would say to you some things about the subject generally. That is, I would speak about correspondence, or the science of correspondence, and not about particular examples of it. I will first tell you what you must not mistake it for. You must not suppose correspondence to be the same thing as comparison or resemblance. I

spoke of this a little in Lesson Fourth, but have now more to say of it. Where there is correspondence there may be always some kind of comparison. But there is often resemblance and comparison where there is not correspondence. It often happens that comparisons are made in poetry or in conversation, which serve to make one's meanings plainer, because of the resemblance between the things compared, although there is no correspondence. And comparisons of this kind are called similies or figures of speech, or metaphors. A poet describing the morning of a fair day, thus:—

From amber clouds I see the morning rise,
 Her rosy hands begin to paint the skies—
 And now the city emmets leave their hive,
 And rousing hinds to cheerful labour drive—
 The joyful birds salute the sun's approach,
 The sun, too, laughs and mounts his gaudy coach,
 While from his car the dropping gems distil,
 And all the earth and all the heavens smile.

In this description almost every line contains a simile or metaphor, which is founded upon the resemblance between natural things and others, but none of them are founded upon correspondence. If you wish it your teachers will point out these similies and metaphors, and will explain them to you. I will try to state to you some of the differences between mere figures of speech or metaphors, and of true and real correspondence. Correspondence, in the way in which we have used the word, that is, the kind of correspondence we have spoken of, and which we mean when we talk of the science of

correspondence, exists only between higher and lower things, and not between things of equal degree. That is, it exists between things internal and things external; between things that belong to the soul, and things which belong to the body. But it does not exist between two things, both of which are spiritual, or both natural, or both of the spirit, or both of the body. Between the things which are both of the same degree, as between the two hands of the body, there may be comparison and resemblance, and there may be one kind of correspondence—for this word has many meanings—but there is not here the kind of correspondence which we mean, when we speak of the science of correspondence, for this phrase has only one meaning. There is another difference which I will mention and try to make as plain as I can.

I have said that correspondence exists only between things of a higher degree and things of a lower degree; as between the soul and the body. I will now add that correspondence exists only between such things as are of different degrees, and are also connected together, and are mutually dependant one on the other. Thus the soul and the body are closely connected together, and are mutually dependant on each other. If your soul had no body you could not live for a moment, therefore you have a natural body while you are here, and when you die and cast this off, you will have a spiritual body. And you can see by reflecting a little, that if you had no body you could not live, so if the body had no soul it could not

live; after death the natural body has no soul in it, and you know what becomes of it.

Thus the soul depends upon the body as upon something which supports it, as something which clothes it, as something which is its instrument, as something without which the soul itself would be nothing. And the body depends upon the soul for its life. And for all these purposes the Lord has not only provided a body, but a body which corresponds with the soul.

Now the same thing may be said of all the separate things of the soul and of the body, and nearly the same thing may be said of all the things of this world, and of our thoughts, and of our affections, and also of all the things of the spiritual world, and of the thoughts and affections of the angels and spirits who live there. How the things without us depend upon the things within us, or how the things without the angels and spirits depend upon the things within them, you cannot now understand, but you may remember it, and when you are older and know more you will understand it better.

You will thus be able in many cases, and perhaps in most cases, to know whether a comparison or metaphor is founded upon correspondence or not. But it will not *always* be easy, or perhaps possible, for you to know how this is, although you will always be learning more and more about it, and the science of correspondence will itself teach you more than any thing else can, how to distinguish between what belongs to this science and what does not.

The Bible is written wholly according to

correspondences, and no other book is, but many books have in them many families and comparisons founded on correspondence, although the authors of the books knew nothing about it, and therefore could not possibly distinguish between comparisons which were founded on correspondence, and those which were not.

The reason of this is, that there are a great many comparisons and resemblances between things which correspond together which are very easily seen by every body, and which affect the mind very pleasantly when we see them, and which serve to make our meaning very much plainer if one uses them in a right way. Therefore many authors, and particularly poets, have made great use of these correspondences, although they were wholly ignorant why the comparisons and metaphors founded on them gave such pleasure or had such power.

You know not yet much about poetry, but you will learn more about it as you grow older, and you will also learn more about the science of correspondence as you grow older, and in this way you will learn that nearly all the power and the pleasantness of the best poetry arises from the fact that it is really founded upon the science of correspondence, although the authors did not know it, or suppose there was any such thing. Some authors have guessed at something like it, and have made many suppositions which approached the truth; in the earliest ages of the world it was well known, and some traditions of it have been handed

down by one generation to another, and in this way something was always indistinctly known about it. But, in modern times, not much was known of it by any one, and nothing was well and clearly known of it by any one, until the science of correspondence was revealed to Emanuel Swedenborg, and by him communicated to others through his books.

LESSON NINETEENTH.

IN my last lesson, I endeavoured to show you that correspondence was something more than resemblance, and that comparisons founded upon it differed in their nature from figures of speech or metaphors.

But I wish that you should understand something further about the science of correspondence. I wish you to know that this science exists because of the way in which the Lord created the universe, and of the way in which He uttered His Word. All life, all being, the heavens and the earth, and all the things which exist any where are created by Him.

The Lord, who created all things, created them in order. He caused them all to exist in a regular arrangement. All men have some sense of order, some power of seeing whether things are in order or not, and generally some capacity of being pleased when they see that things are in order. After you have been a forenoon in school, it may be that your books,

your slate, your pens, your work, all of which you have used in turn, are in some disorder. This, I hope, pains you, and before you go away you set all these things in order. Now all the notion of order, all the capacity of order, and all the love of order which men have, comes, like every thing else that is good, from the Lord. That is, men have some love of order, because there is in the Lord a perfect love of order, and from this, as from a fountain, a love of order is perpetually flowing forth and entering into the minds of men, as far as men will permit it.

But there is among men only a feeble and imperfect love of order, in the Lord the love of order is perfect, and therefore the universe which He created, containing the spiritual worlds and the natural worlds, was created in order, that is, it was so created that all the things in it should be in their proper places, and each one in its proper nearness to, or distance from all the others. Hereafter you will learn a great deal more about this divine order than you can possibly learn or understand now; but you may begin to understand some thing about it now, and if you are good and therefore become wise, you will learn more and more of it for ever, because it is infinite. I think you can understand so much as this, that because the things of the Lord's universe are in order, they support and help each other.

You understand how the soul and body are necessary to each other. And perhaps by thinking of it, and asking your teachers, you may learn yet more about it.

I would now tell you the reason why there is such a thing as correspondence ; it is because the things of the Lord's universe are in order, and because the order in which they are is the order of correspondence. Perhaps I can explain this to you somewhat.

When you set your books in order, how do you place them together? Perhaps you put them in a row, beginning with the tallest, and then falling off regularly to the smallest, so that those which are nearest in size are nearest in place ; then they are placed in the order of their size. Perhaps you put the French books together, and the English books together, and the Latin books together, then they are arranged in the order of their language. Perhaps you put those on geography together, those on astronomy together, and so of the rest, and then they are arranged in the order of their subjects. But the things you thus put in order you did not make, for they were provided for you by your parents. But you can understand that they who made your books might have made them purposely so that they could be arranged in the order of their size, of their language, or of their subjects.

Now, the things of the universe, the Lord created so that they might be arranged in the order which he knew best, and the Lord placed and sustains them in this order. And the order in which the Lord placed and sustains them is the order of correspondence, that is, the order in which things of a *higher degree* correspond to things of a *lower degree*, as the

things of the spiritual world correspond to the things of the natural world.

There are some consequences or effects of this, which it is particularly useful to know, and we have already spoken somewhat of them. One is, that the things of a higher degree are supported and sustained by things of a lower degree, as by their proper foundation, and things of a lower degree derive their life from things of a higher degree; something of this was said in former lessons, when we spoke of the soul and the body, and I do not propose to say more about it now. You may, however, keep this in mind, and you will find hereafter that you will understand it better.

The next effect or consequence of this correspondence is, that the things of a lower degree signify and teach truths concerning the things of a higher degree. Thus the things of a natural world signify and teach truths concerning the spiritual world. Because this is so, all the things in nature, and all the sciences which relate to natural things are capable of teaching you day by day truths concerning your mind and soul, and concerning the spiritual world where you are going to live for ever.

Without the science of correspondence, and where this science is not at all known, the natural world is only an instrument or a dwelling place for the soul, but with the science of correspondence, and by the help of it, the natural world becomes the continual instructor of the soul in all things good and true. Without this science the natural world is *dead* and silent, but with it, it is alive and has a voice.

Truth is the same thing every where, it flows forth from the Lord, it is in the heavens, it passeth through the heavens, and descends to the earth, it is always the same, but it has a different form and appearance in the heavens from these it has in the earth. You may read in your Bible of the ladder of which Jacob dreamed. It stood upon the earth, but its top reached to the heavens, and upon the steps of the ladder angels were going up and down. It is so with *truth*, for truth extends downward to the earth, and yet it reaches upward to the heavens, and by this truth, which is thus on earth and in heaven too, angels come down and enter into your thoughts to lead you to good, and your thoughts go up and enter into heaven, and find hope there, and truths to guide you, and motives for being good.

Now the Bible is full of truth, it is truth itself, it is God's Word, and that cannot be any thing else but truth. But the angels have a Bible, for they, too, need it, and they love it, and study it, and obey it more than men. And it is the same Bible that we have on earth, but they read it in the spiritual sense, and not in the natural. While our minds, and thoughts, and knowledges are only natural, we can read the Bible only in a natural sense, we cannot see that it has any other sense. But when we know and truly believe that there is a spiritual world, and that we have a soul which will live for ever, and when we have the science of correspondance, or the knowledges which give us the spiritual sense of the Scripture, then we may read the Bible in the spiritual sense, and

when that is the case, we may not only read the Bible in the same way in which men on earth read it, but also in the same way in which it is read by the angels in heaven.

But it would be better for you to be in ignorance of the whole science of correspondence, than for you not to know or not to remember that the spiritual sense of the Bible does not make the literal sense of it feeble or useless, but adds infinitely to its authority and power.

Never forget that the Bible in its literal sense is most holy, that it contains the words of God, and that in its letter and in its words, Divine Wisdom and Infinite Truth are dwelling as the soul within the body.

The knowledge of the correspondence and signification of the things of nature does not make those things less real or less valuable. You will not love the light less, nor the warmth of the sun, nor will you be less nourished by your food, because you have learned what these things mean. Do not therefore think less, but infinitely more of the Bible in its literal sense, think of it with more reverence, and obey more carefully and constantly, because you know something of the spiritual sense that is within the literal.

In former lessons I said something of the passing away of the church, and the establishment of another in its stead, I would add now, that every church, however liable to corruption and perversion by the evils and falsities of men, has, of necessity, an improving influence upon the character and condition of mankind, and so makes it possible for mankind to receive

and profit by higher and greater truth than before. You may see that in relation to the Bible. The Jews looked upon the Old Testament as containing a law relating to things of the earth, and so given, that they were bound to obey it by the fear of the earthly sufferings which would punish disobedience. Christians have the New Testament, and they are also taught that the precepts and instructions of the Old Testament were intended to make men better and fitter for heavenly happiness. The New Church which the Lord is now establishing, and of which you will, we hope, be members, knows also that the Bible is the Word of God truly, a word which continually and for ever teaches the angels to be more and more heavenly in their character, a word which comes down from heaven to earth to lead men up to heaven, and a word, which for ever, in heaven and upon earth, teaches the way in which we may go to Him, who is Himself the Way, the Truth, and the Life.

LESSON TWENTIETH.

THERE is one thing about the science of correspondence which I have said once or twice already, but say again now, because it is very important for you to remember, and this is, that correspondence exists only between internal things and external things. This is true of the whole universe of creation, natural and

spiritual, for this is the order in which the whole universe is created.

Now, one truth comes from this, which can never cease from instructing us, and I have already spoken of it, I mean the truth, that the science of correspondence gives to all nature and to all the things of nature, the continual power of teaching us concerning our own souls, our own duties, and our own dangers. This is a principal use of the world we live in, and therefore I speak of it often. It is a very low and poor idea, that this great and beautiful world, beautiful from the stars above us to the flowers at our feet, and even to the glittering grains of sand which we can hardly take up with our fingers,—it is a very low and narrow thought which sees in this world only a home for our bodies, and fields to give our bodies food. But without the science of correspondence we can have very little thought beyond this. That this science is now given to us we cannot therefore be too grateful.

If one came from God this day and proclaimed among men that he had power and authority to create a new world for us, of far greater beauty and far more perfect order than that we live in, how glad should we be. Yet this is little more than is done by the science of correspondence. The world, in the light of this science shines with new beauty, because we see that all its beauty comes from the truth which it expresses. And the order we saw before in the world, becomes now far more perfect, because it is seen to be in agreement with the order in which things of the soul are

that are eternal. And now we look on the earth, not only as a place where we may work and live, and from which we may gather fruits to keep our bodies alive, but as a home where we need not walk a step, nor live an hour, without learning truths, as if all things around us uttered words of kind instruction. And we may now gather even from the things of the earth, not food for the body alone, for every thing—the earth, the air, the sea, the sun, its heat and light, the winds, and clouds, and rain, winter and summer, and spring and harvest, day and night, animals and minerals, and trees, and flowers, and fruits, all may give us food for our souls, all, all can give to our minds meat and drink, bread and water, and wine.

But if we learn so much from the science of correspondence as to the earth, how much more do we learn from it as to heaven, and the things of heaven. I have not yet said much of them, and I will now try to explain this to you briefly.

We know in the first place, that wherever there are things internal, about them are things external, and these correspond. Now, in the other world are souls, the souls of those who have departed from this world, and none others, for all angels and spirits, whether good or bad, were once men, or women, or children upon earth. Souls are things internal, and they must dwell in *bodies*, which are things *external*, and about these there must be a world, a nature, a universe of external things.

But this is so here in this world. And we look about us, and see what kind of things the

law of correspondence has filled the world with. For we know that the things of this world are such as they are, that they may correspond with the things of our souls. But in heaven we have the same souls. Men do not lose the power of thinking and of loving by going to heaven, for this remains with them necessarily. And therefore we know that the things of heaven must be in general, the same as or similar to the things of earth, because they also correspond to our souls as things here do, and they must be such as will so correspond to our souls, and therefore they must be in general like things here.

But though they are, in general, like things here, there is a great difference between them. And as the science of correspondence instructs us as to this similarity, so it also instructs as to this difference. I will try to tell you how.

Things there are the same in general as here, because the souls are the same, and angels think and love there. But they are different, because angels or persons in heaven, think very differently, and love very differently from persons on earth. If you are good and go to heaven, you will find that you can think better, that you know a vast deal more, that what you know you know more clearly and more certainly, that you love more what is good, that you see much more good to love, that your affections are vastly warmer, purer, and more active. This, I think, you can understand, and then you can perhaps understand how the things of heaven must differ from the things of earth, because of the law of correspondence. For

they must differ as the thoughts and affections differ. They must have a great deal more light there, and it must be far more brilliant, so as to correspond with the increase of truth and wisdom, and there must be many more beautiful things there, and all things must be far more beautiful, so as to correspond with the increase of our knowledge of what is good and true, and the warmth there must be far more cheering and delightful, to correspond with our purer affections.

We may thus be enabled by the science of correspondance to form some idea of the heavens, because we may think of all that is good, and beautiful, and useful, and pleasant upon earth, and think of this, as it would be, if free from any thing painful or disgusting, or disorderly, or harmful, and at the same time increased a thousand fold, and infinitely various, and so perfect in its order, and beauty, and usefulness, that we cannot possibly understand or imagine the whole of it—and then we think of heaven.

But besides the difference between this world and the spiritual world which I have just spoken of, there is yet another difference which I want you to know, although it may not be easy for you now to understand it very well.

This world is *material*, that is, it is a world of matter; every thing you see, hear, taste, smell or touch, is matter, it is some form or other of matter, because matter is the substance of which this world is made. But the spiritual world is not material, for the substance of which it is made is *spiritual substance*.

This makes little or no difference in the appearance of things here. Because there, spirits live in a spiritual body, and the soul by means of its spiritual body, sees, hears, tastes, smells, and touches spiritual substances, in like manner as the soul while in this world, by means of a material body, sees, hears, tastes, smells, and touches material substances.

But though there is not any great difference in the appearance of things, on this account, there is a great difference in one other respect, and that is in the changes which take place among things in the spiritual world. In this world the changes are slow and gradual, and changes do not happen in the world about us in the same way as they take place within us. But it is not so in the spiritual world. There, as the state of an angel, or of a spirit changes, the things which are without him, and which he looks upon and dwells among, change also, and therefore the correspondence between the thoughts and affections of an angel, and the things about him, is not only general, as is the case here, but particular, exact, and constant. I shall not try to explain how this is, because you cannot understand it well, until you know more about the difference between *material* substances and spiritual substances than you can learn now. In this world we have *time* and *space*, but in the spiritual world there is neither time nor space, but ~~only~~ the appearance of them; I tell you this now that you may remember it, although you cannot yet understand it.

Hereafter, when you become acquainted with the works of Swedenborg, you will under-

stand all I have been trying to tell you of the spiritual world much better, and you will learn a great deal more about it than I have attempted to say.

When you die you do not acquire by death, or after it, a new spiritual body, for you have a spiritual body now of which the material body is the covering. And you live in the spiritual world now although you cannot see it, or feel it, because the senses of the spiritual body are now covered up by the material body. But when the Lord wills, the spiritual senses are opened, and then one sees spiritual things, as one sees them after death. This was the case with Emanuel Swedenborg, for many years together. And the Lord permitted this, because the time had come when man might be the better for knowing more of heaven and hell than they had ever known before, and therefore the Lord permitted him to see and learn these things, and relate them in his various works for the benefit of mankind.