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THE  
KEY OF KNOWLEDGE  
TO THE  
HOLY SCRIPTURES;

BY THE USE OF WHICH  
A TRUE SYSTEM OF THEOLOGY  
IS RESTORED,  
AND  
THE WORD OF GOD  
WITH CLEARNESS AND CERTAINTY EXPLAINED.

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BY THE REV. THOMAS GOYDER.

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*Οὐαὶ ὑμῖν τοῖς νομικοῖς, οτι κρατε  
Την κλεῖδα τῆς γνωσης.*

*Λουκας Κεφ. ια. 52.*

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## P R E F A C E.

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THE Bible is considered by all classes of Christians to be the only standard of religious truth, and the source whence all doctrines respecting God, the soul of man, heaven and eternal life, are to be drawn. If this be a right view of the Sacred Records, it follows that a correct and uniform mode of Scripture interpretation, were such pointed out, would be one of the greatest blessings that could be conferred upon the human race.

It is the object of the following pages to show that such a certain mode of Scripture illustration really exists, and that it is grounded in the universal law or language

of correspondence, by which spiritual states of mind are seen to be shadowed forth by the historical narratives, precepts, parables, and miracles recorded in Scripture.

If the Bible were viewed in this light, the boasted strongholds of atheistical and deistical objectors would not only be thrown down, but the great truths of Revelation be with ease and certainty explained; and unless this high ground be occupied by Christian divines, they will not be able to defend their sacred cause against the specious and subtle reasonings of either mistaken or designing men.

Mr. Thomas Paine, in his "Age of Reason," part I. says, "The Word of God cannot exist in any written or human language. The WORD OF GOD is the CREATION WE BEHOLD, and it is *this Word* which no human invention can counterfeit or alter, that God speaks universally to men." Again, he says, "The idea or belief of a Word of



God existing in print, or in writing, or in speech, is inconsistent with itself, for reasons already assigned. These reasons, among many others, are the want of an universal language; the mutability of language; the errors to which translations are subject; the possibility of totally suppressing such a Word; the probability of altering it, or of fabricating the whole, and imposing it upon the world."

Now all the objections of this writer to the Word of God in print or written language, are easily answered; for, (as will be seen in the perusal of the following work) we assert that the science of correspondence is a universal language; that the Word of Inspiration is written in and according to its principles, and can only be correctly explained by it. While all other languages are mutable, this is immutable and certain in its application. We assert that the errors to which translations are subject have

nothing to do with the purity of the original text, and that the abuse of a thing is not a valid argument against its use. As to the idea of the possibility of suppressing a *written Word*, of altering it, or of fabricating the whole, we may as well talk of the possibility of suppressing, altering or fabricating a world, as to do these things to that DIVINE WORD, over which Providence has kept a watchful eye, and to uphold which Omnipotence itself has been, and is still exerted.

If inspired Scripture were no more than what such writers as Mr. Thomas Paine, and many others of the same school think it to be, a mere human production, it would have been destroyed long ago; but inasmuch as it has God for its Author, and contains, within the letter, a Revelation of the Divine will to the human race, describing, in its own language, by correct, beautiful, and corresponding imagery, the successive

states of progressive life, through which the human mind has to pass in the attainment of heavenly felicity, it has, therefore, stood the test of the most rigid investigation, and completely triumphed over all attempts to invalidate its testimony, or to remove it from the face of the earth.

The Divine Word, as to its real quality, is represented by the *burning bush* mentioned in Exodus, in which it is stated that "the bush burned with fire, and the bush was not consumed," (iii. 2.) This BUSH, according to the universal language of correspondence, denotes the WORD in the sense of the LETTER, shining forth in everlasting freshness from the divinity of the hallowed fire of love within. This fire is the true cause of its integrity and imperishable nature; and those who, like Moses, will turn aside to see why the bush is not consumed, must discover that the Divine *fire* of love which constantly burns within, and is the ground

of its divinity, is the reason why it cannot be dissipated. If Holy Scripture is to be destroyed, its divinity and plenary inspiration must be withdrawn—if the bush is to be consumed, the fire must be put out.

If the reader feel disposed to peruse, with candour, the following pages, the author is led to hope that he will not, in his perusal, consider the Bible as a common book, but rather have his mind impressed with its spirituality and life. It is a truth which every man's own experience may prove for himself, that the Bible contains riches far superior to gold and silver. It sends forth into the soul a light brighter than the sun, and its wisdom throws into the shade the brightest gems of earthly lore.

It is to be lamented that, even in the religious world, vast numbers are to be found who are not fond of reading the Bible. Whenever it is read by such, the reading is considered a *duty* rather than a *pleasure* — a

*labour* rather than a delightful recreation. Hence they pass through their task as quickly as they conscientiously can, and rise up from it without any other gratification than what is felt from having finished a work which they thought duty constrained them to perform; but in which the heart felt no extatic sensations of delight. Such a state of mind is not at all favourable to the growth of spiritual religion in the soul, nor can it extract from the Word of Revelation any of those intellectual treasures with which it so richly abounds.

To have a right view of the Holy Word, as a Revelation from God to man, the reader should believe that the Divine Love and Wisdom are unitedly present in every part thereof, and that within the literal history of the creation, of the Jews, and their ceremonial worship, are contained the most clear and accurate descriptions of all those changes of state, both of affection and

thought, by which regeneration is accomplished and the kingdom of heaven obtained.

These are the great and mighty subjects treated of in the sacred page of Inspired Truth; and when these are seen, the devout Christian is led to recognize the Divine presence in every part of His Word, and thus to exclaim with the patriarch of old, "Surely the Lord is in this place; and I knew it not." (Gen. xxviii. 16.)

With this exalted view of Scripture impressed upon the mind, it is hoped that the following pages will yield some assistance to the reader in his spiritual studies of those Divine Oracles which are still as a "lamp to his feet and a light to his path."

NORWICH,

10th June, 1838.

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## CHAP. I.

INTRODUCTION—CREATION OF THE WORLD—THE ORIGIN OF THE SUN—CONTRADICTORY VIEWS OF CHRONOLOGERS CONCERNING THE AGE OF THE WORLD—PROFESSOR SEDGWICK—GEOLOGY IN HARMONY WITH SCRIPTURE—THE SUN THE INSTRUMENTAL CAUSE OF CREATION—SIR HUMPHREY DAVY—INDISSOLUBLE CONNEXION BETWEEN THE CREATOR AND ALL CREATION—THE WORD OF GOD OF PLENARY INSPIRATION—CORRESPONDENCE OF NATURAL OBJECTS WITH SPIRITUAL STATES OF MIND, THE ONLY RULE OF SCRIPTURE INTERPRETATION.

THE Bible, by the Christian world, is universally admitted to be a Divine Revelation from God to man, and considered the standard and test of all religious truth. No Christian can be indifferent to its precepts or regardless of

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its reproofs. It is believed to contain the very riches of heaven, which, if received in the human understanding and life, will make man mentally rich, wise, and happy. Any work having a tendency to show its real worth, by unfolding its sacred contents, so that one uniform method of interpretation can always with certainty be obtained, must be considered a desideratum of the highest value, and would tend much to the throwing down of the boasted strongholds of infidelity, as well as to the furtherance of the interests of vital Christianity.

The Christian religion undoubtedly surpasses all other systems of Theology in the known world. It is purely of a spiritual cast, relating to the mind of man, and to all those varied changes and progressions of his will and understanding in love and wisdom which successively follow in the course of his progress in the Divine life. These states or changes are, in general, treated of in Scripture, in a variety of pleasing ways; in the parables, miracles, and narratives, and are also more particularly shadowed forth in the literal history of the Israelitish journey from Egypt to Canaan. It is,

therefore, hoped that the following pages may be found useful in assisting the pious Christian in his spiritual contemplations, so that while his eyes are opened to a clear perception of Divine Truth, in his bosom may be enkindled a more ardent and pure love to Him, who is the Author and Giver of every real blessing.

No contemplative man who carefully studies the harmonies of nature, can fail of knowing that every object in the created universe is an effect springing from a prior cause, and that such cause must owe its birth to some end which the Creator had in view in the wonderful productions of his plastic hand. The end, which is the good intended by the Creator to the forms he purposes to bring into existence, is the Divine Love; the cause is the Divine Wisdom which the love of Deity uses as a mean to accomplish the designs purposed; and the effects are the results of the Divine Operative Energy in all the outward forms of which the created universe is composed. There is a real connexion between the end and its cause, and also between the cause and its effect. No effect can possibly exist independent of its cause,

neither can there be any cause in which the end is not inwardly concealed. Here, then, we learn a most cheering truth, that creation is safe, while Wisdom, the Divine cause of its existence, remains, and that it must continue everlastingly fresh and imperishable, while the Love of God, as the end, shall fill it with life and vigour. When God's *love* shall be no more, his *wisdom*, as the first-begotten will die, the *Divine Spirit* will cease to operate, and then the heavens and the earth shall perish. Outward creation can no more exist independent of the perpetual operation of God therein, than can the organized body of man without the soul or spirit. "God is love," and as that love, he is the Father of all. God is wisdom, the "True Light," which as the first emanating sphere of the Divine love, is in Scripture called the "Only-begotten Son:" from the union of these two proceeds the Divine operative energy or Spirit, which, in giving existence to heaven and earth, imparts life to the wide creation. The true law by which all human and angelic existences are sustained, is, as expressed by the only Wisdom, or "Word incarnate," "I in

them, and thou in me, that they may be made perfect in One." (John xvii. 23.)

In laying before the reader the system which, in all cases, will give a faithful and correct interpretation of Holy Scripture, we propose to commence with the creation of the world, and to show that this great work, in its beginning, progression, and completion, shadowed forth the love, wisdom, and power of the Creator, and that all the objects in Nature are so formed, as to be either remotely or proximately connected with God, the Supreme First Cause. This connexion necessarily renders the Lord's presence, in the created universe, full, perfect, and complete; and hence arise the attributes ascribed to the Divine Being of omnipresence, omniscience, and omnipotence. By love, as the end or intention of creation, God is present in all; by wisdom, he knoweth all; and by his operative influence, he is powerful in all. Without his goodness, wisdom, and power, nothing could exist; God is, undoubtedly, the ALL in all.

If, then, God be present in his works, as their actual existence evidently proves, it follows that there must be some close resemblance, affinity,

and correspondence between him and them, and that a Divine influx of life, flowing momentarily from him into them, supports and sustains the whole. This affinity not only exists between God and his works generally, but there is also a correspondence between all parts of his works from the highest to the lowest: all creation is one grand chain, harmoniously fitted and linked together by the wisdom of him who cannot err. Who, then, can apprehend danger, while reason, enlightened by revelation, declares the first link of that chain to be in the hand of God? Assuming, for the present, this theory to be correct, we must see that a right understanding of this corresponding connexion is essentially necessary to a just knowledge of the works of God; and that which opens to the mind true views of his works, must correctly explain the wonders of HIS WORD.

With respect to the creation of the world, we may truly say, it is so vast and profound a subject, that the mind seems lost in wonder, and trembles at the thought of entering upon an inquiry into that which, by an almost impenetrable veil of mystery, seems to be hid from

human ken. We cannot suppose that man, whose faculties and intellectual powers are finite, and consequently limited, can, however ardent he may be in search of truth, arrive at a full and perfect knowledge of all the minutiae, those singulars and particulars, which enter into and make up the fulness of creation's mighty work: a kind of general knowledge concerning it, is all we can expect.

In looking at creation as a whole, we behold beauty, regularity, and order; we see how each part performs its appointed use, and that the whole, by the action of its several parts, is maintained entire; free from any appearance of dissolution, and exhibiting to the beholder not the slightest symptoms of decay. The same sun which "in the beginning" warmed and enlightened our earth, shines still upon it with unabated vigour and power; the moon which then shone with its borrowed light, still rides majestically in the blue-arched sky; the rain still descends to water our thirsty plains, to fertilize our fields, to make the earth yield her increase, for the purpose of affording to man in all generations, "seed to the sower and bread to the eater."

Heaven's breezes still continue to kiss the mountains, and to impart health, vigour, and prolification to animal and vegetable life; every animal is furnished with an organized body exactly adapted to the element in which it lives. In fact, all creation seems to be constantly singing one universal song of praise, that "God is good to all, and his tender mercies are over all his works." These phenomena, with ten thousand others that might be named if necessary, but which the reader is left to supply for himself, are among the strongest evidences of contrivance and design. These again lead unquestionably to the acknowledgment of a Designer, whom we call the Great First Cause, the omnipresent, omniscient, and immutable God.

No wise man can find the least difficulty in attributing the creation of the material world to an Almighty Hand—to that hand which received (if we may so speak) its impetus from the purest love, and was directed by infinite wisdom; and as we must consider the Divine Being to be a God of the most perfect order, it follows that creation, springing from him, must be viewed as an orderly, progressive, and



gradual work. We have no hesitation in saying, that if creation shall ever admit of a rational and satisfactory explanation, it must be in agreement with the strictest principles of true philosophical and scientific knowledge.

Although upon the creation of the world much has been written by divines, philosophers, and poets, yet but little, that has yet appeared, has been satisfactory. The subject, strictly speaking, is not theological, but purely one of philosophical and scientific research. It is now pretty generally acknowledged by the most able and learned divines, that the first chapters of Genesis are an allegory, and that they contain, not *literal* history, but spiritual and divine subjects reduced to an historical form. Literal history, in which, nevertheless, are contained spiritual truths, relating to the church of God, heaven, and the soul of man, commences at the twelfth chapter of Genesis, with the call of Abraham. It was not only the opinion of many of the ancient fathers of the church, that the first chapters of Genesis were written in an allegorical style, but that the whole Word of God, comprehending the Law, the Prophets,

the Psalms, the Gospels and Apocalypse, were so written as to contain within the literal and historical sense, those divine and spiritual subjects which relate to the church of the Lord, and to the progressive states of affection, thought, and life of man; and that they were to be interpreted, not after a carnal, but after a spiritual manner. This view of these ancient fathers has been kept alive in the church by the ablest and best theological writers in every age down to the present. This we shall prove by a few extracts from their writings as we proceed.

In Genesis i. 1, we read, "In the beginning God created the heaven and the earth." From this passage, viewing it in the most literal sense possible, we learn, not *when* God created the world, but that he did create it in the *beginning*. From what particular date we are to reckon the beginning of its existence, or what is its real age, the Word of God gives no information whatever, and science will never be able to discover. The putting of dates to the Bible in respect to the era of creation, reckoning from the year one, and thus making the present age of our globe about six thousand years, is altogether

gratuitous and arbitrary: it endeavours unwisely to mix religious with physical truth, and by mingling together what should be kept separate, the mind becomes bewildered in its contemplations of both. By giving to the world an arbitrary age of about six thousand years, many have supposed the science of Geology to be opposed to Revelation, and that it altogether contradicts the Mosaic account of creation. If it were not that many pious and intelligent Christians have felt their minds disturbed at this supposition, we should have passed it by unnoticed, smiling at the weakness that could generate the idea.

Chronologers enumerate 132 contrary opinions concerning the age of the world, (a proof this that they know nothing about it,) but in all these, there are none who reckon more than 7,000, or less than 3,700 years from the creation to the birth of Christ, making a difference in these calculations of no less a period than 3,300 years. The general opinion, however, fixes the birth of Christ in the four thousandth year of the world, and reckoning nearly 2,000 from that event, makes its present age about

6,000 years; but the reasons on which these opinions are founded, are exceedingly various, all arbitrary, and grounded in conjecture. The calculation of the age of the world, made by the Hindoos in their religious belief, is ponderous when compared with this. Their religion teaches them to recognize the existence of One Supreme invisible Creator, the Ruler of the universe, whom they call BRAHMA. They likewise acknowledge two other deities, one of whom is VISHNU, the Preserver, and the other SIVA, the Destroyer. The deity *Vishnu*, as preserver, is declared to have made many appearances in the world, and the great ends of Providence are said to have been accomplished by the incarnations of this deity. According to this religion, there have been nine incarnations of Vishnu, and one more yet to come, all of which make up the period of 4,320,000 years, making a difference between their age of the world and ours of only 4,314,000 years. Allowing the Hindoo theology, with its idle ceremonies, to be false and fabulous, yet these superstitious people have, perhaps, as much ground for their long date as we have for our

short one. Revelation is silent about the age of the world ; and when that is silent, it is a mark of wisdom to be silent too, and not aim to be wise above what is written. These statements, differing widely as they do, prove the fact, that any attempt to fix the era of creation originates in folly and conjecture.

Professor Sedgwick, in his "Discourse on the Studies of the University," p. 149, tells us, the geologist proves by incontrovertible evidence of physical phenomena, that "there were former conditions of our planet, separated from each other by vast intervals of time, during which man, and the other creatures of his own date, had not been called into being. Periods such as these belong not, therefore, to the moral history of our race ; and come neither within the letter nor the spirit of Revelation. Between the first creation of the earth and that day in which it pleased God to place man upon it, who shall dare to define the interval ? On this question Scripture is silent : but that silence destroys not the meaning of those physical monuments of his power that God has put before our eyes ; giving us at the same time

faculties whereby we may interpret them and comprehend their meaning." This extract contains so much of truth in it, that it cannot, we think, be disproved.

But some may ask, Is geology, then, to be allowed to contradict the Mosaic account of creation, and to disprove the date revealed to Moses? We answer, that geology can neither contradict nor disprove what the Scripture never states. The most literal account of creation given by Moses is, "In the beginning God created the heaven and the earth;" this is all, without fixing any time. Geology does not contradict this, but maintains it, and, by laborious and praiseworthy examinations of physical phenomena, proves the existence of a Divine Architect, and ascribes to him the work, "in the *beginning*." Revelation gives no date; we have made this, and having so done, we find fault with geology, because it has sought out and exposed our errors. The poet Cowper was deceived in this; for he, supposing that God had revealed to Moses creation's date, aims a blow at Geology. In his poem entitled "The Task," he says —

“ Some drill and bore  
 “ The solid earth, and from the strata there  
 “ Extract a register, by which we learn  
 “ That He who made it, and reveal'd its date  
 “ To Moses, was mistaken in its age.”

Here the worthy poet was certainly mistaken in his conclusions ; for *where* in Revelation do we find the date revealed to Moses ? Nothing of the kind is given in any part of the sacred volume. He was, in this instance, led astray by his muse—the licence of poets is proverbial ; but still truth is not to be sacrificed at the shrine of poetical licence. The laborious and incontrovertible proofs of the earth's great antiquity, given by the science of geology, are not to be swept away by a single dash of a poet's pen.

From our divinity authors, nothing has yet appeared on the creation that is worth notice. They simply state that God created the world out of *nothing* : but, unfortunately for them, of this creation out of nothing, the Scriptures never speak. They offer no remarks tending rationally to illustrate the orderly progression of creation's work. Bishop Hall, in commenting

on Gen. i. 1,—“In the beginning God created the heaven and the earth,”—says, “In the beginning of time, God, the Father, Son, and Holy Ghost, made, of nothing, the whole great and goodly frame of the world, both the heaven and the earth, and the other elements, with all the furniture and inhabitants of them all.” Certainly, the good bishop, in this comment, has not overloaded our minds with information, with subjects too high for us. Had he said nothing, we should have been quite as wise.

To form just views of the creation of this world, it is essentially expedient to keep the mind fixed upon One Supreme Being, without whose love, wisdom, and power, nothing could be or exist. We must also view the Almighty as a single Divine Being, as a God of the most perfect order, producing every thing progressively, according to the laws of Divine Wisdom. God, in his providence, to encourage us in the pursuit of truth, has not, in so many words, revealed in the book of inspiration, *how* the world was created; but in placing us upon the globe on which we live, and surrounding us with all the beauties and wonders of creation,



he has richly endowed us with reason, with capacious powers and faculties of mind, by the exercise of which (the great book of creation being always present) we may, by patient study and careful examination, tracing up ultimate effects through a long chain of instrumental causes, finally arrive at some degree of knowledge as to the origin, and progressive work, of creation; so that we may be able to prove to demonstration, that, "In the beginning God created the heaven and the earth." By attributing to the Almighty the glory of this mighty work, we can take up the language of the Psalmist and say, "He hath laid the foundations of the earth, that it shall not be removed for ever." (Ps. civ. 5.) "The heavens declare the glory of God, and the firmament showeth his handy work." (Ps. xix. 1.)

If in this investigation we exercise our *reason*, God's best and noblest gift, (for without it even immortality would be a blank,) we shall be able to see clearly where the worldling but gropes in the dark. Our reason must be sacrificed to God, that is, not destroyed, but *dedicated* and *consecrated* to his service, which is the meaning

of "to sacrifice." If this be done faithfully, we shall walk in the true light—we shall enjoy a morning without clouds, and our sun shall never go down.

Reason teaches that the globe upon which we live is entirely dependent for all its nourishment and support upon the central sun in the system. If the sun were removed, our globe would instantly cease to be, animal and vegetable life would perish, and all would be reduced to a nonentity. The earth would be deprived of all heat and light, it would instantly lose its motion,\* and destruction would follow; for it

\* In a work entitled "The Sacred History of the World," by Sharon Turner, among many excellent things are some most extraordinary and unphilosophical statements. In vol. i. p. 8, 9, the author says, "It was nearly 6,000 years ago, according to the chronology of the Hebrew Scriptures, that it pleased the Almighty to determine on the creation of the earth which we inhabit. The sacred history of the world is built on the grand truth expressed in the first verse of the Pentateuch—In the beginning God (Elohim) created the heavens and the earth." It is a pity this writer did not produce chapter and verse for this "nearly 6,000 years ago." And with respect to the phrase, "In the beginning," no one can successfully contend that the word "beginning" means 6,000 years ago. Again this author says, "Our earthly day is that space of time in which our globe turns once completely round. This section of time, which we subdivide into twenty-four parts or hours, does *not* depend upon the sun, nor arise from it. As it is only an entire rotation of the earth, it could occur as well *without* a solar orb as with one.

only lives while it moves. In the bounded space of this universe, large bodies revolve, which, performing their circuits round the sun as a common centre, grow to their respective ages. The sun, like an anxious parent, regards these revolving globes no otherwise than as his own offspring which have attained to a considerable maturity; for he continually consults their general and particular interests, and although they are distant, he never fails to exercise over them his care and parental protection, since by his rays he is, as it were, present in his provisions for them; he cherishes them with the warmth issuing from his immense bosom; he adorns

The annual circuit, or year, which is the completed orbit of the earth round this luminary, could not take place without a sun; but a day requires the existence and revolving motion of the earth alone."—Vol. i. p. 18. To talk of days without a sun is surely not that kind of philosophy which will gain many advocates in the nineteenth century. But we ask, What is the cause of the earth's rotation? To this our author replies and says, "Physics have not discovered, nor can rational conjecture assign any reason for the diurnal rotation of the earth, except the commanding will and exerted power of the Creator." p. 19. To this it is replied, that all life and motion are (primarily) of the will and power of the Creator; but nevertheless it is submitted to the Christian philosopher, that the rotatory motion of the sun is the instrumental cause of the earth's motion, and that if it were possible to stop the former, the latter would instantly cease.

their bodies and members every year with a most beautiful clothing; he nourishes their inhabitants with a perpetual supply of food; he promotes the life of all things, and enlightens them with his luminous radiance. Since the sun thus executes all the functions of parental duty, it follows from the connexion and tenor of causes, that if we are desirous to unfold the history of the earth from her earliest infancy, and to examine her from her origin, we must have recourse to the sun himself; for every effect is a continuity of causes from the first cause; and the cause by which any thing subsists is continued to the cause by which it exists; subsistence being a kind of perpetual existence. From the above train of reasoning, we now come at this conclusion, that as the earth receives all its nourishment from the sun as a parent, and requires his perpetual presence to keep it in being, it is manifest that it must have burst forth from him, as from a fruitful womb; and that the sun, being a created instrument in the hand of the Divine Creator, is therefore to be regarded as the instrumental cause, origin, and parent of this our world.

We must, then, view the sun as the instrumental cause of the creation of this world. Here the materialist stops his inquiry, attributing every thing to what he calls Nature, and worships this as God. But Christians must make no halting in their way; they must carefully trace effects up to their causes. The sun could no more create itself than could the earth. We must ascertain the origin of the natural sun, and to do this, we must look through it to the spiritual world of causes, and finally to the Lord himself as the Fountain of life and being. In this stage of the inquiry, Revelation alone can afford us the required assistance.

In the Sacred Scripture, God himself is called a *Sun*, and the Sun of Righteousness—a sun which never goes down or becomes dim, but is truly “an everlasting light.” (Isa. lx. 19.) It is a truth that Jehovah God is the great First Cause and common Centre of all things. His love is the fount of life, and his *wisdom*, as the first emanating sphere or brightness of that love, may be considered as the Divine Sun of the eternal world, whose creative rays of heat and light, or love and wisdom in union, fill the

heavens with glory, and the angels with joy and gladness. Now to connect the created universe with God as the First Cause, (for without this connexion creation would expire,) we must view the sun of this natural world as a created receptacle, formed by the Divine Wisdom, and adapted to receive and concentrate the creative rays of the Sun of Righteousness. By this concentration, is produced an intensity of heat, which may be termed a body of PURE FIRE, or the sun of our solar system. This reception and concentration of the creative rays of the Divine Sun, produces the rotatory motion of the natural sun upon its own axis, by which light and heat are widely dispensed around. This, again, gives all the motion to the planetary orbs in our system, producing the changes and vicissitudes in the diurnal motion of morning, meridian, evening, and night, as well as those of the annual motion round the sun, of the four seasons, spring, summer, autumn, and winter. Thus we may see that the sun of our world derives its heat and light from being perpetually operated upon by the Sun of the eternal world ; and that if the connexion subsisting

between them were to be broken or interrupted, the sun would instantly lose all its vigorous principles of heat and light, and the consequence would be, the total destruction of that planetary system of which the sun is the centre. We may safely subscribe to the statement already made, that however long the chain of causes and effects may be, the first link of that chain is in the hand of God. Stability, firmness, and duration are given to every thing, because God is the ALL in all. There is, then, no doubt, but that this our globe is an outbirth or offspring of the sun, and that it performed thousands of revolutions round its parent before it became fit for the habitation of animals and lastly of man.

Sir Humphrey Davy, a philosopher to whom the world is greatly indebted, says, "The globe in the first state in which the imagination can venture to consider it, appears to have been a fluid mass, with an immense atmosphere revolving in space round the sun. By its cooling, a portion of its atmosphere was probably condensed into water, which occupied a part of its surface. In this state, no forms of life, such as now

belong to our world, could have inhabited it. The crystalline rocks, called by geologists, primary rocks, and which contain no vestiges of a former order of things, were the result of the first consolidation on its surface. Upon the further cooling, the water, which, more or less, had covered it, contracted, depositions took place; shell-fish and coral insects were created, and began their labours; islands appeared in the midst of the ocean, raised from the deep by the productive energies of millions of zoophytes. These islands became covered with vegetables fitted to bear a high temperature. The submarine rocks of these new formations of land became covered with aquatic vegetables, on which various species of shell-fish and common fishes found their nourishment. As the temperature of the globe became lower, species of the oviparous reptiles appear to have been created to inhabit it, and the turtle, crocodile; and various gigantic animals seem to have haunted the bays and waters of the primitive lands. But in this state of things, there appears to have been no order of events similar to the present. Immense volcanic explosions seem to have taken



place, accompanied by elevations and depressions of the earth's surface, producing mountains, hills, and valleys, and causing new and extensive depositions from the primitive ocean. The remains of living beings, plants, fishes, birds, and reptiles, are found in the strata of rocks which are the monumental evidences of these changes. When these revolutions became less frequent, and the globe became still more cooled, and inequalities of temperature were established by means of the mountain chains, more perfect animals became its inhabitants, some of which have now become extinct. Five successive races of plants, and four of animals, appear to have been created and swept away, by the physical revolutions of the globe, before the system of things became so permanent as to fit the world for man. In none of these formations, whether called secondary, tertiary, or diluvial, have the fossil remains of man, or any of his works been discovered. At last man was created, and since that period there has been little alteration in the physical circumstances of our globe." \*

\* See a work entitled, "Consolations in Travel; or, The Last Days of a Philosopher," p. 124—127.

In the orderly progression of creation, every thing appears to bear the impress of a Divine hand. Every stage in creation's work seems to lead on to the end in view—the creation of man, the image and likeness of his Maker, who by the gift of reason could contemplate the living scene of beauties around him, could examine the qualities and properties of the physical phenomena which met his wondering eyes; and, looking through these, could open his grateful heart, and send forth his breath of praise to Him who is the Author and Supporter of the whole. He could observe that the Divine love and wisdom, which dispensed life and blessing around, radiate eternally from the Divine presence. Feeling an increase of pleasure in such elevated contemplations, he might take up the language of the psalmist and say, “As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God.” (Ps. xlii. 1, 2.)

No person can contemplate creation, with all its wonders and beauties, without acknowledging that the power, wisdom, and goodness of God

are eminently displayed therein. What power short of omnipotent could fill the blue ethereal space with myriads of suns, stars, and planets, appearing more brilliant than polished spheres of gold and silver? What wisdom, not perfect and infinite, could arrange these at immense distances from each other, could order and direct their respective courses, and yet so adapt them by a corresponding connexion, as to form one grand whole; all the parts of which are in rapid motion, yet calm, regular, and harmonious; invariably keeping the paths prescribed to them:—these planetary orbs, again, being worlds, peopled with myriads of intelligent beings formed for endless progression in perfection and felicity? Who can think of these things, and not acknowledge that infinite wisdom is displayed therein? And who can doubt of God's goodness in creation, when he sees that every living thing is gifted with an organic structure, exactly adapted to the situation in which it lives, to the means of obtaining food, to the method of defending itself from danger, and to the enjoyment of its existence? The wants of animal life are abundantly supplied to the

numerous families of living creatures, and with as much regularity and certainty as if God had but one to attend to. These things can speak no other language than that of inspiration, which, with a power no rational mind can or would wish to disprove, proclaims that "God is good to all, and his tender mercies are over all his works!" That man must be more than blind, who, if he reflect on creation at all, cannot discover the power, wisdom, and goodness of God displayed therein.

Viewing creation's mighty work in this way, we at once discover an indissoluble connexion existing between the Creator and the created; the latter requiring the perpetual presence and operation of the former to perpetuate its existence. Creation is not only an outbirth from Deity, but it at the same time exhibits, in all its multifarious forms, a faithful image of him, the connexion being so strong and certain between God and his works, that all outward objects, as effects, are to be viewed as so many types, representations, and symbolic emblems, which constantly exhibit and shadow forth the attributes, the goodness, the perfections, and wisdom

of the Great First Cause. There is, throughout all nature, a close connexion between the essence of a thing and its form; the essence being the spirit, soul, or life, and the form the external manifestation;—hence the forms of things exhibit to the intellectual eye of man the true quality of the essences which respectively gave them birth; and to produce precision and exactness, both of distinction and description, names were also anciently given to mark and express the respective qualities of the things named.

If, then, the life or operative Spirit of God must constantly flow into all creation, that it may be kept in existence, in activity and growth, by which it can alone perform the uses it was evidently designed; it follows, that, as it is animated by the Spirit of God, and upheld by his power, it must reflect back an image of him, and show forth in all its successive productions, the universality of his power and goodness. The created universe may very properly be termed a living temple, in which the living God delights to dwell, filling every part thereof with the breath of life, while each object, in the enjoyment of individual existence, seems to sing for

joy, and bask in the sunshine of pleasure. It is certain that we "cannot go where universal love not smiles around!"

If the view we have thus taken of creation be correct, (of which a rational doubt can hardly be supposed)—if the goodness, wisdom, and power of God are felt and seen in his works—if the whole, as a type, reflects a faint image of the Divine perfections; and if all outward objects are corresponding emblems of the affections, thoughts, and powers of human minds, thereby connecting the material world with man, and by and through man with the Creator, then we must clearly observe an unbroken connexion, a relationship and correspondence between all creation and the Omnipotent One who produced and still supports the whole. This view will lead us to a right understanding of the reasoning of St. Paul, who, in addressing the Romans, says, "The invisible things of him (God) from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." (Rom. i. 20.) The *invisible* things of God are certainly the operations

of his creative power and goodness. These are as the essences which give birth and being to all external forms, while the forms in their order, quality, and appearance, make the invisible essences to be intellectually seen and understood. If those properties which relate to the eternal power and Godhead are to be understood by the things that are made, then it follows that creation is a representative image of the Divine Being, and that his unity, goodness, power, and wisdom are exhibited in all its parts. As Nature is the orderly production of God, and as a connexion exists between the Lord and his works, so it is reasonable to conclude that a similar law of corresponding relationship must be observed between him and his Word of Revelation. The wisdom of God must be contained in those sacred writings which are emphatically denominated the WORD, and as such must treat primarily of the spiritual creation of man ; that is, of the renovation of his mind, by which he is prepared for an eternal state of existence, and not merely of the outward things of nature, only so far as they are mentioned as corresponding emblems to represent

those affections, thoughts, and states of life, with their successive variations and changes, which take place in man, while, in him, the regenerating process is going on.

The Bible is generally acknowledged, by Christians, to be the Word of God; but this acknowledgment is grounded more in authority than in any internal conviction of the fact. What appears to be wanting is proof; but how is this to be given? Not by an appeal to the opinions of those who lived in ancient times—not by producing a long list of venerable names of men who lived in the days of other years, with their sentiments attached; for such a list could prove nothing but the opinions of those whose names it contained. If the Bible be the Word of God, it must contain within itself the certain evidences of that fact; and that it does contain these, we hope, by many examples, clearly to demonstrate. Any book acknowledged to be the Word of God, must be written by his immediate dictation; for what is the dictation of any being, but his word, will, and command? and as every human writing contains, upon the subject treated of, the mind



and spirit of the writer, so those Scriptures which bear the high title of the "Word of God," must contain the Divine mind, spirit, and will. They must have been dictated by the Spirit of God to the persons who were appointed to write them, and of course written by a plenary inspiration. The subjects, therefore, of such a written word must be high and lofty, such as are worthy a Divine Being, and adapted to guide man in all his journey through the vicissitudes of this transitory scene of things, and to bring him in safety to the haven of his appointed rest.

The Word of God, like his works in outward creation, must be one perfect harmonious whole—a regularly connected chain of end, cause, and effect must be observed to pervade each. As creation was produced by regular laws, according to the Divine will and pleasure, in which God himself is constantly present to sustain and uphold, preventing thereby any of its parts from dilapidation or disuse; so his Word, which is a revelation of his will to his sentient creatures, must also be produced in a similar regular order, and must contain, within its literal

sense, the stores of Divine wisdom, goodness, and power, in which the Lord himself is so essentially present by his Spirit, that not "one jot or tittle" of the Divine law can ever fail. It is hence certain that those Scriptures which are the WORD are of plenary inspiration, because written by Divine dictation throughout: if not so written, they are not the Word of God.

St. Paul, in his epistle to Timothy, says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.) These expressions clearly state that the whole of the perfectly inspired Scripture is given to insure the growth and perfection of the human character—to enlighten the understanding and purify the will; thus, by making man wiser and better, to fit him for the enjoyment of angelic perfection. The Greek *single word*, here rendered by five, "given by inspiration of God," is, respecting the plenary inspiration of Scripture exceedingly strong and expressive. The

word is **Θεοπνευστος**, and being compounded of **Θεος**, God, and **πνεω**, to breathe, literally means *God-breathed*. "All Scripture God-breathed," is therefore profitable for doctrine, reproof, and correction.\* The phrase "all Scripture," comprehends all those books called the Law and the Prophets, including the Psalms. These are also styled the Law and the Testimony, to which the Lord alluded when, after his resurrection, he said to his disciples, "All things must be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms concerning me." (Luke xxiv. 44.)

Among ten thousand privileges enjoyed in the true spiritual church of Christ, is *one* which may truly be termed the introductory means of obtaining all the rest; without which, a correct knowledge of the Word of God throughout cannot be fully obtained. Nothing surely can

\* The original of this verse does not state that ALL Scripture is given by inspiration; for every writing is scripture. Some writings, that are even bound up with our common Bibles, are not admitted to be canonical, because not given by inspiration; and yet they have had, and still continue to have, their use in the church. What the verse expressly states is, that "all Scripture God-breathed," or "given by inspiration," is profitable, &c.

contribute more to the furtherance of the interests of vital religion, or to the wide extension of theological truth, than to point out a method by which the Word of God can be faithfully and harmoniously interpreted — by which the sacred cabinet can be unlocked and its heavenly treasures explored. It is surely reasonable to suppose that, as there is a certain orderly and progressive method to be carefully pursued in obtaining correct scientific and philosophical knowledge, and that any deviation from the general rule must involve us in doubt and error; so there must be one general and uniform system to be pursued in the search of spiritual or religious truth, a deviation from which must equally involve us in ignorance, doubt, and error. When we take a view of the present state of the Christian world, and observe that doctrines as opposite to each other as light and darkness are taught as Christian verities—that all are pronounced to be truly Christian, though widely different and opposite; we must think that something is wrong somewhere, or opposite views could not be taught as springing from one and the same source. This fact is before the

eyes of every one who reflects at all, and if there be any truth to be drawn from it, it is this, that all our errors arise from not "knowing the Scriptures nor the power of God."

One system says, with the lips of its professors, that there is but one God—that in the Godhead, nevertheless, are three persons of one substance, each of whom is distinctly and by himself God and Lord; but that in some mysterious way or other these three are but one God. This explanation, if it must be so called, is generally guarded from any further inquiry, by "ask not how this can be;" be silent and have faith! The same system, in its further mysterious teaching, says that God is "without body, parts, or passions;" and if we ask, How can a being without either body, parts, or passions, have three persons of one substance? we are answered, and told that it is a very great mystery, impious to inquire into, and that the human understanding ought to be bound under obedience to faith. Thus the truth, the grand truth of the Divine Unity, is, by unmeaning creeds, hid from our eyes, and the human race left to wander in the mysterious labyrinths of

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universal doubt. Another system, peculiar to itself, teaches that God has elected a certain number of the human race to heaven and happiness, without any foresight of faith, good works, or any conditions performed by the creature, and designedly consigned the rest to everlasting wrath and perdition for their sins. This appears to be the very dregs of heathen fatalism and necessity, which the reformer of Geneva gathered together and tried to refine into the constituent principles of Christianity, but which he made worse in the process. This gloomy theory is most decidedly opposed by the Arminian scheme, which says of it, that it is altogether false and anti-Christian, and in opposition to it maintains that God wills, and has provided means for, the happiness of all ; that by these he has made salvation attainable by all ; thus that man and not God is the author of all his misery. Another system teaches that *faith alone*, without works, is all that is necessary to salvation ; while another, opposed to this, says, that faith without works, or a holy life, is dead and of no use, and that charity, holiness, and purity are essential to the attainment of life everlasting.

Another system denies the divinity of the Christian Redeemer, and teaches that Jesus Christ is nothing more than a human creature, in all respects like unto other men, fallible and peccable, and therefore not an object of religious worship. This system is, by the Trinitarian scheme, loaded with all kinds of obloquy, and called the half-way house to infidelity. It may be such half-way house leading to infidelity—perhaps it is: but if it be, popular Trinitarianism will, in this respect, always be found to be its next-door neighbour.

We might still go on describing the great differences in the doctrines now taught, each of which claims for itself the character of orthodoxy—all are right and true, though different and opposite, while the advocates of each system respectively, say, “The temple of the Lord are we.” Our object, however, is not to dwell upon these differences, but to point out that **RULE** or heavenly **SCIENCE**, by which the Word of God throughout can with certainty and correctness be explained. Nothing more strikingly shows the total absence of such rule or method than the vastly different and opposite doctrines

which are now zealously taught. Amidst all this mental confusion—these “wars and rumours of wars,”—it must be acknowledged that a sure, a certain rule of Scripture interpretation, would indeed be a light in the hands of private Christians, as well as a help to those whose business it is, on the Sabbath, to dispense the Word of Life to their fellow men.

The rule, then, which is here recommended as the only sure one by which the sacred records of Divine Truth can be elucidated, is that immutable relationship or correspondence existing between all the objects of the world of nature, whether animal, vegetable, or mineral, and the affections, thoughts, and intellectual properties of man, as the world of mind. This *Rule*, which is named the Science of Correspondences, from the universality and certainty of its application, when faithfully studied and correctly applied, will be found to be, as expressed in the title page of this work, “The key of knowledge to the Holy Scriptures, by the use of which a true system of Theology will be restored, and the Word of God with clearness and certainty explained.” This science grows out of, and is



exhibited in universal creation. It can therefore never err in itself, because it is the order of the Creator, and exhibited throughout his works. A man, it is true, may commit some errors in explaining it, but these are to be attributed to the explainer and not to the science; for that, in itself, is infallible and certain. Correspondence, then, may be termed a universal language, in which the Divine Being speaks to his creatures, both in his works and in his Word. The first voice which is heard, or the first truth made apparent in universal creation, is, that there is a God, and that there is *but* one, who, from the harmony, regularity, and beauty of his works, is infinite in wisdom and goodness. To this voice or truth, human reason at once assents without the least difficulty or hesitation. As it is in the works of God, so it is in his Word; for Revelation throughout, invariably points to one God, in essence and *Person ONE*, who is at once the Creator, Redeemer, and Saviour, God manifest in the flesh, whom the apostle styles the "True God and Eternal Life." If Revelation be deprived of this self-evident truth—the perfect unity of God, as a single

Divine Being—no clear light can enter the mind upon any theological subject whatever. All the bright truths of the Word will become obscured—the selfhood and self-derived intelligence of man will come in between him and the Sun of Righteousness—to him the Divine Luminary will become eclipsed, and, in respect to religious truth, nothing but darkness and gross darkness can cover his moral land.

In stating, first, what the science of Correspondence is, we cannot, perhaps, define it better than by saying that it treats of the relationship which exists between the essence of a thing and its form or outward appearance, and that the form points out the nature and quality of the essence within. Correspondence, according to its etymology, it being compounded of two Latin words, *con*, with, and *respondere*, to answer;\* to answer with or together; to fit, to suit, or match; thus denoting reciprocal relation of one thing to another, is a science which treats of

\* Some have thought that correspondence might be more properly derived from *cor*, the heart, and *respondens*, answering; but as the signification is the same either way, it is of little consequence. Derive it which way you please, the meaning is still the same.

the harmony, agreement, and concord existing between cause and effect, essence and form, spirit and matter, soul and body, heaven and earth, God and man. We may here observe, that correspondence can only be applied to those things which proceed from God in the orderly course of creation ; it cannot be mixed up with, or applied to, any object or thing manufactured or made by man.

By this universal science, all outward nature, (including the vast varieties of its objects,) is seen as a whole to be a representative image of man, while the objects thereof correspond to his varieties of affections and thoughts, both good and bad. Man again is seen to be created, as the Scriptures declare him to be, into the image and likeness of God ; all the powers and principles of his mental constitution, when in order, shadow forth, by the law of correspondence, the infinite perfections of his adorable Creator. Thus a regular chain of connexion is established between the Lord and his works—God is the supporter of the whole, the *All* in all.

Correspondence was a subject familiar to the men of the most ancient times, who esteemed

it the science of sciences, and cultivated it so universally, that all their books were written in agreement with it. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded upon it. All the ancient churches were representative; their ceremonies, and even their statutes, which were rules for the institution of their worship, shadowed forth, by correspondence, the spiritual things of worship, and of heaven; in like manner, every thing in the Israelitish church, the burnt offerings, sacrifices, meat offerings and drink offerings, with all the particulars belonging to each, were of this spiritually representative character — they were all types and shadows of good things to come.

The science of faithfully representing, by outward objects, the spiritual states and conditions of the mind and life, was not only known, but also cultivated in many kingdoms of Asia, particularly in the land of Canaan, Egypt, Assyria, Chaldea, Syria, Arabia, in Tyre, Sidon, and Nineveh; from thence, it was conveyed into Greece, where, as appears from the works of the most ancient Grecian writers, it was changed into fable.

All things that appear on the face of the earth, being objects which compose the *macrocosm* or great world, are corresponding emblems of all the various affections, thoughts, intellectual faculties and powers of man, whom the ancients called the *microcosm* or little world ; consequently, not only trees and vegetables, but also beasts, birds, fishes of every kind, with all other animals, down to the worm and creeping things of the ground. These are all mentioned in Scripture in reference to the mental properties and qualities of man. Hence the Lord says by the prophet, "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground." (Hosea ii. 18.) This covenant is certainly not made with unthinking animals, but with reflecting man, who is here described as to his affections and thoughts, from the highest to the lowest, by beasts, birds, and creeping things.

In agreement with the universal principles of correspondence, the ancients, who were versed therein, made themselves images to represent things celestial, and were, no doubt, greatly

delighted therewith. By reason of their spiritual signification, they could, and did, discern in them what related to heaven and the church ; hence they placed those images both in their temples and houses, not with any intention to worship them, but to serve as means of recollecting the celestial things signified by them. In Egypt and in other places, they made images of calves, oxen, serpents, and also of children, old men, and virgins. Why they did this, correspondence alone can show. Calves and oxen signify the affections and powers of the natural mind ; serpents, the prudence and cunning of the sensual man ; children, innocence and charity ; old men, wisdom ; and virgins, the affections of truth.\* Succeeding ages, when the knowledge of correspondency became obliterated, because they found these pictures and images, set up by their forefathers in and about their temples, began to worship them as deities, and from this idolatrous worship took its rise. The ancients performed their worship in gardens and groves, and also on mountains and hills ; by the lan-

\* See Appendix, where all these terms are explained, each one under its own head.

guage of correspondence, gardens and groves signify wisdom and intelligence, and every particular tree something relating thereto: a mountain denotes the highest principle of celestial love to the Lord ; and hills, brotherly love and charity. It is from this their spiritual signification, that we read in Scripture, “ The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.” (Isaiah lv. 12.) This true science not only lucidly explains all Scripture, but also the manners and customs of those who lived in the primitive times ; and if ever the ancient Grecian fables, or the Egyptian hieroglyphics, shall be truly deciphered, it must be by this means. No other method will ever correctly unfold their meaning.





## CHAP. II.

THE ORIGIN OF CORRESPONDENCE, AND WHY THE SCRIPTURE IS WRITTEN IN AGREEMENT WITH IT—NUMEROUS PROOFS GIVEN—REVELATION THE VOICE OF GOD SPEAKING TO THE WILL AND INTELLECT OF MAN, THEREFORE OF PLENARY INSPIRATION—OPINIONS OF ANCIENT AND MODERN AUTHORS RESPECTING CORRESPONDENCE—THE PRAYER OF MOSES, “LORD, I BESEECH THEE SHEW ME THY GLORY,” EXPLAINED—THE TRI-UNITY OF GOD, AS CONSISTING OF LOVE, WISDOM, POWER, EXHIBITED IN ALL CREATION—CORRESPONDENCE OF THE THREE KINGDOMS OF NATURE WITH THE THREE DEGREES OF LIFE IN MAN.

To point out the origin of correspondence, and why the Word of God is written according to it, we must endeavour to show the orderly descent of Divine Truth from its beginnings in the bosom of Deity, to its being embodied in the natural language of men on earth. This is indeed no very easy task; but still, some knowledge, however faint we may deem it, can be obtained by those who thirst for the truth, that they may be

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freed from error and doubt. To obtain information upon this high and lofty subject, we must make a direct appeal to the Word itself; for that alone is the centre and source of knowledge. David says, "For ever, O Lord, thy Word is settled in heaven," (Ps. cxix. 89.) Now of this Word, which he here describes as being for ever settled in heaven, he says in the 105th verse of the same psalm, "It is a lamp unto my feet, and a light unto my path." This language evidently declares that the Word of God has its beginnings in heaven, where it is in everlasting brightness, and from thence descending to the earth, becomes to the human race the lamp to their feet, and the light to guide them in their religious path or walk. This descent of the Divine Truth from heaven to earth, so that it may be to man his true and steady light to guide him in all his ways, is beautifully described in Psalm xviii. 9, where we read, "He (the Lord) bowed the heavens also, and came down, and darkness was under his feet." To bow the heavens and come down, is a Scripture phrase signifying the Lord's presence, not only in the heavens, his more exalted dwelling-place,

but in the earth, and in all parts of his wide and living creation.—“ He bowed the heavens *also* and came down.”

The mind of man when venturing to contemplate the Majesty of heaven, can readily conceive him to be a Being whose essence is love, unbounded and pure, and that the proximate *sphere* thereof, being the brightness by which love is made known, is the most pure and perfect wisdom. Love and wisdom, then, are the essential properties which constitute, if we may so speak, “ our Father in the heavens.” These two dwell in everlasting union ; they cannot be separated in act, however man, through his prejudice and foolishness, may separate them in thought, and suppose them to be two distinct identities. *Love*, as the source of creation, is the essence of wisdom, the source and root of all being, and as such, in Scripture, is called FATHER ; Divine Wisdom, as being the first and only sphere of Love, is the form of such Love, and is called SON, and the *first* and ONLY-BEGOTTEN. As love dwells within wisdom, and cannot be separated from it, so Divine Revelation, inasmuch as it is God’s own Word,

declaring the truth, teaches that the Father is in the Son—that the Son came forth from the bosom of the Father, and that the Father and the Lord Jesus Christ, as the Truth, are ONE. “I and the Father are one.” (John x. 30.)

The first emanating sphere of the Divine Majesty is termed the Wisdom of God, and an everlasting light. This is the only Truth! it is the word that was in the beginning with God, and *was* God, of which Jesus Christ was the manifested form.\* This is agreeable to Divine declaration, “the Word was made flesh.” (John i. 14.) This sphere of Divine Truth in the heavens, where the psalmist says it is for ever settled, must exist in its highest degree of celestial brightness, and partaking of all the qualities of angelic purity and wisdom, must faithfully describe them and bring them forth: but in its further descent through the heavens to men on earth, that is, in bowing the heavens and coming down, it is received in a lower degree of finite

\* Inasmuch as Jesus is the Truth itself, therefore Pilate’s question, “What is truth?” as put to the Lord, received a distinct answer when Jesus came forth, wearing the crown of thorns and purple robe, and said, in reference to himself, “Behold the Man!”—See John xix. 5, and dele *Pilate*.

existence, and entering the minds of those persons, who were the prepared instruments to embody the Word of God in human language, must partake of those affections, thoughts, and properties peculiar to man while existing in a world of nature. As such, the language of the *written* Word must be made up of those things which appear in this world; all of which, by an immutable law of correspondence, are used to express the qualities and properties of mind, whether they be good or bad, true or false. While, then, it is a truth that the Word or Wisdom of God is in all the heavens—for ever settled there, and from whence angelic perfection is derived; it is equally true that the same Word “bowed the heavens and came down,” and thus became to man on earth his lamp of safety, his everlasting light, his sure and certain guide. Man, in reference to his existence in this world, is indeed made a little lower than the angels: but because the truth of God meets him here, supplying all his wants, and leading him to the heaven of angels, he is therefore crowned with glory and honour.

Divine Truth, in bowing the heavens and

coming down, is presented to men on earth, accommodated to their wants, to their states of affection and thought. It is therefore clothed in the garments of human language, and, in its literal sense, the Divine brightness within, is clothed or covered ; thus it is the WORD in its most external form, in which the light or brightness of its internal spirit terminates in the shade or cloud of the letter. In Scripture heaven is called the Lord's throne, but the earth, his footstool. The idea presented to the mind by the throne of God, is, that of Divine justice and judgment dwelling together, from whence every one is to receive the just reward of his doings ; for it is an unquestionable law of Divine order, both in nature and in grace, that " whatsoever a man sows that shall he reap." In heaven, where the throne of God is, Truth is in its glory, in its brightness: but on the earth, which is the Lord's footstool, it is clothed in human language, and its *literal sense*, though a guard and defence to the glory within, is, when compared to its internal contents, as darkness to light. Hence it said, that in bowing the heavens and coming down, "*darkness* was under his feet." The

**Word of God is not *darkness* to the Christian : all its literal truths are to him, the clouds of heaven, in which the spiritual man can always discern the presence of the Lord coming with power and glory. But to the wicked, to those who are in states of opposition, who love darkness rather than light because their deeds are evil, to such the Word in its literal form is darkness ; for they can discern nothing of that light which shines through the letter from the Divine brightness within. Yet notwithstanding their blindness and opposition, their contempt of all sacred things, the Lord's presence in his Word is preeminently full and complete—the Spirit of God pervades the whole, and his life sustains every jot and tittle. This universal presence of the Lord in his Word, which gives life and spirit to the whole, is finely described by the psalmist in these words, “ He rode upon a cherub and did fly ; yea, he did fly upon the wings of the wind. He made darkness his secret place ; his pavilion round about him were dark waters and thick clouds of the skies.” (Psal. xviii. 10, 11.) These expressions, the dark waters and thick clouds, which form the**

Divine pavilion, are expressive of those appearances of truth in the literal sense, by which the Divine brightness is as it were obscured by those perversions of the natural and carnal mind, which are here called *dark waters* and *thick clouds*. The truth of these remarks is experienced in every-day life and abundantly borne out by the madness of those atheistical comments upon Scripture, which are daily issuing forth from the school of materialism and infidelity. They are made by persons whose only object is to throw obloquy and contempt upon a book, the contents of which they do not understand. They act as if they had neither eyes to see its glory, nor hearts to feel its power. They would fain have us believe that the Bible is a worthless and even immoral book, invented in the dark ages by ignorance and priestcraft; but to these gratuitous and unproved charges, we reply that the dim sight of the owl is not sufficiently strong and quick to look upon the sun in its brightness. Surely these dark waters and thick clouds, which rise up from their perverted minds, obscure the genuine light of truth. They follow their own *will-with-a-wisp*, and



are led into innumerable doubts and errors, because they have no wish to know the Scriptures nor the power of God.

The Divine brightness within the letter of the Word, when fully received, accomplishes in man full and perfect regeneration. It is therefore said, that "At the brightness that was before him, his thick clouds passed, hailstones and coals of fire." (Psalm xviii. 12.) It will be seen at once that these thick clouds, hailstones, and coals of fire, cannot stand before the Divine brightness—they passed away! These words show the order which the Divine Truth, as the brightness of Jehovah, pursues in freeing man from all falsehood and evil, and saving the soul alive. This brightness is the spiritual truth of God infilled with the warmth of celestial love. Wherever this goes forth, into whatever mind it enters, the first things to be dispersed, are the thick clouds, then the hailstones, and lastly the coals of fire. The thick clouds are here put to denote those false and perverted notions which rise up as mists from the carnal mind, and which obscure the light of heaven: but these will certainly pass away, when the man,

with a true energy of soul, begins to contemplate the truth of heaven. The spiritual brightness of Revelation will penetrate his thick clouds, and open to his mind a new and glorious scene. This brightness will also cause the hailstones to pass away. Hailstones, literally, are frozen drops of rain, congealed into hard lumps, in consequence of the absence of heat. They descend to the earth in a destructive, not in a productive capacity. As hailstones they are of no use whatever in fertilizing the land; before they can be rendered beneficial to the soil, they must, by the application of heat, be turned into a liquid; then, and not till then, are they made useful. So in a spiritual sense, all those doctrines of religion which are professed by the lips, which exist in the understanding as so many cold and frozen speculations, but which regard not the life, are not animated by the fire of heaven, and in which the celestial warmth of love and devotion is not—these are the hailstones, which, in religion, are destructive and worthless. But no sooner does the Divine brightness appear than the hailstones pass away. When the warmth of love and purity of life is

found to mingle with the doctrines we profess — when every doctrine is seen to regard the life, and that the life of religion is to do good ; then our hailstones pass away, our frozen drops of speculation are melted and changed to the fertilizing waters of life. Then, too, though last, yet greatest in importance, will the *coals of fire* pass away. These are the true emblems of all those lusts, concupiscences, and depraved desires, which, if suffered to remain in the natural mind, will, like coals of unhallowed fire, burn up and destroy every vestige of the heavenly state in the soul of man. But these, at the Divine brightness will retire, and leave the man in full possession of light and peace, and every joy.

In the further explanation of the nature of correspondence, as well as of its use as a key to unlock the sacred cabinet of Divine Revelation, we may observe that, in this material world the forms of things only meet our corporeal vision. By our bodily sight we can look upon and examine minutely the form, construction, and organization of all bodies, whether mineral, vegetable, or animal ; but the essence

or spirit which gave them birth and keeps them in existence, this we cannot see ; it is no object of bodily sight, but of mental vision, of deep intellectual reflection and thought ; hence it belongs more especially to the soul or mind. All outward forms are coverings of the secret operations and wonders of the Creator, and are expressive of the qualities of the spirit or life within. As it is with the material world and its objects, so it is with the world of mind and its intellectual objects and affections. The ancients, who were in the habit of calling man a *microcosm* or little world, were accustomed to delineate his mental condition by the outward appearances in the *macrocosm*, or great world of nature. Thus they described a good and wise man by the appearance of the earth, dressed in beauty, fertility, and fruitfulness ; by gardens, groves, and paradises ; while evil and ignorant men they compared to rude and barren deserts, to wildernesses and solitary places, where nothing but sterility appeared, or where thorns and noxious weeds grew. They saw, almost at a glance, the relationship or correspondence between *barren earth* and the *barren mind*, and

they described the latter by such appropriate terms, as expressed correctly the appearance of the former. This method of speaking they derived from the ancient church in the time of Noah, whose members were grounded in the knowledge of correspondence; a science, according to the principles of which the Word of God is written, and by which it can alone be correctly explained. The language of Scripture, when speaking of the descent of Divine love and wisdom from God into the human mind, by which, when affectionately received, the life of man is made heavenly and fruitful, is, "The wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." (Isa. xxxv. 1, 2.) Here the wilderness and solitary place are said to rejoice with joy and singing, because they see the glory of Jehovah and the excellency of God. This, in the language of correspondence, is a beautiful description of the

altered condition of man upon his warm reception of the Divine influences. The once barren soul then begins to bear fruit, the fruits of a pure enlightened wisdom. It is thus that the desert rejoices and blossoms as the rose.

In man there are three degrees of knowledge, the one, as it were, within the other, namely, religious, philosophical, and scientific. Religious truth is the first and highest in order; it is a sacred statement of positive facts, and consists of an interior acknowledgment of God, the ardent worship of him, and the reduction of all truth to practical life: this is the kernel, spirit or essence which gives vigour and animation to the other two. Philosophical knowledge is only religious truth perceived in the rational mind, and there clearly and intellectually discerned. Scientific truth is but the same Divine original brought down to the lowest region of the understanding, and there carefully wrought out by experimental proof. Each recognizes the other as a part of the harmonious whole, and they act unitedly together. True science leads us to philosophy, philosophy to religion, and religion to God. True and undefiled religion, is

nothing more nor less than a man bringing to his Maker the fruits of his heart. If religion declares a fact, philosophy makes it to be intellectually discerned, and science experimentally proves it. Thus religion, philosophy, and science, mutually strengthen each other. The life from God the Creator, descends first into the human mind ; from thence it passes to fill all creation with those living forms which, in the world of nature, truly represent and shadow forth all those qualities of affection and thought belonging to man, the world of mind ; and returning through him to the great Giver of all good, not void, but scented by his breath of praise, holds all things in one beautiful and unbroken chain of connexion ; from whence arises the science of correspondence, or the relationship existing between essence and form, spirit and matter.

As it is with the material and moral worlds, so it is with the Word of Revelation ; for as this opens to our view the eternal world, it cannot be the production of man ; but is, as the apostle expresses it, " God-breathed," or " given by inspiration of God." In consequence of its plenary

inspiration, it is the light of the world; and the sacred glory of the Israel of God. Now upon all the glory there is a covering and a defence. Its literal and mere historical records form its covering, which acts as a protection to that spirit and life within, which make up its interior brightness, its real imperishable glory. Many read the sacred volume in the same spirit and temper of mind as they read other books; the consequence is that they see nothing but the mere history of past events, in which they do not observe themselves to be personally interested. They abide in the letter, which, without the spirit, killeth. Were they to contemplate its spiritual sense, they would find themselves minutely described as to all their states of affection, thought, and action; thus as to their growth in love and wisdom, or their decline into evil and error. In this study, every good man would find that it is indeed "the Spirit that quickens," and makes him alive to his everlasting interests. Too many, however, act like the idle gazers in the world, who content themselves with looking upon the forms of things; they never examine the beauty of their interior organization,



much less contemplate the Essence or Spirit whence they spring. Their hearts deceive them, and their heads, directed by prejudice, lead them astray.

In carrying correspondence out to its legitimate use in unfolding the great truths of Revelation, the first thing to be acknowledged is, that the Word of God is the medium through which the Lord speaks to every man. It is the voice of God speaking most powerfully to the will and intellect—to the heart and understanding. Man is therefore addressed as the microcosm or little world, and all objects in the great world of nature are mentioned in Scripture, in reference to the varied affections, thoughts, perceptions and powers of mind which collectively make up the perfection of man as the moral world.

We read in Scripture, “the mountains skipped like rams, and the little hills like lambs.”\* (Psal. cxiv. 4). Mountains and hills are called upon to praise the Lord, as well as “fruitful trees, beasts, cattle and creeping things.” (Ps. cxlviii.) In reading such passages as these, many

\* Sons of the flock.

pass them over with a simple acknowledgment of their being highly figurative, and in this way leave us quite as much in the dark as if nothing had been written: but the rule of interpretation for which we are contending, makes them as clear as day-light. Man is the world in miniature, and as such, he has his mountains, hills, seas, lakes, rivers, beasts, birds, cattle, and creeping things. A mountain, in nature, is the most elevated portion of the earth, and what is highest in the material world, corresponds to what is supreme in the intellectual. Thus in man the most elevated affection, whether it be good or bad, is his mountain. Love to God is the supreme or highest affection of the soul. The affections of brotherly love and charity, whence spring joy, peace and union, are his hills. The pleasure arising from these, with the true delight they bring to the mind, when in lively exercise, are here described by the mountains and hills skipping like rams and lambs. The mountains are called upon to praise the Lord, to instruct us that the supreme affections of the soul, signified by mountains, should breathe a constant song of adoration to him, who is the Author and

Giver of all good. Not only these supreme affections, but all the lower ones; all our perceptions and thoughts, from the highest to the lowest, should render the meed of praise: thus not only mountains and hills, but fruitful trees, beasts, cattle, and creeping things. By this spiritual signification of a mountain, as denoting the supreme love of the soul, all passages in Scripture where this term occurs are of easy interpretation. If the supreme love be fixed on the Lord, such love is truly celestial, and in Scripture is called the mountain of the Lord, the Mount Zion, beautiful for situation, the joy of the whole earth, and the mountain that brings peace to the people. By this rule of interpretation we see, almost instantly, the meaning of these words:—"Touch the mountains and they shall smoke!" (Psal. cxliv. 5.) The Lord's touch, is the Divine communication and presence; the mountains, the supreme affections; while the phrase "they shall smoke," denotes that the effect of such communication will certainly follow, namely, the evils of self-love, and the falsities thence arising, as smoke will be destroyed. It is to man, with respect to all

his affections and thoughts from the highest to the lowest, that the Word makes a constant and powerful appeal, and with the knowledge of correspondence before us, we discover the meaning of this passage, "Thus saith the Lord God to the mountains, and to the hills, to the rivers and to the valleys; behold I, even I will bring a sword upon you, and I will destroy your high places." (Ezek. vi. 3). Here the supreme affections, signified by mountains, are evil, and all in subordination take their quality from the supreme. Hence it is said I will bring a sword upon you and destroy your high places. With this key of interpretation we see the reason why Jesus went up into a mountain to pray. He did so to instruct us that all true prayer springs from the highest or supreme affection. We see also why the Lord's transfiguration was made before Peter, James, and John; and why it took place upon a *mountain* apart, with many other interesting particulars. The Lord, who is the Judge of all hearts, can alone know the actual quality of our supreme affections. He it is who examines and estimates these, and this is described, in Isaiah, by Jehovah "weighing the

mountains in scales, and the hills in a balance.”  
(xl. 12.)

If the supreme affection should be evil instead of good ; placed upon self instead of upon the Lord, it is still denoted by a mountain ; but it is then called a destroying mountain ; “ Behold I am against thee, O destroying mountain, saith the Lord.” (Jer. li. 25.) This also shows the meaning of the Lord’s words in the Gospel, where speaking of this evil mountain of self-love, he says, “ If ye have faith as a grain of mustard seed, ye shall say unto this *mountain*, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you.” (Matt. xvii. 20.) The science of correspondence shows also, that all beasts, birds of wing, creeping things of the ground, together with all the subjects of the vegetable and mineral kingdoms, are mentioned in Scripture in reference to man as the little world, and that they denote his affections and thoughts from the highest to the lowest. All the clean, gentle, and useful animals, signifying the heavenly and pure affections ; while the fierce, treacherous, and cruel, denote the impure, defiled and hurtful. It is in agreement

with this instructive law of correspondence, that the Lord, in sending forth his disciples to preach the Gospel of his kingdom, said, "Behold I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves." (Matt. x. 16.)

Man being the object of Divine care, is constantly attended by the great Shepherd of Israel, and Revelation as constantly makes its appeals to him. Before the work of regeneration is commenced in him, he is called earth without form, and void, while darkness is upon the face of the deep. In this state he is, prophetically, thus described, "I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled." (Jer iv. 23—25.) Here the *earth*, by correspondence, is the external mind; without form and void, shows that there was no heavenly beauty therein, but that it was void of all good, and a spiritual blank as it respects wisdom or truth. The heavens having no light, shows that

there were no spiritual truths to enlighten the internal mind ; the consequence was that the mountains and hills trembled and moved lightly —no fixed stability in the affections ; there was no man ; for a *man*, truly and spiritually so, is a regenerate person, an image and likeness of God, and hence all the birds of the heavens were fled, which teaches that there were no celestial thoughts occupying his soul. In this state of mental darkness and desolation, man is thus addressed, “ O earth, earth, earth, hear the Word of the Lord.” (Jer. xxii. 29 ) That the clods of the ground are not called upon to hear the Word of God, is at once apparent to every one. But after the process of regeneration is passed through, and man comes into a happy celestial state, how different is the description, how changed is the scene ! then the language of Scripture is, “ Sing, O heavens ; and be joyful O earth ; break forth into singing, O mountains ; for the Lord hath comforted his people, and will have mercy upon his afflicted.” (Isa. xlix. 13.)

In the psalms it is written, “ How sweet are thy words unto my taste ! yea, sweeter than

honey to my mouth." (cxix. 3.) The Word of Revelation must indeed contain something wonderful and vast, of great moment to our present and future peace, if all its words are sweet to our taste, and sweeter than honey to our mouth. What makes them thus sweet to our taste, and like honey to our lips? surely not the mere words, not the literal sense of the Divine records; for this sense seems to treat of little else but the troubles of the Jews; of their bondage and deliverance, of their wars with the idolatrous nations, of their repeated promises of obedience, and of their constant breach of those promises; of their backslidings, wanderings and deviations from the laws of truth and rectitude; of their religious rites and ceremonies; of their burnt-offerings and sacrifices. These, literally, do not concern us in any other way than as matters of history. We are not personally affected by them. We gain nothing by the obedience of the Jews to their ceremonial laws; neither can we lose any thing by their neglect. The great truth remains to be again and again enforced, which is, that the righteousness of Christians must exceed that of the Scribes and



Pharisees, or else they will likewise perish in the way. What was the righteousness of the Jewish Scribes and Pharisees, but a rigid and slavish exactness in the performance of ceremonies, in which the heart felt no warmth of love, and by which the life was not improved? It is a known thing that they neglected the weightier matters of the law, justice, judgment and mercy. Every man will see that his righteousness must exceed this, or he can have no claim to be a disciple of Christ. Without this, his religion is destitute of spirituality; the fire of love glows not in his bosom, nor does the light of wisdom radiate his path.

The words of Divine Truth, to be sweet to a man's taste, must contain something of spirituality in them; they must describe the heavenly state with its happiness and purity, together with the order pursued in the formation of it in the soul of man, without which there can be neither true enjoyment nor solid peace. The best commentators upon Scripture, both among the ancients and moderns, have maintained that there is some spiritual instruction contained in the sacred text, which is guarded, by the literal

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covering, from the rude gaze of every licentious eye, as well as from the unhallowed sphere of each polluted mind. Those who would find these treasures of wisdom must lose their sins — their inward pollutions of life and practice ; for it is a law of Divine Truth, that holy things are not to be given to dogs, nor pearls to be cast to swine. (Matt. vii. 6.)

The spiritual things of God and heaven, together with the states and intellectual properties of mind, are in Scripture throughout represented and shadowed forth by all the objects in nature, these being mentioned therein to denote such affections, thoughts, and states of life. If this view were seen and attended to in our private meditations, there would be little difficulty in obtaining a correct interpretation of the Word of God. A few examples by way of illustration will prove this assertion, and show how sweet the Lord's words are to our taste.

In reading Scripture to advantage, we should believe that the great world of nature with all its parts and objects, both animate and inanimate, are mentioned therein in reference to man as the world of mind, and that they are all out-

ward emblems which shadow forth his various mental properties. Thus where the Scriptures speak of gardens, groves, fertile fields, rich fruits, and paradises watered by gentle rains, or through which flowing streams wind their course; as is stated of the garden of Eden, through which a river flowed, parting into four heads that it might water the whole; such descriptions are written for the purpose of showing that man, the moral world, is represented in a high state of spiritual regeneration; when his cultivated mind produces the rich fruits of love and charity, when his state of wisdom is bright and cheering, and when his mind blooms with every virtue and mental excellence. On the other hand, when in Scripture we read of barrenness, of sandy deserts, of parched-up herbage, dry places, wildernesses, the growing of thorns, thistles, briars and the like; all these are so many descriptions of man in a mentally rude and unregenerate condition, in which the heart or will, being evil, is the bad ground, producing nothing in outward life but falsities and injurious thoughts, which are denoted by thorns, thistles, and worthless weeds. There is

no passage of Scripture, when viewed in this light, but what is of easy interpretation.

Profound commentators were perfectly aware that Scripture was not to be confined to a mere literal explanation, but that it was to be expounded after a spiritual manner; they saw a glory within the letter—a light that could not be hid. Origen, one of the most celebrated writers in the third century, says, “Unless thou ascend the mountain of God, and there meet with Moses; unless thou ascend the lofty sense of the law; unless thou reach the height of spiritual intelligence, thy mouth is not opened by God. If thou abide in the low plain of the letter, and do no more than make Jewish narratives of the historical text, thou hast not met Moses on the mount of God, neither hath God opened thy mouth, nor taught thee what thou oughtest to say.” The same author, speaking of the transfiguration of the Lord upon the mount, observes, “Moses and Elias appeared in glory when they talked with Jesus, and in this fact the Law and the Prophets are shown to agree with the Gospels, and to be resplendent with the same glory, when spiritually understood.”

Another ancient writer, John of Jerusalem, says, "Do not suppose that it was only in former times Christ was betrayed by the priests, condemned by them, and by them delivered over to be crucified; but even now he is betrayed, and condemned to death; for Christ is the Word of Truth, and they who falsely interpret the Word of Truth, betray him to be mocked and crucified." This then was the mode of spiritual interpretation pursued by these two primitive fathers, and a similar one was adopted by Clemens of Alexandria, Jerome, St. Augustin, Ignatius, Theophilus of Antioch, Chrysostom, and many others.

If we turn our thoughts to the theological writers of modern times, we find amongst the most profound of them the same doctrine recognized, namely, that there is a spiritual sense contained within the letter of the sacred text. The Rev. John Parkhurst, who was the author of a Hebrew Lexicon, and must have been acquainted with every word in the Hebrew Bible, as well as have possessed a critical knowledge of that language, makes a long comment on Gen. ii. 8, "And the Lord God planted a garden eastward in Eden." Upon these words he says,

“ Surely not for the purposes of a mere Mahometan paradise, but as a school of religious instruction to our first parents. Many arguments might be adduced in confirmation of this truth. Such a method of teaching, by the emblems of paradise, was suited to the nature of man, who is capable of information concerning spiritual things, by analogy, from outward and sensible objects. It was also agreeable to the ensuing dispensations of God, who, in that religion which commenced on the fall, and was in substance re-instituted by Moses, did instruct the people in spiritual truths, or the good things to come, by sensible and visible objects, rites, and ceremonies; by the cherubim, by sacrifices, by the distinction of clean and unclean animals; by abstinence from blood, by the institution of priests, altars, burnt-offerings, drink-offerings, holy washings, &c. And even under the Christian state, much of our religious knowledge is communicated to us partly by the Scriptures referring us for ideas of spiritual and heavenly things to the visible works of God's creation, to the emblems of Paradise, and to the types of the patriarchal and Mosaic dispensations; partly by

the ordinance of the Sabbath-day; and partly by the two sacraments of Baptism and the Lord's Supper, which are outward and visible signs of inward and spiritual benefits. It is further manifest that *two* of the trees of Paradise, that of life, and that of the knowledge of good and evil, were of a typical or emblematic nature; the one, the sacrament of life, (Gen. ii. 9, iii. 22); the other, of death, (Gen. ii. 17, iii. 17—19.) And so after the fall, the rough leaves of the fig-tree were used by our first parents as a symbol of contrition.\* And since in that sacred garden was also every tree that was pleasant to the sight or good for food, surely of the soul of man as well as of his body, it may safely be inferred, that the whole † garden was

\* See Appendix, under the article "Fig-tree."

† "Know," says Rabbi Simon Bar Abraham, cited by Mr. Hutchinson, *Hebrew Writings*, p. 21, from Buxtorf's *Arc. Fœd.* 83, "Know that in the trees, fountains, and other things of the garden of Eden, were the figures of the most curious things by which the first Adam saw and understood *spiritual things*; even as God hath given to us the forms or figures of the tabernacle, of the sanctuary, and of all its furniture, the candlestick, the table, and the altars, for types of *intellectual things*, and that we might from them understand heavenly truths. But no doubt those particulars were more plain and clear to Adam in the garden of Eden wherein he dwelt; as he also was more holy, being a creature formed by the hand of God himself, and an angel of God. In the trees likewise, and fountains or rivers of the garden, he prefigured admirable mysteries."

so contrived by infinite wisdom, as to represent and inculcate on the minds of our first parents a plan or system of religious truths revealed to them by their Creator; especially since the paradisiacal emblems of trees, plants, waters, and the like, are frequently applied by the succeeding inspired writers to represent spiritual objects, and convey spiritual lessons; and that with a simplicity and beauty not to be paralleled from any human writer.\*

In this extract, the intelligent writer speaks of man being instructed in spiritual truths by “sensible and visible objects.” This is indisputable evidence that he considered a spiritual sense to be contained within the letter; and if we were to withdraw our minds but a little from these merely sensible objects, we should discover a lesson of the purest wisdom taught us in these emblems of paradise and its joys.

In showing what these spiritual things are, which are represented by outward objects, we observe, first, that the word Adam signifies mankind in general, both male and female. This is evident from Gen. v. 1, 2—“This is the book

\* See Parkhurst's Hebrew Lexicon, under אָדָם.



of the generations of Adam. In the day that God created man, in the likeness of God made he him ; male and female created he them, and blessed them, and called **THEIR NAME Adam,\*** in the day when they were created." The most ancient church and people, named Adam or Man, were in a high state of wisdom and intelligence, which state was denoted by the garden in which they dwelt. Man is not the creator of his own state of wisdom and intelligence, but it is the Lord's work in him ; and is effected while he submits to the Divine control. Hence it is said that "the Lord God planted the garden eastward in Eden ; and there he put the man whom he had formed." (Gen. ii. 8.) But when, through inclining to sensual pursuits, these people lost that high state of spiritual intelligence, they lost their garden. This was represented by the expulsion from Paradise, and their being sent forth to till the

\* Sir William Jones intimates that Adam may be derived from *Adim*, a Sanscrit word, signifying the *first*. The Persians too, whom he concludes to be of the same stock with the Hindoos, denominate the first man Adamah. It is, however, quite certain that Adam, in the oriental languages, means man, generally, or mankind.

ground. If the garden of Eden, with all its joys, was a true emblem of the high state of mental cultivation in which the most ancient people dwelt, what shall we say of its two distinguished trees? the tree of life in the midst of the garden, and the tree of knowledge of good and evil, of which latter they were not to touch or eat? The Tree of Life! what an important name is this! a tree which, to man, imparts life! is not this a true emblem of the Lord himself? He is the sacred Tree of Life, who is still in the midst of man's spiritual garden, and whence all his joys and pleasures spring. What, then, are the fruits of this tree, but all the love, purity, goodness, wisdom, and knowledge, which yield spiritual nourishment to the wide creation? To eat of this tree is to derive, from the Lord alone, all that we stand in need of for our growth in the Divine life, to feel a confidence and settled tranquillity under Divine Providence, and to have no anxious cares about the morrow; but to eat our daily bread with thankfulness and joy. Let every one eat of the fruits of this tree; he will find them to be like the Lord's words, sweet to his taste, and as

honey in the mouth. What, again, is that river which went forth to water the garden, but a true emblem of the great abundance of Divine Truth, which, like a sacred stream, for ever flows through the spiritually cultivated soul, to enrich and water the mental garden—to increase the wisdom and beauty of the mind?

But what shall we say of the other tree, the tree of knowledge of good and evil? To eat of this tree we must turn away from the Tree of Life. It is, therefore, an emblem of man's *own self*, to which he turns when he supposes himself to be the author and producer of all that he enjoys. He then attributes all to himself, and nothing to the Lord. He inclines to sensual things; in Scripture language, he listens to the seductive reasonings of the serpent, and admits a spurious knowledge into his mind, a kind of profane mixture of good and evil. If we turn from the Lord as the Tree of Life, and pluck and eat of the forbidden fruit, the celestial state will decay in us; we shall lose the garden, be deprived of Eden and its joys, and like Adam be sent forth to till the ground—to cultivate low, sensual and earthly desires.

Many very curious and even fanciful theories have been entertained respecting the locality of the garden of Eden, and much of the midnight oil has been consumed in endeavouring to furnish an account of the precise spot of ground where this garden flourished. "Paradise has, by some romantic writers, been fixed in Hindoostan, in that spot called by the Orientals the Paradisiacal regions of Hindoostan. Josephus seems to countenance this opinion, since he describes the Ganges as one of the four rivers which watered it. But Becanus contends that the site of Paradise was the more northern-region, watered by the Acesines, and that the forbidden fruit was that of the *Ficus Indica*, or Indian fig-tree. Hence this fig was called by the Mahommedans, Adam's fig. The island of Ceylone, situated near the equinoxial, has been declared to be Paradise, from a famous mountain called Pico d'Adama, the name being taken from the supposed print of Adam's foot, still visible. Others, again, declare that Paradise was not situated in any region of the present earth, but fix it in some happy æthereal sublunary region, and declare that at the fall, Adam

was precipitated upon Ceylone, where according to Herbelot, his sepulchre at this day remains, guarded by lions." (Herbelot, Biblioth. Orient. p. 52. Edit. Maestricht, 1776.) Tertullian places Paradise beyond the equinoxial, in the southern hemisphere, amidst regions of eternal verdure, serenity, and beauty, in some happy and secluded spot, now immersed in the ocean, and that the flaming sword, which turned every way to guard the Tree of Life, was the torrid zone, or burning girdle which surrounds the globe. All these theories respecting the locality of Paradise, more curious than profitable, will vanish like mists before the rising sun of Revelation, which teaches that the garden of Eden denotes that celestial state of wisdom and intelligence in which the people of the most ancient church, called man or Adam, lived.

When we reflect on the important lessons of true wisdom, taught us in the words of Revelation, and when these are relished by our affections, so as to produce real delight; when the lips express pleasure by the acknowledgment of the Lord, and of those doctrines which lead to life and peace, then may each one exclaim in

the language of David, "How sweet are thy words unto my taste ; yea, sweeter than honey to my mouth." (Ps. cxix. 103.)

Again, Mr. Parkhurst, in his remarks on the word Testimony, says, "The various types and appointments of the law are called by this name, as witnessing somewhat *beyond* themselves, namely, *spiritual things*, or the good things to come. Thus the cherubim with the ark are called the testimony, (Exod. xvi. 34.) So the two tables of stone are called the testimony, or the tables of the testimony, because they were to be a perpetual witness or testimony of what the Israelites were to do and forbear. And thus the whole tabernacle is called the tabernacle of testimony, as attesting or bearing witness to *spiritual truths*, or the good things to come, and to the duty of men in dependance on them."\* (Exod. xxxviii. 21.)

These extracts are sufficient to prove that this writer considered all the rituals of the Jewish church to be emblematical, and that all the visible things in nature were types of spiritual things. Although he does not give any certain

\* See Hebrew Lexicon, under **עֵדוּת**

rule by which these symbols are to be explained, yet the fact of his belief in an inward spiritual sense is fully expressed. The rule, infallible and true, will be found in the law of correspondence. Thus according to this law, the ark, as containing the Decalogue, signifies the Lord with respect to the Divine Truth, which, when received, gives a true testimony of the interior states of all, according to each one's reception thereof, with its reduction to practical life.

Bishop Lowth in his translation of Isaiah, frequently speaks of a spiritual or allegorical sense in the Scriptures. The following is this prelate's version of chap. xxvii. 1.

“ In that day shall Jehovah punish with his sword ;  
 His well tempered, and great, and strong sword ;  
 Leviathan the rigid serpent,  
 And Leviathan the winding serpent :  
 And shall slay the monster, that is in the sea.”

Upon this verse his lordship observes, “ The animals here mentioned seem to be the crocodile, rigid, by the stiffness of the back-bone, so that he cannot readily turn himself, when he pursues his prey ; hence the easiest way of escaping from him is by making frequent and

short turnings : the serpent, or dragon, flexible and winding ; which coils himself up in a circular form : the sea monster, or the whale. These are used allegorically, without doubt, for great potentates, enemies and persecutors of the people of God : but to specify the particular persons or *states* designated by the prophet under these images, is a matter of great difficulty." Now this difficulty, by the law of correspondence, is entirely removed ; for it shows that the sword of Jehovah is the Divine Truth proceeding from his love, which wages a righteous war against all that is false and merely sensual in the understanding, as denoted by the Leviathan, serpent and monster of the sea. The truth proceeding from Divine Love is called "the rod of Jehovah's mouth." (Isa. xi. 4,) and also "the sword with two edges proceeding out of the mouth of the Son of Man." (Rev. i. 6.)

Bishop Horne also, in his commentaries on the Psalms, frequently alludes to this allegorical or spiritual sense. In his commentary on Psalm viii. he says, "Nor is it a speculation unpleasing, or unprofitable, to consider, that He who rules over the material world, is Lord also



of the intellectual or spiritual creation, represented thereby." In the preface to his commentaries, he observes, "The visible works of God are formed to lead us, under the direction of his Word, to a knowledge of those which are invisible; they give us ideas by analogy, of a new creation rising gradually, like the old one, out of darkness and deformity, until at length it arrives at the perfection of glory and beauty. The sun, that fountain of life, and heart of the world, that bright leader of the armies of heaven, enthroned in glorious majesty; the moon shining with a lustre borrowed from his beams; the stars glittering by night in the clear firmament; the air giving breath to all things that live and move; the interchanges of light and darkness; the course of the year, and the sweet vicissitudes of seasons; the rain and the dew descending from above, and the fruitfulness of the earth caused by them; the bow bent by the hands of the Most High, which compasseth the heaven about with a glorious circle; the awful voice of thunder, and the piercing power of lightning; the instincts of animals, and the qualities of vegetables and

minerals; the great and wide sea, with its unnumbered inhabitants; all these are ready to instruct us in the mysteries of faith and the duties of morality:—

“ They speak their Maker as they can,  
But want and ask the tongue of man.”

PARNELL.

The excellent Mr. Pascal, as cited by Horne, says, “ Under the Jewish economy truth appeared but in a figure: in heaven it is open, and without a veil; in the church militant it is so veiled, as to be yet discerned by its correspondence to the figure. As the figure was first built upon the truth, so the truth is now distinguishable by the figure.” I would suggest an alteration in this last clause, and say—As the figure was first produced by the Truth, so the truth is now seen by the figure.

The mode of representing qualities of mind by the objects of nature is recognised in a little work published by the Society for promoting Christian Knowledge, entitled, “ The Book of Nature; or, the true sense of things explained and made easy to the capacities of children.” The work contains a number of questions put to

children, with their answers. The following are selected :—

Q. What are wicked men, who hurt and cheat others?

A. They are wolves and foxes, and blood-thirsty men.

Q. What are ill-natured people, who trouble their neighbours, and rail at them?

A. They are dogs who bark at every body.

Q. But what are good and peaceable people?

A. They are harmless sheep; and little children, under the grace of God, are innocent lambs.

Q. But what are liars?

A. They are snakes and vipers, with double tongues, and poison under their lips, (page 2.)

In the same work, after describing the difference between the life of the eel, that grovels in the mud, with that of the lark which “mounts toward heaven, and delights itself with sweet music,” the child is thus questioned,—

Q. How do the lives of worldly men differ from the lives of Christians.

A. As the life of the eel differs from the life of the lark.

The Rev. William Jones, who held the perpetual curacy of Nayland, has also given his testimony to the great utility of correspondence or analogy, in the interpretation of Scripture : he says, "The world cannot show us a more exalted character than that of a truly religious philosopher, who delights to turn all things to the glory of God ; who, in the objects of his sight, derives improvement to his mind ; and, in the glass of things temporal, sees the image of things spiritual.\*"

In one of the volumes of Dr. Lardner's Cyclopædia, entitled, "A Preliminary Discourse on the Study of Natural History, by William Swainson, Esq." there is a whole chapter, "On the importance of Analogy," in which it is said that, it is, in all subjects, the life and soul of illustration, (197.) "Such are the general effects and advantages produced by analogy in the elucidation of truth. Things which in their essential nature are totally opposite, are found, on closer investigation, to possess mutual relations, and to be governed by the same law. Hence we discover three sorts of analogies pervading the system of nature, in the widest and

\* *The Fairchild Discourse* for 1784.

most exalted application of the term : the first regards the spiritual truths of Revelation ; the second, those which belong only to the moral system ; while the third are drawn from the phenomena of the material world," (201.) The following section (202) cited from another author,\* contains some valuable remarks. "The facts of nature and the doctrines of Scripture are generally analagous to each other. Divine Wisdom thus descends from its ethereal seat, as the accessor of the throne of the Eternal, and communicates with us face to face and hand to hand."

"What, if earth  
Be but the shadow of heaven, and things therein  
Each to other like, more than on earth is thought?"

Extracts from very many other authors, might be produced to show in what high estimation the science of correspondence, called by most of them analogy, was held as a safe and sacred rule of Scripture interpretation. In addition to those already named, we have the concurrence of Bishop Butler, Bishop Warburton, Dean Sherlock, Dr. Jortin, Soame Jenyns, with a long

\* Hampden, "Essay on the Phil. Evid. of Christianity."

list of other venerable names, celebrated alike for piety and profound thinking. But after all these high authorities, the great point is for each one to see the truth for himself. If we are to arrive at a rational knowledge of the subjects of Revelation, we must, in our own minds, see and know them; for, as Mr. Locke justly observes, "we may as rationally hope to see with other men's eyes, as to know by other men's understanding."\*

Holy Scripture becomes a delightful book of heavenly instruction when its sacred contents are brought to view by this master key of Divine knowledge, the science of correspondence. It is then that the man, in his studies, enjoys "the feast of reason and the flow of soul," and perhaps no violence will be done to truth, if we assert, that the sweetest moments of human life are those which glide away in contemplating the Sacred Word. Here in sweet retirement from the busy scenes of worldly pursuits, we may, within the sphere of the Divine presence, when the mind is in states of calm tranquillity, and, as it were, in company with angels, eat of living

\* "Essay on the Human Understanding," § 23.

bread, and partake of that hidden manna which is in the midst of the Paradise of God.

Moses, in the ardour of his soul, prayed to God and said, "I beseech thee show me thy glory!" This prayer was graciously answered and granted; for the Lord said in reply, "I will make all my goodness pass before thee and I will proclaim the name of Jehovah before thee." (Exod. xxxiii. 18, 19.) Now although the goodness and the glory of God are always passing before the eyes of human beings, although they are ever present with us, and vividly apparent both in his works and Word, yet none but those who pray this prayer will ever behold them in their real connexion. It is the true prayer of the soul, and not merely that of the lips, that can bring down to human perception both the glory and goodness of God. It is only under the cheering influence of this prayer, that we can hope to see the truth, and feel the goodness of our beneficent Creator.

In order to see how the Divine glory and goodness are made to pass before us, and how these proclaim to the wondering world the name of Jehovah, we must mentally view the God of

heaven and earth as a single Divine Being. This must be the starting point of all true theology: if this be denied or explained away by a corrupt and vain philosophy, we shall not behold a single ray of the Divine glory, nor shall we have a true perception of either God's goodness or his power.

Every rational man will acknowledge that the glory of God is seen in the works of creation; "the heavens declare the glory of God, and the firmament showeth his handy works." (Psalm xix. 1) But this glory to the reflecting of our race, is seen as strikingly portrayed in all the varied objects of this our world, from man, the highest created intelligence, down to the smallest pebbles upon the sea shore, as it is in those brighter shining objects, the sun, the moon, and the star-bespangled sky! all proclaim the Divine presence; in each we cannot fail to discern "the finger of God."

To show how this goodness and glory are ever present, and passing before our eyes, we must view creation itself as a proceeding, or going forth from God. The Divine Operative Energy, or Holy Spirit of God, produces in creation an



innumerable number of forms receptive of life, all of which are filled and animated by the life going forth from Him who is the life in all. This is the scriptural view of creation, and the only rational one that can be offered: "By the Word of the Lord were the heavens made, and all the host of them by the breath [spirit] of his mouth." (Psalm xxxiii. 6.) There must, then, be an internal harmony, a relationship or correspondence between all parts of creation, while the whole, as being the work of God, must proclaim his name, or his quality, which is signified by his name; and thus, as a magnificent mirror, must show forth his unity, his love, wisdom, power, goodness and glory! thus all creation is a representative image of the perfections of Him who first produced and still sustains the whole.

When the human mind ventures to contemplate the Divine Majesty, it can conceive no otherwise than that LOVE, WISDOM and POWER are the three constituent principles which make up and form (so to speak) the very essence and being of Deity. These three form the fulness and perfection of the Divine One. To these, Scripture

awards appropriate names as expressive of the Divine qualities : thus Love, being the origin and parent of all existence, is called Father ; Wisdom, which is the form of love, and the first and only proximate sphere thereof, is named the Son, and the only-begotten ; while the Divine Power, consisting in the perfect union of love and wisdom going forth in creative energy and life-imparting influence, is the Holy Spirit, the breath of Jehovah's mouth, giving life and being to creation's wide domain. Those who think that the names Father, Son and Spirit, imply distinct personal identities, deceive themselves by vain carnal reasonings. While they thus think, they can never understand the Scriptures nor the power of God. They can know nothing of the Lord's teaching ; for he speaks of the Father as being in the Son ; and when he breathed upon his disciples, said, " receive ye the Holy Ghost," thus designating his living breath or influence, the Divine Spirit or Power they ought to receive. These three Love, Wisdom, Power, named Father, Son, Spirit, are the sacred trine which form the fulness of the Godhead ; and because these centre and meet in the Lord Jesus Christ,

the manifested God, it is declared that “in Him dwelleth all the fulness of the Godhead bodily.” (Col. ii. 9.) “Of His fulness (then) have all we received and grace for grace.” (John i. 10.) These three Divine Essentials which form the perfection of One God, make up the Divine Trinity or Trinity.

Now it is easy to see that all creation, by the infallible law of correspondence, exhibits, as in a mighty mirror, the Love, Wisdom and Power of Deity, and thus that the Divine Glory is constantly present, passing before our eyes and proclaiming the name of Jehovah,—his quality, providence and care. A little reflection will prove this fact.

The sun in nature, the first and brightest object which meets our eyes, may be considered as the instrumental cause, in the Divine hand, of the creation of all those worlds which revolve within our system, and is therefore a bright representative image of the Divine Sun of Righteousness. The constituent principles of the sun, are heat, light, and proceeding influence. The proceeding rays, in their going forth, impart life and vigour to all in the system. The sun is one body of pure fire; the Lord, as the Divine Sun,

is one form of pure Love. Fire, then, in Scripture, corresponds to love : Strange fire, which may be deemed unhallowed, is an evil or impure love ; which ought not to mingle with our spiritual devotions ; hence we find that the offering of strange fire upon the altar in the Jewish representative worship, was the cause of the death of Aaron's two sons, Nadab and Abihu. (Lev. x. 1.)

The light of the sun corresponds to the Wisdom of God, which is a Divine Light ; so that, in Scripture, light, brightness, effulgence, whiteness and purity, are terms expressive of Truth, this being as much a light to the soul, as solar light is to the body.

The proceeding rays of the sun, which give vigour to the whole system, by which the solar power and influence are felt in the material world, thereby refreshing, renewing, rendering it prolific and dressing it up in the richest beauty, so that food and clothing are provided for all that live ; these correspond to the power, Spirit, or influences of Jehovah, which go forth for the spiritual refreshment and renovation of the mental system of man, the moral world.

We must surely acknowledge that the essence of God is Love, his form, Wisdom, and his

influence, Life; so to show this by correspondence, the essence of the sun is fire, its form light, its proceeding rays, refreshment and life. We may observe this corresponding relationship throughout all creation; by this we may distinctly know how the eternal power and Godhead are seen in the things that are made.

The globe on which we live is called terraqueous, because composed of earth and water: but earth and water, separately considered, will not sustain animal life, and in this case the world would have been a useless thing. In God, Love and Wisdom are united, and from this union proceeds his Spirit, influence or power. In the sun of nature, heat and light are united, whence proceed the rays of invigorating life to vivify the earth, making it both "a bright and a breathing world." So (as is the case in creation) by the proper union of earth and water, under the influences of the sun's heat and light, and these again being filled by Jehovah's creative powers, the world is made to teem with plenty, and to produce a rich abundance for the support of animal life. In Scripture, then, the earth, by correspondence, is an emblem of the mind or heart,

which is the ground into which the spiritual seeds of Divine knowledge are sown. Water signifies truth as to its cleansing and nutritious properties ; while the fruits of the earth, with all their varieties, denote all the works of charity and love, which appear in the general conduct and outward life. It is by these that the mental plain is richly adorned with fruits of love and flowers of wisdom.

Again, the world is divided into three portions, called kingdoms, namely, the animal, the vegetable, and mineral ; neither of these could exist separately or alone ; they must all be united and form a one. The mineral is the lowest in order, and the foundation of the other two. Without this there could be no vegetable, and without the vegetable, the animal could not exist. It may, perhaps, be said that the mineral could exist without, and independent of the other two ; but in reply it is urged, that, in this case, it would be quite useless, and it surely would be no mark of wisdom to suppose that God ever created a useless thing. The animal kingdom, because it possesses the greatest portion of life, is the highest in order ; the vege-

table is the next, and the mineral the lowest. In Scripture, then, according to the law of correspondence, all the objects of the animal kingdom, as beasts, birds, and creeping things, are mentioned in reference to the affections in man, both good and bad; the good are denoted by the clean, gentle, and useful animals, and the bad by the wild, ferocious, and cruel. With this view we at once discover the reason why the disciples are called sheep and lambs, and the Lord himself the Lamb without spot—why He is also called a Shepherd who leads his flock into green pastures beside the still waters, and why those who follow the Divine guidance are said to “grow as calves of the stall.” We also learn why none but clean animals were to be offered in sacrifice, instructing us by this ritual, that no unclean or polluted affection was to intrude in the solemnities of worship. We see, too, why the wicked are described by bears, wolves, foxes, dogs, and the like, and why in spiritual things, the obtuseness of their intellectual faculties, arising from the impurity of their affections, is described in Scripture by owls, bats, and birds of night.

The objects of the vegetable kingdom, as trees,

plants, and shrubs of all kinds, are mentioned in reference to the growing thoughts and perceptions of the mind, with all their vast varieties, both true and false. Thus an evil heart produces, spiritually, a barren intellect, the former is aptly shadowed forth by dry and worthless ground, the latter by thorns and thistles, the legitimate, but wretched productions of a barren soil. On the other hand, a purified heart produces a luminous intellect; the former is represented by the richly cultivated and fertile ground, and the latter by luxuriant fruit-bearing trees, by the useful plants and odoriferous flowers. Here again we see the reason why the Scriptures so frequently speak of gardens, groves, and paradises; of cultivated fields waving with corn "ripe already to the harvest," of all kinds of luxuriance, beauty, and fertility; and why they as frequently speak of deserts, stony places and barren land, with their worthless productions. The one is descriptive of man in a state of spiritual cultivation, and the other of his mentally barren condition, his misery and desolation.

While, then, these spiritual conditions of mind, as to affection and thought, are described by the objects of the animal and vegetable king-



doms, those of the mineral shadow forth the outward actions of the life, as being fixed and rendered permanent. The good are denoted by gold, silver, and precious stones; the indifferent and bad by the baser minerals, as tin, lead, common pebbles and the dust of the balance. Here we may see the meaning of this passage, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin," (Isa. i. 25); also of these words, "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." (Isa. lx. 17.)

The Creator, in his wisdom, has made all things to speak of his goodness and to declare his power. All creation, by the law of correspondence, shadows forth the glory of Jehovah, exhibiting beauty and symmetry in the perfection of his works. In the bright light of Revelation, the wisdom of Jehovah shines pre-eminently grand, and to behold this, to have a clear perception of those glories which beam therefrom, is a privilege so exalted, that with it nothing can be compared. Man, whom the Scripture declares to have been created into the

image and likeness of God, does, both by his bodily and mental constitution, shadow forth the glory and beauty of Jehovah. In God we discern, because revealed in his Word, three essential properties which make up the fulness of Godhead—Love, Wisdom, and proceeding Life. In created man, as the image and likeness, this trine, or three-fold order exists both in soul and body. The soul of man consists of two faculties, will and understanding, the former receptive of love from God, and therefore the seat of his affections and passions; the latter receptive of wisdom, and thus the seat of all his thoughts and intellectual powers. The union of these two produces his spirit of operative power, which is shown forth in all his words, actions, and general life. In the organized body, which is the instrument, in and by which the soul, as the living man, shows forth intelligence and power, we observe the same harmonious order. The two principal organs of the body, as a whole, and upon which the activity of all others depend, are the heart and lungs; the one purifies and sends forth living blood for the renovation and health of the system, and the other

inhales and breathes the vital air. These two again, acting unitedly in a healthy state, produce the third principle or effect, which is exhibited in all the pleasures and phenomena of life. The heart, therefore, is mentioned in Scripture, to signify something relating to love, desire, or affection, both good and bad, pure and impure; and the organs of respiration, or soul, spirit and breath, something relating to truth, wisdom, or knowledge. This tri-une order, which originates in God, is exhibited in all creation, and hence arises that law of mutual relationship or correspondence between the whole. Thus pure Christianity, which diffuses love, wisdom, health, and life throughout the whole spiritual creation, may properly be termed the heart and lungs of the world.

In the globe upon which we live, the same order is apparent: it consists of hard substances, as rocks and metals; of soft, as vegetable earth; and of fluids, as waters: so the human body is made up of its bones, corresponding to rocks; its flesh, to vegetable earth; and the blood, as the circulating fluid, answering to the waters which circulate through the earth for the

refreshment of all its parts. In the material world, nothing is more unsightly than bare rocks without any vegetable production of grass, flowers, or fruits; in respect to man, nothing is more frightful than a mere skeleton without any flesh, sinews, and skin; and in religion, nothing presents so barren a view as faith alone, without any of the fruits of holiness, purity, and life. This state, in Scripture, is represented by the dry bones, to which the voice of Revelation speaks and says, "O ye dry bones, hear the Word of the Lord." (Ezek. xxxvii. 4.)

Now all this perfect order, both in the material and moral worlds, shows the infinite wisdom of the Great Designer, who, by an immutable law of creation, has done all things well, so that the goodness, wisdom, and beauty of Jehovah are every where seen both in his works and Word. Who, then, can behold these things unmoved? who can restrain the fulness of his heart from bursting forth in the language of David and saying, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." (Psal. cvii. 8.)

## CHAP. III.

THE LORD'S WORD MAGNIFIED ABOVE ALL HIS NAME—COMPARISONS BETWEEN THE LITERAL AND SPIRITUAL SENSES OF THE WORD OF GOD; ILLUSTRATIONS OF—THE USE OF CORRESPONDENCE IN EXPLAINING DIFFICULT PASSAGES OF SCRIPTURE—IN EXPLAINING THE MIRACLES AND PARABLES—CORRESPONDENCE OF THE SUN, MOON AND STARS—THE ISRAELITISH JOURNEY FROM EGYPT TO CANAAN—EXPLANATION OF VARIOUS SCRIPTURE PHRASES—EZEKIEL'S VISION OF HOLY WATERS—TWO MIRACLES ILLUSTRATED BY THE LAW OF CORRESPONDENCE, VIZ. "DEATH IN THE POT," AND THE RESTORATION OF SIGHT TO THE MAN BORN BLIND, BY WASHING IN THE POOL OF SILOAM—THE TRIBUTE MONEY FOUND IN THE FISH'S MOUTH—RELIGION AND SCIENCE CONNECTED—CONCLUSION.

THE psalmist in addressing the Divine Being, says, "Thou hast magnified thy Word above all thy name." (cxxxviii. 2.) Now the Lord's Word is truly magnified, because it treats of infinitely higher subjects than what appears to the natural

sight in the sense of the letter. In its literal form and clothing it may appear to the superficial reader, to be loose and disconnected; in this appearance it is compared to sand: but the spiritual truths, which are stored up within, are called "treasures hid in the sand." (Deut. xxxiii. 19.) With respect to the truth it contains generally, and as a whole, which forms the base or foundation upon which every Christian rests his hope, it is called a rock; but in allusion to its spiritual truth with the delights thereof, as applicable to all the states of human life, it is the *honey* within the rock. To every true Christian who contemplates the Word with a holy reverence, the Lord gives "to suck honey out of the rock, and oil out of the flinty rock." (Deut. xxxii. 13.) The Word with respect to its beauty and fertility, even in the letter, is compared to, and called a Paradise, and inasmuch as it is God-breathed, a Divine and not a human production, it is the Paradise of God: but with respect to the celestial nature of its interior contents, it is the hidden manna within the Paradise, of which every one who really desires may eat and live for ever.

The Word in reference to its literal construction, appears, especially to the careless reader, not only to contain various doctrines, but even such as appear to be opposed to each other ; in this sense it is represented by Joseph's coat of many colours : but as to its interior spirit and life, which is one uniform whole, it is the living Joseph himself, who, as the representative of the Lord, though despised and hated by his externally minded brethren, goes before to provide food for them, and to save nations from famine and death.

The Word, again, as to its letter, appears to be so constructed, as to be capable of division and sub-division, and is represented by those outer garments of the Lord which, at his crucifixion and rejection, the soldiers, who denote those who contend for the letter, but not for the spirit of Revelation, divided amongst them, while the fact of each man looking at, and contending for, the superiority of his own part, without any reference to the others, appears to be the origin of all those opposing sectarian doctrines, whose advocates wrangle and fight about comparative trifles ; thus straining out gnats

and swallowing camels ; while the inward spirit of its contents is alike unknown to, and disregarded by all. But the spiritual sense of Revelation, which is one unbroken and uninterrupted system of Divine instruction relating to all the affections, thoughts, and states of human life, and to their progressions into higher degrees of perfection, is represented by the Lord's inner garment, the vest without seam woven from the top throughout. This vest, because it was without seam, the soldiers agreed not to rend, but to cast lots for it whose it should be. This fact instructs us that the Divine Providence is ever watchful over the Word of Revelation, that its inward life may not be injured, but that it may be kept whole and entire, they cast lots for it whose it should be. The lot, which excludes all human interference in spiritual matters, has undoubtedly fallen, not upon those who deny, but upon those who admit a Divine spirituality to be contained in the Word throughout, and that it is unbroken, that is, without seam. It has fallen upon that church and dispensation of spiritual truth, which in Rev. xxi. is designated the Holy City New Jerusalem, which descended



from God out of heaven. Here the sacred vest is preserved whole and entire, which will be the means of again bringing together all the Lord's outer garments, or those literal truths, which in connexion with the spirit of Revelation, are harmonious and beautiful; and which, by the law of correspondence are the legitimate coverings of the Lord as the Word.

Admitting the spirituality of the Word, and applying this immutable law of correspondence as the only true key of knowledge in the illustration of its contents, how easy are all its truths unfolded, and how grandly do they rise up before us, displaying, in one rich and lovely scene, the providence and wisdom of God. Is the Divine Truth, generally, in its literal form, called a rock; a foundation upon which to build our hopes and expectations? then do we see the important instruction figured forth by Moses striking the rock in the wilderness, and the waters gushing out to supply the thirst of the people. To strike is to have communication with; the rock is the Word as a whole; hence the act of striking the rock taught us to communicate with the Word of God, and that from

such striking or communication, an abundance of truths, as the waters of life, would quickly flow for the cleansing of all interior impurities, as well as for the nutritious improvement and health of the soul. This is purely an apostolic interpretation, founded upon that immutable law according to which all Scripture is written, and by which alone it can be explained. The apostle Paul, speaking of the various things which happened to the Israelites, says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come;" (1 Cor. x. 11,) and speaking of the water from the rock, he says, they "did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." (ver. 4.) Christ, then, is the Rock, because he is the Word—the living Truth which follows us in our journey. We drink of that spiritual Rock, for from "his fulness have all we received and grace for grace." (John i. 16.)

When it is clearly seen that all existences in nature are types and emblems shadowing forth the realities of heaven, and that Scripture men-

tions these in reference to spiritual realities, so that by visible things the invisible are brought forth, then, indeed, it will be clearly seen that the Lord has magnified his Word. With this knowledge the Book of God becomes unsealed, and its sacred contents presented to view. Now Scripture states man to have been created into the image and likeness of God. No one can doubt the truth of this statement; if so created, he must, in his very constitution, shadow forth the perfections of his Creator. There is, therefore, a mutual relationship between all his mental powers and bodily organs, and in Scripture the latter are put to signify the former. The soul, or living man, receives immediately all his powers from the Lord, while the body receives, mediately, its strength and power of action from the soul. That which gives to the organic structure both its form and power, is the immortal man or soul; and this again receives all his power from the Lord. Hence in Scripture, the bodily organs are mentioned to signify the powers, principles, and faculties of mind. This, when seen and acknowledged, will explain all those parts of the Word where the bodily organs

are mentioned. Thus by the head, the supreme part, is signified wisdom and intelligence; by the eye, the understanding; the ear denotes obedience; the nostrils, the grateful perception of what is good and true; the lips, tongue, and organs of speech generally, the acknowledgment and confession of the Lord; the arms and hands, the powers of the mind; and the legs and feet, the external life and general conduct. Again, most of the bodily organs run in pairs, and where this is not outwardly observable, it is so by a more minute inspection. The reason of this is, because there is a close correspondence between the two essential properties of Deity, which are love and wisdom, and the forms receptive of these in man. For the reception of Divine Love and Wisdom, the two mental faculties of will and understanding were created, the corresponding bodily organs of which are, in the head, the two hemispheres of the brain, called the cerebellum and cerebrum; and in the body, the heart and lungs. In respect to the organs being in pairs, we may mention the eyes, ears, nostrils, cheeks, lips, shoulders, arms, hands, legs, and feet. All the organs on the

right side of the body possess a greater degree of power than those on the left, and in Scripture are mentioned in reference to the *will*, and to somewhat of power as to good or evil ; while those on the left are named in reference to the understanding, bearing some relation either to truth or falsehood. This knowledge will explain all those passages of Scripture where the bodily organs are named. The Lord says, "When thou doest alms, let not thy left hand know what thy right hand doeth." (Matt. vi. 3.) Literally neither the left hand nor the right hand can know any thing about alms-giving. To do alms from the right hand, is to exercise power in their distribution from the love of good, and from a pure motive : but to impart that motive to the left hand first, or before the deed is done, is to give alms from truth, in order that they may appear in the light and be known abroad ; thus the alms are not done in secret, but for the sake of appearing, and for some selfish gratification. In this case there may be a worldly reward, but none from our Father in the heavens. The deed has been done from a sinister motive, from the left hand ; it is

utterly barren of all true religion, all spiritual reward.

Again, the Lord says, "If thy right eye offend thee, pluck it out and cast it from thee;" and, "if thy right hand offend thee, cut it off and cast it from thee." (Matt. v. 29, 30.) Here by the eye is meant the understanding, and by the right eye a knowledge of truth from interior goodness: but as the offence of the right eye is described, it is the understanding of truth perverted by evils of life, whence come offence, spiritual crime and death. To pluck this out is to cease from such state of perversion; while to cast it from you, is to utterly hate and abhor it. Similar observations will apply to the right hand, only with this difference, that the *hand* is an emblem of power, and the right hand, power from goodness of heart: but the offending right hand is the power derived from evil and its degrading pursuits; this too, must be cut off and cast away, be utterly abhorred and hated; or heaven with its glories can neither be entered nor seen.

Another important lesson is taught us in the fact of the Lord sending out his apostles and

disciples by two and two, and giving them power over unclean spirits. (Mark vi. 7.) This was done to teach us that the two faculties of will and intellect must be engaged unitedly in the work—that the love and practice of truth, with the knowledge of it, must go together. When these two are united, a power is given over all the unclean affections and perverted principles of the mind; so that true religion grows in the soul, and heaven is formed within: hence we read that the disciples who were thus sent out by two and two, returned and said, “Lord, even the devils are subject unto us through thy name.” (Luke x. 17.) When the will and intellect are united, so as to progress in the regeneration together, every thing then prayed for and desired is, that spiritual improvement may increase, which will explain these words of the Lord, “Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.” (Matt. xviii. 19.)

The Lord condescended to wash his disciples' feet, and said, “If I, your Lord and Master wash your feet, ye ought also to wash one another's

feet." Here by a knowledge of the spiritual signification of the feet, this passage opens in all its value and importance. The feet denote the external life and general conduct in the world; to wash is to cleanse and purify. All purification of soul is effected by the Truths of Revelation; for these are the cleansing waters which are from the Lord and applied by him. Without this *outward* purification, there can be no evidence of an *inward*; for the language of the Lord is, "if I wash thee not, thou hast no part with me." If we feel the necessity of this spiritual cleansing, we shall, like Peter, address the Saviour and say, "Lord, not my feet only, but also my hands and my head:" not only that part of my life which is outward and external, as being connected with the world, but also the powers of my soul, with all that is high, supreme, and inmost. We ought, then, if we call Jesus Christ Master and Lord, to wash each other's feet; that is, in the true spirit of Christianity, to assist in cleansing and regulating each other's outward life and conduct, that so the purity within may be exhibited by the cleanness without.



We have already shown that the human body, as a whole, as well as all its parts, members, and organs, are mentioned in Scripture in reference to the soul, and to its various faculties, principles, and powers. If this be a truth, of which, judging from the examples already given, there can hardly remain a rational doubt, we have only, under Divine guidance, to follow on with the same chain of reasoning, in order to be convinced that the Word of God is truly wonderful, and that it is to every spiritual traveller to Zion, his faithful and steady conductor—his pillar of a cloud by day; his pillar of fire by night.

We read in Scripture of the poor, the maimed, the halt, the lame, blind and diseased; of the deaf and dumb, of the captives and the dead. Now the coming of the Lord was effectually to release the human race from these maladies and diseases. He came to set the captives free, to give sight to the blind, to preach the glories of his kingdom to the poor, to restore health to the diseased, to unstop the ears of the deaf, to make the lame man leap as the hart, and the tongue of the dumb to sing;

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He came to quicken the dead to life by proclaiming the acceptable year of the Lord. If we suppose that these diseases, maladies, and imperfections, are to be confined to those of the body, we not only deceive ourselves, but we reduce the Word of God to a dead letter; and if the miracles wrought by Jesus Christ, are to be confined merely to the restoration to health of a few sick people, and to the raising of some three or four individuals from the dead, then the miracles become deprived of their vast importance, spirituality and use. The miracles of Jesus Christ were not done merely to show his power in the days of his flesh, and then to cease; but they were especially done to set forth his eternal power and Godhead, by showing, spiritually, that He is performing like miracles for the benefit of the human race in every age and generation of the world. The law of correspondence can alone open these subjects in their true import, and prove, beyond all doubt, that the testimonies of the Lord are wonderful. By this law all diseases, maladies, and imperfections of body, are named in reference to perversions and imperfections of mind; while the

curing of these denotes the restoration of the soul to spiritual health and soundness. Thus by the poor are meant, not those who have little or no worldly wealth, but those who are *poor in spirit*, who have not the truth of heaven, but who ardently desire it. It is to these, (whether rich or poor in a worldly sense) that the Gospel is preached, and these are they whom the Lord fills with good things. The rich are those who are in raptures with their own self-derived knowledge, whose worldly, carnal wisdom leads them to despise being led by the truths of Revelation. These are the rich in their own estimation, who because they receive not wisdom from God, are described as those whom the Lord sends empty away. This view will open to us a most important truth, that we are not to make a spiritual estimation of man, either from his worldly wealth or worldly poverty. It will show clearly what cannot be rationally denied, that the lords and nobles of the land, if lovers and seekers of what is good and true, may be among that class of persons whom the Scriptures call poor; while the daily labourer, priding himself in his own spurious

knowledge and vanity, while at the same time he is neglecting the spiritual duties of religion, may be among those whom the Scripture designates the rich. This will fully explain the Lord's words, "Blessed be ye poor; for yours is the kingdom of God." (Luke vi. 20.) And again, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matt. xix. 24.)

The lame, halt, diseased and maimed, signify those whose inward evils of life ruin their spiritual constitution of mind, by which they can make no progress or walk in the Divine life; they stumble in the way and halt in their purposes. By the Lord healing these maladies, we are instructed that when the truth is received and applied to the life, their inward pollutions are removed, and restoration to spiritual health is effected. Then too, the tongue, as the organ of speech, by which is denoted acknowledgment and confession of the Lord, and which before was dumb or silent in the praise of God, becomes loosed, and breaks forth in songs of praise! It is then that the man comes into a

luminous and happy frame of mind ; he has changed his own filthy robes — his false and insane persuasions, for the white and shining garments of heaven — the pure Truths of Revelation ; he is then found “ sitting at the feet of Jesus, clothed, and in his right mind.” (Luke viii. 35.) This renovation of state is effected when Messiah’s kingdom rules in the mind of man ; for “ then shall the lame man leap as an hart, and the tongue of the dumb sing.” (Isaiah xxxv. 6.) The former wilderness state of his understanding shall pass away, together with the dry, arid condition of his will, while the Truths of Revelation, as the waters of life, shall break out as streams in the desert. It is in consequence of the spiritual signification of the maimed, lame, and blind, as denoting evils and ignorance of spirit, that in the Jewish church, the rituals of which were all representations of good things to come, no person was allowed to minister at the altar, or perform the ceremonies of worship, who had any blemish of body, such as being diseased, lame, deformed or blind. (Levit. xxi. 16 — 24.) This Divine law was written to instruct us that the pure worship of

God cannot proceed from spiritual ignorance and deformity of mind.

The blind and deaf are the objects of the Lord's mercy. He came to open the blind eyes, and to unstop the ears of the deaf. Here again the true law of Scripture interpretation affords the means of acquiring a correct explanation. By the eye is meant the understanding, and by the ear, hearkening and obedience of life. The blind eye is the intellect wrapt in spiritual ignorance; the deaf ear, carelessness of, and contempt for, all heavenly instruction, whence arise disobedience and a life of carnality and false pleasure. But when the eye becomes enlightened by the truths of heaven, and the ear lends a willing obedience to the voice of God, then the maladies are removed, and the things of God and heaven are seen and heard.

Those whose affections are bound down to the perishable things of the world, who are by false, atheistical, or other persuasions, led astray from the pure path of life; these are bound in the hard fetters of a mentally slavish bondage, and are called prisoners and captives: they are, as the Scripture expresses it, led captive by the

devil at his will. Now nothing can set them free from this captivity, but the truth as it is in Jesus; and if the truth shall set them free, they shall be free indeed. Hence one of the grand objects of the Lord's coming was to give liberty to the captives.

Those, again, in whom the life of heaven has become extinct, who have no spiritual affection for purity and wisdom, these are called *dead*. They are dead to all the living joys of heaven, and grovel in the uncleanness of sensuality. But even these, at the voice of the Lord, or when truth finds its way into the heart, and is there received and loved, shall rise up from their deathly condition — from that state of being dead in trespasses and sins, and spring upwards to that of life, righteousness, and peace. These restorations are the real effects of the reign of Christ in his church, and they are even now, in this day, taking place; which will explain clearly this saying of our Lord, “Verily, verily, I say unto you, the hour is coming, and *now is*, when the dead shall hear the voice of the Son of God: and they that hear shall live.” (John v. 25.) It is to these spiritual evidences of the

reign of Christ that the Lord alludes, when, in answer to John's disciples who asked him the question, "Art thou He that should come, or do we look for another?" He replied, "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them, and blessed is he whosoever shall not be offended in me." (Matt. xi. 5, 6.) These then, are the grand subjects taught in the Book of Life. The Truths of Revelation are the sacred testimonies of God. They clearly describe all the varieties of human affection and thought, as well as every man's growth in wisdom, righteousness, and peace. Surely, then, we must acknowledge with David, that the testimonies of the Lord are wonderful.

The wonders of the Book of God will further appear, as we contemplate the vast scene around us, and view the grand theatre of creation, as reflecting by its objects, the goodness, wisdom and power of the Creator. The Scriptures call upon us to contemplate these things, and as



such they must be designed to teach us the spiritual matters of eternity. The prophet invites us to reflection, and says, "Lift up your eyes on high, and behold who hath created these things." (Isa. xl. 26.) All created things speak, in their uses, the power of the Creator, and declare his wonders to the people. If we lift up our eyes on high, we observe the sun, moon, and stars, as the brightest objects in nature. Now these are frequently mentioned in Scripture, and this is the reason why we are called upon to lift up our eyes on high, that we may contemplate their relative uses, and draw forth the spiritual lessons they teach. The sun shines by its own light, and borrows nothing from any other created object; it is, therefore, in nature, the bright emblem of the Lord of heaven, as the never varying and everlasting Sun of Righteousness, who borrows nothing from any other being, but constantly dispenses his Divine heat and light—his love and wisdom, for the life and health of that creation he himself has produced.

The moon has no light in itself, but reflects only that which she has borrowed from the sun.

The moon, in Scripture, is therefore put to signify the Church of God, which has no light or truth of her own, but reflects only that wisdom she has borrowed or received from her Lord.

The stars, from their distance and the small portions of light they transmit to us, are emblems of all those principles of knowledge with which the mind is gifted, and by which it expands to higher degrees of perception.

The essential property of the Divine Being is LOVE—"God is love." This is represented by the heat of the sun, and his Wisdom by its light. Thus God is the fountain of all being. In reference to man, the sun is mentioned in Scripture to signify *love* received from, and directed to, the Lord; the moon, his pure faith which forms the church in him, and the stars are all the varieties of knowledge which beautify and ornament his mind. This will at once explain all those Scriptures where the sun, moon, and stars are mentioned. All things of love, faith and knowledge are to be ascribed to the Lord, and dedicated to his praise; for man has nothing of his own. Hence the language of David, "Praise him sun and moon; praise him all ye stars of

light!" All men are created with the two faculties of will and understanding; the former is the known receptacle of love from God, which will explain this passage, "In them hath he set a tabernacle for the sun." (Psal. xix. 4.) How do the Scriptures describe the end and desolation of the church, when by corruption and false doctrine, the love of self supplants the love of God? when ignorance supplies the place of a pure enlightened faith, and when all the vast varieties of spiritual knowledge perish and decay? They describe this state in their own language of correspondence. The Lord, speaking of this spiritual desolation, says, "Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." (Matt. xxiv. 29.) When, in the Church, there is no celestial love to the Lord, the sun is darkened; when there is no pure faith in Him as the One Lord of heaven, the moon gives no light; and when all spiritual knowledge fails, the stars fall from heaven, and then it is that the powers of the heavens—the internals of the

church and of man become shaken to their very centre. The facts in nature and in religion are, by correspondence, so true to each other, that it is next to impossible to mistake their meaning. In nature, if the sun were to be darkened, the moon could give no light; for she has none to give but what she borrows from the sun. So in the church, if there be no love, there can be no faith; and where both love and faith are absent, there can be no knowledge. When the church is in a high state of glory, how different is then the description. John the Revelator in describing it, says, "And there appeared a great wonder in heaven; a woman clothed with the *sun*, and the *moon* under her feet, and upon her head a crown of twelve *stars*." (Rev. xii. 1.) The woman denotes the church, as to the affectionate reception of all that comes from the Lord, and which constitutes her unfading glory. She is imbued with celestial love—clothed with the sun: she is grounded in a pure enlightened faith in the one Lord God the Saviour—the moon under her feet: she is possessed of a rich fulness of knowledge including all varieties, which are the twelve stars upon her head, and which form her

everlasting crown and diadem. Surely these descriptions are grand, beautiful, and correct! our affections are touched by them; our reason assents to their truth, and both united urge the lips of every true Christian to speak the language of David, and say, "The testimonies of the Lord are wonderful, therefore doth my soul keep them." (Psal. cxix. 129.)

By the science of correspondence, this true key of knowledge, every part of Divine Revelation, to those who love the truth for its own sake, is rendered plain and easy to be understood, but to the evil, the careless and vicious, this science can offer no charms; for it enters too minutely into the secret recesses of the heart, and while it lays bare the polluting degradation of all sinful lusts, it unravels the mysterious web of falshood and deceit, showing that "the secret of the Lord is (only) with those who fear him." (Psalm xxv. 14.) True repentance is the first duty of man, and he who refuses to perform this first work, cannot expect to be made acquainted with the secrets of the Most High. Let us apply this key to some further illustrations.

The prophet Zechariah states, that "this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." (Zech. xiv. 12.) Jerusalem, the city of Palestine, where stood the temple in which worship was celebrated to Jehovah as the true God, is every where mentioned in Scripture to signify the church of the Lord, in which the love of God, in true devotional worship, is felt, and his truth seen. The church emphatically denoted by Jerusalem, is the city of God and the tabernacle of the Most High. There still flows the river—an abundance of Divine Truth, which makes glad the city! There God himself is still in the midst of her, and she can never, never be moved. To fight against this city, is to oppose, both in thought and practice, the love, purity, wisdom and truth which form the true church both in the world and in the human soul. From this madness of opposition to all that is pure, holy, and true, what can be ex-

pected to arise but a plague? what but a plague and pestilence more dreadful in its effects than any that can happen to the body? It is a plague that reaches the soul—the real and conscious man; and which describes the miserable state of mental desolation by the outward appearance of the body. The condition of those who fight against Jerusalem is, as to their spiritual existence, truly wretched, and is here represented by the consuming away of the flesh, of the eyes in their holes, and of the tongue in their mouth.

The true spiritual church of God, the holy city Jerusalem, is filled with the highest, richest blessings of which the human mind can be receptive. It infuses love, charity, and benevolence into the human will; it enlightens the understanding with truths of the highest order, makes life a blessing, and throws a sacred charm throughout all creation. Here, in the Holy City, we are taught that God is our common Father, that we are all brethren, and that every true delight follows the pursuit of virtue. Here, again, the understanding is enlightened with truths that raise us up above the clods of the earth; we are taught that God is immutable

and good ; that man is free ; that the soul, the real man, is immortal ; and here resistless demonstration shows that there is another and a better world. Those whose affections are fixed upon the Lord, are described in the Word of God, not with their flesh consumed away, with their eyes wasted in their sockets, and their tongues consumed in their mouths ; but as altogether comely, fair and beautiful, as fat and flourishing, with their eyes opened, keen, penetrating and uplifted ; and with their tongues employed in tasting of the bread of life, and loosened to speak of, and sing, the praises of the Most High. Now the description of those who fight against Jerusalem is the very reverse of this ; their flesh, eyes, and tongue consume away. When the spiritual sense of these words is seen, how clear, but how truly distressing will the description appear. Here three distinct terms are used, the flesh, the eyes, and the tongue ; these, belonging to such as fight against Jerusalem, wither away, so that nothing is left but a skeleton of dry bones.

The flesh of the human body, in comparison with the bones, possesses the greater portion of



life, and in Scripture is mentioned to signify all that belongs to the superior faculty of the mind, the will. The flesh of the unregenerate man denotes all that kind of spurious goodness which is not derived from the Lord, but drawn from his own impure desires and which can yield no spiritual consolation to the soul, but is consumed as soon as brought forth. The prophet Isaiah thus describes how unsatisfying this is, and of such a man he says, "He shall snatch on the right hand and be hungry, and shall eat on the left hand and not be satisfied, they shall eat, every man, the flesh of his own arm." (ix. 20.) The prophet Jeremiah also, speaking of the unregenerate, says, "Cursed is the man that trusteth in man, and maketh *flesh* his arm." (xvii. 5.) All the good that cometh down from God out of heaven, is the bread of life, and this the Lord calls his flesh: "the bread that I will give is my flesh, which I will give for the life of the world." (John vi. 51.) Of this flesh, or Divine goodness, man should eat, or receive into his affections, that so his soul may be nourished to eternal life. The Lord's words are important: "Except ye eat the flesh of the

Son of Man, and drink his blood, ye have no life in you," (John vi. 53); that is, unless the Lord's love be received in the will, and his spiritual truth, denoted by his blood, in the understanding, there can be no angelic life—no heaven within.

Those who fight against Jerusalem, whose impurity of life offers a determined opposition to all that is celestially good and pure, can have no heavenly beauty or comeliness; all that is good in them decays under the plague and pestilence of selfish desires: all the goodness of heaven, in them, withers away—their flesh consumes while they stand upon their feet; they have a name by which they live and are dead.

Another most awful state of their spiritual degradation is further described by "their eyes shall consume away in their holes." If ever there was a true description given of the wicked man, this is one; but though true, it is awfully distressing. By the eye is meant the understanding; that being as much the eye of the soul, as the organ of vision is of the body. The bright eye is the understanding enlightened; the blind eye, the understanding closed against the

reception of the truths of Revelation ; and the consumed eye, the understanding perished and lost. Where there is no love for the things of heaven, there can be no true knowledge of them, because the man takes no delight in them. In respect to heavenly things, when the will is depraved, the understanding is dark ; this life persisted in, is fighting against Jerusalem. This must produce the decay of all spiritual knowledge,—the perishing of the intellect. Where there is no good, there can be no apprehension of truth—where there is no flesh, the eyes will consume away in their holes. This will be followed by the last sad state of degradation—“ their tongue shall consume away in their mouth.”

The tongue to the human body performs a double office, that of *taste* and *speech*. With respect to the former, it denotes the relish, appetite and desire for all that is good and pure ; and with respect to the latter, confession and acknowledgment of the Lord : but when this is consumed away, we are instructed that there is then no relish for any thing of a heavenly kind, no acknowledgment or confession of the Lord.

The man is spiritually ruined. There is nothing good in him—his flesh is consumed ;—no understanding of truth—his eyes are consumed ;—no relish for the food of heaven, no acknowledgment of the Lord—his tongue is consumed away in his mouth. He is spiritually nothing but a skeleton of dry bones without any sinews, flesh, or skin.

The science of correspondence, this master-key to correct theological knowledge, renders the Scriptures valuable beyond conception ; for by exhibiting them in their true light, it shows their contents to be applicable to all the varied states of human life, both as to affection and thought. They are then discovered to be a present and constant Revelation, displaying at one view the religious states of all men, as well the evil as the good. They are seen to contain accurate descriptions of those trials, temptations, and conflicts through which all must pass in their march from the earthly to the heavenly state. With this view, the journeyings of the Israelites from Egypt to Canaan become exceedingly important ; for in this case the names of the places mentioned in their journey, from

Egypt, whence they made their exodus, together with their wanderings and encampments in the wilderness, their murmurings and promises of fidelity, their victories and defeats, with every other circumstance connected therewith, until their final possession of the land, are all representations of the corresponding progressive states of temptations, doubts, and mental wanderings, through which the sincere Christian passes in his spiritual journey from a state of earthly-mindedness, denoted by Egypt as the land of bondage, to that of celestial peace and rest enjoyed after the conflict has subsided, and which is shadowed forth by the land of Canaan flowing with its milk and honey. To give a minute description of all these comes not within the intention of this work; it would require a separate volume to do it justice.

Suffice it to say, that the land of Canaan, including all the boundaries of Israel's dominions, represents the church, which is the Lord's kingdom in the world; every place having its spiritual signification corresponding to its situation with respect to its distance from, or proximity to, Jerusalem, as the capital of the land. Now the extension of the land of Canaan, by which is

meant the church, was from the river of Egypt even to the river Euphrates of Assyria. This appears from the covenant made with Abram, where it is said, "Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates." (Gen. xv. 18.) Hence it is said that Solomon, "reigned over all kingdoms from the river [Euphrates] unto the land of the Philistines, and unto the border of Egypt." (1 Kings iv. 21.) All those places which are not included within the dominions of Israel denote those states of mind in which the careless and unthinking dwell, regardless of those spiritual truths of Revelation which bring life and immortality to light, which yield purity and wisdom to the mind. Those who are carnally minded, lovers to distraction of the false pleasures of sense, to the total exclusion of the spiritual pleasures of truth, are, in Scripture language, on the outside of the boundaries of Israel, they are dwellers in Egypt, the land of bondage, and, like the captive Israelites, their sensual condition compels them to hard drudgery in mortar and in brick :\* they are required

\* See Appendix, under the article "Brick."

to complete the tale of bricks while they are refused straw. As the Israelites were infested and tasked by the Egyptians, so these are enslaved by evils and falsities of every kind. In this state they are made to produce *bricks*, or arguments that are fictitious and false, while they are themselves compelled to search for the *straw*, the lowest principles of scientific knowledge, in order to complete their work. But even here the Divine Truth reaches them, and speaks in the same language as that which Moses addressed to Pharaoh, and says, "Let my people go that they may serve me!" but the ruling principle in that mind which bends to sinful habits, is too apt to return an answer, and, in pride or contempt for all that is spiritual, say, as Pharaoh said to Moses, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go!" (Exod. v. 2.) Out of this ignorant Egyptian bondage, man, however, must come, or he shall never possess true liberty, or enjoy the sweets of the heavenly life. He cannot taste the milk and honey of Canaan without leaving the land of Egypt.

A knowledge of correspondence proves the Word of God to be a most precious treasure to the Christian mind : its truths become enchanting, and the soul is filled with extatic delight. Not a word can be found therein that is not filled with the richest wisdom. However apparently trifling some narratives may appear in the letter, yet when correspondence, this true key of knowledge, is applied, their spiritual sense becomes instantly developed, the scene brightens before us, our personal interest is discovered, and our animated affections urge the lips to say, as Jacob did when he awoke from his dream, " Surely the Lord is in this place, and I knew it not." (Gen. xxviii. 16.) Believe it, kind reader, to be a great truth, that the Holy Word can only become valuable to you, as its sacred narratives are seen to be descriptive of your own spiritual states of affection, thought, and life.

We read in Scripture of walking, running, standing and sitting ; of going up and down ; backward and forward : all these expressions, which literally seem to apply only to the body and to its rest and varied activities, are signi-



ficative of mental operations, and describe both the rest of the mind and its progressive changes of state. Thus as walking and running, in reference to the body, are the successive changes of its place; so in respect to the mind, they denote its spiritual progressions or changes of state. Walking, as being a slower change of place than that of running, if said to be upward or forward, is the progression of the understanding into higher degrees of intelligence and wisdom: but if downward or backward, it is then a receding from truth, followed by a successive entrance into obscurity and ignorance; the lowest degree of which is designated "outer darkness;" while running refers to the more rapid progressions of the will, if upward or forward, into higher states of good; if downward or backward, to lower desires of evil. The good are therefore said to go upward and forward; the evil downward and backward. We are hence taught, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." (Isa. xl. 31.) Here we find that they who wait on the Lord

renew their strength by running and walking, to instruct us that there can be no weariness of will or fainting of the understanding, when love prompts quickly to action, and wisdom points the way. With this interpretation we see the lesson taught us in the fact of the two apostles running together to the Lord's sepulchre, and why it is said that the "other disciple (John) did outrun Peter and came first to the sepulchre." (John xx. 4.) John, the beloved disciple, in his representative character, denotes ardent love; Peter, faith or truth. The will or love is quick and ardent to obtain its object; the understanding comparatively slow in its minute inquiries into, and deductions of faith. John came up first to the sepulchre, but went in last: Peter came up last, but entered first. This instructs us again, that although the will, in its ardency, arrives early at the end of its desires, yet it is the understanding that first explores the truth, and imparts the knowledge gained to the anxious will. Thus, again, to *sit* before the Lord, is to will and act from him, consequently to be at peace: to *stand* before him, is to look to him, and comprehend his Divine will, whence comes

a cheerful obedience to Divine precepts, which in Scripture is called walking with God.

In the Word of Life, the expressions "to go in," and "to go out," frequently occur, the former denoting a penetration of the mind into the interior recesses of Love and Wisdom; the latter a going forth, or out, of the energies of the mind, into the external and common duties of life. In both these conditions, those who enter into the church and place themselves under the Lord's government, are said to be saved; they find true enjoyment in every thing, and hence it is written, "they shall go in and out and find pasture." (John x. 9.)

The Scriptures open with amazing beauty to the thoughtful Christian; but to the mere worldling and sensualist, they offer no charms. This will be made apparent by an explanation of the following remarkable vision: "Afterward he brought me again unto the door of the house; and behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under the right side of the house, at the south side of the altar.

Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the *ankles*. Again he measured a thousand, and brought me through the waters; the waters were to the *knees*. Again he measured a thousand, and brought me through; the waters were to the *loins*. Afterwards he measured a thousand, and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over." (Ezekiel, xlvii. 1—5.)

In this chapter we have an account of what is generally termed Ezekiel's *vision of holy waters!* It is certainly one of the most singular, interesting and instructive of any contained in this whole prophecy. No one can read it with any degree of thoughtful attention, especially if he attach inspiration and sanctity to the Scriptures,

prophet then states that the man who had the *line* in his hand to measure the depth of the waters, brought him out of the way of the gate *northward*, and led him to the gate that looked toward the *east*, where the waters ran out on the *right side*. Here, on the *right side*, the measuring of the waters took place. At each measuring of a thousand cubits, the waters increased; the first measuring, they were to the *ankles*; on the second, to the *knees*; the third, to the *loins*, and on the fourth, they were a river that could not be passed over. The instruction contained in this singular prophecy will open to our minds in all its beauty and magnificence, if we carefully and minutely observe the *order* which is here laid down, and by which the prophet was brought to behold the miraculous increase of these waters: but if we are careless in our meditations; if we ramble over the Word of God, in the same way that we would over some light and trifling fairy tale; in this case it is impossible that the truths should appear to us; and although the truth in itself is clear and bright, and must for ever remain so, yet through our folly, the truth, in us becomes *dim* and

obscure; yea, the light within becomes darkness. Now the order to which our attention is to be drawn, is that which refers to the *east, south,* and *north* quarters, as connected with the prophecy. The waters are said to issue from under the threshold of the house, **EASTWARD**, and to come down from the right side of the house, at the **SOUTH** of the altar; while the prophet, in order effectually to behold these wonders, was brought out of the way of the gate **NORTHWARD!** Keeping, then, in mind the order here named, as to the east, south, and north quarters, which shall be explained as we proceed, we now return to inquire first into the true signification of the temple, or house of God, whence these waters flowed. Who, in reading the Holy Scripture of Truth and Revelation, does not at once perceive that by the *temple, or house of God,* so frequently mentioned therein, is meant the *church* of the Lord, both militant on earth and triumphant in the heavens. The true church of God is emphatically styled his house, because therein all the solemnities of a pure spiritual worship are celebrated. Here, persons of kindred minds, whose bosoms glow with love to

without being convinced that some *spiritual* and heavenly instruction, relative to the *spirit*, or *mind*, of man must be contained in the literal expressions. If it were not so, of what earthly or heavenly use would it be to know that upon the first measuring, the *waters* rose to the ankles, upon the second to the *knees*, upon the third to the *loins*, and that upon the fourth, they so miraculously increased, as to become an immense impassable RIVER? We may indeed suppose it to be singularly mysterious and miraculous, and look at it with the gaze of empty wonder; but the mind penetrating no deeper than the shell of knowledge, and resting, though not satisfied, in the mere literal expressions, we shall lose all its internal value and brightness, and be altogether unaffected with its mighty power and truth. Never will the Christian world have any real knowledge of the truths of Revelation, until they begin, with a true energy of mind, to think deep. They must leave off the folly of applying them to "the deeds of days of other years," and apply them to their own present *states* of mind, of affection, thought and life! then, and then only, will they be able

to see the beauties of Revelation's page ; then will they joyously extract its honey sweets , then will they draw forth its *spiritual truths*—those living waters from the Eternal Fountain of Salvation. It is impossible that this vision can be at all interesting to merely worldly-minded men, to those who have no taste or relish for the mental delights of a pure religion ; to those whose God is their belly, and their *heaven* the mammon of this world. We can but regret the existence of such states ; for surely a few moments of human life cannot be better spent than in the contemplation of those things which connect us with God and heaven, and with the vast concerns of an eternal scene !

The first thing which presents itself for our meditation, is the true and indeed the only signification of the Temple or *House of God*, whence these *waters*, which were *measured* and which increased in depth and magnitude at each measuring, issued. In the first verse, the waters are described as issuing out from under the threshold of the house *eastward*, and that they came down from under, from the right side of the house, at the *south* side of the altar. The



God and each other; whose understandings are enlightened with Truth Divine, and to whom heaven is opened, while each mind is receptive of its blessings,—here in states of charity and peace, retired from the busy bustling scenes of worldly life, they offer up their united, their mingled breath of praise to *Him*, whose *love* sustains them, whose providence provides, and whose power protects. Each one, in the delightful and free exercise of an unconstrained worship, would be filled with the marrow and fatness of the Lord's house, and would drink of the streams of his pleasures; and each from the *heart*, as from a consecrated altar, would offer up the warm, the sincere aspirations of the soul. It is into this *spiritual*, but no less real house of God, whence sweetest perfumes rise, that the love and wisdom of God descend to enrich the worshippers, and the house is filled with his glory. Whether we speak of the church generally, as being composed of the myriads of happy beings who worship in sincerity and truth, or speak of it in its application to each person individually, it is still the same thing; for the mind of every man individually, whose worship

is sincere and true, who offers to the Father of his being, his best and supreme affections, as the *first* fruits of his moral land, is, in its least form, the church, the temple, and house of the Lord. It is *here*, at the rational faculty of the soul, whence all knowledge enters from the Lord, and issues therefrom—it is here as from the *door* of the mind, the *threshold* of the house, whence these sacred waters flow. In their progress they impart life and health and blessing to every principle, faculty and power of the whole man—from the secret springs of his existence, his hidden motives and thoughts, to the very circumference of his being, terminating in his most trifling act ; for it is a pleasing truth, as stated in the eighth verse, that these waters, issuing out toward the *east* country, go *down* into the desert, and go into the sea ; and it shall come to pass that every thing shall live, whithersoever the *waters* shall come. Who cannot see that this is a clear and certain description of the complete renovation of the whole man by the flow of these waters ? from the inmost of his being ; from his supreme *love*, whence the waters rise as from the *east* country,

and from thence passing into the desert, they fertilize the moral plain, renewing the will and all its affections, as the *ground* in which the seeds of immortal truth are sown; thus making the mind that was once a *desert* in respect to every thing heavenly and divine, to rejoice and be glad for them, and to bud, and bloom, and blossom as the rose. These waters passing from the desert, "go into the *sea*," as into the outward boundaries of our existence, imparting a spiritual quality and truth to every kind of external knowledge and science of which the mind is possessed, rendering all these serviceable to the interests of a pure religion, and to the promotion of our eternal interests. Every thing must live where these waters come.

There can be no difficulty in ascertaining the true meaning of *waters*, *rivers*, and *fountains*, so frequently mentioned in Scripture. These are called the waters of life, and the pure river that flows in the city of our God. What are those things which can renovate the mind of man, satisfy his intellectual thirst, and thus bring life and immortality to light, but the pure, the bright and unspotted *truths* and doctrines of

Revelation, which eternally flow from the Lord of life? These spiritual truths, these Divine realities and blessings, which water our mental plain every moment, are what are meant by waters, rivers, and fountains, so frequently spoken of in the Word of God; these are signified by the waters coming from the east country, and issuing thence from the *threshold* of the house. With this knowledge before us of the signification of *waters*, with what beauty and rational conviction do those passages of Scripture where these terms occur, appear to our minds—"Ho! every one that thirsteth, come ye to the *waters*," is the language of the Lord by the prophet Isaiah, lv. 1. Here to *thirst*, is ardently to *desire* the truth for its own sake, the object being to obtain knowledge, that the life of heaven may grow within. Whosoever does thus *desire* or *thirst* may come and *drink* of the water of life freely. "*Come*," is the Divine parental invitation—"Come and *buy*"—that is, "Come and *procure* for yourselves from the Everlasting Fountain of Salvation, those waters or truths, which will nourish the soul unto eternal life." We can give nothing to the

Divine Being as an equivalent for these blessings ; all that is asked is, reception, gratitude, and thankfulness of heart. Hence the language of this invitation is, “ Come ye to the waters, buy wine and milk without money and without price ! ” Can we refuse this pathetic, this most merciful invitation ? Can we still bend our minds down to the sensual corruptions of the world, while this invitation sounds in our ears ? and can we still, serpent like, crawl upon the belly and eat dust all the days of our life ? Surely it cannot be so with us ; the voice of our heavenly Father must reach our hearts, and inspire us with better things, where he says, in the verse following this invitation, “ wherefore do ye spend money for that which is not *bread* ? and your labour for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.” (Isa. lv. 2.) To the same purpose is the language of the great Saviour—the good Shepherd of the flock. He says, “ If any man *thirst*, let him come to me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.”

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(John vii. 37, 38.) “ And the *water* that I shall give him, shall be in him a fountain of water springing up unto everlasting life.”

Now with respect to these waters, they are said to come from the *east*—to enter at the fore-front of the house toward the *east*—to flow or come down from the right side of the house at the *south* of the altar ; and that the prophet was brought out of the way of the gate *northward*, to behold the measuring and increase of the waters.

It must be at once apparent to every reflecting mind, that as the *waters* denote the Truths of Revelation, and the *house* the *church* of the Lord and *mind* of man, so the *east*, whence these waters issued, the *south* of the altar to which they flowed, and the *north* from whence the prophet was brought to behold the measuring of the waters, and the phenomena of their increase, must have reference to some certain *states* and condition of mind in which alone this miracle could be seen. It is to be lamented that men, generally speaking, can be but rarely persuaded to think spiritually upon the Scriptures ; it is too much trouble ; they

unthinkingly imagine that heavenly things are very remote, at a great distance off; that it is quite time enough as yet to think of them, and that they shall have more time in a few years to devote to them; never thinking for a moment that the same procrastinating principle which urges the delay *now*, will do the same *then*—it is the thief of time—the *canker worm* that destroys in us the golden fruits of true religion, and turns our brightest expectations to rottenness and dust. It is thus that we fritter away the *spring*, *summer*, and *autumn* of human life, to die in lamentation in the *winter*; we come to the end before sound reflection begins, and thus, like children in their sports, we have played with our *pebbles* and lost our *treasure*. Even those who make professions of religion, can hardly be brought to endure the trouble of thinking for themselves—of inward meditation on the great doctrines of Christianity! They seem to prefer a mysterious faith in incomprehensible theories, to the sound deductions of enlightened reason and truth. But unless we exercise our *reason* under the influence of Revelation, we must be

content with the *shadow* instead of the *substance* of the Word of God. If we exercise *reason* under the influence of Revelation, we obey the command of God, where he says: "Come now and let us reason together;" this reasoning will open the further wonders of this vision. In the Scriptures we frequently read of the *four quarters*, the *east*, *west*, *north*, and *south*; they are always mentioned to denote states of the mind and life; and if, according to the rule laid down by the apostle, we were to attend to the operations of nature, the invisible things of God and heaven might be clearly seen, because they would be understood by the things that are made.

In nature, the *east* is the quarter where the sun rises, with its heat and light to bless, to enlighten and warm the earth; the *south* is where the light is in its greatest splendour and brightness; the *west* is where the sun sets, when we feel a diminution of its rays; while the *north* is the quarter where the light terminates in obscurity and shade. In a religious sense the *Lord* himself is the *east*, whose countenance as the sun shining in its strength, is



everlastingly rising upon the families of mankind. The *heat* of this sun, is his changeless *love*, the light his eternal wisdom. All who are principled in an ardent state of *love* to him are called sons of the light, children of the day-spring from on high, and *wise* men of the *east*. To these thè *star* in the east will appear; the bright morning star, or knowledge from love, will never fail to go before them to guide their steps and lead them to the Lord God the Saviour; it will stand over where the Lord is. These are the wise men who, opening their treasures, will present to the Lord gifts, gold, frankincense, and myrrh—all the celestial, spiritual, and natural goodness, which they have derived from Him, and which they cheerfully offer, and dedicate to his service. In nature, all light comes from the sun; in religion, all spiritual truth, which is heavenly light, comes direct from the Lord, as the Sun of Righteousness. Hence these *waters*, by which are meant the Truths of Revelation, flowing onward to bless the house of God, are said to come from the EAST. These coming from the east are said to flow to the SOUTH of the altar, because, as in

nature, the south is the quarter in which light is in its power and splendour, so the *south*, in a religious sense, is that advanced state of the understanding in which the Divine Truth is seen in its spiritual power and brightness; the altar denoting worship in connexion with such elevation of mind. All who are sincere in their religious professions and devotions, whatever be their mental conditions respectively, are accepted by the Lord, whether they be principled in a most ardent love to the Lord, denoted by the *east*, or in a love less ardent, denoted by the *west*, where the sun begins to fade from our sight: whether they are in states of high intellectual brightness, signified by the *south*, or in those of comparative obscurity and shade represented by the *north*; still, whatever their conditions may be, they are filled with that fulness of joy, which their states respectively are capable of receiving. Each in the language of Revelation has his measure filled, the good measure, pressed down and shaken together and running over. Thus the Lord gathers together his elect from the four winds, from the *east*, the *west*, the *north*, and the

*south*, to sit down in the tranquil abodes of his kingdom.

We can have no knowledge of the real quality or spiritual sense of Divine Truth in its glory, nor see how it operates within by its nutritious powers, and how it applies to all the successive states in the regenerate life, unless we are brought out of our mental obscurity. As we can have no knowledge of the beauties of any science without penetrating into its secrets, so neither can we have any view of the *depth* of these living waters, while we dwell upon the surface of mere literal truth. We must come out of darkness before the light can be seen ; and this will explain to us the reason why the prophet was brought out of the way of the gate NORTHWARD, in order to behold the waters at the SOUTH of the altar. In Ezekiel xlvi. 9, speaking of worshipping in the temple, it is said, " he that entereth in by the way of the *north* gate to worship, shall go out by the way of the *south* gate ;" and some may be so extremely literal in their views, as to suppose that this can only allude to some custom of the Jews of going in at one gate and out at the other : but some-

thing of a higher import than this is meant ; for this, literally, to us is of no value at all. It teaches that the man who enters in at the *north* gate, who commences his worship and religious life in the mere *shade* and ignorance of truth, will, if he be faithful in his worship, increase in spiritual intelligence and wisdom as he journeys in his onward and upward road ; he will go on journeying like the patriarch towards the *south* ; his intelligence and wisdom will increase within ; what was at first dark and obscure will become bright and shining ; and though he came in at the *north*, he will go out by the way of the *south*. This man will not stand still in the Divine life ; truth and wisdom will increase in him. He will not return by the way of the gate whereby he came in.

Now it is at the *south* of the altar where these waters are measured to ascertain their depth, and upon the *first* measuring they were *shallow*, merely to the *ankles*. To *measure*, literally, is to ascertain quantity, or length and breadth of the thing measured ; but spiritually, to *measure*, as used in Scripture, is to *explore* —to *meditate* and investigate the qualities or

states of life. Hence, in Rev. xi. 1, it is said, "Rise, and measure the temple of God, and the altar, and them that worship therein;" denoting exploration into the quality of *faith* and *life*, as well as the states of those who worship. Here, however, the waters of the sanctuary are measured—the Truths of Revelation, these living waters of life, are explored as to their true depth, their quality, sanctity, and divinity. Upon the first measuring, they were only to the *ankles*; they are seen at first but as shallow waters, relating only to the external life and outward actions, as being denoted by the *feet* and *ankles*, the lowest parts of the body; but upon the second measuring, the waters are discovered to be deeper; they come up to the *knees*, showing that they contain higher degrees of knowledge than those which apply to the merely outward life, and that they enter into our motives and intentions. Upon the third measuring, the waters still increase—they are now to the *loins*; showing that the intelligence of the spiritual man is still deeper, and that it relates to the conjunction of all that is divinely good and true in the soul, which is shown by

the waters rising to the LOINS, or middle of the body. But the fourth measuring — this perfect exploration, shows the true quality and divinity of these living waters : they are waters to swim in, the river is impassable ; teaching us by this last exploration, that the Truths of Revelation are infinite and boundless, and that they unfold all the celestial states of life and thought, both of *angels* and men. Surely, then, the Truths of Revelation may justly be called the waters of life ! they contain all the *law* and will of God to man. Knowing their value and worth, may we not take up the language of the psalmist, and say, “ O how I love thy law, it is my meditation all the day ? ” The Lord has certainly magnified his *Word* above all his name.

Surely, then, the Word of God is spirit and life throughout, and ought to be interpreted after a spiritual manner. The ministers of Christ, as masters in Israel, whose duty it is to dispense religious instruction amongst the people, should reflect upon the great responsibility of their sacred charge. They should be active and diligent in their heavenly work — they should penetrate the interior recesses of

Wisdom's page, and thus be like "the scribe instructed unto the kingdom of heaven, who bringeth out of his treasure things new and old." (Matt. xiii. 52.) They should not be like the Jewish lawyers, the expounders of the Divine law, who made every thing subservient to their selfish and worldly mindedness. Their love of the world made religion to consist in ceremonies and traditions; they devoured widows' houses while they, for a pretence, made long prayers; they lost all relish for spiritual things, and with it the true key of Scripture interpretation, which led the Lord of heaven to say to them, as cited in the motto of our title page, "Woe unto you, lawyers! for ye have taken away the key of knowledge." (Luke xi. 52.)

By the law of correspondence, the Book of Life, which without it is sealed with seven seals, becomes opened, and the secrets of the Lord are revealed to those who fear him. By this, the true spiritual nature and design of all the miracles and parables recorded in Scripture are of easy solution. We will select two by way of proof; one from the Old Testament, the other from the New.

Respecting the first miracle, we read that the prophet Elisha, upon his return to Gilgal, found that there was a dearth in the land. While the sons of the prophets were sitting before him, he said unto his servant, "set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass as they were eating of the pottage, that they cried out and said, O thou man of God, there is death in the pot! and they could not eat. But he said, Then bring meal; and he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot." (2 Kings iv. 38—41.)

This miracle consists in changing the deleterious quality of the food, and thus making it harmless, by throwing in meal or fine flour; and there will be but little difficulty in drawing out the spiritual instruction, if we transfer our thoughts from the food which nourishes the



animal life, to that which is necessary to the sustenance of the soul of man. In Scripture the food which, literally, is applicable to the body, is mentioned spiritually to represent that, which when taken into the system, nourishes mental existence, and promotes growth in the Divine life. All the good that cometh down from God out of heaven, is, in the language of Scripture, expressed by *food*, generally: it is called the bread of life, the bread of God, the body and flesh of the Lord, marrow and fatness, and the meat which perisheth not; while Divine Truth, ever descending from the same source, for our growth in wisdom, is called by the names of various liquids, corresponding exactly to our mode and manner of receiving it. Thus it is called the water of life, as also milk, wine, and strong drink. Truth in the Christian's first reception thereof, is applied to the regulation of the outward life and conduct. In this reception it is the purifying or cleansing waters; but when received in a higher ground, so as to afford the first degree of internal nourishment, it is called milk, as being adapted to the first, or infant state of the Christian life. When

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received in a still higher degree, so as to be rationally perceived, giving vigour to the understanding and opening every power thereof to the clear knowledge of spiritual truth, thus forming the kingdom of heaven in the soul, it is then called wine : but when received in the highest degree of ardent, intense affection, it is called strong drink, and wine on the lees. (Isa. xxv. 6.) It is thus named from the fact, that the truth, so received, imparts exhilarating pleasure, strength and power to the natural mind.

In regard to this miracle, we learn first, that there was a dearth in the land. This, in a natural point of view, is a defect or scarcity of food ; in such times hunger and distress prevail, the inhabitants become emaciated, and many die of actual starvation. Transfer, then, this condition, as applicable to the bodily life, to that of the soul—the immortal man, and this dearth will then be seen to denote, a defect in the reception of heavenly food in the *land* or church. With regard to the food itself, there is no defect or dearth ; for the Lord has bountifully supplied it ; our table is still spread—our cup runneth over ! Whether we acknowledge it

or not, it is nevertheless certain that the Divine goodness and mercy have followed us all the days of our lives. But there is a dearth, or defect in our reception of these : this is the dearth of which the Scriptures spiritually speak, and of which they so often lament. The Lord says by the prophet, " Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water ; but of HEARING the words of the Lord." (Amos viii. 11.) Here there is no defect or scarcity of bread and water—of the good and truth of heaven ; but there is in the reception of these a dearth or famine, consisting in not hearing the words of the Lord. There is no thirst after the truth—no hearing, or real obedience of life. That this is the true meaning of a famine is plain from this passage in the Psalms, where speaking of the really good, it is said, " They shall not be ashamed in the evil time : and in the days of famine they shall be satisfied." (xxxvii. 19.) May we not say, in reference to every spiritual Christian, who desires most ardently the bread and water of life—the good and truth of heaven, that, while the worldling

makes a total rejection of, and pays a disregard to, the very food of heaven, he enjoys his rich feast? is satisfied with the fatness of the Lord's house, and drinks of the streams of his pleasure? I do not believe that a single individual can be found in existence, who is thus spiritually minded, that would relinquish his heavenly food, together with the true pleasure it yields, for all that the world could give him in exchange.

The dearth was said to be in Gilgal. This place was within the boundaries of Canaan, and stood between Jericho and the banks of the Jordan: it was the place where the Israelites made their first encampment after crossing the river. Now, inasmuch as the whole of Canaan is representative of the Lord's church or kingdom, Gilgal, being on the border of the land, denotes the external of the church, and, as it were, the commencement of it in man. Here, at Gilgal, the mess of pottage was prepared; and here, in reference to state, or the beginning of the spiritual life, man receives his first instruction—his first food—his mess of pottage. The doctrine of natural truth, such as is apparent in the literal sense of the Word, serves

to introduce the mind into higher degrees of purity and wisdom. This first knowledge is here represented by Gilgal, the place at which the Israelites first encamped, and through which they passed to the interior of the land. All knowledge, whether religious, philosophical, or scientific, is progressive ; it is gained, not all at once, but by "line upon line, precept upon precept, here a little and there a little." (Isaiah xxviii. 10.) We commence, as it were, in the outward border of Wisdom's land, in the mere rudiments of natural truth ; and by passing through these, we come into possession of those higher degrees of intelligence, which open to the soul a view of the interior riches of Revelation, and which are only found in the centre of the land. But what if at this Gilgal, at the very threshold of the church, where we receive our first instruction in doctrine and life, where is prepared our first meal ; what, if it should be discovered here, that the food prepared for our repast, instead of being nutritiously good, is injurious and unwholesome ? that upon tasting thereof, its quality be found detrimental to the spiritual life, as well as destructive to our

growth in true religion? What if this discovery should lead to the exclamation, which was made by the sons of the prophets while they were eating, "O thou man of God there is death in the pot?" In this case, nothing can be done to render the food eatable, but by throwing in meal or fine flour. After this had been done, it is said, "there was no harm in the pot."

To see clearly the spiritual instruction contained in this extraordinary miracle, we should know what it was that caused this death; what is meant by the pot itself, and what by the food it contained. The cause of this death we learn from verse 39; for, after the prophet had commanded his servant to see the pottage for the sons of the prophets, it is said that one went out into the field and gathered wild gourds from a wild vine, and came and shred them into the pot of pottage; for they knew them not; that is, they knew not their quality. These wild gourds, then, gathered from a wild, and not from the True Vine, were the real cause of there being *death in the pot*.

The general doctrine of the church, which declares the existence of a God, and that a life

according to His commandments is essential to future peace, is here denoted by the pot or vessel, and all the singulars and particulars of faith, life, and practice, when mingled together, become the spiritual food of man, and is here signified by the pottage prepared in the vessel. The prophet Elisha gave no command to gather wild gourds from a spurious or wild vine; this was done in ignorance; they knew them not. Christ, as the Lord God the Saviour, is the True Vine, and all the doctrines, truths, and purities of life, which originate in and spring from him, are the wholesome fruits from the Living Vine; these become the proper food of man: they contain, not death in the pot, but life and everlasting peace.

The Word of God, as the great containing vessel, has, within itself, every thing essentially necessary to promote the growth of heavenly love and wisdom in the soul of man. All that is spiritually good and true, delightful to the eyes and good for food, are contained in this great and grand vessel, the Word of Revelation; we have no need to go *out*, and gather spurious food from some foreign source—the wild gourds

from a wild vine, to mingle with the food of heaven; or, to collect the false persuasions, doctrines, and wild human inventions, to mix with the interior Truths of Revelation; for if this be done, the effect will be unavoidable; death will be introduced into the pot, and the food rendered unclean. If Divine instruction, as food, is to be dispensed to the people, it must be prepared within the sacred vessel, and extracted solely therefrom.

The pure doctrines of heaven, as contained in the Word of Truth, teach that there is one true and everlasting God, the only Source of life, the Author and Giver of all the blessings enjoyed both by angels and men. This is the first great truth of all pure religion; it is the key-stone of Christianity, the strength and support of all our hopes. These doctrines teach also that God is strictly One in essence and person—a single Divine Being, and that He is the Lord God the Saviour, in whom all fulness dwells. His essential Love is called Father; his Wisdom or Truth, the Son; and his Operative Influence, the Holy Spirit—one God, in whom all fulness dwells, whence issue those



everlasting blessings to his creation, which fill heaven with wonder and the earth with praise. These doctrines again teach that God is good to all, that he is immutable and impartial, that his wisdom is infinite—his love unbounded and free. He has created all, redeemed all, he loves all, and, with parental tenderness, calls all to accept of life and salvation. If any man perish, it is not because God has left him, or abandoned him to his fate without help and without pity; his own iniquity separates him from God, and his sins hide from his view the clemency which everlastingly beams from his Father's face. If he perish, it is because he loves evil and not good; he prefers darkness to light, and the sordid gratifications of sense to the refined pleasures of heaven. If, through folly, or a corrupt system of teaching, which always suits a mind inclined to depravity, he should endeavour to charge his misery upon the Divine Being, the voice of Truth will stifle his complaint. Did he never read or hear these words?—"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye

from your evil way ; for why will ye die, O house of Israel?" (Ezek. xxxiii. 11.) We are also taught that man is an immortal being, and that bodily death is the appointed gate of life, through which the man is ushered into a real world, where life is continued amidst eternally increasing joys. At this important period, man experiences a resurrection either to joy or shame, according to his past life. These doctrines, and many others equally valuable, are taught in the Word of Inspiration : they make up the proper religious food of the human race ; with this should every one be fed at Gilgal, or upon his first entrance into the church : but, instead of this being the case, we have quite another theory. One God is indeed acknowledged with the lips, but this is completely neutralized by the unmeaning creed that follows. It is taught, as though it were all Gospel, that there are three Divine persons in God, each of whom is by himself distinctly God and Lord ; but this nevertheless is declared to be an incomprehensible mystery. It certainly is a mystery, and never can be understood because it is an untruth. Falshood is woefully mysterious ; truth is simple

and clear. To this fundamental error is added, the doctrines of absolute predestination to death of the many, partial election of the few to life and peace; faith alone justifying, the appeasing of wrath in one Divine Person by the sufferings and death of another, heaven purchased for the elect, while the non-elect are brought into being that they may endure eternal pain for the glory of God! Of these pernicious theories the Scriptures know nothing. Do you ask, reader, how we then came by them? the answer is ready: they are the wild gourds gathered from without; from the wild vine;—they have been ignorantly shred into the mess of pottage, spoiled the wholesomeness of the food, and introduced *death into the pot* instead of life. To destroy their sad effects, Elisha threw in the meal or fine flour, to teach us that when the pure truth of goodness, signified by the fine flour, is thrown in, all that is false and injurious is then dissipated, and the food becomes harmless.

The other miracle which we shall select from the Gospels, in further corroboration of the value of that mode of Scripture interpretation

for which we contend, is that of restoring sight to the man born blind. This miracle is recorded in the ninth chapter of John, and certainly the means used in the restoration of sight are both singular and remarkable. It is said that Jesus "spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, sent.) He went his way, therefore, and washed, and came seeing." (John ix. 6, 7.)

The infidel who, in theology, displays more of sarcastic wit than of sound sense, would be led to smile at this miracle, and perhaps to call it a silly narrative. He might say, if Jesus Christ possessed all power in heaven and earth, why not speak the word at once, and thus give sight to the blind, without this process of anointing the eyes with clay, and commanding the man to go and wash in a pool? To such persons we would say, that in matters of spiritual religion, (and there is no other religion,) they "do err, not knowing the Scriptures nor the power of God." (Matt. xxii. 29.) The miracle is not

recorded, merely to show the power of the Lord in restoring natural sight to one individual: but it is beautifully descriptive of the process by which the Lord restores all men, who are obedient to his commands, to that spiritual sight which gives a clear perception of the vast realities of eternity. To have a right knowledge of this miracle, every part must be carefully noticed. We should know what is spiritually meant by being born blind — what by the clay, the pool of Siloam, and washing therein.

In a spiritual sense, every man is born blind, that is, destitute of knowledge and science. He comes into the world feeble and altogether helpless; more imperfect and ignorant than any of the animal creation: but however paradoxical it may seem, this apparent imperfection of man at his birth, is his true perfection. It is impossible to look upon man, and contemplate his astonishing energies of mind, without being struck with the fact, that there is some power inherent in his constitution which is not to be discovered even in the most sagacious animals. These come into their existence with full possession of all the science and knowledge necessary to

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their life, above which they never do or can rise. This, their perfection, in reference to man, is their imperfection. Man, on the contrary, is born without any science or knowledge whatever; in utter ignorance, without any connate or innate ideas, and thus *blind*: but this imperfection at his birth, in reference to animals, is his great perfection; for in early life we find the mind, as a celestial sprout, beginning to put itself forth; it is indeed, at first, but tender and weak, and, as it were, folded up like an unopened bud; but it soon begins by little and little to open. This expansion exhibits one beauty after another in succession—the powers of mind become progressively developed, so that the arcana of nature are explored with wonder and delight. The mind of man, which in infancy appeared like a closed germ or bud, presently becomes an opening blossom, exhibiting all that mental richness, beauty, and strength, which we observe in the mature age of a wise, good, and intelligent man.

The human subject, though born blind, i. e. without any science or knowledge, soon outstrips the perfection peculiar to animals. Their

highest excellence soon becomes his footstool ; for the inferior animals stop where man begins. The powers of the human mind are truly astonishing ; but at this we shall not be surprised when we reflect that Revelation has assured us that man is an image and likeness of his Maker. How soon do we find an intelligent man, who but a few years previous was blind as it respects all science and knowledge, become quite familiar and conversant with the wonders of nature ! he presses nature close ; while she, in return for his industry, rewards his diligence by telling him all her secrets. To this first kind of knowledge the animals never arrive : but even here man makes no stand. He rises above the world in which he dwells, and soars with wonderful facility to other worlds in the universe ; he calculates the magnitude of the sun, moon, and stars ; describes the relative distances of the planets, with their size and density—the time of their respective revolutions round the sun ; foretels eclipses and the return of comets ; shows the velocity with which light travels ; the peculiar formation and constitution of different bodies which receive and reflect solar light, so

as to produce the phenomena of colours in rich and beautiful variety. But even here man stops not; this image and likeness of God, thirsts after his great prototype, and ascends, by his powers of mind, to the very throne of the Almighty, and with awe and reverence contemplates his Creator, the Author of his life—the Giver of all his blessings.

In respect to celestial knowledge, man, in the infancy of his intellectual being, is blind, and Jesus (or the Divine Truth in which love is present) in passing by, recognizes the state. Now the first thing necessary to open the understanding, the eye of the soul, to a sight of Divine realities, is to unite the external truths of Revelation with moral goodness and pliability of heart. The truths of the literal sense of the Word, when mingled with that moral goodness peculiar to a well disposed mind, will greatly assist, when reduced to practical life, in opening the blind eyes to a perception of heavenly realities. This union of the outward truth with its corresponding goodness of life, is decribed in the miracle by the *clay* with which the Lord anointed the eyes of the blind man; and if,



after this process, we obey the Divine command, and go and wash in the pool of Siloam, which is, by interpretation, **SENT**; there can be no doubt, but that we shall joyfully return in the full possession of sight.

The pool of Siloam is still with us, and its cleansing virtues, its miraculous properties, are as fresh, as vigorous, and as young as ever. The Word of Divine Revelation, which contains the waters of life, at once nutritious and cleansing, is the pool of Siloam, and the sent of God. To go and wash in this pool, denotes the willingness with which we apply all its truths to the purification of the understanding, that so we may feel their cleansing virtue within, and see clearly the way to life, to happiness and heaven. If any man wish to be relieved from that mental blindness which obscures his mind, and hides the things of God and heaven from his view, the only cure for this malady is to unite the most simple truths of Revelation with natural goodness of heart, and then to live as these truths direct: he will then be found acting in obedience to the Divine command. His eyes have been anointed with the clay—he has gone to the pool

of Siloam—he has washed there, and has returned SEEING !

The great value of correspondence, in producing a faithful and correct interpretation of Scripture, will be further manifest by showing that true religion will always be found to be in perfect harmony with every true discovery that has been, or ever shall be made, either in philosophy or science. There is not the least discrepancy existing between the true doctrines of religion, and those of true science. If both are true, they are perfectly harmonious ; for truth in all cases is immutable and certain. If there should be discord or opposition between them, the fact is that there is something wrong somewhere ; either the doctrines of religion, by a false interpretation, are made untrue ; or if not, the science is untrue, and will not admit of experimental proof ; for if both are true, they must harmonize and mutually support each other.

The doctrines of true religion have nothing to fear, but every thing to hope for and expect from the march of science. The morning light of science is hailed as a real blessing ! it is viewed

as one of the most powerful auxiliaries to religion; and one that will assist in scattering to the moles and to the bats, those false doctrines with which the church has been too long pestered. In what is called the dark ages of bigotry and ignorance, (which always go together) the religious world opposed most decidedly every new discovery of scientific truth, if such discovered the established creeds to be false. A holy war was raised against the new-born discovery, and the cry of 'the church in danger,' was sufficient to excite popular clamour. The truth is that the church was in no danger, but their creeds were. It is a poor church that is endangered by the march of science; it is of but little consequence whether such a church live or die.

The advocates of Christianity will do more real good in proving its truth by fair indisputable and rational argument, than they ever have done, or can do, by making laws for its defence, and punishing those who attempt to sap or destroy the sacred edifice. To inflict punishment for supposed offences committed against religion, is to say, in other words, that religion itself is defective and weak; that it has no means of

proving the force of its own doctrines, and that therefore it is expedient to call in the aid of human laws for its defence. The Christian religion wants nothing of this kind. All human laws are so many pests and hindrances to its prosperity and growth. Christianity, like the glorious orb of day, shines not with any borrowed lustre; its light is in itself, and its truths, for the general good, are scattered far and wide. It travels in its own strength, shedding around, in its progress, those benign influences which will enlighten, warm, and bless all who come within their sphere. Its line is gone out through all the earth! and the time will, must come, when there shall be neither speech nor language where the voice of Christianity is not heard.

Every religion must ultimately stand by its own native power, or fall by its own weakness. If *true*, its roots will strike deeper and wider in the minds of men, as their understandings advance in knowledge and wisdom; if *false*, no human laws can possibly prevent its overthrow and desolation. The Christian Revelation, as contained in the Bible, is a most powerful and solemn appeal to our reason, and can offer

no violence to it in any way whatever; and it may safely be depended on as a truth, that any religion which requires us, in the great business of faith or life, to lay aside our reason, and to take up with a belief in unintelligible mysteries, is false and spurious. Such a system of theology stoops to this mean artifice in order the more effectually to perpetuate its unworthy existence.

Religion and science act together something like cause and effect; what the former states, the latter proves. Religious truth is as the Lord and Master, while all the sciences are servants. Every science, like the fish mentioned in the Gospel, has within itself its own tribute money, and whenever it is demanded, will cheerfully render it up to promote the spiritual interests of the church of God. When Christ asked Peter, "What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers?" Peter replied, of strangers: then, saith the Lord, are the children free. "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take of the fish that first cometh

up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee." (Matt. xvii. 25—27.)

Nothing but the immutable law of correspondence can unfold the religious instruction contained in this singular miracle. It was a practice with the Israelites, as appears from the historical parts of the Word, to take custom or tribute from strangers, who were not of their church. Those who are the true members of the Lord's body or church, are the spiritual and heavenly minded; they are the *free*, and the children of the kingdom; while the *strangers* signify those who are merely naturally-minded and worldly. In respect to man, individually, we know that the higher affections and thoughts of the mind, which connect him with God and heaven, are called spiritual; and the lower, which connect him with the world, are called natural. The spiritual mind is the Lord and Master, the natural is a servant and tributary. In every well-regulated mind, the supreme affections and thoughts provide comforts and pleasures for the lower, while these in return

pay the tribute, are obedient to, and serve the higher. To instruct us, then, in this universal law, it was provided and effected that neither the Lord nor Peter should pay the tribute, but a *fish*, by which is signified the living scientific knowledge in the external or natural mind.

To show what it is that willingly serves the interests of true religion by providing the tribute money, Peter was commanded to go to the sea, to cast an hook, to take the fish that first cometh up, and that he would find, upon opening his mouth, a piece of money, with which he was to pay the tribute. If the Lord's words are spirit and life, and no Christian can doubt it, we ought to receive them as such, and look at them as sacred vessels containing the wisdom of the Most High. Those who skim lightly over the pages of sacred writ, may probably be surprised at the tribute money being found in the fish's mouth, not reflecting that it is always found there. It was there at "the beginning, is now, and ever shall be, world without end."

In respect to this tribute, Peter was the apostle who was to procure it. He received the

Divine command, "Go *thou* to the sea and cast an hook." Peter was the apostle who was first called, he was a fisherman, and by following the Lord he was to be made a fisher of men. This apostle, in his representative character, denotes all those who are grounded in a settled faith or confidence in all the Lord's promises. They are not doubters of, but believers in, the Truths of Revelation. This principle of faith in the Lord, in his divinity and power, is called the rock upon which the Lord would build his church. Spiritual faith in the Lord, in his providence and care, in the universality of his love, in his compassion and unchanging goodness, united with obedience of life, opens heaven to the soul; hence to Peter, as the representative of this living faith, the keys of the kingdom of heaven were given. The power of this faith, signified by the keys, when rightly exercised both in thought and life, opens, as a key does a door, the heavenly state in the soul, and introduces the man into the full enjoyment of angelic bliss. Whatsoever this faith binds on earth, by showing its entire opposition to the angelic state, is bound in heaven, that is, comes not into spiritual



liberty and peace. Whatsoever this faith shall loose on earth, by showing its conformity with the heavenly life, shall be loosed in heaven — shall come into the full liberty and exercise of the Divine life. This spiritual faith represented by Peter, brings man into perfect liberty of mind. Those who are principled therein, are, in matters of religion, free; for the blessings of those truths which bring life and immortality to light, they are not tributary to any earthly power. In these things they owe no allegiance but to the Lord alone: Peter, therefore, could not pay the tribute without violating the Divine arrangement of spiritual truth. If tribute be required, the command is still in force, “Go to the sea and cast an hook.”

In a former part of this work, we showed that the several portions of the world of nature, such as mountains, hills, rivers, seas, and the like, are, in Scripture, mentioned in reference to man, as the world of mind. By the sea, according to correspondence, is meant Divine Truth in its extremes or terminations, and which is properly termed Natural Truth; for as the sea is the boundary of the land, so natural truth

is the extreme boundary of human knowledge. In this mighty deep are contained all the principles of scientific truth, which are, by the same law of correspondence, the fishes of the sea, and by which man keeps his connexion with the world and its objects. In Scripture, not only the sun, moon, and stars, the beasts of the earth, creeping things and flying fowl, with storms, vapours, and clouds, but even the *fishes* of the sea are called upon to praise the Lord. I heard, says John the Revelator, every creature that was in the sea, praising the Lord, and saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.) Now all these do constantly praise the Lord; for every true science within the wide range of human knowledge, will be found to contain its meed of praise, and by paying the tribute, to own religion as its master and lord. We may, perhaps, think that there can be not the slightest connexion between science and religion—that these subjects are perfectly distinct, having no mutual relationship whatever: but this arises from our ignorance—from our un-

willingness to obey the Divine command given to Peter; "Go to the sea and cast an hook,"—go and investigate the interior principles of science, and every one of them will be found to contain within itself the tribute which it owes to spiritual religion, and which it cheerfully renders up. The Lord said to Peter, "take up the fish that first cometh up, and thou shalt find a piece of money,"—that is, not any particular fish, but any one, the first that comes up; to instruct us that every science, no matter what, contains its own tribute, which it pays at the shrine of Religion. Every fish when its mouth is opened, or when the interior principles of science are explored by Peter, or by those grounded in a pure faith, will be found to contain the tribute money. When this is discovered and demanded for the interests of true religion, it is instantly yielded up.

All the SCIENCES which describe the wisdom of God, as made apparent in the harmonies of nature, and in all her wonder-working combinations, progressions, and changes, are, in Scripture language, signified by the FISHES of the sea. These sciences, when internally ex-

plored, will be found to contain infallible proofs of the existence of a Supreme Being, pointing, at the same time, to the spirituality and superiority of religion, which they constantly serve, and to which they are tributaries. What is this but proving the truth of what John the Revelator asserts, that he heard the fishes of the sea giving praise to God and saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever?" The science of Astronomy, Chemistry, Geology, Phrenology, Optics, Botany, and every true science, acknowledges true religion as Lord and Master, and pays the tribute. Let us examine two or three of these spiritual fishes of the sea with respect to the testimony they give of religion.

Religion teaches the worship of one God, and no more, who, as the central Sun of Righteousness, diffuses his love and wisdom without partiality to all his creation, and that He is good, universally good to all, inasmuch as "He maketh his sun to rise on the evil and on the good." (Matt. v. 45.) Astronomy teaches, that there is one sun in the centre of its system,

diffusing light and heat, without partiality, to all the planets revolving round, for their nourishment and support. Here astronomy, like the fish, yields up the tribute money, serving obediently the interests of religion, by showing how the "invisible things of God are seen by the things that are made."

Religion teaches that the mind of man, in the process of regeneration, by which alone he is purified and made fit for heaven, passes through successive changes of state, by which means, as to affection and thought, a separation is made of what is earthly and gross, from that which is heavenly. This change or purification is effected by the operation of the love of God in man's will and intellect, which *love*, in the corresponding language of Scripture, is called *fire*. The science of chemistry, which has been properly termed "Fire Science;" because the action of fire or heat enters into all the parts of chemical study, treats, on a small scale, of the changes effected by heat in natural bodies, and of the general laws relating to the composition and decomposition of substances. It is in allusion to the Lord of heaven being the only

Regenerator of the minds of men, that he is said to "sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal. iii. 3.) This passage describes, spiritually, the Lord's constant presence with man, together with his watchful care over him, while passing through his regenerating process. When the Lord's image is reflected from the person in whom the process is going on, the work is accomplished—the heavenly state is gained. Here the Lord's care is said to be like that of a purifier of silver. Science illustrates this spiritual truth; for I am informed, that the refiner of silver sits with his eye steadily fixed upon the furnace to prevent injury being done to the metal by exceeding the proper time of refining. The refiner knows when the purifying time is completed by seeing his own image reflected on the silver.

Religion teaches that the Scriptures speak of man as a **LITTLE WORLD**; and that he has a vast variety of affections, desires, thoughts, and principles of action; some high, lofty, elevated and aspiring, which relate to his religious life;

others of a lower order, which regard his moral life ; and a third class the lowest, which relate to his civil or worldly life ; that human nature in its progress to spiritual perfection, like the globe in its revolutions, passes through successive changes of state as to affection and thought ; thus that man, as to his mental constitution, contains within himself the evidences of these changes, and that he has impressed on the mind the remnants or remains of a primitive condition, corresponding to the early formations of the crystalline rocks, depositions, and fossil remains, which indicate a primitive order of the globe. Scripture speaks of man as being, by the Almighty, both “fearfully and wonderfully made.” This statement is proved not only by his astonishing mental capabilities, but also by the marvellous construction of his organic frame. All the astonishing wonders in man’s creation are declared to be the work of an Almighty Creator, who in the beginning made heaven and earth and all that is in them, who in due time created man in his image and likeness, to have the full dominion over the beasts, birds, and creeping things. Geology is a science which undertakes

to explain the internal and external structure of the earth; and from the laborious investigations of those master-minds in science, we may hope to gain some rational theory respecting its formation. This science proves, and we think satisfactorily, the great antiquity of the earth, and so far is it from opposing religion, that it pays to it a tribute. It traces, by rigid examinations of the earth's rocks, strata, fossil remains, and depositions, all creation up to the Great First Cause, who in the *beginning* was its Former and Maker, and to whom all praise is due.\* It does not, it is true, give us any date as to time, when the beginning was. This is omitted for the best of reasons, because Revelation makes no statement of time, therefore geology can prove none. Go on, then, Geology, thou industrious little fish! swim about in the mighty deep you inhabit, and bring us more knowledge still about the world in which we dwell. Religion calls

\* Modern Geology in this respect is very different to some of the ancient theories; for while this science traces all creation up to one Almighty God, most of the ancients, instead of teaching the world to be derived from a wise and powerful Being, taught that the material world gave birth to their deities.



upon you to do this, that you may pay your tribute at her sacred shrine.

Religion teaches that man is a spiritual and an immortal being; that at the dissolution of his material body, he will experience a resurrection to another world, either of bliss or degradation, according to the quality of that life, as to evil or good, which he has formed for himself in this. Hence the Scriptures speak of two kinds of resurrection; the one to life, the other to condemnation. The true Christian, at his resurrection, enters a world perfect and real, where evils and sorrows are for ever shut out, and where health is everlasting, and the mirth of the high spirit hath undying life. The ground of man's immortality is in the rich gift which he has received from his Maker of the two faculties of will and understanding. Into these the Divine life of love and that of wisdom flow. They are called in Genesis, the breath of *lives*, in the plural, which God breathed into his nostrils, by which man became a living soul. This is the ground of our immortality, and it explains these words of the Lord to his disciples, "Because I live, ye shall live also." (John xiv.

19.) Man, therefore, is so constructed that, by his mental powers and bodily organization, he can hold commerce with two worlds. By his powers of mind, he holds connexion with the spiritual or heavenly world, and by means of his organized body, with the world of matter. There must then be, as already stated, a close corresponding connexion between the mental powers and all parts of that organic structure of body, by which they are developed and exhibited in nature ; each mental power having, in the material body, its own organ, by which it is brought forth and known as a real existence. PHRENOLOGY is a science which, though young, and, like all new theories, has at present to struggle with principalities and powers, and with deep-rooted prejudices in high places, is nevertheless one that promises fair to yield vast pleasures to the reflecting mind. It has, by the most patient examinations of the human brain, of its form, organization and development, proved it to be the material instrument by which man carries on a constant intercourse with the external world—that it is an aggregate of parts, and that each has its own proper function, which

consists in manifesting outwardly some distinct power of mind. These parts, which are called organs, are about thirty-five in number, and are divided into two classes or orders—the first called FEELINGS, or Affective Faculties, and belong to the will; the second, INTELLECTUAL, or Perceptive Faculties, and belong to the understanding,

Whatever, then, may be urged against this new science, and however it may be checked in its infancy, or impeded in its growth to manhood; however numerous its imperfections in some points may now be; yet, inasmuch as it is founded upon a just philosophy of mind, there can be no doubt of its truth in the main. It will certainly be found to be a living fish, and if its mouth be opened, or its internal principles examined by Peter, or by those capable of doing it, the tribute money will be found therein; for it proves the existence of a Supreme Being, all-wise and good! and has placed in the highest part of man's intellectual being, what is called the organ of veneration, which, being seated in the centre of the moral sentiments, when enlightened and influenced by the

intellectual, will be exercised rationally in the worship and praise of God.

**RELIGION** teaches that Divine truth, as light from the Sun of Righteousness, comes directly from its source in God, and enters the mind of man, by whom it becomes refracted and applied to his own state and wants ; but through whom it can never pass to another person with the same degree of illumination. The presence of this intellectual light is instantly recognized by the formation of conscience, and in the power of distinguishing right from wrong.

The science of **OPTICS**, among a vast variety of other curious things, teaches that the rays of solar light are emitted from the sun in direct or straight lines, but that every ray becomes bent or refracted as it passes through any transparent object to illuminate another ; thus receiving variation and change in passing through one to the other, and not imparting the same degree of brightness, or correctness of light, to the second object as to the first. The presence of this light is instantly recognized by its revealing the form and colour of objects.

Religion teaches that every man grows in

purity, wisdom and happiness, in the same proportion as his mind is unvaryingly turned to the Lord as the true and everlasting Sun of Righteousness, so as to live and flourish under his influence ; and it also teaches that man, by his creation, is gifted with the power thus to turn.

**BOTANY** treats of the internal and external structure, of the functions, of the organs, and of the similitudes and dissimilitudes of the almost infinite multitude of the objects in the vegetable kingdom ; and shows that solar light and heat are essential to the life and growth of all her forms ; that vegetables have a tendency in themselves to turn to the sun, that they may thereby grow and produce their fruits ; and that if by any foreign force they are deprived of this their inherent tendency, they soon wither and die. Learn then, reader, an instructive lesson from these words of the Saviour : “ Consider the lilies of the field, how they grow ; they toil not, neither do they spin.” (Matt. vi. 28.) How do the lilies grow ? By the tendency they have to turn to the sun, and to receive the fulness of his rays. Man, spiritually, grows in the same way ; were he constantly to turn to his Sun of

Righteousness, he would grow in virtue, wisdom and true religion, and that too without any labour—without toiling or spinning.

Religion teaches that each person, upon receiving love and wisdom from God, applies them to his own purposes, and produces those fruits of life according with the actual state or condition of his own mind ; and as there are no two modes of reception exactly alike, there can be no two states alike ; hence human characters vary in degree of conduct and knowledge, showing the truth of Scripture, that every one is rewarded according to his works. These differences are not in the Divine Love and Wisdom, but are modifications thereof in the recipient subject. Science teaches that the rays of the sun, acting uniformly upon all vegetables, expand and open up their interior qualities, causing each to produce its like ; thus presenting an endless variety in their species and qualities. There is no gathering grapes of thorns or figs of thistles.

In Scripture, man is frequently compared to trees of various kinds, and the Lord is called the " True Vine," while those who are his real

disciples are the branches which abide in him and bear fruit. David says, "The trees of the Lord are full of sap, the cedars of Lebanon which he hath planted." (Psalm civ. 16.) Man is evidently here the subject treated of, and the Divine life of united love and wisdom, when received, becomes the vital fluid to the soul of man. It rises up, and, circulating throughout the whole mental frame, produces that beauty and richness of mind, that knowledge, intelligence, and purity of action, which, in the language of correspondence, are the leaves, blossoms and fruits of the mental tree. Botany, in this case, pays its tribute, by showing that the sap, as the vegetable fluid, is composed of the nourishment extracted from the earth, by the roots of trees and plants; which, rising up, circulates through the trunk and every limb and fibre of the plant, producing thereby its leaves, blossoms, and fruits.

We might successfully go through all the sciences, and prove that every fish had, within itself, its own tribute money, and that all of them are now willingly paying, at the shrine of Religion, their tribute and praise. It is certain

that Religion claims Science as her handmaid. Those doctrines of theology that are sterling and sound, will always find science ready to prove and establish their truth. As it has been correctly observed that "an undevout astronomer is mad;" so a man of scientific research, without religion, is mad too.

It has been said, that "the proper study of mankind is man;" and surely he only can be said properly to know himself, who sees every thing around him in connexion with his eternal destination. It is to be deeply lamented, that the gratification of the bodily senses should occupy so fully our anxiety and care, should consume so much of our time, while those spiritual things which relate to the wisdom of life, and to all the solid pleasures of human existence, are comparatively neglected, as though they were deemed secondary or of minor importance. The time will certainly come to every man, when he will regret the moments he has suffered to pass away unimproved; when hours, weeks, and years, that have been consumed in spiritual idleness, will stand before him like so many ghastly skeletons, upbraiding him for not



covering them with *sinews*, *flesh*, and *skin*, that so the living breath of God might have produced them as so many angelic forms.

How different is the life of the good man—the sincere Christian, whose early days have been spent under the cheering beams of the Sun of Righteousness; whose succeeding ones have been surrounded with pleasures, and whose end is peace, because his heaven is sure. This is the man who enjoys his feast with a true relish; who experiences a calm even amidst the storms of life, and whose every hour improves the prospect of eternity.

In order to bring the main points of this essay into a short compass, we shall conclude by observing that, The Lord God of heaven, the Everlasting Sun of Righteousness, is a **SINGLE DIVINE BEING**,\* the alone Source of life, the

\* Plutarch, in his Dissertation on the word **EI**, engraved on the temple of Apollo, makes the following remarks: “*Éι*, (says he) **THOU ART**; as if it were *Éι Έν*, *Thou art One*. I mean not in the aggregate sense, as we say, one army, or one body of men composed of many individuals; but that which exists distinctly must necessarily be one; and the very idea of being implies individuality. One is that which is a simple being, free from mixture and composition. To be one, therefore, in this sense, is consistent only with a nature

one Creator and Upholder of all things. All created existences came forth from his love by his wisdom. The proximate sphere of His glory, is the bright SUN of all the heavens, and the everlasting light of creation. The going forth of these Divine creative rays formed the sun in nature to be their receptacle, and to become the instrumental cause of producing those worlds which revolve in our system; making these again to be the abodes of rational and intelligent beings, formed to make endless progressions in love and wisdom, and to pass through natural life to the attainment of that which is spiritual, everlasting, and pure. The sphere of Divine Truth thus descending with life and vigour, produced all creation as a mighty mirror in which the love, wisdom, goodness, providence, and presence of God, were

entire in its first principle, and incapable of alteration and decay." Again, Plutarch, when arguing against the stoics, who supposed if there were a plurality of worlds, that many Jupiters or gods would be necessary to govern them; says, "Where is the necessity of supposing many Jupiters for this plurality of worlds? Is not One Excellent Being, endued with reason and intelligence, such as He is whom we acknowledge to be the Father and Lord of all things, sufficient to direct and rule these worlds? If there were more supreme agents, their decrees would be vain, and contradictory to each other."

clearly reflected and seen. This truth at last, by Divine arrangement, flowed into the previously prepared minds of those appointed to embody it in natural language, and by maintaining a strict relationship between spiritual states of mind and the objects of nature, a close correspondence between them is observed throughout the inspired language of Revelation, so that the Divine Truth thus embodied, partaking, in its descent from God to man, of all the states of affection and thought both of angelic and human life, became the "Lamp unto our feet," and emphatically "the Word of God." It is the true light of every man's little world, full of spirituality and life, and is as the "finger of God," to point to the regions of immortality and peace.

Now as the Word of God is written in agreement with the science of correspondence, it follows that nothing but this science can correctly explain its sacred contents. He, therefore, who desires to be further acquainted with these matters, is requested to read the Theological Writings of Emanuel Swedenborg; \* they

\* London Publisher, J. S. Hodson, 112, Fleet Street.

will afford him information of the most instructive and delightful kind.

Reader! I must now bid you farewell! Sufficient has been said, it is hoped, to excite in your mind a veneration for those Divine Oracles of Truth which shadow forth, by the luxuriant appearances in nature, that everlasting land of promise, where an exuberance of celestial felicity must ever reside, and where still flow the luscious streams of milk and honey.

AN

## ALPHABETICAL APPENDIX,

Showing, by the law of correspondence, the spiritual explanation of more than 120 objects in the three kingdoms of nature, as mentioned in the Word of God, together with proofs of their true signification drawn from those passages of Scripture where they are respectively named. In this Appendix, it will be found that about 500 passages in the Old Testament and the New are referred to, and a clue given to their interpretation. It is hoped, from the facility with which reference can be made to the various parts of Scripture, that this will be found beneficial to those who devoutly read the Oracles of Divine Truth.

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A.

**ALMOND TREE.** Perception of interior truth from celestial goodness; its blossoms or flowers, the expansion or unfolding of the principles of intelligence; the fruits, the purities of life. From this we may see the reason why Aaron's rod for the tribe of Levi, when laid up with the other rods in the tabernacle of witness, "brought forth buds, and bloomed blossoms, and yielded almonds." (Numbers, xvii. 8.) It

shows us that when the power of truth in which the mind is principled, and denoted by Aaron's rod, is laid up in the tabernacle of witness, or brought to square with the Divine commandments, the rod will then be found to be fat and flourishing. Not only the buds and the blossoms, but the fruits, or almonds, by which are meant the principles of charity and goodness in the external life, will manifestly appear. The work of regeneration, which is gradual and progressive, is beautifully described by the rod, with its buds, blossoms, and fruits; the buds are the first conceptions of truth in the mind; the blossoms, the expansion of those conceptions into wisdom and intelligence; and the fruits, the pure affections and works of the celestial life. The fruit comes last, but in reality it is the first in thought, value, and use—the buds come first, but in value and end they are last; for they only exist for the sake of the blossoms, and these for the sake of the fruit: thus what is first to the eye of man, is last or least in the sight of God, and vice versa; proving the truth of our Lord's words, "the last shall be first, and the first last." By this signification of the almond tree and its fruits, we discover the reason why Israel commanded his sons, when they were about to visit Joseph in Egypt, to take among other good things, a present of almonds. (Gen. xliii. 11.)

**APPLE TREE.** Sensual good and truth, belonging to the ultimate of the natural mind.

When this good and truth regard not the spiritual and heavenly life, then, as the prophet expresses it, "the palm tree, the apple tree, and all the trees of the field are withered." (Joel i. 12.)

**ARROWS.** See Quiver.

**ASS.** Natural truth, or mere science, with its corresponding affection, which in all cases should be subservient to what is spiritual, and thus be as the beast of burden. That truth which expressly treats of God, heaven, and eternal life, is called spiritual, as relating to the mind; but that which may be termed natural and scientific, regards the world or external knowledge generally. When religious truth is pure and correct, the scientific is in perfect obedience, and becomes serviceable to it. The spiritual mind, when man is in order, guides the natural in the same way as a man directs the course of the ass upon which he rides: but when the pure truths of Revelation are disregarded, and external knowledge is raised to dethrone in the mind all that is heavenly; then spiritual religion loses its high place in the soul, and the mere animal nature rules the mind. In this case man fights against Jerusalem, or opposes the formation of the church in himself. He loses all clear understanding of heavenly truth—he abuses and perverts his lower principles of science and knowledge, which, if properly used and not abused, would aid him in his religious progress. This is denoted by "the

plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents." (Zech. xiv. 15.) Our Lord, when in the world, condescended to ride upon an ass, (Matt. xxi. 8, 9,) not as an emblem of poverty, as atheistical ignorance would lead us to suppose; but to point out a most instructive lesson. He did so to show, that he, as the Divine Truth itself, always leads and governs the sensual knowledge in man, so as to bend its course towards Jerusalem, the church and city of God. "Behold, thy King cometh, sitting on an ass's colt." (John xxi. 15.) From this correspondence of the ass, we may see what is spiritually meant by the miraculous circumstance of Balaam's ass speaking, and refusing to obey the wishes of his rider. (Numb. xxii. 22-30.) Balaam, through the counsel he gave to Balak, sought to destroy the children of Israel, by eating things offered to idols. Hence the church in Pergamos was accused of holding "the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, and to eat things sacrificed unto idols, and to commit fornication." (Rev. ii. 14.)

The doctrine of Balaam was hypocritical, which in words, did indeed favour the children of Israel by blessing them, but inwardly was opposed to the Divine commands. Natural truth, represented by the ass, may be tortured, strained, and forced into submission, and thus to proceed with the unholy purpose of its master;



but it never can oppose the Divine Truth of heaven; it will open its mouth, and dictate to its master, the folly and wickedness of his course. "Who among the sons of disobedience, has not repeatedly met with similar reproof? How often has the angel of the Lord with the drawn sword of truth stood by the way? How often in the commencement of man's wicked and disorderly pursuits has the warning been given? Horror and remorse have followed guilt, and shame has lighted up her silent torch, till it has been extinguished by the force of habit, till vice has become insensible and daring, and the erring feet, like those of Balaam, have been crushed against the wall."

### B.

**BARLEY.** Spiritual love, which is neighbourly love and charity. Wheat and barley, spiritually considered, form the very essence of true religion in the mind; when these are not in lively exercise, the truth becomes corrupted, and the will of man, the seat of his affections, becomes wasted and spiritually barren. In the language of the prophet, "the field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vine dressers, for the wheat and for the barley; because the harvest of the field is perished." (Joel, i. 10, 11.) Those who are principled in

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this celestial and spiritual love are safe from danger. Thus the ten men said to Ishmael, "slay us not, for we have treasures in the field of wheat and of barley. So he forbore and slew them not with their brethren." (Jer. xli. 8.) The miracle of feeding the five thousand with five barley loaves and two fishes, (John vi. 10,) instructs us that spiritual love increases in the same proportion as it is used or appropriated; this is shown from the fact that more fragments were gathered up after all had eaten, than the original quantity of bread. But this spiritual love is, like the celestial, signified by wheat, also held in low estimation by the lovers of the world; hence the cry, "three measures of barley for a penny." (Rev. vi. 6.)

**BAY TREE.** External profession of truth, in which the most deadly evils of life are concealed. The bay tree is a species of the laurel, from the leaves of which honorary garlands were anciently made. To wear the *bays*, is, in poetical language, to be pre-eminent in excellence. In Psalm xxxvii. 35, it is said, "I have seen the wicked in great power, and spreading himself like a green *bay tree*." Here the apparent flourishing and power of the wicked are compared to the spreading of a bay tree, which would naturally lead us to the conclusion, that there are some qualities in this tree which correspond to the pernicious principles of the wicked. This appears to be the case; for the bay tree or laurel is of little use except to form

wreaths or garlands. The pursuits of the wicked man contain within them the properties of their own decay and dissolution: they exhibit, indeed, like the laurel, a kind of external flourishing or ever-green appearance, while deadly poison, destructive to the heavenly life and to all its best and truest joys, is concealed within them. This appears to be the natural properties of the bay or laurel; it is pleasant enough to the eye, but the juice is poisonous. This has been proved by M. F. Marcet of Geneva, who published some years ago, many curious experiments respecting the effect of both mineral and vegetable poisons upon the system of vegetables. He says Prussic acid produced the death of a plant in eighteen hours; *laurel water* in six or seven hours; a solution of Belladonna in four days; and alcohol in twelve hours. From these experiments we learn that the *laurel water* is the most deadly poison of the whole; producing death in one-sixteenth part of the time of Belladonna; in one-third of that of Prussic acid, and in half the time of alcohol. This will explain to us the reason why the power of the wicked is compared to the flourishing of the bay tree, and not to that of the fig tree, the vine, or the olive.

**BEARS.** Sensual lusts of the merely natural man. Bears are most disgusting animals, shaggy and of horrid aspect, and mentioned in Scripture as the proper representatives of the above lusts. In Isa. xi. 7, it is said, "the cow and the bear

shall feed ; their young ones shall lie down together." In this chapter the coming of the Lord is described, when the church, under the Lord's guidance, will assume the supreme authority. By the cow and bear feeding, and their young ones lying down together, we are taught that the power of those lusts, denoted by the bear, and which falsifies the literal truths of the Word, shall not injure the good natural affections of the well-disposed man, denoted by the cow and her young ones. "We roar like bears, and mourn sore like doves." (Isa. lix. 11.) To roar like bears, is expressive of the grief and inquietude of the natural man, in consequence of the total absence of all that is really good and true ; which, when possessed, can alone bring quietude and consolation.

BEASTS, both clean and unclean, are frequently mentioned in the Word, to denote the affections of the mind, with their varieties and qualities : thus they signify various things appertaining either to heaven or hell, as internal states of mind ; the clean and useful beasts, such affections as are of a heavenly cast ; and the unclean and useless, such as are depraved and infernal. When the mind inclines to sensual and evil affections, the man soon comes into what the Scripture calls "the land [state] of trouble and anguish," and then we read of "the burden of the beasts of the south." (Isa. xxx. 6.) It is a mark of enlightened wisdom to discriminate the qualities and varieties of human affections.

Thus the wise Solomon "spake of beasts, and of fowl, and of creeping things, and of fishes." (1 Kings iv. 33.)

**BED.** Doctrine in its complex, derived from the Word of God. The ground of this signification is, because as the body rests in tranquillity upon its bed, so does the mind repose in safety upon its doctrine. The Lord, speaking of his second coming, says, "I tell you, in that night there shall be two men in one bed; the one shall be taken and the other left." (Luke xvii. 34.) The meaning of this passage is, that two will be in the same kind of doctrine as to outward profession, but altogether dissimilar in life: the good will be taken or accepted; but the evil left, or rejected; for the mere profession of doctrine, without life, cannot save. The Scripture, in exhorting us to contemplate the doctrine in which we are principled, that we may know its origin, and whither it leads, says, "Stand in awe, and sin not: commune with your own heart upon your bed, and be still." (Ps. iv. 4.) False doctrine is called the bed of the wicked, upon which he plotteth his deceptive reasonings; thus "he deviseth mischief upon his bed." (Ps. xxxvi. 4.) The doctrine of religion should not be held as a mere lip profession, but elevated into the life, and applied to all the purposes of a going forward in holiness and purity. The language of the Lord is, "Arise, take up thy bed and go unto thine house." (Matt. ix. 6.) To *arise*, signifies an elevation of the affections

above earthly things; to take up the *bed*, the elevation of doctrine to the practical purposes of life; *to go*, progression in regeneration; and the *house*, the heavenly state, in which he should eternally dwell. The fable of Procrustes, a famous robber of Attica, who used to tie travellers upon a bed; and if their length exceeded that of his bed, he cut off their feet and as much of their legs as exceeded; but if they were shorter, he racked and stretched them till their length was equal to his own, is designed to teach us that the principle of bigotry and narrowness of mind is desirous to fashion all to its own limited standard of puerile knowledge.

**BIRDS.** Thoughts, rational ideas, and intellectual perceptions of the mind, as belonging to the understanding. Those thoughts which elevate the soul to spiritual contemplations, are called birds of heaven; those which obscure the intellect and darken the mind by false and sensual persuasions, are birds of night: such are the owls and bats of Scripture. When man, through a love of the world, loses all thoughts of heaven, and of himself as an immortal being, he exchanges his proper character of *man* for that of the *animal*. In this state, he is thus described in Jeremiah, "I beheld, and lo, there was no man, and all the birds of the heavens were fled." (iv. 25.) When all thoughts of heaven are fled, the man becomes "like a pelican of the wilderness," and "like an owl of the desert." (Ps. cii. 6.) The varieties of thought,

both good and bad, are represented by the different kinds of birds.

**BOOKS.** The interiors of the mind of man, upon which are written or inscribed all things appertaining to his life, as expressive of the actual qualities of his affection and thought. By the use of written or printed books, we gain a knowledge of the religious, moral, and scientific condition of those who lived in ancient times; so the *interiors* of the mind, signified by *books*, upon which all the states of life are inscribed, show the real condition of the spiritual life, with all its variations from beginning to end. The inward life of man, what it really is as to quality, is known to none but the Lord alone. He who seeth in secret, who searcheth the heart and trieth the reins, can alone know what is written within. While, therefore, man lives in this world, these books are, as it were, closed from the inspection of others; but after death, when the spirit comes into the eternal world, they are opened, i. e. the inward state comes forth and manifestly appears, exhibiting his real condition with respect to the religious life. From this development a true judgment is effected, and the man is seen to possess, both within and without, either the heavenly or infernal state. Hence the language of Scripture, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things

which were written in the books, according to their works." (Rev. xx. 12.) The Book of Life is here named to denote the Word of God, and all doctrine respecting Him; and the reason why this was opened in the judgment, is to instruct us that the inward life of every Christian ought to be in harmony with the doctrines and precepts of the Book of Life. All the secret states of human beings are minutely described in Scripture, so that with David every man may address the Lord and say, "I am fearfully and wonderfully made; in thy book all my members are written." (Ps. cxxxix. 14, 16.) Every action freely done by man is impressed upon his inward life, and this life is the Lord's "book of remembrance," (Mal. iii. 16.) Reader! let thy mind be stored with spiritual goodness and truth; for remember, the period must come when thy books shall be opened, and a true judgment made.

**BOW.** See Quiver.

**BOX TREE.** The understanding of good and truth, as apprehended by the natural mind. These perceptions of truth, and the clear recognition of what is good, by the man in the first stages of his religious life, are essential to his advancement in the life of Christian perfection, and are signified by these words of the Lord, "I will plant in the wilderness, the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, the pine, and the box tree together." (Isa. xli. 19) That



this singular passage refers to the spiritual state and condition of man, must be evident to every person of sound reflection. This good natural state, with all its perceptions and understanding of truth, is as the foundation of man's future prospects—it is beautiful and glorious, and called the place of the Lord's feet. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." (Isa. lx. 13.)

**BRASS.** Natural goodness, or that degree of good peculiar to the natural mind. When man, by regeneration, passes from a state of natural goodness to that which is celestial, his worship becomes more pure, and his blessings, consequently, more refined. The change from a lower to a higher state is denoted by these words: "For brass I will bring gold." (Isa. lx. 17.) This good is most desirable, as the basis or foundation of higher and better things, which are truly spiritual—"I will make thy hoofs brass." (Micah iv. 13.) Hence the children of Israel, in their worship, were commanded to offer gold, silver, and brass. (Exodus xxv. 3.) This good is the proper receptacle of holy things; hence all the vessels of the temple were commanded to be made of brass, and the altar to be overlaid with the same material. (Exod. xxvii. 2, 3.) The feet of the Lord were said to be like unto fine brass. (Rev. i. 15.)—See also Deut. viii. 9.

**BRICK.** An artificial imitation of stone made by man, denoting what is false. In building the tower of Babel, it is said that "they had *brick* for stone," (Gen. xi. 3); that is, falshood instead of truth. Hence came the confusion of language and the dispersion of the builders. Worship from what is false in doctrine is, in Scripture, described by "provoking the Lord to anger, and burning incense upon altars of brick." (Isa. lxxv. 3.) The Israelites were said to have had their lives "made bitter with hard bondage in mortar and in brick." (Exod. i. 14.)  
—See **STONE**.

## C.

**CALF.** The affection of knowing Divine Truth. The knowledge of truth from a good affection is essential to a true worship and confession of the Lord; for no real confession of God can take place but from the love of truth; it is in this way, as the prophet describes it, that we render unto Jehovah "the calves of our lips," (Hosea xiii. 2); lips denoting confessions, and calves, the good affections whence they spring. This love of truth in the natural mind, is, in its beginning, but young, tender, and comparatively feeble; but it nevertheless grows with our growth and strengthens with our strength. Hence the Lord says, "Unto you that fear my name, shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and

grow up as *calves* of the stall." (Mal. iv. 2.) There are three degrees of innocence peculiar to man, which may be termed inmost, interior, and exterior; the first is represented by a lamb, the second by a kid, and the last by a calf; and from the distinct signification of each, we may see the reason why lambs, kids, and calves were to be offered in sacrifice. When the hurtful or opposing principles in the natural mind become quiescent, so as not to be in motion against the heavenly affections of the spiritual life, then it is said, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the *calf* and the young lion and the fatling together; and a little child shall lead them." (Isa. xi. 6.) Thus the whole man, with all his varied affections, are under the supreme control of the highest degree of innocence from the Lord, denoted by the little child who is here said to lead. The mere love of knowing, without reducing the knowledge to practical life, is of no avail whatever, and can yield, in the religious walk, no lasting benefits. This conduct is to be reprehended: "Rebuke the company of spearmen, the multitude of the bulls, with the *calves* of the people." (Psalm lxxviii. 30.)

**CEDAR TREE.** Spiritual perception, in which Divine truth is both spiritually and rationally discerned. This state in man, when flourishing, grows slowly and gradually, but certainly. "The righteous shall grow like a cedar in Lebanon." (Ps. xcii. 12.) This state

renders pure and worthy praise to the God of heaven: "Praise ye the Lord, fruitful trees and all cedars." (Ps. cxlviii. 9.) If this spiritual mind should become perverted by inclining to the evils of life, the natural mind will be affected by the fall; this will explain the prophetic exclamation, "Howl, fir tree; for the cedar is fallen!" (Zechariah xi. 2.)—See **FIR TREE**.

**CHILDREN.** Affections of innocence, love, and charity. These look up to the Lord, and constantly depend upon him. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." (Mark x. 14; Matt. xix. 14.) Unless these affections are brought forth, so as to be seen in the outward life, the heavenly state within will sicken and die; and it is in reference, spiritually, to this signification of children, that Rachel said to Jacob, "Give me children, or else I die." (Gen. xxx. 1.) When man, by inclining to the world and its evil pursuits, turns aside from the Lord and his government, these heavenly affections, if obtained at all, will then be brought forth only by sincere repentance, by a deep sorrow for past sins. This is signified by the Lord's words to Eve after the fall: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." (Gen. iii. 16.) "Children of the wicked," (Matt. xiii. 38,) are affections of evil and falsity, which are to be gathered together, and separated from the

good. These, in the unregenerate, are called "children that are corrupters." (Isaiah i. 4.) They are the offspring of Babylon, an impure, corrupt, and polluted state; these, by the process of regeneration, will be destroyed: thus, speaking of Babylon, David says, "Happy shall he be that taketh and dasheth thy little ones [children] against the stones." (Ps. cxxxvii. 9.) Reader! pray ardently that thou mayest obtain these heavenly affections. Say with Rachel, "Give me children, or else I die." Remember the Lord's words, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." (Matt. xviii. 10.)

**CLAY.** Charity or natural goodness, whereof by regeneration, the mind, or man of the church, is formed, and brought up out of a merely natural state into angelic order. "He brought me up out of the miry clay." (Ps. xl. 2.) "O Lord, thou art our Father; we are the clay, and thou our Potter." (Isa. lxiv. 8.—See John ix. 6, 15.) In the description of the wicked, clay has a reverse signification. It is dangerous to rest satisfied in mere worldly goodness, to the neglect of all that is spiritual and heavenly. "Woe to him that ladeth himself with thick clay." (Hab. ii. 6.)

**COLOURS.** Variations or modifications of intelligence and wisdom arising from the reception of Divine truth in the mind. In Scripture,

the Lord is called the "Sun of Righteousness," and an "Everlasting Light." The heat of that Sun, by correspondence, is the Divine Love; the light, the Divine Wisdom. Now, to represent love and wisdom, there are two fundamental colours, *red* and *white*; from these all others are derived; love being denoted by the *red* colour, and wisdom by the *white*. So far as objects partake of the red, they have reference to the will, consequently to love, charity, warmth of affection, and goodness of life; and so far as they partake of the white, they have reference to the understanding, consequently to truth, intelligence, and knowledge. All other colours are nothing but the various modifications of these two fundamental ones, and in reference to man, are mentioned in Scripture to signify his actual reception of Divine truth, and his reflection thereof in the life. Thus any particular colour denotes his state in respect to his reception of truth, together with his mode of reflecting it in outward conduct. This view will open to our minds many wonderful things recorded in the Word of God respecting colours; as why the rainbow, with its rich varieties, is said to be a covenant between God and man. (See RAINBOW.)

David, as the king of Israel, represented the Lord, the true king of the Jews, and as such the Divine truth proceeding from love, ruling and governing in the church. When David was about to be anointed king, it is said of him that

“ he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.” (1 Sam. xvi. 12.) Here the colour *red* or ruddy, relates to goodness; and beautiful, to the affection for truth or wisdom. Solomon, speaking of the Lord under the appellation of his beloved, says, “ My beloved is white and ruddy, the chiefest among ten thousand.” (Cant. v. 4.) The beauty of the Divine Beloved is here expressed by white and ruddy, to denote that Wisdom and Love are essentially one in Him. So the beauty of the human countenance does not consist of being all red; for such would denote the predominance of the passions and the absence of intelligence; neither does it consist in being all white; for this would show the prevalence of knowledge and the absence of all affection or love. The mark of real beauty in the human countenance appears to consist of the happy mingling together of the red and white. So the beauty of vital religion is seen in the life, by the union of love and wisdom, goodness and truth, charity and faith.

When the red colour is mentioned in Scripture in connexion with the wicked, it then describes the perversion of what is good, whence come evil and all its attendant falshood and obscurity. Hence we read of a “ great red dragon, (Rev. xii. 3); of “ sins being as scarlet and red like crimson,” (Isa. i. 18); which by regeneration are to become white as snow. All

colours, therefore, mentioned in Scripture denote various states of mind, arising from the reception of truth and the reflection thereof in the life; the actual quality of the state being represented by the colour itself. Thus a high state in the regenerate life, in which love and wisdom rule and prevail in the highest degree, is expressed by those colours that are bright, fiery, and brilliant; a lower degree, by those not so brilliant; a still lower, by those partaking of comparative dimness or shade; and none at all, by black. The Lord, as the Source of all love and wisdom, appeared to his disciples on the mount in his true character: "his face did shine as the sun, and his raiment was white as the light." (Matt. xvii. 2.) True Science, the constant handmaid of true Religion, here steps in to corroborate our theory. We have said that there are two colours, the red and white, from which all others are derived. Dr. Brewster, in his "Treatise on Optics," (p. 66,) alluding to the discovery of Sir Isaac Newton, says, "White light, as emitted from the sun or from any luminous body, is composed of seven different kinds of light, viz. *red, orange, yellow, green, blue, indigo, and violet*; and this compound substance may be decomposed, or analysed, or separated into its elementary parts, by two different processes, viz. by *refraction* and *absorption*." These seven prismatic colours of Sir Isaac can be no longer admissible as a general truth, Dr. B. having reduced them to three, viz.



*red, yellow, and blue*, and which is now deservedly considered the only correct theory; thus showing that white light, like all other things in nature, is perfect by its tri-unity. It is, therefore, proved beyond all doubt, that the colours of natural bodies, are not the result of any quality inherent in the coloured body, but arise from their property of reflecting or transmitting to the eye certain rays of white light, while they stifle or stop the remaining rays. So in religion, the spiritual state of the mind, with respect to good and truth, is not owing to any inherent property of man, but arises from his mode of receiving the truth, and reflecting it by his life and conduct; thus showing his state of reception by the colour or colours named.—See URIM and THUMMIM.

**COPPER.** Natural goodness in a degree higher than that signified by brass. It is that good which, though external, may be said to look upward, or regard spiritual truth as a primary object; while brass is that which is more particularly connected with the world, and with an outwardly good life. This good easily unites itself with spiritual truth. Hence copper takes a coating of silver more readily than brass or any of the other inferior metals.—See SILVER and BRASS.

**COWS.** Cows, bulls, and oxen are frequently mentioned in Scripture; they denote the good natural affections, such as relate to probity, industry and usefulness of life. The natural

affections of the mind, when evil, are to be expelled by the process of regeneration, i. e. by a true system of heavenly instruction as to life; but if good, they are to be nourished and raised into connexion with the higher principles of heavenly-mindedness, so that the good natural affections may be made serviceable to the interests of pure devotion. In that state of soul, when religion takes the ascendancy, then "it shall come to pass in that day, that a man shall nourish a young cow and two sheep." (Isa. vii. 21.)—See OXEN.

**CUMMIN.** Knowledge merely external and scientific. This knowledge of itself leads man to place a dependence upon the forms and ceremonies of worship when the heart is not really engaged therein. It tends more to hypocrisy than to a warm spiritual devotion of the heart. "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." (Matt. xxiii. 23.)

#### D.

**DARKNESS.** Intellectual ignorance and obscurity of mind with respect to the spiritual truths of Revelation, arising from the want of love and charity. Light or truth, inasmuch as it proceeds from the Lord, has a real existence: but darkness or ignorance is a condition of

mind, arising from the perversion of truth and the absence of all spiritual love ; it has, consequently, no real, but only a negative existence. In this sense darkness is mentioned in Scripture, to denote the state of those in whom love and wisdom are perverted by evils of heart and by false persuasions. In the unregenerate, whose natural mind is without any angelic form of goodness and void of truth, "darkness" is said to be upon "the face of the deep." (Gen. i. 2.) Of the wicked it is said, "let their way be dark and slippery." (Psalm xxxv. 6.) "They know not, neither will they understand, they walk on in darkness." (Ps. lxxxii. 5.) The literal sense of Scripture, when compared to its internal spiritual brightness, is as darkness to light. Hence the language of the Lord to his disciples, "What I tell you in darkness," i. e. in the letter by parables, "that speak ye in light," i. e. declare in spiritual clearness and beauty. In nature there is no source whence darkness springs. In religion there is no original source of ignorance. God is the Creator of all things ; He is the True Light, and in Him is no darkness at all. Ignorance is in man, and arises from his perversion or rejection of Divine Truth ; just as darkness in nature is the privation of light. As in religion, obscurity of mind, represented by darkness, arises from man's turning from the Lord, the Sun of Righteousness ; so in nature, darkness ensues to that part of the earth's surface which is turned from the sun. Mr. Hutchinson, in his

“*Moses's Principia*,” maintains that darkness was the parent and producer of light, and that it had a real, not a mere negative existence. This agrees with the statement of the poet Yalden—

“Darkness, thou First Great Parent of us all!  
Thou art our Great Original.”

But this view is so very absurd, that it can, in these days, only be viewed as the preterpluperfect tense of a false philosophy.

DESERT. Spiritual barrenness and desolation of mind—the absence of celestial love and wisdom and of charity and faith. In the process of regeneration, this spiritually barren state is gradually changed to mental fertility, and then “the wilderness and solitary place shall be glad, and the *desert* rejoice and blossom as the rose.” (Isa. xxxv. 1.)

DEW. As the grass and herbs of the field grow by virtue of the waters of the rain and dew, so do intelligence and wisdom by virtue of the influences of truth from the Lord. Dew is truth from goodness, or celestial. Rain, spiritual truth; and snow, being rain in a congealed form, is natural truth. The highest degree of heat is in dew; the middle degree in rain; and the lowest in snow. When rain is described as coming down in torrents, scattering destruction around, it is then descriptive of truth perverted by the false and evil desires of the wicked. Such were the waters of the deluge, above which,

however, the righteous in the ark, ride in safety and in triumph.

**DIAMOND.** The Divine Truth of the Word in its literal sense, clear, bright and shining, from the celestial sense within. The diamond is the sixth stone in the Urim and Thummim, and denotes the celestial truth permanently shining forth in the letter. The celestial and spiritual things of faith were represented by precious stones; this is evident from the prophet, where, speaking of the king of Tyrus, as being possessed of celestial riches, he says, "Full of wisdom and perfect in beauty, thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared IN THEE in the day when thou wast created." (Ezek. xxviii. 12, 13.) By these expressions, it must be evident to every one, are signified, not stones, but the celestial and spiritual things of faith; every distinct stone representing some particular thereof.

With respect to the diamond, it is the most brilliant and sparkling of all the precious stones, and is therefore the emblem in nature of the perfection and brilliancy of celestial truth, or that truth shining forth from the hallowed fire of Divine Love. So powerful are the refractive properties of the diamond, that it reflects light at an angle of 45°, and is, in fact, nothing but

*fixed fire*, the only form of pure carbon. It has been experimentally proved that a given weight of diamond, when burnt, yields just as much of carbonic acid gas. But before the diamond can be burnt, it must be exposed to the sun's rays in the focus of a large burning glass, to the heat of not less than 5000°. The Divine Word of God itself, by virtue of its spiritual light, is therefore like a diamond, permanent and shining.

**DOGS.** Concupiscences and libidinous desires. Those who indulge in such appetites are called dogs. If they acknowledge the truths of Revelation and profess to be of the church, they are the meanest and lowest therein. They understand but very little of the truths of the church, yet are always babbling and talking much about them. But even these often perform some good external actions, "the dogs came and licked his (Lazarus) sores." (Luke xvi. 21.) Such persons, when they have no regard even for the literal truths of the Holy Word, are described as being altogether out of the church. By their cupidities they pervert the good and falsify the truth of heaven, and hence have no relish for any thing holy and pure. "Give not that which is holy to the dogs." (Matt. vii. 6.) "It is not meet to take the children's bread, and to cast it to dogs." (Matt. xv. 26.) To enjoy the purest pleasures of the heavenly state, a man must become holy in will and affection, as well as intelligent in

thought and understanding. If ever he taste of the fruits of the Tree of Life, he must, from love, do the commandments of God; he must "enter in through the gates into the city; for *without* are dogs." (Rev. xxii. 15.) David, speaking of those lusts which have the tendency to destroy the heavenly state in man, compares the assembly of the wicked to dogs. Thus he says, "dogs have compassed me: the assembly of the wicked have inclosed me." (Ps. xxii. 16)

**DRY GROUND.** The mind in which the love of truth and goodness is extinguished. "All that was in the dry land died." (Gen. vii. 22.)

**DUST.** The lowest order of affections and thoughts in the natural mind, from whence regeneration is commenced. "God formed man of the *dust* of the ground." (Gen. ii. 7.) When these affections and thoughts are separated from all that is heavenly and divine, then the dust takes an opposite signification, and denotes what is vile, evil, and condemned. "To cast dust on the head," (Rev. xviii. 19,) denotes grievous mourning on account of spiritual condemnation and death.

## E.

**EAGLE.** Intellectual sight and quickness of thought. This sight and thought may be applied to either good or bad purposes: if to the former, the eagle denotes the rising intelli-

gence of the spiritual man : if the latter, the love of knowledge for the sake of selfish and worldly gratification. Those who wait upon the Lord are said to "mount up with wings as eagles," (Isa. xl. 31); but he who transgresses the Divine covenant is said to be "as an eagle against the house of the Lord," (Hosea viii. 1.) When the church departs from the love of God and man, and makes faith alone the all of heaven and salvation, then it loses all its beauty — its living spirituality, and becomes dead, a mere carcass; round which the sharp-sighted lovers of knowledge for the sake of self, will be gathered together in order that they may fatten on human credulity and folly. They prove the truth of the Lord's words that, "wheresoever the carcass is, there will the eagles be gathered together." (Matt. xxiv. 28.)

**EARTH.** The external or natural mind, inclining to sensual objects. Hence the language of Scripture, "O earth, earth, earth, hear the Word of the Lord." (Jer. xxii. 29.)

## F.

**FIELD.** That part of the mind called WILL, in which the seeds of Divine Truth are sown — in which they take root, and from whence they spring to bear their fruits of holiness in the life. By field is also meant the church in general with respect to good. "Let the field be joyful



and all that is therein." (Ps. xcvi. 12.) When the mind is not receptive of truth, so as to show itself in the life, there is then a mental desolation, which is thus expressed; "The field is wasted, the land mourneth; for the corn is wasted: Be ye ashamed, O ye husbandmen; howl, O ye vine dressers, for the wheat and for the barley; because the harvest of the field is perished." (Joel i. 10, 11.) In this miserable condition, "joy and gladness are taken away out of the plentiful field." (Isa. xvi. 10.)

**FIG TREE.** Natural good and its perceptions, in conjunction with internal, or spiritual good. This condition of mind is always desirous of truth, and indeed waiting patiently to receive it whenever presented. It will explain the Lord's words addressed to Nathaniel, "when thou wast under the fig tree, I saw thee," (John i. 48); as also why Jesus said when he saw Nathaniel coming to him, "Behold an Israelite indeed, in whom is no guile!" Where there is no natural goodness from a spiritual origin, there is no vital religion; for in this case the kingdom of heaven in the soul is decayed or dead. This was the state of the Jewish church at the coming of the Lord, and is represented by the fig tree with its *leaves*, but no *fruit*. By *leaves* are meant the external *truths* of the letter of the Word; these the Jewish people possessed; they had professions, or *leaves*, in abundance, but by neglecting the weightier matters of the law of life, they had no fruit; with them "the

time of figs was not," (Mark xi. 13); that is, they were in no state of producing good.

Wherever there are professions of truth, the Lord comes for the fruits of holiness and purity: thus Jesus, seeing the fig tree in the way, came for its fruits; but finding nothing on it but leaves, he said, "Let no fruit grow on thee henceforward for ever, and presently the fig tree withered away." (Matt. xxi. 20.) The fig leaves, with which Adam and Eve covered themselves after the fall, denote the external and moral truths, under which they concealed the things appertaining to their love and pride. I beseech you, reader, that you will "now learn a parable of the fig tree." (Matt. xxiv. 32.)

**FIR TREE.** The natural mind as to good, with the perceptions thereof. When the mind begins to turn from what is *false*, as hurtful and pernicious, to the contemplation of what is good and true, then, in the language of Revelation, "instead of the *thorn*, shall come up the fir tree, and instead of the *brier*, shall come up the myrtle tree." This change is called "an everlasting sign that shall not be cut off." (Isa. lv. 13.) But when the natural mind becomes perverted, then the language of Scripture is altogether different: "Howl, fir tree; for the cedar is fallen." (Zech. xi. 2.)

**FISHES.** Scientific truths, which connect man with the world and the things thereof. These, when the mind is in proper order, are serviceable in promoting the interests of true

religion. The spiritual mind is the real man, and is to have the direction over all the lower truths of life: "Let man have dominion over the fish of the sea." (Gen. i. 26.) Scientific truth in connexion with spiritual, is imparted by the Lord, and conjoins man with him. Hence Jesus gave to his disciples "bread and fish likewise." (John xxi. 13.) When this truth is separated from all that is spiritual and heavenly, then man is in a state of bondage, "and the *fish* that is in the river shall die." (Exod. vii. 18.)—See ANIMAL KINGDOM.

FITCHES. A small kind of wild peas, and, in Scripture, denote scientific truth, which, when separated from spiritual religion, is of little or no value.—See Isa. xxviii. 25, 27.

FOXES The principles of cunning, or the crafty designs of the merely sensual and worldly man. These often gain a place in the mind, while the Lord, as the Divine Truth, finds no reception: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." (Matt. viii. 20.) These crafty and seducing persuasions lead the soul away from the vineyard or church of Christ, and destroy in him the growth of the heavenly state. To this Solomon alludes, where he says, "Take us the foxes, the little foxes, that spoil the vines." (Cant. ii. 15.) David, speaking of the wicked, says, "they shall be a portion for foxes." (Psalm lxxiii. 10.) The Lord, to express the cunning and treachery

of Herod, calls him a fox : "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." (Luke xiii. 32.)

**FROGS.** Ratiocinations, or false reasonings proceeding from cupidities. These destroy in the mind the capacity for a clear perception of religious truth. Frogs were produced from the waters of Egypt, because those waters denote falsities of doctrine upon which the reasonings of the Egyptian magicians in their contest with Moses were grounded. To the merely carnal mind, or lover of the world, the Lord says, "I will smite all thy borders with frogs." (Exod. viii. 2.) These false reasonings, originating in lusts, are described by the three unclean spirits like frogs, which came out of the mouth of the dragon, beast, and false prophet, and were the spirits of devils working miracles. (Rev. xvi. 13, 14.)

## G.

**GARDEN.** The mind in a mentally rich and fruitful condition ; bearing the fruits of love ; charity, goodness, and wisdom, but with a difference according to the richness and fertility of the land described.

**GLASS.** Truth transparent and clear. Those who from love are principled in this truth, are the redeemed of the Lord, being freed from error and warmed with the love or *fire* of

heaven. These, in consequence of obtaining a victory over the beast, are described as standing upon a sea of glass, mingled with fire, and with the harps of God, or spiritual affections, sing the song of Moses and the Lamb. (Rev. xv. 2, 3.)

GOATS. Affections of the natural mind, which generally regard *faith* separate from charity. The goat which was sacrificed, (Lev. xvi.) denotes the natural mind purified by the union of charity with faith, whence comes true sacrifice or acceptable worship: but the goat which was sent into the land of separation or wilderness, bearing the iniquities of the children of Israel, denotes the natural mind not purified, and therefore separated from the true worship of the Lord. The conflict between the ram and the he-goat (Dan. viii.) describes the spiritual conflict between charity and faith,—*ram*, denoting charity, and the *goat*, faith. When, as is described in this conflict, faith vaunteth itself over charity, true spiritual religion suffers injury, and the goat overcomes the ram. In this case the truth is cast down to the ground, and the daily sacrifice is taken away. Faith separated from charity, although it may know the truth, is not united with the Lord, for this union is effected by the life of love and charity; hence in the parable of the sheep and goats, the former are placed on the right hand, but the latter on the left, and to the goats, the Lord says, “Depart from me, ye cursed, into everlasting fire,

prepared for the devil and his angels." (Matt. xxv. 41.) Faith, in a state of separation from charity, although it cannot enter into the pure devotion of spiritual worship, or be sacrificed upon the altar; yet it is not to be injured or destroyed; for it must ultimately be brought to unite with love and charity. This is the reason why the goat bearing the iniquities of Israel, was suffered to go alive into the wilderness. This also is the reason why a mark was set upon Cain, lest any finding him should slay him. The offering of Cain, is worship from faith alone, and to this worship, as unto Cain's offering, the Lord has not respect.

**GOLD.** Celestial goodness manifested in outward actions. The ark was commanded to be overlaid with gold. (Exod. xxv. 11.) This celestial goodness is to be procured from the Lord alone: "I counsel thee to buy of me gold tried in the fire." (Rev. iii, 18) When this is even but a little disregarded, the prophet laments the state in these words: "How is the gold become dim! how is the most fine gold changed!" (Lam. iv. 1.)

**GRASS.** Scientific truth, or that truth of the church and of faith, which first springs up in the natural mind, and which, as food, nourishes the good and harmless affections. As grass is the food of animals, so scientific truth serves men for spiritual nourishment. Green grass, is truth with man in a living and nutritious state; grass burnt up, truth destroyed

and dead. The first sprouts of knowledge and scientific truth springing up in the natural mind are essential to man's growth in the Divine life. Hence, "God said, Let the earth bring forth grass." (Gen. i. 11.) "The Lord gives to every one grass in the field." (Zech. x. 1.) Without this first degree of scientific truth, there can be little desire for heavenly food; thus, when the Lord fed the multitude, it is said, "there was much grass in the place." (John vi. 10.) Hence came the Divine command, "Hurt not the grass of the earth, neither any green thing." (Rev. ix. 4.) When this truth is destroyed, man is deprived of the means of obtaining higher knowledge and food. He becomes mentally barren when all green grass is burnt up. (Rev. viii. 7.)

**GROUND.** The *heart* or *will*, in which the seeds of Divine truth are inseminated, and out of which they spring, and put forth in the outward life the mental fruits of love, wisdom and knowledge, in the same way as seeds sprout forth from the ground, exhibiting leaves, blossoms, and fruits.—Read Matt. xiii., Mark iv., Luke viii. 4—15.

## H.

**HAIR.** The hairs of the head are mentioned in Scripture to denote the ultimates of love and wisdom, such as appear in the most minute and even apparently trifling actions of human life.

The reason of this signification is, because the head denotes wisdom, in which affection or love is inwardly contained; and the hairs, being excrescences growing from the head, correspond to love and wisdom in their extreme terminations. All outward actions spring from some interior affection; these, whether good, bad, or trifling, are all, as to their quality, known to the Lord, which is meant by these words, "the very hairs of your head are all numbered." (Matt. x. 20.) Although hair, generally, signifies love and wisdom in their external manifestations, yet there is a difference to be observed in respect to the particular part of the body the hair is said to occupy. The Scriptures speak of the hairs of the head, of the beard, and of the feet. "In the same day shall the Lord shave with a razor that is hired, by them beyond the river, by the king of Assyria, the head and the hair of the feet: and it shall also consume the beard." (Isa. vii. 20.) In this passage, the end and desolation of the church is described, in which there would be a total deprivation of all wisdom, denoted by the hairs of the head; of all intelligence, represented by the beard; and of all the true principles of knowledge and science, signified by the hairs of the feet, and that this outward deformity would faithfully portray the perversion within. When this is the sad state of the church and her members, Revelation describes it by "there shall be, instead of well-set hair, baldness." (Isa. iii. 24.)



To show the house of Israel this state of perversion, the prophet Ezekiel was commanded to shave his head and beard—to take balances to weigh and divide the hair—to burn a third part in the midst of the city—to smite a third part with a knife, and to scatter a third part in the wind. (Ezek. v. 1, 2.) All this was done to denote a total dispersion, by evils of heart, of all wisdom and intelligence in the outward or external life.

Love and wisdom in ultimate operation, are in their fulness and power; and this is the reason why Samson, who represented the Lord, was to be a Nazarite from his birth, (Judges xiii. 5); and why his strength lay in his *seven locks of hair*,\* and that when these were shaved off his strength departed from him. (Judges xvi. 19.)

The Lord Jesus, as the Son of Man, is described as to his appearance by "His head and

\* Mr. Parkhurst, in his *Hebrew Lexicon*, says, that *hair*, as representing the irradiation of the sun, was an emblem of power and authority. Thus, he says, "the supernatural strength of Samson, who had his name from שמש the solar light, (and who was a most striking type of the Sun of Righteousness,) was annexed to his seven *Nazaritical locks of hair*. Hair was likewise among the heathen an emblem of power or authority, and that till very late among some of the German and Gothic nations. Thus the celebrated *Montesquieu* observes, 'The kings of the Franks, of the Burgundians, and Wisigoths, had, instead of a diadem, their long hair.' And the president *Henault*, 'The Frankish kings and the princes of their race wore their *hair long*, and were by that distinguished from their subjects;—which serves to explain what was practised, when they wanted to render a king incapable of the crown: they *shaved him*, and from that time he entered into the rank of subjects.'"—See *Lexicon*, under נזר

his *hairs* were white like wool, as white as snow." (Rev. i. 14.) This passage is descriptive of the Lord as the Divine Word, the beginnings and terminations of whose love and wisdom are pure and spotless, which is denoted by the hair being white as wool, as white as snow: wool signifying His Divine love in ultimates, having relation to warmth and goodness; and snow, the purity of His wisdom and intelligence. Thus that the most perfect love and wisdom, even in the letter of the Word, grow out of, and shine forth from, the Divine Majesty. When the church is fully receptive of the Divine Truth, and the life of her members is fashioned according to heavenly order, it is then said, "thy breasts are fashioned and thine hair is grown." (Ezek. xvi. 7.)

**HILL.** In reference to mountain, denotes a subordinate affection; when good it produces a spiritual charity, or the love of the neighbour; but when evil, the love of the world.

**HORSE.** The understanding or intellect of man. In Scripture horses are frequently mentioned, and in such a connexion with subjects as appear to have no affinity whatever, that must at once convince the reader, something of a spiritual kind relative to the mind of man is denoted by them. David says, "At thy rebuke, O God of Jacob, both the chariot and horse are cast into a deep sleep." (Ps. lxxvi. 6.) Without a spiritual sense to this passage, opened by correspondence, it is altogether unintelli-

gible. The horse, indeed, may be cast into a deep sleep, but to say this of a chariot is beyond our comprehension. The Scripture, in describing the glory of the Lord's coming, says, "In that day there shall be upon the bells of the horses, holiness unto the Lord." (Zech. xiv. 20.) In the same prophet we read, "Jehovah will smite every horse with astonishment, and his rider with madness," and that he would "open his eyes upon the house of Judah, and smite every horse of the people with blindness." (xii. 4.) That the Lord will not literally smite horses with astonishment and blindness is quite certain; and that they refer to some spiritual powers in man is equally true. After the deliverance of the Israelites from Pharaoh, and the drowning of the Egyptians in the Red Sea, the Lord is said to triumph gloriously, because the horse and his rider were cast into the sea. The Scriptures pronounce a woe upon those who go down to Egypt for help "and stay on horses and trust in chariots," (Isa. xxxi. 1); for the Egyptians are men and not God, and their horses flesh and not spirit. The Lord is said to make a great feast upon the mountains of Israel, and to give an invitation to the beasts and fowls to assemble, that they may be fed at the Lord's table with *horses* and *chariots*. (Ezek. xxxix. 20.) All these passages, without a spiritual sense, are unintelligible; but with it, they are clear and instructive. There is a faculty in man, which is compared to, and described by, the strength,

vigour, sagacity, and persevering labour of the horse: this faculty is the **INTELLECT** or **UNDERSTANDING**. By the vigorous exercise of this, we attain some degree of correctness, both in scientific and religious truth; and unless it be kept in constant exercise, we are in danger of being carried away with every wind of doctrine that human ingenuity can invent. The human understanding, signified by the horse, is given for our use. By this faculty we discriminate between falshood and truth, between evil and good; between that which leads to heaven, and that which leads from it. Without the understanding, this horse of the people, we could have no knowledge of God, heaven, or eternal life.

• If our doctrines of religion, and our understanding of truth regard not the life of holiness and purity of soul, which is spiritual wakefulness; then the chariot and horse are both cast into a deep sleep. In this sleep many are lost. Jehovah is described as smiting every horse of the people with blindness and astonishment, to teach us, that when the understanding of man becomes so perverted by folly and evil, as neither to see nor regard the truths which belong to his everlasting peace, the horse is smitten with blindness—ignorance prevails, and the man is deprived of truth. By this spiritual signification of the horse, the true meaning of the words, “upon the bells of the horses, there shall be holiness unto the Lord,” is at once

seen. All the doctrines bear the Divine stamp and quality, pointing to purity of life; these are attached to the clear, spiritual understanding of the Word: thus upon all the sacred doctrines of religion, united to the understanding of truth is inscribed "Holiness to the Lord!" It is said of Elijah that he was carried up into heaven by chariots and horses of fire; and without exercising our minds to contemplate the Word of God, we set this down as an incomprehensible miracle. We do not reflect that every true Christian, as a man of God, is carried up into heaven in the same way. The fire of which these chariots and horses were composed, is the fire of heaven—it is the pure *love* of God which glows in the bosom and burns without consuming. The chariots are the pure doctrines of Revelation derived from this love, and the horses the enlightened understanding of truth derived from the same living fire. These will lead every Christian to the kingdom, and will finally land him in the haven of rest. When this spiritual signification of chariots and horses shall be seen, we shall see the meaning of Elisha's exclamation, when Elijah was parted from him, "O my father! my father! the chariot of Israel, and the horsemen thereof!" (2 Kings, ii. 12.) Elijah was emphatically the chariot of Israel and the horsemen thereof; because he taught the pure doctrines of Revelation, grounded in love, united with an enlightened understanding as originating in Divine inspiration.

The mere understanding of truth alone, without any regard to purity of life, however correct and strong it may be, is not conducive to salvation : hence it is written, "A horse is a vain thing for safety ; neither shall he deliver any by his great strength." (Ps. xxxiii. 17.)

This signification of the horse, as denoting the understanding, was well known to the ancient church : but in process of time it became corrupted by the heathen mythology, and the Grecian fables. The fables of the ancients concerning Pallas, the Muses, the fountain of Parnassus, the flying Horse or Pegasus, with several others, were mere significative representations of the intellectual properties of the human mind. Thus they expressed the understanding by horses — the sciences and intelligences by nymphs, and their supreme by a queen, or Pallas : experiences by men, to whom those nymphs were married, and their leader by Apollo ; clearness of intellect by waters, especially those flowing from a fountain ; and its obscurity, with various difficulties and disturbances thence arising, by turbulent waters : thoughts, by birds of different colours and plumage ; and affections, both good and bad, by beasts of different kinds.

In the Grecian mythology, the Pegasus was a winged horse, so called from the circumstance of its being born or produced near fountains, as the name imports. It is said to have opened a fountain of water by striking a rock with its hoof, and to have fled up to heaven, where it

became a constellation. The design of the fable is to point out the rise and growth of the human understanding; for a fountain denotes truth, which at first is apprehended as mere science; a horse is the understanding; its hoof the basis on which science is built, viz. experimental knowledge; and when the understanding becomes elevated above sensual and terrestrial things, so as to contemplate subjects of a higher nature, such as are intellectual and spiritual, it is then said to have acquired wings, and to fly up to heaven, the abode of pure intelligence. Hence, in astronomy, Pegasus is the name of a constellation of the northern hemisphere, in form of a flying horse. The famous *wooden horse* mentioned by Virgil, means nothing more than a contrivance of the understanding to destroy the Trojan walls.

## I.

**IRON.** Natural truth; or the natural sense of the Word as it appears in the letter. The Word in the letter, like iron, is strong and powerful, and is the continent of all that is celestial and spiritual. From this truth, the worldly man receives all his instruction, and over all such, in mercy to their states, the Lord "rules with a rod of iron." (Rev. ii. 27.) When this truth is separated from what is spiritual, it is perverted and changed into what is false, and the spiritual life is then destroyed. This is denoted by

smiting a man with "an instrument of iron."  
(Numb. xxxv. 16.)

## J.

**JERICHO.** The land of Canaan is mentioned in Scripture to signify the church of the Lord. Jericho, as being situated a little within the borders of Canaan, denotes a state of external goodness of life, and also instruction in the first principles or doctrines of religion. The first degree of instruction suitable to man living in this state, or Jericho, is that of being taught the truths of the Word in their literal sense. But these literal truths, which are signified by the *waters* of Jericho, are not, in the first instance, seen to be connected with his own spiritual regeneration, but rather viewed as having relation to other times and other men. Regarding his own spiritual progress in the heavenly life, there is a kind of barrenness with respect to thought and spirituality of mind. Hence the men of Jericho said to Elisha, "Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren." (2 Kings ii. 19.) How many are there in these our days, who, seeing nothing beyond the surface of the letter of Revelation, remain barren with respect to celestial knowledge, and are, like the men of Jericho, constantly saying, "the water is naught, and



the ground barren?" Now to remedy this defect of the water, the prophet commanded them to bring him salt: they brought it to him, and Elisha "went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." (ver. 21.) Here the waters were healed by salt being thrown in them, to instruct us that when a strong desire is put forth that truth may be conjoined to inward holiness of heart, then from the conjunction of both, health and soundness are produced, the waters are healed; for the literal truths of the Word no longer appear as mere histories of past days, but as having relation to his own present wants, to his spiritual purification and nourishment. The salt is cast in at the **SPRING** of the waters, and the external truths of the letter are seen to contain the spirit and life of heaven. (See **SALT**.)

If those principled in external goodness of life should pride themselves therein, and resist the truth of Revelation, in this case it is no longer genuine goodness of life, but spurious, and Jericho takes an opposite signification, denoting those resistances which the natural mind makes against Divine truth. The false doctrines of the natural man, by which he defends himself in his supposed strong city, are represented by the *walls* of Jericho, which fell down flat, as

Joshua and the Israelites advanced. (Josh. vi. 20.)—See WALL.

**JERUSALEM.** The city Jerusalem denotes the church, with respect to the stability, harmony, correctness, and beauty of her doctrines. "Jerusalem is builded as a city that is compact together." (Ps. cxxii. 3.) It is truly the city of the Lord, while the truths in rich abundance with which she is blessed, are meant by that river, "whose streams make glad the city of God." (Ps. xlv. 4.) When a corrupt state of the church as to doctrine and faith is described, then Jerusalem takes an opposite signification; for, in the language of the prophet, "Zion is a wilderness, Jerusalem a desolation." (Isa. lxiv. 10.) Over this fallen state of the church, the Lord wept and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. xxv. 37, 38.) It is the love of evil and falshood that ruins the church in the soul of man; thus David says, "the heathen have laid Jerusalem on heaps." (Ps. lxxix. 1.) Those who love goodness and truth are each one obedient to the Divine command—"Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem." (Ps. li. 18.)—See ZION.

## K.

**KING.** In Scripture, a king is mentioned in reference to the office, not in allusion to the man, and denotes the primary Truth ruling, governing, and directing in the church and in the mind. The Lord Jesus is the Truth itself, and therefore the "King of the Jews," the only Head of the church both militant and triumphant. When Pilate wrote a title and put it over the cross, "Jesus of Nazareth the King of the Jews," we find that the Jews were much displeased at this, and some went to Pilate and said, "Write not the King of the Jews, but that he said, I am King of the Jews." (John xix. 21.) But to this, their request, Pilate made no other reply than, "What I have written, I have written." By this act of Pilate we are taught, that the Divine Truth which leads, guides and directs us to heaven, was, by the Jewish nation, despised and rejected. A good king denotes the truth received and exercised in love—a wicked king, the truth perverted. Those who receive the truth in obedience, and practice what is good and heavenly, are said to be made kings and priests to God and the Father. (Rev. i. 6.)

**KINGDOM (ANIMAL.)** Affections and thoughts, both good and bad, in a living and active state. Beasts, affections; birds, thoughts; fishes, external and scientific knowledge in general, with their numerous degrees and varieties.

**KINGDOM (VEGETABLE.)** The will and understanding in man, with respect to all the states of their growth, luxuriance, and successive variations and changes.

**KINGDOM (MINERAL.)** All things of this kingdom correspond to the ultimate actions of human life, as being fixed or done.

## L.

**LAMBS.** The innocent affections of the mind, regarding love to the Lord as the supreme Good. This love is truly celestial. Those principled in it are called lambs. Religious teaching should always be so set forth as to foster and increase this love. The Lord speaks to every teacher of religion in the same language that he did to Peter, "Lovest thou me?" If the answer be in the affirmative, the Divine command will follow, "Feed my lambs." (John xxi. 15.) The first duty is to feed the lambs—to nourish the affections of innocence—the second to feed the sheep; for if the former be neglected, the latter cannot be done. The Lord himself, in reference to the Divine innocence, pure and perfect, is called the "Lamb of God." (John i. 36.) Hence Peter speaks of him as the "Lamb without blemish and without spot." (1 Pet. i. 19.) The conjunction of the church with the Lord by means of this celestial affection, is called the

“marriage of the Lamb.” (Rev. xix. 7.) Happy, then, is the New Jerusalem, “the wife of the Lamb.”—See CALF.

**LEAD.** Evil peculiar to the natural mind. In the regenerating Christian, *lead* is the most external good, yet tending to the things of the world. This metal is the most ignoble of all others, and with the sinful man is the *evil* which tends to sink him in the hour of temptation. Hence, of the Egyptians it is said, “they sank as lead in the mighty waters.” (Exod. xv. 10.) The Jewish worship, in respect to what is spiritual and heavenly, was altogether spurious—“The house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace.” (Ezek. xxii. 18.)

**LEOPARD.** This animal is an artful, insidious, and ferocious beast, of a yellowish colour, covered over with black-and-white spots. He lies in ambush for prey and voraciously seizes upon almost every creature he is able to conquer. In Scripture he is mentioned to denote the affection and lust of falsifying the truths of the Word, and thus of perverting and destroying all that is innocent and good. The black-and-white spots denote falsities and treacheries intermingled with the appearances of truth. Of the wicked, it is said that “a lion out of the forest shall destroy them, a wolf of the evenings shall spoil them, and a leopard shall watch over their cities.” (Jer. v. 6.) The beast which rose up out of the sea, having seven heads, upon

which was written blasphemy, was said to be like a leopard. (Rev. xiii. 2.)

**LIGHT.** The Divine Truth of the Word as to its illuminating property. Divine truth is, as it were, the first point whence regeneration is seen to commence. Hence, in Gen. i. 3, where the spiritual creation of man is treated of, the first command of God is, "Let there be light, and there was light. And God saw the light that it was good." Light is said to be good to instruct us that the truth of Revelation, in its illustration of the mind, reveals the existence of a future world, and points to goodness and purity of mind as essential to everlasting happiness. Light was created on the *first day*, in order to show that truth, when received and loved, forms the *first state* in the regenerate life. Divine truth, like light, has a real and positive existence, because it proceeds immediately from the Lord, and in Scripture is called the "light of Jehovah's countenance," (Ps. iv. 6); "The Lord is my light and my salvation, (Ps. xxvii. 1); "Arise, shine, for thy light is come. The Gentiles shall come to thy light, and kings to the brightness of thy rising," (Isa. lx. 1—3.) Truth originating in Divine love, is called light in John xi. 10—"If a man walk in the night, he stumbleth, because there is no light in him."

It may be proper here just to remark that, in the learned world, there is some difference of opinion as to what should be the proper rendering of the last word in this verse—the word

HIM. Some suppose that the pronoun should be *IT* instead of *HIM*, as referring to the *world* in the preceding verse; thus, "if any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in *IT*," that is, no light in the *WORLD*. This construction is certainly a very forced one, and not warranted by the Greek text, and if admitted would much injure the spiritual sense and beauty of the passage. The antecedent noun to this relative pronoun is *man*, and therefore the latter requires *him*, not *it*. "If a *MAN* walk in the night, he stumbleth, because there is no light in *HIM*." Grotius gives the true literal bearing of this passage: "Quia lux non est in eo,"—"because there is no light in him," that is, he observes "no light in his eyes; for by the reception of light and its varieties, vision is produced." Dr. Jebb says that this passage has an allegorical or *spiritual* meaning, and that this sense is happily thus expressed by Euthymius—"If a man walk in the light of virtue, he stumbleth not into danger; for he seeth the light of virtue, and is led on his way. But if a man walk in the darkness of vice, he stumbleth; for the light is not in him." The light is wanting, not in the *world*, but in the *individual*.

The much-admired poet Milton seems to have had an idea that light corresponded to *truth*, and to some internal perception of mind; for he says—

“ Virtue could see to do what virtue would  
By her own radiant light, though sun and moon  
Were in the flat sea sunk.  
He that has light within his own clear breast,  
May sit i' the centre, and enjoy bright day :  
But he that hides a dark soul and foul thoughts,  
Benighted walks, under the mid-day sun ;  
Himself is his own dungeon.”

It is indeed a truth that the evil man is his own dungeon, a dark and gloomy cave, into which the light of Divine Revelation finds not its way. Vice, like a dense blackening smoke, originating in a depraved will, and rising up and appearing in all that is false and pernicious in the understanding, so darkens and obscures the mind, with all its noble faculties of thought and perception, those windows of the soul, that notwithstanding the light of heaven constantly surrounds his dwelling, yet it penetrates not, because the evil within, surrounded by falshood without, perverts the truth, and changes the light into darkness. This man is in a kind of perpetual *night*, and in his walk he must stumble, because the light is not in HIM.

Solar light and Divine truth, although united by correspondence, are nevertheless altogether distinct in kind or quality ; yet the latter, in its proceeding from the Lord, is the means of creating all things, as well as of their constant preservation. Solar light itself is as much the production of Jehovah's creative Wisdom and Truth, as is any other object in nature. There is, then, a true correspondence between light



and truth ; for the latter is as much a light to the soul as the former is to the body, and the one does for the soul what the other does for the body ; the one making visible the properties of mind and the spiritual things of heaven, and the other the varied objects of nature. "Light is sown for the righteous." (Ps. xcvi. 11.)

LILY. Truth in its purity, opening, and expanding to the mind as regeneration is going on in its growth. The spiritual man is called Israel, and as he advances into higher degrees of perfection, the truth to him appears purer and brighter. Hence it is said, "Israel shall grow as the lily." (Hos. xiv. 5.) As the love of goodness becomes more ardent in the Christian's bosom, the truth opens purer to the mind, and is continually nourished by love from the Lord, without any toil or labour on his part. Learn then, reader, an instructive lesson from these words of the Saviour ; "Consider the lilies of the field, how they grow ; they *toil* not, neither do they spin : And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." (Matt. vi. 28, 29.)

LION. The characteristic of the lion is power, and is mentioned in Scripture to signify the power of Divine Truth. The Word of God in its literal sense is in its fulness and power ; hence the Lord Jesus, who is the Truth in its manifestation, or power, is called the "Lion of the tribe of Judah," who alone can unfold the secrets of the Word, or open the book by

A A

loosing its seven seals. (Rev. v. 5.) The literal truths of the Word derive all their power from the Divine love within, which is their spiritual sense and their proper supporting nourishment. This is denoted by "the young lions roar after their prey and seek their meat from God." (Ps. civ. 21.) When the literal truths of Revelation are perverted by the corrupt reasonings of the carnal mind, they are then used for false and evil purposes, and the lion takes an opposite signification, denoting the desire of destroying and making desolate. Over this spiritual desolation, the God of heaven will triumph: thus of the Lord it is written, "Thou shalt tread upon the lion and adder: the young lion and the dragon thou shalt trample under feet." (Ps. xci. 13.) In the true Christian church, this desolating power cannot exist; for "no lion shall be there, nor any ravenous beast shall go up thereon." (Isa. xxxv. 9.)

### M.

**MARSHES.** Filthy and unclean desires, united with false and profane persuasions, whence putrid effluvia, inducing a decay of the heavenly life, and bringing on spiritual disease and death. —See Ezek. xlvi. 11.

**MILK.** Divine truth, spiritual-natural, grounded in goodness of heart; or such truth as is adapted to man's first growth in the heavenly life. In the regenerating process, we

leave the milk for a higher and more invigorating intelligence, signified by wine. Hence it is said, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." (Isa. xxviii. 9.) The land of Canaan, as denoting the church, is said to flow with milk and honey; the former signifying spiritual truth, and the latter the sweet delights connected therewith.

**MOUNTAIN.** The supreme, highest, or most elevated affection of the soul, whether good or bad. If good, it is called the Mount of God, or holy mountain, and is a celestial love of the Lord. If the supreme love be evil and degraded, it is called, as in Jer. li. 25, a "destroying mountain," and denotes the love of self. It is of this latter that the Lord speaks in Matt. xxi. 21: "If ye have faith and doubt not, ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done." This spiritual signification of a mountain will explain this Scripture phrase, "the mountains and the hills shall break forth before you into singing." (Isa. lv. 12.)

**MUSIC.** The varied harmonious sounds of musical instruments, according to correspondence, signify the pleasant and delightful affections of spiritual and celestial love and truth. In the Word of God, mention is made of music, dancing, musical instruments, and the playing upon them; these actions being most frequently mentioned in connexion with the worship and

praise of God. Musical sounds are chiefly produced from two kinds of instruments, namely, the *wind* and the *stringed*. Sounds produced by the former are expressive of the affections of good, of tenderness and love, and belong to the class called celestial, as affecting supremely the WILL; while those from the latter express more generally the affections of truth, intelligence and skill, and belong to the class called spiritual, as affecting supremely the UNDERSTANDING. As the union of good and truth, charity and faith in the mind of man produces the most perfect Christian life, so the union and mingling together of the two kinds of sound produced from wind and stringed instruments, effects the most perfect, rich, and delightful harmony. It is a known thing, that by some kinds of musical instruments are expressed natural affections of one quality, by some natural affections of another, and when suitable harmony conspires, that they actually call forth those affections; they who are skilled in music are aware of this, and also act accordingly in applying the several instruments to the purpose intended. This circumstance has its ground in the very nature of sounds, and of their correspondence with the affections; man learnt this at first, not from science and art, but from the hearing and its exquisite sense: hence it is plain that it doth not originate in the natural world, but in the spiritual world of mind, and in this case is derived from the close correspondence existing between all things of the natural world

and those of the spiritual. Harmonious sound and its varieties in nature correspond to states of joy and gladness in heaven, and these states there exist from the affections of good and truth. That music has a most powerful effect upon the affections and passions, is known alike both to those who play and those who hear. It commands the mind at pleasure. It will call forth all the varieties of feelings which exist in human nature. By its powers, can be produced tears and sadness, merriment and light pleasure — it can lead on the mazy dance, or rouse to war and anger.

“ By music minds an equal temper know,  
Nor swell too high, nor sink too low;  
Warriors she fires with animated sounds,  
Pours balm into the bleeding lover's wounds.”

POPE.

“ Melody is in fact a species of natural language, and one which even the so-called dumb animals can employ as well as feel. The lion has been found to disregard all the notes of the pianoforte except the low ones—those which we always employ to express destructive feelings. At hearing these, he rises in wrath, and gives expression to all the most violent tendencies of his nature.”\* From this fact of the lion, we may acknowledge the truth of a well-known phrase, that

“ Music hath charms to soothe the savage breast.”

\* See Chambers' *Edinb. Journal*, No. 321, Mar. 24, 1838, p. 66.

When it is known that melodious sounds correspond to the delights of spiritual and celestial love, all passages of Scripture where musical instruments are named become easily explained. David says, "Sing unto the Lord with the harp; with the harp and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord the King." (Psalm xcvi. 5, 6.) The varied kinds of affection, from whence arise confession and glorification of the Lord, are here expressed by the various sounds issuing from the instruments, the harps, trumpets, and cornets. As musical sounds are agreeable and delightful to the mind, so when all the affections of the soul are attuned to the harmony of heaven, the worship thence derived is both sweet and delightful to the man and acceptable to the Lord. Again, "Praise Him with the sound of the trumpet: praise Him with the psaltery and harp. Praise Him with the timbrel and dance: praise Him with stringed instruments and organs. Praise him upon the loud cymbals: praise Him upon the high sounding cymbals." (Ps. cl. 3, 4, 5.) On account of the spiritual signification of musical instruments, as denoting the affections exercised in praising the Lord, it is written that "David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals." (2 Sam. vi. 5.) Now the sound produced by the harp, as a stringed instrument,

denotes the exercise of all the spiritual affections of truth, love, charity, and holiness, in the worship of the Lord. These, when in lively exercise, send forth a kind of angelic harmony, to which the sound of the harp corresponds. The exercise of these heavenly affections, evil spirits cannot endure; hence it was that David, by playing upon the harp, drove out the evil spirit from Saul. (1 Sam. xvi. 23.) When a perverted state of the church is described, the sound of musical instruments is either said to cease, or if heard, is descriptive of the confession of what is false and evil, and the exultation over the destruction of goodness and truth. "I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard." (Ezek. xxvi. 13.) "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. And the harp, and the viol, the tabret, and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." (Isa. v. 11, 12.)

Music, like all other perfect things, exists in a trine. For the human race to have any perception of it, three things are essential: 1, There must be an *instrument*, or some vibrating body; 2, *Air* to convey the sound; 3, The fine *membrane* of the ear to conduct the impression to the mind. If any one of these be wanting, there can be no music.

**MYRTLE TREE.** Rational truth and its corresponding spiritual good, with the perceptions thereof in the natural mind. This state opens an interior perception, when Divine truth is intellectually and rationally seen.—See Zech. i. 8, where the prophet describes that he saw in vision, a man standing among myrtle trees.—See also Isa. xli. 19; lv. 13.

## N.

**NIGHT.** A state not receptive of truth—obscurity and darkness of intellect. In this condition of mind, no progress in the regenerate life can be made. In the language of the Lord, there is no work going on: “I must work the works of Him that sent me while it is day, the night cometh when no man can work.” (John ix. 4.) Darkness of intellect in spiritual things is called night in Gen. i. 5. The Israelitish dispensation was made in agreement with the state of intellect of that worldly people, and consisted of the literal sense of the Word, given as types and shadows of good things to come; hence it is said, “God spake unto Israel in the visions of the night.” (Gen. xli. 2.) In ignorance there must be a kind of mental distress; but when Divine truth begins to dawn upon the soul, there is joy: “Weeping may endure for a night, but joy cometh in the morning.” (Ps. xxx. 5.)



**NOD** (the land of,) a state destitute of goodness and truth. The meaning of Nod, in Hebrew, is vagabond; thus a deprivation of all that is heavenly and true. Here it was that Cain, when he went out from the presence of the Lord, built a city, that is, fabricated a false system of religion, grounded in a mere persuasion of faith alone. This was done after he had destroyed the living principle of charity, denoted by his brother Abel. Many in the present day, like Cain of old, are, in a religious sense, found actively engaged in building cities in the land of Nod, and there they dwell. (Gen. iv. 16.)

## O.

**OAK TREE.** The sensual good and truth of the merely natural mind. This is the lowest kind of knowledge, and by it man may be carried away by a false light, because in all his determinations he is liable to be deceived by the fallacies of the senses. "They shall be ashamed of the oaks which ye have desired." (Isa. i. 29.) The *leaves* of the oak denote the varieties of scientific truth peculiar to the natural man. When we look not up to higher truth than this, our scientific knowledge will ultimately decay, and we shall then become "as an oak whose leaf fadeth." (Isa. i. 30.) This truth, however, may serve as a medium to lead to that which is spiritual, and if it so lead, the heavenly truth will be communicated in agreement with the

state of reception; hence the spiritual truth, as the man of God, will be found, as expressed in the book of Kings, "sitting under an oak," (1 Kings xviii. 14.) Jacob hid the strange gods under an oak, (Gen. xxxv. 4,) to teach us that false principles, leading to mere external and profane worship, are eternally rejected.

**OIL.** See Soap.

**OLD MEN.** Truths confirmed in the life, whence come wisdom and peace. Old men are, therefore, mentioned in Scripture to signify the principles of wisdom and intelligence. "Old men and children praise the Lord." (Ps. cxlviii. 12.) The sacred delight of worship, when all the purified affections are engaged therein, is expressed by, "Then shall the virgin rejoice in the dance, both young men and old together." (Jer. xxxi. 13.) The beauty of wisdom consists in its receding from what is obscure and dark, and approximating continually to a brighter appearance. "The glory of young men is their strength, and the beauty of old men, the grey head." (Prov. xx. 29.) Old men, who have through life neglected all the principles of true religion, are not the emblems of wisdom and intelligence, but, by the rule of opposites, of insanity and ignorance. "The sinner dying an hundred years old shall be accursed." (Isa. lxxv. 20.)

**OLIVE TREE.** The celestial church and state; hence the olive with its fruit, denotes a celestial love, which is love to the Lord. This love is signified by the oil, which was from the

olive, wherewith all the holy things of the church were anointed, as also by the oil which was to be mingled with the flour in making the unleavened cakes for the offerings. (Numb. ii. 4.) This *love* or *oil*, was what the foolish virgins had not in their vessels with their lamps. (Matt. xxv. 3.) They had lamps or truths of faith, but no love, no oil. When there is no love, the truth soon becomes extinguished—the lamps go out. From this signification of the olive tree, the reason of the Lord frequently retiring to the mount of olives may be seen; for “he went as he was wont to the mount of olives.” (Luke xxii. 39.) The true regenerating man of God is said to be “like a green olive tree in the house of God,” (Psalm lii. 8.) Thus the heavenly man under the name of Israel is said to grow as the lily and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the olive tree.” (Hosea xiv. 5, 6.)

**OWLS.** These are properly birds of night. They cannot see by the bright light of the sun, but are alive to the dim shade of night. They denote the false and ignorant persuasions of the understanding, by which the Truths of Revelation are falsified and perverted. Of Babylon, or the church corrupted, it is said that “wild beasts of the desert, and owls shall dwell there.” (Isa. xiii. 21.)—See **BIRDS**.

**OXEN.** Good natural affections. When a man takes merit to himself in consequence of

his acquired good dispositions, he begins to disregard the higher principles of spiritual religion, and thus forfeits, by neglecting the invitations of truth, all the true pleasures of spiritually banquetting with the Lord. He becomes like the man in the Gospel, who, when he was invited to the supper, excused himself by saying, "I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused." (Luke xiv. 19.)—See Cows.

## P.

**PALM TREE.** Wisdom springing from goodness derived from the Lord. Upon the doors of Solomon's temple were carved, "palm trees and open flowers." (1 Kings vi. 32, 35.) Palm trees signify the Divine wisdom, and the open flowers, the buddings forth and the expansion of intelligence therefrom. Solomon's temple denotes the church of the Lord, and the first things we discover upon our entrance, are the Divine wisdom and intelligence; i. e. the palm trees and open flowers upon the doors. "The righteous shall flourish like the palm tree," (Psalm xcii. 12,) this teaches that the true Christian shall grow or increase in goodness and wisdom. The people went forth to meet Jesus "with branches of palm trees in their hands, and cried Hosanna! Blessed is the king of Israel who cometh in the name of the Lord." (John xii. 13.) This cry uttered with palms in

the hands, is the shout of spiritual victory, and denotes confession and acknowledgment of the Lord from the principles of Divine wisdom. When true spiritual wisdom decays in man, the palm tree is said to wither. (Joel i. 12.)

**PEARL.** The knowledge of things good and true, as well celestial as spiritual, derived from the Word. That truth which gives a clear knowledge of the Lord Jesus Christ as the One only True God, is the pearl of great price. (Matt. xiii. 46.) Such truths are not at all appreciated by the mere lover of sensual and degrading pleasures: "Cast not your pearls before swine." (Matt. vii. 6.)

**PINE TREE.** The perception of natural truth, in connexion with the literal precepts of the Word, leading to devout external worship. (Isa. xli. 19.)

**POMEGRANATE TREE.** Doctrine and scientific knowledge, derived from the Word, in the memory of the external or natural mind. The fruits of this tree denote the scientific properties of good, and the flowers those of truth. (Exod. xxviii. 34.) A golden bell and a pomegranate were ordered to be placed alternately round the border of Aaron's ministerial garments. This was done to represent the order of worship. The golden bells denote all things of doctrine and worship passing over to those of the church, and by which the presence of the priest, as representing the Divine presence, was announced in worship; while the pomegranates

signify the external or scientific truths, terminating in the most external act of worship, as being on the border of the garment. When the mind has no regard for truth and goodness, even of an external degree, then the pomegranate tree is said to be dried up, (Joel i. 12.) Before the regenerate life is commenced, and the sweets of true religion enjoyed, the state is said to be "no place of seed, or of figs, or of vines, or of pomegranates." (Numb. xx. 5.) But upon an entrance into the felicities of the regenerate life, then it is said that the Lord thy God bringeth thee into a good land "of wheat and barley, and vines, and fig trees, and pomegranates." (Deut. viii. 8.)

**POPLAR TREE.** The natural good and truth of the church, such as is drawn from the literal sense of the Word. To sacrifice and burn incense under oaks, poplars, and elms, is to perform mere external worship, destitute of spiritual or heavenly affection. Such worship is called committing whoredom and adultery.—See Hosea iv. 13.

**PRECIOUS STONES.** Truths of the literal sense of the Word, deriving their varied brilliancy from the spiritual sense within; their colours denoting qualities. "Every precious stone was thy covering." (Ezek. xxviii. 13.) By the wicked, these truths or stones are thought of no value, and cast aside as worthless. "The stones of the sanctuary are poured out in the top of every street." (Lam. iv. 1.)

## Q.

**QUEEN.** Truth ruling in the church is called a king; a queen denotes the affection or love of truth; also the church as a wife. This will show what is meant by the queen of Sheba coming to king Solomon, and, on account of his wisdom presenting him with vast riches and treasures. (1 Kings x. 1—10.) See **KING**.

**QUIVER.** A case for arrows. The understanding of man is the quiver or containing vessel of all those truths of doctrine, which he has, by diligence, acquired from the Word. These truths contained therein are occasionally shot forth as arrows from a bow against those evils and falsities of life and thought, which as the foes of his own household, impede his progress in the regenerate life. The arrows denote the truths themselves, and the bow the doctrine whence they issue, and from which they derive their force and power. The affections of good and truth are called children, and David says, "As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man who hath his quiver full of them." (Psalm cxxvii. 4, 5.) In a more extensive sense, the Word of God as a whole, is represented by a quiver, because it contains the all of truth and doctrine by which a man is defended from harm. Thus, by the Word of the Lord, the good man is kept in safety; "In His quiver hath he hid me." (Isa. xlix. 2.) It is on account of this

spiritual signification of bow and arrows, that David commanded "them to teach the children of Judah the use of the bow" (2 Sam. i. 18.) Doctrine, which is signified by a bow, may be perverted and falsified; in this case it is opposed to what is true; but of this the Lord says, "Behold I will break the bow of Elam, the chief of their might." (Jer. xlix. 35.)

## R.

**RAIN.** See Dew.

**RAINBOW.** The rainbow in Gen. ix. 13, 14, is called the "bow in the cloud," and is said to be for, "a token of a covenant between God and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant," &c. This bow represents regeneration, and signifies the state of the regenerating spiritual man as to his reception of Divine Truth, and its application to the purposes of life. It may appear singular that a rainbow should be called a covenant; for this, in nature, is nothing but a phenomenon arising from a modification of the rays of light coming from the sun and falling upon drops of rain, and is a common natural appearance. But as all the appearances of nature have a correspondence to spiritual states of mind, so this bow in the cloud, as a covenant, denotes coa-



junction with the Lord. The rainbow consists of beautiful colours, and in order to the existence of colour, there must needs be some substance darkish and brightish, on which when the rays of light from the sun fall, according to the various temperature of what is dark and bright, by virtue of the modification of the influent rays of light, there exist colours, some of which take more or less from the dark property, some more or less from the bright; hence their diversity. The case is comparatively the same with spiritual things. Truth is described as being white as the light, which when received by man, may be said to fall upon his darkish or obscure perceptions, as upon clouds, and his mode of reception and reflection of that truth, will exhibit the quality of his "bow in the cloud," brilliant or faint according to his full or slender reception. When Divine truth is thus received by man and reflected back again in the life, conjunction with the Lord is made apparent, and when that is effected, the Lord is said to remember his covenant. Reader! how stands the case with you? has your bow appeared in the cloud? is it bright and beautiful? if not, there is no covenant to remember, and dying in this thoughtless state of folly, you will lose heaven with all its joys.

RIE. Interior truth of the natural mind, corresponding to the good which is signified by wheat. This good and truth in man dwell as it were in union, in a kind of heavenly marriage,

and are not smitten or injured by external things; for they verge inwards, as regarding the heavenly state: "The wheat and the rie were not smitten; for they were not grown up." (Exod. ix. 32.) The prophet, speaking of the process of regeneration, says, "Doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley, and the rie in their place?" (Isa. xxviii. 25.)

**RIVERS.** Truths of the Divine Word in abundance, bright, clear, and nutritious, from the spiritual sense within; all of which regard the life, and, by operating inwardly, first cleanse the mind from interior impurities, and afterwards impart spiritual knowledge; by which, nourishment and growth in the Divine life are secured. These truths, or sacred waters, come direct from God out of heaven. "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." (Rev. xxi. 1.) These truths are also called, "the *river* whose streams shall make glad the city of God, (Ps. xlvi. 4); and the "*well* (or rather fountain) of water springing up into everlasting life." (John iv. 14.) Filthy or impure waters denote truths perverted, giving birth to numerous falsities and dangerous persuasions, which pervert the judgment and lead to spiritual death. "The serpent cast out of his mouth water as a flood after the woman." (Rev. xii. 15.)

**ROCK.** Divine Truth in the letter as a firm foundation, whence refreshing and nutritious truths are supplied—"Water from the rock." (Numb. xx. 11.) Rocks are also mentioned to signify truths defending—"His defence shall be the munitions of rocks." (Isa. xxxiii. 16.) In describing the state of the wicked, false principles and persuasions are their rocks, hence their cry to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." (Rev. vi. 16.)—See MOUNTAIN.

## S.

**SALT.** A strong affection for truth—a desire of conjunction, or of uniting knowledge with practice, so that these may mingle together and become a *one*. "With all thine offerings thou shalt offer salt." (Lev. ii. 13.) "Have salt in yourselves, and have peace one with another." (Mark ix. 50.) In the wicked and hypocritical this affection is destroyed, which is expressed by the salt having lost its saltness or virtue, and is good for nothing. The affection becomes deprived of all its spiritual vitality, and becomes dead and inert, a mere statue or pillar. "Remember Lot's wife." (Luke xvii. 32; Gen. xix. 26.)—See SOAP.

**SAND.** Truths of the literal sense of the Word, which, like particles of sand, appear loose and unconnected. Thus to build our

future hopes on a knowledge of these alone, without a holy life, is to hear the sayings of Jesus Christ, and to do them not; thus to build a house on *sand*. But within the literal sense, are those truths which relate to heaven and to the soul of man, and these are called "Treasures hid in the sand." (Deut. xxxiii. 19.)

SEA. Truth in its boundaries or common terminations—the church as to external and scientific knowledge. In the Hebrew language the *sea* is called the *west*, that is where the light of the sun declines towards evening, or truth, into obscurity. The literal sense of the Word as the *sea*, is the common boundary and termination of Divine truth. In this mighty deep are contained the celestial wonders of heaven: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." (Psalm cvii. 23, 24.) Mere scientific knowledge often raises itself against the spiritual truths of heaven, but when the voice of Jesus rebukes the sea, there is instantly a great calm.—See Psalm cvii. 29; Matt. viii. 2. Controversies and fierce ratiocinations about truth and doctrine are described by the *sea* and the *waves* roaring, (Luke xxi. 25.) Mere literal scientific truth, when separated from what is celestial, becomes perverted and changed into falsehood: hence the wicked are like the troubled sea, casting up mire and dirt. Inward impurities dwell in unclean affections, as their home and abiding place, and

this herd of unclean affections is immersed in what is false — devils enter the swine, and these perish in the sea. (Matt. viii. 32.)

**SERPENTS.** Sensual affections, or those which regard the pleasures of sense and the world. This affection is the lowest in the life of man; yet nevertheless, with respect to the attainment of worldly objects, displays much circumspection, sagacity, and prudence. Hence the language of the Lord to his disciples, “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise (or prudent) as *serpents* and harmless as doves.” (Matt. x. 16.) Reasonings proceeding from the mere sensual affections, are false and destructive, and in Scripture are called the “poison of serpents.” The wicked are said to “sharpen their tongues like a serpent; adders’ poison is under their lips.” (Ps. cxl. 3.) Paradise and its joys were originally lost by listening to, and obeying the commands of, the serpent, that is, by leaving the Divine guidance, and inclining to and then following the dictates of the sensual mind and life. When this is the case, it must then follow that man will lose his state of celestial love and wisdom; in other words, he will be expelled from Eden the garden of God.

**SHEEP.** Heavenly affections regarding neighbourly love and charity. This is a spiritual love, without which we can have no connexion with the Lord. Those principled therein are called the Lord’s sheep, and are in constant observ-

ance of, and obedience to, the Divine precepts. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish." (John x. 27, 28.) Those who, under the garb of spiritual religion, teach false doctrines, by which the life of charity is destroyed, are called false prophets, of whom we are to beware; for they come in sheep's clothing, but inwardly are ravening wolves. (Matt. vii. 15.) The spiritual church of Christ, in which heavenly instruction is obtained, is called a *pasture*, wherein the sheep are fed by the Lord as the true Shepherd. "And ye my flock, the flock of my pasture are men, and I am your God, saith the Lord." (Ezek. xxxiv. 31.) Sheep are extremely social in their habits, and do not willingly separate from each other. They will follow one another even to destruction. So those who are knit together in love and charity, are the Lord's flock, and will not to be separated.

**SHRUBS.** Shrubs and herbs of the field signify, in general, all that the external life of the good man produces, and in particular, things rational, scientific, and literal. These ought not to rule and govern the mind, but to be as servants in subordination to spiritual truth and goodness. Hence when the bramble consented to become king, and reign over the trees, they were said to be under his *shadow*. (Judges, ix. 15.) In the case of the birth of Isaac, it is said, that his mother Sarah "cast the child

under one of the shrubs," (Gen. xxi. 15,) denoting spiritual truth, signified by Isaac, then in obscurity.

**SILVER.** Spiritual truth applicable to faith — the purity of truth in the understanding. "The words of the Lord are pure words, as silver tried in a furnace." (Psalm xii. 6.) When the truth is perverted by the understanding, it becomes worthless — "Thy silver is become dross." (Isa. i. 22.) A god made of silver, as an object of worship, denotes the application and perversion of truth to profane purposes. "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." (Exod. xx. 23.)—See **GOLD**.

**SNOW.** See Dew.

**SOAP.** Good and truth united, by which spiritual purification is effected. Truth received in the understanding, without being united with love in the will, can never produce regeneration, which is spiritual cleansing or washing. The life of holiness must mingle, and become a one with our knowledge of truth, or no real advances in the Divine life can be made. If regeneration, which the Lord calls the new birth, be not effected, there can be no entrance into the kingdom of heaven; "Except a man be born again, he cannot see the kingdom of God." "Marvel not that I said unto thee, ye must be born again." (John iii. 3, 7.) The Lord, who is the Supreme Judge and only Regenerator, looks at the actual quality of the life, and not at our

mere professions of faith, when the life of holiness is absent. Hence the Lord, when he comes in his capacity of Judge to explore our real state as to love and faith, is said to be "like a refiner's fire and like fuller's soap." (Mal. iii. 2.) He is the only Purifier, and with respect to his operation in clearing the WILL from all the dross and corruption of self-love and uncleanness, He is the *refiner's fire*; for fire is an emblem of his Divine love: but in reference to his thorough cleansing of the mind from all those spots and stains of falshood, which render the life externally unclean, He is the *fuller's soap*. This spiritual washing must be real and not pretended; for no outward semblance of purity, which at the same time conceals the pollution within, can escape the eye of the Omiscient One. He views the state as it really is, not as it appears to be; "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." (Jer. ii. 22.)

Some may object to this explanation, and say, why should soap, in Scripture, mean that good, which, when united with truth, effects a spiritual cleansing and regeneration of mind? To this supposed objection, the answer to the *why* shall be given. The signification is produced by means of the immutable law of correspondence, the only certain rule of Scripture interpretation. This law teaches that all earthly things have a corresponding relation to spiritual states and properties of mind. Now the component parts



of soap are *oil* or fat, alkaline *salt* and *water*. The relative proportions of these vary a little in the different kinds, but according to M. D'Arce't's analysis, Marseilles white soap is composed of

Soda, or alkaline salt . . . . .	. 06
Oil . . . . .	. 60
Water . . . . .	. 34
	<hr style="width: 10%; margin: 0 auto;"/>
	100
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These three, oil, salt and water, are frequently mentioned in Scripture ; by the mingling of these together, that substance is produced, which, when applied, effects purification or cleansing ; and the spiritual signification of them will show the reason why the Lord is said to be like " fuller's soap." *Oil* denotes celestial goodness, or love to the Lord. The possession of this love caused the wise virgins, who had oil in their vessels (love in their wills, or affections), to enter the kingdom, while the want of it shut out the foolish ones, (Matt. xxv. 4.) David says, " Thou anointest my head with oil," (Psalm xxiii. 5), and the Lord is said to give man " oil to make his face to shine," (Ps. civ. 15.) The first passage shows, that the supreme part of the regenerating man, which is signified by the head, is imbued with celestial love ; and the latter, that this love exhibits itself in the external life, in its soft, expressive, and beautiful form ; thus love in the heart shines forth in the face or countenance. This love is the very soul of all true religion : " See thou hurt not

C C

the oil and the wine," (Rev. vi. 6,) i. e. see thou injure not in thyself, by evils of life, the love and truth of God. By this spiritual signification of oil, we clearly understand this saying of Solomon, "There is treasure to be desired, and *oil* in the dwelling of the wise; but a foolish man spendeth it up." (Prov. xxi. 20.) This being the signification of oil, the next we have to consider is *water*. No one can read the Word of God, without being convinced that water is mentioned to denote Divine Truth, as to its cleansing and nutritious properties. The *salt* we have already explained under its own head, and have seen that it denotes a strong desire of the mind that love and truth may be firmly united, and thus become one living principle of action in the soul. Now as oil and water in the making of soap, can only be made to mingle by throwing in the strong alkaline salt, and that when so mingled, the substance produced thereby, is used in the process of cleansing, washing and purifying; so spiritual love and truth, denoted by oil and water, cannot be united, where there is not in the soul a strong desire for such union; for in this case there is no salt, and nothing is produced in the life by which spiritual purification can be carried on to perfection. "Have salt in yourselves," (Mark ix. 50), is a most important command, and full of real wisdom. If we wish, literally, to unite oil and water together, we must throw in the salt; so if love and truth are to be united in us, and the precious boon of eternal life se-

cured, we must throw in the spiritual salt—a strong desire of heart that such union should be accomplished; this done, the blessed effect will soon follow. There is, then, a just and rational ground for stating, that soap, as mentioned in Scripture, denotes the union of goodness and truth in the mind, by which spiritual purification is effected.

**STRAW.** The lower order of truth, such as may be termed scientific or literal: This truth is the nourishment adapted to the natural mind, whose scientific knowledge, to which the camel corresponds, seeks it as its own proper food: “He gave straw and provender for the camels.” (Gen. xxiv. 32.)

**SWINE.** Unclean, filthy, and polluted affections, such as regard the world only and its sensual gratifications. The rich varieties of celestial and spiritual knowledge contained in the Word of God, and which regard heaven and eternal life, are in Scripture called pearls. These bright truths are regarded as nothing by those principled in impure lusts. Hence the language of the Lord, “Cast not your pearls before swine.” (Matt. vii. 6.) It is from this signification of the swine, that to the Hebrews, who were the representatives of a church, the animal, although it divided the hoof, was declared to be unclean, because it did not chew the cud. (Lev. xi. 7; Deut. xiv. 8.) When a man leaves his father’s house—the true church of God—and inclines to low and sensual gratifications, he presently, like the prodigal son, wastes his

spiritual substance with riotous living, and is then sent into the fields to feed swine—to nourish and foster unclean desires. But no sooner does true reflection return, than he begins to ponder over his state of degradation. This causes an elevation of his mind to heavenly things, which elevation is denoted by “I will arise and go to my father.” Upon his return home, he begins to cultivate those good natural affections, which lead to truth and obedience of life: in other words, the *fatted calf* is killed to welcome his return, and the whole house of the mind begins to make merry. (Luke xv. 11—24.)—See CALF. The love of unclean desires is called by the prophet, “living among the graves, lodging in the monuments, and eating swine’s flesh.” (Isa. lxv. 4.)—See SEA.

**SWORD.** Divine Truth when received by man and used in spiritual warfare to overcome the evil propensities and false persuasions of the carnal mind and life, is called a sword. This truth, as it proceeds from the Lord, is represented by the sharp two-edged sword proceeding out of the mouth of the Son of Man. (Rev. i. 16.) In fact, the truth of heaven is “the sword of the Spirit,” and the sword of the Spirit is “the Word of God.” (Eph. vi. 17.) There are two distinct states of mind, through which every man passes in the progress of regeneration; the one of combat and warfare, the other of spiritual cultivation. In both these the Divine Truth accomplishes, for man, the end in view; assuming to itself a name corresponding

with the work it is in progress of effecting. Thus, if spiritual warfare be treated of, the truth is then called a sword ; but if cultivation of mind be described, it is then named a ploughshare. A state of religious improvement and cultivation succeeds that of opposition and warfare, and the same truth, which when skilfully used overcame all evil and falshood in the good fight, is now used to effect another end, and becomes the means of mental improvement in things good and true. To express this change, the Lord says, "They shall beat their swords into ploughshares and their spears into pruning hooks." (Isa. ii. 4.) But when a further state of warfare is to be pursued, in order to attain a higher degree of happiness, then the truth assumes another name, and the command in Isaiah is altogether reversed: "Beat your ploughshares into swords, and your pruning hooks into spears: let the weak say, I am strong." (Joel iii. 10.) This spiritual signification of a sword, as denoting Divine Truth combatting against the corruptions of self and the world, will explain these words of the Saviour: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." (Matt. x. 34.) Again, "He that hath no sword, let him sell his garment and buy one." (Luke xxii. 36.)

**SYCAMORE TREE.** Natural truth of the church, which may be termed external or literal. The possession of this truth is as a step which elevates us a little above the press of mere worldly life, brings us nearer to the Lord, and

opens the mind to a spiritual knowledge of his kingdom. Thus Zaccheus sought to see Jesus, and climbed up into a sycamore tree for that purpose. (Luke xix 4.) Natural truth produces a kind of historical faith, and causeth the Lord to be present, but it does not save, until man lives the life of charity. When he looks through the mere historical truths to the spiritual realities contained within them, then it is that what is merely natural and literal is seen but to belong to the first step or science of the spiritual life. Hence the Lord says, that a true faith which is spiritual and living, can pluck up the *sycamore tree*, and plant it in the sea. (Luke xvii. 6.) The Jewish church was only in the acknowledgment of natural truth; this, when separated from its spirit and life, withers and decays, because it possesses none of that warmth of heavenly love to give it animation—"He destroyed their sycamore trees with frost." (Ps. lxxviii. 47.) When natural truth gives place to spiritual perception, then, as the prophet expresses it, "the sycamore trees are cut down, but we will change them into cedars." (Isa. ix. 10.)—See CEDAR TREE.

### T.

TARES are weeds which grow among, and are hurtful to corn. They take up a portion of that ground which would be better occupied by the wheat. By correspondence, they denote those internal principles of evil and falshood, which retard, in the mind or mental field, the

growth of what is good and true. The Lord, as the Sower, implants those heavenly principles of love and wisdom, which, in Scripture, are called "good seed;" but the love of evil in man, called the *wicked one*, sows tares. It is important to attend to the Lord's answer to the question, "Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said, An enemy hath done this." Although both may grow together until the harvest, yet the Lord will then say, "Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Matt. xiii. 27—30.)

**TIN.** Literal truth, merely as such, when the spiritual truth is not acknowledged, or its value seen. In the infancy of the Christian life, literal truth is all we possess; but after the mind becomes advanced into higher degrees of love and faith, this literal knowledge gives place to a spiritual perception, and is signified by, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy *tin*." (Isa. i. 25.)

**TREE OF KNOWLEDGE OF GOOD AND EVIL.** The forbidden tree; denoting faith or knowledge alone, derived from the sensual things of nature. To eat of this fruit is to appropriate faith alone, without regarding a celestial or heavenly life. This faith, being a mixture of good and evil, is profanation, and destroys the life of heaven in the soul of man. Touch it not—taste it not; "for in the day that thou eatest thereof

thou shalt surely die." That is, the moment this deadly faith is received as the all of religion, the heavenly life will begin to wither and fade : thus dying thou wilt surely die.

**TREE OF LIFE, or TREE OF LIVES.**

The Lord himself ; He alone being the Source of life, from whom all blessings both temporal and eternal flow. It is called the tree of lives, instructing us that the life of *faith* and that of *love*, are derived solely from the Lord. The fruits of this tree denote all the good, love, and mercy, which as fruits, are constantly produced by the Lord for the spiritual sustenance of man. This tree is said to be in the midst of the garden, to instruct us that the Lord is in the centre of his church and people, imparting to all these life-giving fruits. Of the fruit of this tree in the *midst*, ye may freely eat. (Gen. ii. 9.)

**TREES.** Man with respect to his various perceptions and knowledge, is, in Scripture represented by trees of every kind ; the different degrees in such perceptions are denoted by the various kinds of trees ; which signification is also determined by the quality of the trees mentioned, as well by their wood, as by their luxuriant fruit. A high state of the church in man is described by "the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." (Isa. lv. 12.) The Lord who knoweth the qualities of all in respect to religion and life, says, "all the trees of the field shall know that I the Lord have brought down the high



tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish." (Ezek. xvii. 24.) A dry tree, as having no sap, is man destitute of all spiritual truth and goodness; but a green tree, man in possession of spiritual perception and knowledge which should lead on to the production of good fruit in the life. If a man under the influence of knowledge, will commit evils of life, much greater will be committed when knowledge has withered away and decayed; "for if they do these things in a green tree, what shall be done in the dry?" (Luke xxiii. 31.) Divine Truth will certainly pronounce a righteous judgment. "The axe is laid to the root of the trees." (Matt. iii. 10.) Man, as a whole, being thus the tree; the branches, leaves, blossoms, and fruits, have their distinct significations: thus, branches are the powers of the mind—leaves, knowledge and professions—blossoms, spiritual primitive truths immediately preceding fruit; and fruits, heavenly affections and holiness of life. Although the fruit is last in appearance, it is nevertheless first in idea and end. Every stage in the growth of the tree has respect to its fruit; for this the sap circulates; and for this the leaves and blossoms are produced. Thus the "many that are first shall be last, and the last first." (Mark x. 31.)

## U.

**UNCLEAN.** Impurity as to affection. The affections both good and bad, are represented

by beasts of various kinds. No unclean beast was to be offered in sacrifice, to instruct us that no impure love was to mingle with our religious devotions. Unclean spirits were cast out by the Lord, to teach us that, in the process of regeneration, all unhallowed affections and thoughts are cast out of the mind.—See BEASTS.

**UPWARDS.** To look upwards, forwards, downwards and backwards, are expressions of frequent occurrence in Scripture, denoting spiritually the internal tendencies and operations of mind. To look upward or forward is to regard things of a celestial nature; upward having respect to truth, and forward to goodness of life; while to look downward and backward is to have a love for things merely corporeal and terrestrial; downwards relating to what is false, and backward to evil and impurity of heart. “Look up, and lift up your heads; for your redemption draweth nigh.” (Luke xxi. 28.) “Speak unto the children of Israel, that they go forward.” (Exod. xiv. 15.) “Let them go down quick into hell; for wickedness is in their dwellings among them.” (Ps. lv. 15.) “Jerusalem hath grievously sinned; she sigheth and turneth backward.” (Lam. ii. 8.)

**URIM and THUMMIM.** All the varieties of good and truth of the Word, in their complex, fulness, and power. In Hebrew, the meaning of these two words is, literally, light, and perfection or integrity; for *Urim* signifies a shining fire, and *Thummim*, the splendour and brilliancy thence derived. In the learned world, there

are various opinions as to what the Urim and Thummim were. Some say that they were two small golden figures, concealed in the breastplate of the high priest, and which answered with an audible voice to all such questions as were put to them by him. Others say that the sacred name, JEHOVAH, written upon a plate of gold, was what the Scripture calls Urim and Thummim. St. Jerome makes them to mean Doctrine and Judgment. It is, however, a clear truth that the *twelve precious stones*, arranged in the Divine order stated, and placed in the breastplate of Aaron, constitute and form the Urim and Thummim. Hence, in Levit. viii. 8, it is said that Moses put the breastplate upon Aaron, and in the breastplate the Urim and Thummim. The order of these stones is detailed in Exodus xxviii. 15—21. There were four rows, three stones in each row; and the breastplate thus completed, was called “the breastplate of judgment.” The stones were to be “with the names of the children of Israel, twelve, according to their names,” (verse 21.) The order and arrangement of the stones we find fully detailed; but as to the particular name attached to each stone, this is not mentioned, because the order in which the sons of Jacob are named in Scripture, varies according to the subject treated of; but the precious stones (representing, by the correspondence of their colours, all the fulness of good and truth in perfection) never vary in themselves.

Taking, therefore, the order of the stones, and uniting it with that of the birth of the twelve sons of Jacob, as given in Genesis xxix., xxx., xxxv., and attaching the colour to each stone respectively, the Urim and Thummim will be thus presented to view.

CELESTIAL CLASS.		SPIRITUAL CLASS.	
First Row.	Second Row.	Third Row.	Fourth Row.
<i>Sardius</i> .*	<i>Emerald</i> .†	<i>Ligure</i> . ‡	<i>Beryl</i> .
Blood-red.	Yellowish green inclining to blue.	Blue, having white variegations with veins of shining gold colour.	Bluish-green.
—	—	—	—
REUBEN.	JUDAH.	GAD.	ZEBULON.
<i>Topaz</i> .	<i>Sapphire</i> .	<i>Agate</i> .	<i>Onyx</i> .
Bright yellow or gold colour.	Celestial blue.	Blue.	Bluish-white.
—	—	—	—
SIMEON.	DAN.	ASHER.	JOSEPH.
<i>Carbuncle</i>	<i>Diamond</i> .	<i>Amethyst</i> .	<i>Jasper</i> .
Glittering fiery red.	White, brilliant and sparkling as pure water.	Purple or violet.	Milk-white, sometimes variegated and striped.
—	—	—	—
LEVI.	NAPHTALI.	ISSACHAR.	BENJAMIN.

\* Or Ruby, which signifies redness.

† This is properly the Chrysoprasus, and is the tenth of the precious stones forming the foundations of the New Jerusalem. (Rev. xxi. 20.)

‡ Properly the Lazure or Azure, the *lapis lazuli* of the moderns.

If we were to place these twelve precious stones in the order and compass laid down by Scripture, and suppose the ardent rays of solar light to be thrown upon the whole, what a grand picture of dazzling lustre would instantly be presented to the sight. We should then acknowledge that the Urim and Thummim must indeed be a correct emblem, shadowing forth the richness, beauty, and variety of the love and wisdom of God as manifested in the Word, as being present in the church, and as exhibiting the states of the worshippers of that Holy One, who, to represent His perpetual presence in the worship that springs from love and truth in union, commanded the Urim and Thummim to be placed upon Aaron's heart when he went in before the Lord, and that he should "bear the judgment of the children of Israel upon his heart before the Lord continually." (Ex. xxviii. 30.) "Let thy Thummim and thy Urim be with thy Holy One." (Deut. xxxiii. 8.)

From the above representation, it will be seen that each row exhibits in itself a trine, the emblem of perfection; and that the four rows naturally divide themselves into two classes to denote two states, the celestial and spiritual, as having reference to love and wisdom, or to the will and understanding in man. The two first rows have reference to what is celestial, the first of which regards supremely, the love of the Lord, having relation to goodness, purity, and ardent affection, and the second to that

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brilliancy of wisdom and truth in unison with, and corresponding to, such ardent love. Thus this first class begins with the Sardius, or the *red* colour, and closes with the white, brilliant, and sparkling diamond. The red colour corresponding to love, goodness, and affection; the brilliant white to wisdom and truth, and the intermediates to their varieties. This class, again, when the breastplate is worn by the high priest, is on the right side, to instruct us that celestial love is predominant, and that it is the source where all true worship begins. The same may be said of the second, only as the colours of this class partake more of the white than of the red, they show that truth predominates, and that as they belong to the spiritual order, they are placed upon the left side. The first row of this class denotes brotherly love and charity; the second a pure enlightened faith and knowledge in unison therewith. Hence this order begins with the Ligure, a mixture of blue and shining gold colour, as relating to love and charity, and closes with the milk white or variegated Jasper, denoting faith and knowledge in outward life; the intermediates, as before, showing their varieties. It will therefore be seen that the breastplate forms a kind of two-fold square.

The further spiritual signification of Urim and Thummim may be seen in a concise form by placing the stones in their order, and attaching the spiritual meaning to each row or triune, thus:—

Sardius	}	Celestial love of good—purity and innocence—WILL.
Topaz		
Carbuncle		
Emerald	}	Celestial love of Truth—wisdom and brilliancy of intellect— UNDERSTANDING.
Sapphire		
Diamond		
Ligure		
Agate	}	Spiritual love of good—brotherly love and charity—WILL.
Amethyst		
Beryl		
Onyx	}	Spiritual love of truth—enlight- ened faith and knowledge— UNDERSTANDING.
Jasper		

We may now see what is meant by the twelve precious stones called Urim and Thummim, and that they denote all the varieties of good and truth in their order, which are contained in the Word of God, and which, from the Divine Truth, as the light of heaven, shine forth in the church, constituting heaven and the kingdom of God in the soul of man. Divine Truth, in Scripture, is called Light; when this truth, white as the light, shines forth upon the church and its members, each one receives the truth, and reflects it back, showing, as in a colour, the mode of his reception, and thereby declaring his actual quality of mind as to love and faith. This shining forth of his interior state is a true judgment, and was shadowed forth by the miraculous responses given by Urim and Thummim; hence the breastplate was called “the breastplate of Judgment.”—See COLOURS.

## V.

**VALLEY.** Humility, lowness of mind, comparative shade or ignorance, but desirous of heavenly illustration—"Every valley shall be exalted." (Isa. xl. 4.) In a bad sense, feigned humility to obtain selfish ends, whence arise profane worship, and the perversion of truth. "The valley shall perish." (Jer. xlvi. 8.)

**VINE.** Spiritual truth, or that truth which opens heaven in the soul, and yields true nourishment. The Lord who is the living Truth itself, is the "true Vine." The juice extracted from the fruit of the vine, is called the "pure blood of the grape." (Deut. xxxii. 14.) By the blood of the Lord Jesus, who is the true Vine, is meant the spiritual truth in him. This truth proceeds from him, thus is shed or revealed to all for the remission of sins. When this is received by man and applied to the great purposes of life, then these words of the Lord are obeyed—"Drink ye all of this; for this is my blood of the New Testament which is shed for the remission of sins." (Matt. xxvi. 27, 28.) The spiritual church of the Lord is called a vine; and the psalmist says, "Look down from heaven, and behold and visit this vine," (lxxx. 14, 15.) When, by man's inclining to evil and falsehood, the spiritual church, with its truth, decays; such a deplorable state is described in Scripture language by, "they shall lament for the fruitful vine," (Isa. xxxii. 2.) "The new



wine mourneth, the vine languisheth." (Isa. xxiv. 7.) "There shall be no grapes on the vine." (Jer. viii. 13.) Such a state of perversion is further described by "Israel being an empty vine, and bringing forth fruit unto himself." (Hosea x. 1,) as also by *wild* and *sour* grapes.

VIPERS. False, deadly and deceitful persuasions, originating in malicious evils of life. Those who carry piety on their lips, and impiety in the heart, or charity in the mouth and hatred in the heart, or innocence in the face and gesture, and cruelty in the soul, deceive by hypocrisy and treachery. They pervert and bend the truth, deceitfully to accomplish their concealed wickedness. All such, in the Word of God are called vipers, basilisks, and serpents, and their false reasonings, "the poison of dragons and the cruel venom of asps." (Deut. xxxii. 33.) In the character of such persons nothing can be discovered save the venom that hisses and the malice that creeps. Of the wicked it is said, "They have sharpened their tongues like a serpent; adder's poison is under their lips." (Ps. cxl. 3.) The Lord gave to his true disciples a controlling power over these, so that they were not to be injured by them: "Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." (Luke x. 19.) Vipers is a term which the Saviour applied to the Scribes and Pharisees, as descriptive of their false reasonings and hypocritical pretensions: "Ye ser-

pents, ye generation of vipers! how can ye escape the damnation of hell?" (Matt xxiii. 33.)

**VIRGINS.** The affections of truth, having at the same time a strong desire for conjunction therewith. Truth is said to be conjoined to its affection, when it is carefully reduced to the practical purposes of life. From this union a spiritual progeny comes forth, that is, an abundant increase of the varieties of truth, goodness, and the purities of life, which, in the Scripture language of correspondence, are called sons and daughters. In this state of union, the virgin becomes a wife; because by such union, the man, as a church in its least form, becomes united to the Lord, the bride and husband of his church. The kingdom of heaven is likened to ten virgins, five wise, and five foolish. (Matt. xxv. 1.) The foolish are those who appear outwardly to be conjoined with the Lord, but in reality were not, which is expressed by their having lamps, but no oil in their vessels; lamps denoting the professions of the truths of faith, and oil, the love whence faith should spring and be kept alive. If there be no spiritual love, there can be no living and true faith: where there is no oil, the lamps must go out. The prophet speaking of a spiritual famine in the church, or of a lack of all that is good and true, says, "In that day shall the fair virgins and young men faint for thirst." (Amos viii. 13.) It is in reference to this affection for truth, that, in Scripture, the church is so frequently called, the virgin daughter of Zion and Israel.

## W.

**WALL.** External truth, such as is the literal sense of the Word, guarding and defending its spiritual sense from injury, in the same way as a wall guards a city. The external doctrines of the church of God, are the walls that guard the sacred citadel, wherein reside purity and wisdom. Hence David, in reference to Jerusalem, as the church, says, "peace be within thy walls and prosperity within thy palaces." (Psal. cxxii. 7.) The New Jerusalem is described as having "a wall great and high," (Rev. xxi. 12,) to instruct us that all her doctrines of defence are grounded in purity and wisdom; wall, is the doctrine itself—the word great refers to its goodness, and high to its truth. When a state of gross spiritual perversion is treated of, then by walls are meant, those false doctrines which, by defending the evil within, oppose the admission of truth: such were the walls of Babylon that were thrown down, (Jer. l. 15,) and such were the walls of Jericho which fell down flat when the trumpets were blown and the people shouted. (Joshua vi. 20.) Every false doctrine in the understanding, carries on a constant communication with some corresponding evil affection in the will; this the prophet describes in these words: "The stone shall cry out of the *wall*, and the beam out of the timber shall answer it." (Hab. ii. 11.)

**WHEAT.** Celestial love, which is love to the Lord above every other object. This is the bread and nourishment of the soul. When man

is principled in this love, he is in a state of true peace both internally and externally, "He maketh peace in thy borders, and filleth thee with the finest of the wheat." (Ps. cxlvii. 14.) What are the light pleasures and false persuasions of worldly-mindedness to the solid blessings which spring from celestial love? "What is the chaff to the wheat? saith the Lord." (Jer. xxiii. 28.) This celestial love is indeed but lightly esteemed by the lovers of sensual pleasures; and to show this, when the third seal of the book was opened, there was a black horse seen, and a voice was heard to say, "a measure of wheat for a penny." (Rev. vi. 6.) In this spiritually low condition there is no merchandise in fine flour and wheat. (Rev. xviii. 13.)

**WILLOW TREES.** Truths of the lowest natural order. Where these are separated from spiritual and celestial truth, the mind is led into captivity, and there can be no living and true worship. The spiritual affections, denoted in Scripture by harps, are mute and silent; thus the psalmist in reference to the captivity of Israel in Babylon, says, "we banged our harps upon the willows." "How shall we sing the Lord's song in a strange land." (Psalm cxxxvii. 2, 4.) In Ezekiel xvii. 1—5, it is said, that the highest branch of the cedar of Lebanon was taken by a great eagle, and carried into a land of traffic, and by the side of great waters was set as a willow tree, and that it grew and became a vine. This singular parable describes the progress which the mind makes in heavenly

knowledge and life. The cedar of Lebanon is the knowledge and perception of Divine Truth from the Word, which is first set as a willow tree, or seen only in its lowest natural order, as connected with the world, and not with the mind; but as it grows and the mind becomes progressively matured, the spiritual truth, which opens heaven to the soul, begins to appear; this spiritual truth is the vine: thus the branch of *cedar*, is sown as a *willow*, and grows up a *vine*.

**WORLD.** In Scripture the world is mentioned spiritually to signify **MAN**; for he is the moral and intellectual world. He was called by the ancients a **MICROCOSM** or little world; from two Greek words, *μικρος*, little, and *κοσμος*, a world. Man, as to all his affections and thoughts, which make up this mental world, is to be judged by the Lord; for Divine Truth shining thereon will make apparent his real state: "He shall judge the world in righteousness" (Psalm ix. 8.) "I will punish the world for their evil." (Isa. xiii. 11.) When man perverts the truth of heaven, and refuses to live as it teaches, the life of heaven in him fades and expires: "The world languisheth and fadeth away." (Isa. xxiv. 4.)

**WORMS.** Low, earthly, unclean affections, arising from false and atheistical persuasions. Such affections are the grovelling worms of Scripture. They pollute and eat up in man every thing good and true, and prevent the heavenly state from being formed within. "The moth shall eat them up like a garment, and the

worm shall eat them like wool." (Isa. li. 8.) When man, by regeneration, rises out of this state of spiritual degradation, then this promise of Scripture will be realized, "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmer worm, my great army which I sent among you." (Joel ii. 25.) The wicked in the other life are described in their state of torment by the following words, "their worm dieth not, and the fire is not quenched," (Mark ix. 44); the worm denoting their aggregate state of uncleanness as to affection, and the fire those cupidities and lusts, which constantly rise therefrom, exhibiting the torment of their degraded existence.

**WORSHIP.** All true worship is grounded in love, and consists in a man bringing to his Creator the affections of his heart. It is an internal opening of the mind to God, originating in a strong desire to become receptive of Divine blessings, and to be united with Him as the only Life. Pure worship is grounded in the most perfect liberty; it is unconstrained and free, forming the true delight of a man's life. Worship consists of the exaltation of the Lord, and the humiliation of self. External, or lip worship, in which the heart joins not in celestial love, is nothing but hypocrisy. It is a base artificial imitation of those heavenly affections, which the heart feels not, and in the exercise of which the man takes no delight: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above."

(Exod. xx. 4.) Mere external worship, in which there is no heavenly affection, is slavish and ceremonial. It is constrained worship, which is corporeal, inanimate, obscure, and gloomy; corporeal, because it is of the body, and not of the mind; inanimate, because there is no life in it; obscure, because there is no understanding in it; and gloomy because there is no heavenly delight in it. But pure and unconstrained worship is spiritual, living, lucid, and joyful: spiritual, because there is spirit from the Lord in it; living, because there is life from the Lord in it; lucid, because there is wisdom from the Lord in it; and joyful, because there is heaven from the Lord in it.

## Y.

**YESTERDAY.** In Scripture mention is made of yesterday, to-day, and to-morrow. These expressions in their spiritual sense, have reference to states of the mind and life, and not to portions of time; for time is a property of nature and of the body: but states of life are conditions of the will and intellect. In reference to man, *yesterday*, denotes a former state of mind; *to-day*, the present state; and *to-morrow*, a state in the regenerate life yet to be acquired. In the Lord there are no progressions of life; for all in Him is one eternal NOW. These terms, then, in reference to the Lord, signify eternity; thus yesterday from eternity; to-day, eternity; and to-morrow, to eternity. David says of Jehovah,

“a thousand years in thy sight are but as yesterday.” (Ps. xc. 4.) This teaches the eternity and immutability of God; and to show that the Saviour is the true God, the apostle says, “Jesus Christ the same yesterday, to-day, and for ever.” (Heb. xiii. 8.) It is an eternal law of order, that evil and punishment should be inseparably connected: “Tophet is ordained of *old*,” Hebrew, from *yesterday*, i. e. from eternity. (Isa. xxx. 33.)

## Z.

**ZEAL.** Ardent love; a strong desire to communicate to others the truths and blessings of heaven. This love is earnest in its efforts, and breathes nothing to others but charity and good will. The opposite to zeal is anger, which breathes hatred and meditates revenge. Divine zeal is nothing but the ardent love of God manifested to his creatures in the work of redemption. “He was clad with zeal as a cloak.” (Isa. lix. 17.)

**ZION (MOUNT.)** Celestial love, heaven, and the church. In this exalted state of soul, or upon this mountain, the Lord alone is worshipped. It is the source of all peace, the delight of spiritual devotion, and the beauty of the mind. “Beautiful for situation, the joy of the whole earth is Mount Zion.” (Ps. xlviii. 2, 3.)

THE END.

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