



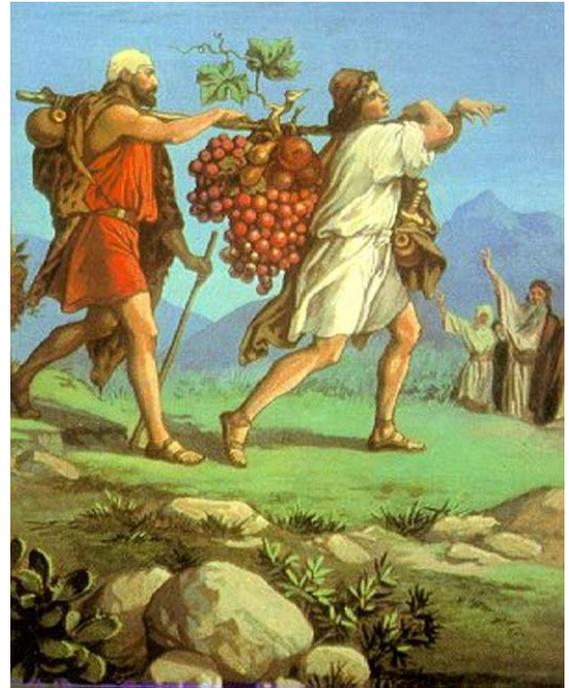
## “A Bunch of Grapes”

*"And they came to the Valley of Eschol and cut down from there a branch with a single cluster of grapes, and they carried it on a pole between two of them" Numbers 13: 23*

Grapes play a significant part in the Bible. In the above quotation and picture we have a record of the discovery, by Hebrew spies, of a huge cluster of grapes in the land of Canaan. That bunch of grapes promised much, for it told of a land that was fruitful and sweet; the discovery encouraged the people of Israel to press on with their plans to invade and settle this land of plenty.

Jesus also uses the image of grapes to describe the sweetness of a life that is open to His presence and influence: -

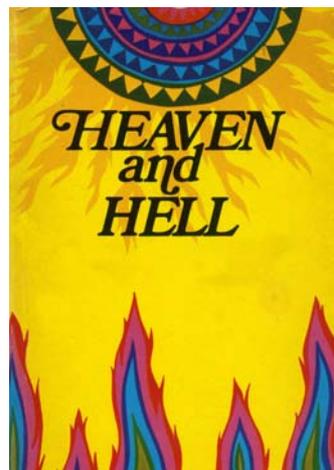
*"As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine; you are the branches. Whoever abides in Me and I in him, he it is that bears much fruit, for apart from Me you can do nothing." John 15:4,5*



What sweetness and delight there is in a grape; it ever remains a sign and promise of the blessings with which the Lord can fill His people.

*(Continued on page 2)*

“A Bunch of Grapes”	1
Appearances of Truth	2
The Upper Room - 9	3
From the Writings ...	3
Young Family and Adults School	4
From the Governing Council	5
United Search for Divine Providence - 1	6
Heaven and Hell is 250 Years Old !	8
What do you do in Heaven ?	10
News from the Churches	11



**How old is Heaven and Hell?**

**See page 8**

**October 2008**  
Number 367

**Our mission is to express, share and experience with others in life an inclusive, non-judgmental vision of God's kingdom**

(Continued from page 1)

It is worth noting that grapes do not grow as a single fruit but in a cluster or bunch. In fact the name "Eschol" in the original tongue actually means a "cluster". Grapes are thus all connected together in the bunch. Now there is something else that the Lord gives us in a cluster or bunch, namely His teachings of heavenly truth. In the Word we find a whole bunch of such teachings and they are all inter-connected. Each one relates to the others and can only be properly understood in the context of what the others teach. As we learn and understand such heavenly truths they are sweet to the taste.

When we commit ourselves to the truths that we have learned, and begin to live by what they teach, the Lord is able to fill them out with the delicious sweetness of His goodness. Now our lives become truly fruitful, for not only do we taste the goodness of the Lord's charity in our hearts, we also enable Him to spread these sweet blessings to the people around us. Through charitable acts of forgiveness, tolerance, sympathy, kindness, and helpfulness, we bear a bunch of good fruit that improves the lives of others.

Indeed, the bunch of grapes is a lovely reminder of the truth that we are not made to exist in lonely isolation. Human beings are created to cluster together and to live in mutual fellowship and support. There is no sweetness in a life that is lived only for self-indulgence and personal profit to the exclusion of all others. The more we share our life with others, however, the sweeter is life for everybody. This is the vision of heaven that the Lord gives us and that is so beautifully expressed in one of my favourite quotations from the Heavenly Doctrines:

*"The essence of love is that what is ours should belong to someone else. Feeling the joy of someone else as joy within ourselves - that is loving."* Divine Love and Wisdom 47

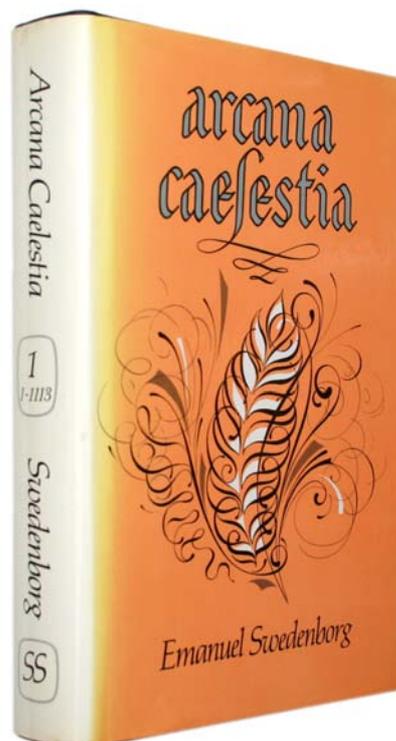
**Rev Robert A Gill**

## Appearances of Truth

Anyone who has a set of Swedenborg's *Arcana Caelestia* - the Elliott translation - on their shelves will have observed a curious phenomenon. The jackets change colour. On the spines they become more delicate and subtle and may even disappear altogether. I have to confess that this was never what I intended when I specified them, and I must admit to some annoyance at this unexpected turn of events. Surely Cambridge University Press could at least have used lightfast inks. However, providence, so they tell me, is over everything. I am certainly not suggesting that this remarkable work should be kept in the dark, so I shall now attempt to make a virtue out of necessity. After all, on the contrary, this wonderful visual effect is the direct result of exposure to the *light*, so it must, of course, be true. Obscurity, Swedenborg tells us, "is turned into colour by the shining of the rays of the sun." You don't say! (Swedenborg is masterly when it comes to stating the obvious.) He was a contemporary of Isaac Newton, but I am not sure that he was entirely familiar with Newtonian physics or his theory of colour.

According to Swedenborg the two principal colours in the heavenly spectrum are red and white. (Let us not dwell on the fact that white is not,

properly speaking, a colour at all.) The logic is plain enough. Red is obviously the colour of warmth - of goodness and comfort: white, on the other hand, is indicative of truth and illumination - of light. All the other colours have meaning to the extent that they partake of the one or the other representing a sort of amalgam of goodness and truth.



**The Arcana Colour Change**  
(best viewed in colour online)

The hells, as we might expect, are shrouded in blackness - evidently not much colour there. But Swedenborg postulates two kinds of blackness - another strange distinction. Artists speak of jet black and ivory or velvet black - a very subtle definition. Apparently, one sort then relates to an opposition against goodness, and the other to an offence against truth.

The spiritual world, we are given to understand, is wondrously colourful, and in heaven there are beautiful colours quite unknown on earth. So when your Arcana covers fade, don't despair, they are absorbing more of the light, which is no doubt what they are meant to do. Watch your bookshelves carefully: you may see colours you have never seen before.

**G. Roland Smith**

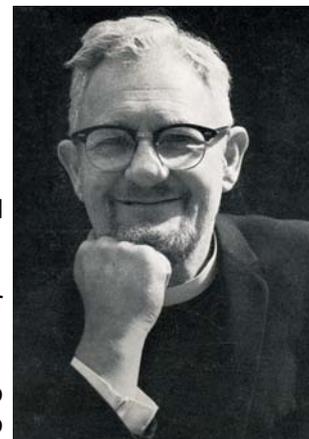
# The Upper Room

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From 11th May 1974 to 1st February 1975 the Herald, the forerunner of Lifeline, published a series of fifteen Meditations by Rev Brian Kingslake using the title - The Upper Room.

His meditations and the accompanying prayers seem as relevant today as they did over thirty years ago and are now re-published in Lifeline in the same series.

The term 'Upper Room' can be seen as representing the higher levels of our minds into which enlightenment from the Lord can flow when we seek to know the truth and wish to apply it in a life of usefulness to others. Such enlightenment involves our coming closer to the Lord just as the disciples came close to Him at the Last Supper.



**Rev Brian Kingslake**  
1907 - 1995

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## 9. "Christ in You"

READ      2 Kings 4: 8-11

In the heart of each one of us, high above our consciousness, is a little chamber where God dwells. He is there in His fullness, for God is infinite, and the infinite is a quality, not a quantity: so, wherever God is present at all, He is fully present.

Even those who are evil - even the devils in hell - still have God fully present within them, though they are mercifully unaware of the fact, and turn away. On the other hand, I can, if I wish, open myself inwards, and allow His Life to flow down into my conscious mind, and even into my physical body, bringing health, strength, joy and peace. Deep meditation will enable me to penetrate the barriers and draw near to Him. Jesus said : "*In that day you will know that I am in my Father, and you in me, and I in you.*" (John 14:20) Paul wrote: "*Do you not realise this about yourselves, that Jesus Christ is in you?*" (2 Corinthians 13:5) and, "*It is no longer I who live, but Christ who lives in me.*" (Gal. 2:20)

PRAYER

Dear Lord, may I become ever more and more aware of Your Presence within me, in that little upper chamber of my soul. Knowing that Your watchful eye is on me, may I be careful never to think, will, say or do anything of which You would disapprove. And may I ever try to see something of Yourself in other people, and respect and honour everyone, even people whom I dislike, knowing we are all Your children.

## From the Writings ...

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"God created the universe from Himself in His capacity as Order, by order and to be subject to order. Likewise He created man, in whom He established the laws of his own order to make him an image and likeness of God. These are briefly, that he should believe in God and love the neighbour; so far as he applies his natural powers to performing those two actions, so far does he make himself a receiver of Divine omnipotence, and so far does God link Himself to him, and him to God. His faith thus becomes a living and saving faith, and his actions become charity, which also is living and saving. But it should be known that God is constantly present, continually striving and acting on the person, and touching his free will but never forcing it. For if God were to force a person's free will, his dwelling in God would be destroyed, and he would be left only with God's dwelling in him. This is something which all enjoy on earth as much as in heaven, and so do those in hell. For this is the source of their ability, will and understanding. The reciprocal dwelling of a person in God only occurs with those who live in accordance with the laws of order enacted in the Word; and these people become images and likenesses of Him, paradise is given them to possess, and the fruit of the tree of life to eat. The rest gather around the tree of knowledge of good and evil, talk with the serpent there, and eat of its fruit. But after this they are banished from paradise. Yet God does not abandon them; it is they who abandon God."

**From an experience in the spiritual world related by Emanuel Swedenborg in True Christian Religion 74**

# Young Family and Adults School

For the first time in 3 years, Young Family and Adults School were delighted to be able to meet and enjoy each other's company again for a Bank Holiday Weekend at Purley Chase. During this time many families had grown in size and it was great to see old friends and meet their new family members. It was an even greater pleasure to welcome new faces to our group and see even more children enjoying the Purley experience! In total over 40 of us ranging in age from 6 months to over 60 (mentioning no names of course!) quickly filled Purley on the Friday afternoon.



The adults discussions and bible studies were led by David Lomax on the theme of "Growing into Maturity" while the children and young people were well looked after by David Gaffney, Rita Russell, Margaret Presland, Bev Johnson and Moira Weir. The young people led us in a fantastic matins service, which they had planned, on the Monday morning using the new technology that Purley now has. The younger children planted gardens and completed plenty of art work based on the Parable of the Sower and The Prodigal Son.



The weather was mixed but on Saturday afternoon we managed to meet on the lawn for mini Olympics. This was made extra-exciting by all the equipment blowing away at regular intervals throughout the afternoon! On the Sunday we were not so lucky and were forced to hold our picnic in the dining room before donning

waterproofs and spending a very wet afternoon at Twycross Zoo.



Lots of fun was had on Saturday night with the highlight being dressing volunteers(?) up in bin bags to show different stages of our lives.



Many thanks go to everyone who made it a fantastic weekend again and we look forward to our next Family get together at the end of October.

Date: 31<sup>st</sup> October - 2<sup>nd</sup> November

Details from: Hazel Nicholls 0191 252 7849  
hazelnicholls@onetel.com

PS

Please get in touch if you are interested in coming along sometime and assisting with children's activities. With a growing number of families and children coming we also need a growing number of adults to help!

# From the Governing Council

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The unchanged team of twelve who gather together at Purley Chase were pleased to start a new Council year on the 8<sup>th</sup> to 10<sup>th</sup> September. Despite the ease of familiarity there was lively discussion about the urgent need for fresh input to the Governing Council and steps were put in place to recruit new Trustees. Please will you, the reader, consider potential candidates for this interesting and essential role? Nominations need to be with the CEO before May 2009 in time for the AGM in July.

Following a second, generally acclaimed family Conference, the decision was made to offer a third next year with the same family discounts - free places for children and half price for up to two responsible adults. A new venture is to find sponsorship - such an opportunity will soon be advertised. Reliance on Conference to pay is increasingly difficult as its income from traditional sources declines and the money markets become volatile.

Obviously, therefore, finance was high on the agenda. The Council maintains its much publicised four priorities of local churches and groups, Purley Chase, websites and SOLCe. To support these more than 60% of our total expenditure is attributable to staffing costs. In line with all organisations, employees are the greatest financial commitment, yet they are the life-blood of the church. There is no room for economy here.

Members' response is, firstly, to look for ways to increase income and search for new income streams: sponsorship is one example; innovative Christmas gifts is another and is in the planning stage! There are others and, if you feel inspired, any Trustee would like to hear from you.

Secondly, all areas of expenditure have been closely examined: much of this is 'historical' in nature but many small economies have been identified. One example is that fewer but slightly longer Governing and Executive Council meetings are now planned to cut travel costs! It is hoped, however, that increased income is the way ahead with a response from many making significant difference.

Support for local churches continues, with two newly ordained full-time church ministers beginning their work.

Every request from a church or group is positively considered and responded to. One such letter asked for support as local burdens increase for fewer members with closure seeming inevitable in a few years. Help for this group will be on-going, from both Ministry and Council, and the immediate questions posed will be answered.

Purley Chase continues to attract a mixture of committed members and new seekers. Inevitably increased prices and some economies have been agreed aiming to reduce the running deficit over time. An increasing and substantial level of donations, freely given at events, is good news - indicating the level of appreciation for the work of leaders, Anne and David, their staff and volunteers.

Websites are developing at minimal cost, with opportunities for donations and purchases being added. The church is reaching out in new ways to share with others and fulfil its mission.

The fourth priority is SOLCe and a meeting of Ministry, College staff and Council representatives is planned for November. The agenda concerns ministry in all its forms, and training. In particular the College is developing its curriculum to maintain relevance to the needs of a changing world. Ordained Ministry and the College are responsible for the curriculum, but the Conference pays for its students to be trained for ordination, hence the need for Conference to prioritise this work and for consultation.

It is a healthy Council on which members can express a wide range of views yet find a way ahead. It is, at times, an agonising and lengthy process in which members seem to form a microcosm of the wider church with its variety of expectations and hopes. Being a Trustee is challenging and a responsibility but it is also stimulating, thought-provoking and rewarding. New trustees will be needed. Here is an opportunity to serve the Church and the Lord in new ways. Is it for you or someone you know? Please give the idea some thought.

**Judith Wilson**  
September 2008



*We can know the path to heaven to some extent simply by considering what the people who make up heaven are like, realising that no one can become an angel or get to heaven unless he or she arrives bringing along some angelic quality from the world. Inherent in that angelic quality is a knowing of the path from having walked it and a walking in the path from the knowing of it.*

**Divine Providence 60**

# United Search for Divine Providence

## Session 1



### **“Now it is permitted to enter with understanding into the mysteries of faith”**

This is a quote from The True Christian Religion 508:3, which describes that Swedenborg saw in heaven a magnificent temple which had an inscription the words, NUNC LICET. Those words are explained in the heading of this session. They are a wonderful beginning to this study of Divine Providence, because this is just what we shall be doing: enter with understanding into the mysteries of faith.

Theologians and Christian clergy always insisted that, “We human beings are finite and we cannot understand the Almighty who is Infinite. God is a Mystery beyond our human understanding.” This idea has become so entrenched that should anyone offer an explanation of God’s nature, he or she would be marked as foolish and simple, since he does not even understand the problem!

And yet, a perfectly sensible explanation has existed since the publication of Swedenborg’s works, but these have been deliberately ignored on the grounds that Swedenborg was not really of sound mind. And yet, those without prejudice can find them enlightening and as we shall see, the operations of the Lord’s Love and Wisdom manifest a high degree of common sense. How can that be?

It is stated in Genesis 1:27 that God created us in His image and likeness. There does not exist that unbridgeable gulf between us and the Divine. Whatever goes on within us reflects something of God. So let us start at the beginning.

**The Divine Providence is the government of the Divine Love and Wisdom of the Lord.**  
DP paragraphs 1-26

Because everything in nature proceeds from higher realities, it is as well to get the first correspondence quite clear: LOVE and WISDOM of God.

Love and wisdom are as distinct as *heat* and *light*. Think about this for a moment and you will clearly see the difference. And yet, both must be present if anything is to exist, be alive or grow. If they were to be separated – nothing can happen except that all would lead to destruction and annihilation.

Understanding correspondences is very important. Divine creative love and wisdom filter down through all

the successive degrees right down to nature. But they need to be united. In our own mind love alone can achieve nothing unless thoughts add form and reality. “United they stand, divided they fall!” Unfortunately, our mind is often divided, pulling in different directions and we achieve very little as a result.

This is really a brief summary of the arguments in paragraphs 3-21. It is about the way things have to harmonise and work together. Even those whose love is selfish and evil must use false thinking to attain their ends. The Lord needs to lead us to some balance and equilibrium whereby our mind could decide anything and feel free and ‘human’ in its self-consciousness. This sounds strange at first, nevertheless it is true!

Some of these ideas may come as a surprise, especially the fact that what goes on within us is a reflection of Divine creativity. Consider how much pleasure and a sense of humanness comes to us when we do achieve something. We look at it with pleasure and pride, even if it is only the very first sand castle we managed to make!  
“*And God saw everything that He had made, and behold, it was very good.*” Gen 1:31 Now do not tell me that you have not felt that Divine satisfaction!

### **Some key passages I would like you to read.**

- 3:1** All things created from Divine Love by means of Divine Wisdom.  
Wisdom without love, or understanding without the will, cannot form a single thought.
- 5:1-2** The Oneness of God is reflected in every created thing.
- 6:1** The more something is analysed, the more complex it becomes (not more simple) because the closer it approaches the infinity of the Creator.
- 11** This is a wonderful description of love, of goodness and usefulness in life.
- 16** An explanation of how we can be an image of God if we are ‘united’ within.
- 19:1** An article as to what is truly ‘powerful’ in our life.
- 21-23** Even the evil have their use - otherwise they would perish - thus they provide an equilibrium between good and evil. Very challenging!

**NB** Of course, if you possibly can, read all the paragraphs but if you can't, do have a look at the above, please!

### Prayer

Let us try a different form of prayer, one which is silent and without words, but spend a few silent moments with each thought:

Think and feel the ever-present Providence of the Lord. Open your heart and mind to receive it in peace and gratitude. Resolve to do this several times each day, anywhere and at any time. You are the creation of the Lord's Love and Wisdom.

### Readings in the Word which connect up with this session.

Genesis 1; Psalm 8; John 3:1-15; Isaiah 1 (can be read in 2 parts - verses 1-9, 10-20 and 21-31; Psalm 11; Psalm 46; Psalm 103.

### Reflections

How much do you know about love? Love of parents towards their children, and vice versa. Do you find such love energising, or does it sometimes feel like a heavy obligations? Read Psalm 27.

If you are a parent, how do you react to your children's (or niece's & nephew's) mistakes? Do they make a lot of difference to your attitude? Read Psalm 103.11-18.

When you make some serious mistakes, in which way do they affect your relationship with the Lord? And how do you think the Lord reacts to your mistakes? Read Luke 15.11-32.

When we read that the Lord's love towards us never changes, whatever we do or are, could we begin to think He does not really care either way about us - whatever we are, however we live? Read Jeremiah 31:1-11 (or to verse 26).

**Christopher Hasler**

This session is part of a complete course being published in Lifeline for use by individuals and groups. It is also available online as a leaflet which can be downloaded and easily printed.

To find out more go to: [www.new-church-lifeline.org.uk](http://www.new-church-lifeline.org.uk)

Click on Resources and then United Search for Divine Providence. You will find an Introduction and Invitation to the course and the Session notes as they become available.

## The Logo for the United Search for Divine Providence



*"O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!"* Matthew 23:37 & Luke 13:34

The logo being used for the course on Divine Providence has been drawn by Eric Robson who has written articles published in Outlook and provided beautiful illustrations as well. The picture is based on the quotation given above where Jesus compares himself to a hen gathering her brood safely under her wings. The Psalms also use this imagery of the power and protection of wings as, for example, in Psalm 17:8 - *"Keep me as the apple of your eye; hide me in the shadow of your wings"*, Psalm 36:7 - *"How precious is your steadfast love, O God! The children of mankind take refuge in the shadow of your wings."* and Psalm 63:7 - *"for you have been my help, and in the shadow of your wings I will sing for joy."*

# Heaven and Hell is 250 years old !

In the summer of 1758 Emanuel Swedenborg set out from his home in Hornsgatan in the southern part of the city of Stockholm on his seventh foreign journey and his fifth visit to London. This was not always an easy journey as the passage from Stockholm to London could be as short as eight days or stretch out in bad conditions to a full month. Eventually he arrived by ship at the docks in Wapping carrying with him a series of five manuscripts ready to be typeset and printed. Swedenborg took lodgings in various parts of London on his many visits, sometimes very close to the docks in Wellclose Square or a little closer to the city in the Minories, or in the heart of the city close to Fleet Street. But towards the end of his life he settled in Cold Bath Fields, Clerkenwell. However, where he stayed on his visit between the summer of 1758 and the summer of 1759 does not appear to be known.

When Emanuel Swedenborg had come to London a few years earlier to publish *Arcana Coelestia* he had worked closely with John Lewis, a printer, publisher and bookseller of Paternoster Row, near St Paul's Cathedral, and John Hart, a typesetter and printer of Poppins Court, off Fleet Street and a few yards from Ye Olde Cheshire Cheese. John Lewis had been the first person to publicly advertise *Arcana Coelestia* in 1749 but it appears that Swedenborg found greater friendship with John Hart and his family.

And presumably it was with John Hart that Swedenborg then went through the very laborious task of checking and re-checking the typesetting of his five manuscripts as they were prepared for printing. The five volumes, all in Latin, were as follows:

- De Coelo Et Ejus Mirabilibus, Et De Inferno, Ex Auditibus Et Visis.
- De Telluribus In Mundo Nostro Solari, Quae Vocantur Planetae, Et De Telluribus In Coelo Astrifero, Deque Illarum Incolis, Tum De Spiritibus Et Angelis Ibi Ex Auditibus Et Visis.
- De Nova Hierosolyma Et Ejus Doctrina Coelesti, Ex Auditibus Et Coelo.
- De Equo albo De Quo In Apocalypsi, Cap XIX Et Dein De Verbo Et Ejus Sensu Spirituali Seu Interno, Ex Arcanis Coelestibus.
- De Ultimo Judicio Et De Babylonia Destructa.

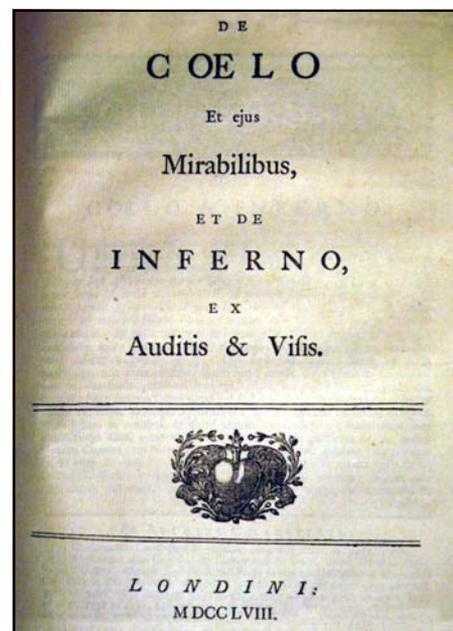
Or as we may better know them:

- Heaven and Hell.
- The Worlds in Space.
- The New Jerusalem and its Heavenly Doctrine.
- The White Horse.
- The Last Judgment.

Just 1000 copies were initially printed of *De Coelo Et Ejus Mirabilibus* (Heaven and Hell) and these were distributed by Swedenborg both in England and abroad.

In particular copies were sent to the Bishops of the Church of England, the Peers of the House of Lords and the clergy of Oxford University. But his works apparently gained a mixed reception as Swedenborg recounted a few years later in his *Spiritual Diary* and in *Apocalypse Revealed*:

*"To the above I will add this Relation. In the spiritual world I spoke with some English bishops concerning the small works published there at London in the year 1758; which small works were sent as a gift to all the bishops, and to many of the nobles or lords. They said that they received them, and saw them, but did not think them worthy, although skillfully written; and likewise that they persuaded as many as they could not to read them."*



**The First Latin Edition 1758**

For 20 years '*De Coelo Et Ejus Mirabilibus*' was only available in Latin. But in 1778 the first English translation was published. It had been prepared by William Cookworthy, a Quaker who had found china clay in Cornwall and developed a way to process it into fine porcelain, and revised by his friend Rev Thomas Hartley, Rector of Winwick in Northamptonshire. The book was published at Cookworthy's own expense and sold by James Phillips, the Quaker bookseller of Lombard Street, London. Cookworthy and Hartley were unique amongst translators of 'Heaven and Hell' in that they had personally met Emanuel Swedenborg in late 1771, in Clerkenwell, shortly before his death.

Inevitably the English translation was taken up by a much wider audience including Robert Hindmarsh. Robert was the son of a Methodist minister and a printer by trade and only 19 years old at the time a Quaker

friend lent him a copy of Heaven and Hell. This was in 1782 and it led to the formation of a group to study Swedenborg's writings and within just 7 years the New Church had been established and the first Conference held. But Robert Hindmarsh also used his skills as a printer to make Swedenborg's books better known and in 1784 he printed a Second Edition of the Cookworthy/Hartley translation of Heaven and Hell.

However, sometimes the seed fell on stony ground!

In April 1779 John Wesley was undertaking a circuit of new Methodist groups in Lancashire and Yorkshire. At the end of the last week of April and prior to arriving in Huddersfield he wrote the following in his journal:

*"In travelling this week I looked over Baron Swedenborg's 'Account of Heaven and Hell'. He was a man of piety, of a strong understanding, and most lively imagination. But he had a violent fever when he was five-and-fifty years old, which quite overturned his understanding. Nor did he ever recover it; but it continued 'majestic, though in ruins'".*

Wesley then went on to criticise the picture of heaven and hell contained in the book and finished with the words: *"I wish those pious men, Mr Clowes and Clotworthy (sic), would calmly consider these things, before they usher into the world any more of this madman's dreams"*.

Meanwhile the Cookworthy/Hartley translation of Heaven and Hell continued right through to a fifth edition. It was not perhaps a particularly good translation. Indeed Rev Samuel Noble wrote of it:

*"It was what is called a free translation; the object of the Translator appearing to be rather to give a general view of the subjects treated of, in a manner adapted to common apprehensions, than to convey a full and exact knowledge of all the particular ideas intended to be conveyed by the original work."*

But all this was to change with the publishing in 1817 of a new translation by Rev John Clowes, Rector of St. John's, Manchester. Clowes had been translating Swedenborg's works for over 35 years having started with True Christian Religion in 1782. Samuel Noble felt able to write of this translation: *"On the ground of fidelity to the original, no serious objection can be raised against this translation."*

Inevitably, with John Clowes' reputation as a learned and enthusiastic supporter of Swedenborg's Writings, his translation of Heaven and Hell became the standard work for many years. And yet just over 20 years later, in 1839, a translation of Heaven and Hell by Rev Samuel Noble was published. This was considered by Charles Augustus Tulk as the best translation of any work of Swedenborg's yet published. The second edition, carefully revised by the translator, appeared in 1851. Rev Wrightson of Queen's College Oxford commented that he had carefully compared it with the original Latin and considered it to be the most perfect translation from

A  
T R E A T I E  
CONCERNING  
HEAVEN AND HELL,

AND OF THE  
Wonderful Things therein,

AS  
HEARD AND SEEN,

BY THE HONOURABLE AND LEARNED  
EMANUEL SWEDENBORG,

Of the SENATORIAL ORDER of NOBLES in the Kingdom  
of SWEDEN.

---

TRANSLATED FROM THE ORIGINAL LATIN.

---

THE SECOND EDITION.

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Where there is no Vision, the people perish. Prov. xxix. 18.  
The invisible things of Him from the creation of the world are clearly  
seen, being understood by the things that are made. Rom. i. 20.  
He that hath ears to hear, let him hear. Luke xiv. 35.

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L O N D O N :

Printed by R. HINDMARSH, No. 32, Clerkenwell-Clofe ;  
And Sold by T. EVANS, and T. BUCKLAND, Paternoster-Row ;  
J. DENIS and SON, New-Bridge-Street, Fleet-Street ;  
J. CLARK, Manchester ; T. MILLS, Wine-Street, Bristol ;  
S. HAZARD, Bath ; and by all other Bookfellers in Town  
and Country.

M. DCC. LXXXIV.

### The English Second Edition 1784

Latin of any work he had ever met with. Interestingly the practice had continued, right through to this edition, of adding a preface to the book written by Rev Thomas Hartley.

An edition of Heaven and Hell under the title 'The Future Life' was published in 1853 by the well-known London publisher John Chapman of 142 Strand, John Simms of Belfast, George Philip and Son of Liverpool and J M'Glashan of Dublin. The translation appears to be that of Thomas Hartley republished by William Newbery, the Swedenborg Society's publisher, in the same year with slight revisions which may have been made by 'Speranza', the pen name of Lady Jane Wilde (1821-1896), a poet and writer and the mother of Oscar Wilde. Rev James Hyde stated this in his 'Bibliography' published in 1906, but in a later note corrects this and says that the revisions were made by John Simms. The preface makes no reference to the identity of the reviser, although its author uses the masculine gender. In the nineteenth century it was by no means unusual for a female author to use the masculine gender. Mary Ann Evans, a friend of Chapman, published her novels under a man's name, George Eliot. Hyde, it seems, had no reason for assuming that the author of the revisions was John Simms rather than Jane Wilde. In addition, there is a reference in the

*(Continued on page 10)*

Complete Works of Oscar Wilde to his mother having done translations from Swedenborg. Chapman's most recent biographer, Professor Rosemary Ashton, has told Richard Lines that as far as she is aware this is the only work by Swedenborg that Chapman published.

Then in 1860 a translation appeared by George Harrison, the Quaker and barrister grandson of William Cookworthy but it was not well received. Finally a century of translation into English closed with a new version from the pen of Rev James Robson Rendell in 1899.

And so we turn to the twentieth century. Rev John Curtis Ager was the minister for 44 years of the Church of the New Jerusalem, Brooklyn, New York. His translation of Heaven and Hell, first published in 1900 during the later years of his life, became one of the standard translations for the 20th Century. In 1958, on the 200th anniversary of the publication of 'De Coelo Et Ejus Mirabilibus' a new edition based on the translation by John Ager was prepared by Doris Harley in England. This was a complete revision, after careful comparison with and reference to the first Latin edition. But although the Ager and Harley translations have remained very popular translation did not stop in 1958. A new translation into modern English of this unique work was undertaken by Rev George F Dole and published in 1975. And in the year 2000 yet another translation of Heaven and Hell by George Dole was published by the Swedenborg Foundation, celebrating 150 years of publishing, as one of their first volumes in the New Century Edition series. Not to be outdone the Swedenborg Society is planning to publish a new translation of Heaven and Hell in 2010 to coincide with the 200th anniversary of the Society's formation.

Over a 250 year period Emanuel Swedenborg's Heaven and Hell has never been out of print and has continually been translated and revised to ensure that people in each generation could read it in familiar language. Why is this so important? Well the answer is given simply and clearly by Swedenborg in his Preface to the book:

*Church people these days know practically nothing about heaven and hell or their life after death, even though there are descriptions of everything available to them in the Word. In fact, many who have been born in the church deny all this. In their hearts they are asking who has ever come back to tell us about it.*

*To prevent this negative attitude - especially prevalent among people who have acquired a great deal of worldly wisdom - from infecting and corrupting people of simple heart and simple faith, it has been granted me to be with angels and to talk with them person to person. I have also been enabled to see what is in heaven and in hell, a process that has been going on for thirteen years. Now I am being allowed therefore to describe what I have heard and seen, in the hopes of shedding light where there is ignorance, and of dispelling scepticism.*

*The reason this kind of direct revelation is taking place today is that this is what the Coming of the Lord means.*

**Heaven and Hell** translated by George F Dole 2000

**Alan Misson**

The author wishes to thank Richard Lines, Secretary of the Swedenborg Society, for the paragraph on Lady Jane Wilde.

## What do you do in Heaven ?

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On earth we live in communities. So we will in heaven. But the heavenly communities will be structured and organised. Each community will have its own specific use and function within the whole. We will determine our heavenly community and unique role within it by use of our specific skills and talents in this world to love and serve others. Each angel will thus feel comfortable and at home with those around and have a function which suits his or her own abilities and desires. Emanuel Swedenborg tells us that '*the Lord's kingdom is a kingdom of uses*'.

Work in heavenly communities will differ from work on earth because its motivation will be different. In heaven housing, clothing and food will be freely given to all angels. The need to work for personal needs is gone. Perhaps it is like choosing how to be busy in early retirement!

People's prime motivations on earth vary - use to the Lord, to others or to self - so in heaven they will vary too. The parallels in heavenly life might be seen to be:

helping people in their spiritual life, civil life or domestic life. In each of these areas there will be work to do for other people, in loving them, caring for them and helping them.

It is possible to think of people who love working in each of the above areas in their life on earth. If it is their true love and skill it will continue into the next life. Thus each angel will be happy in the work which needs to be done. It is perhaps also evident that there will be an infinite variety of occupations to match the infinite variety of the angels. Swedenborg tells us that there are few tasks in the world by comparison.

Each angel is busy in activity which benefits the community and, thus the whole, using unique talents given by the Creator. There are fortunate people on earth whose work is like this for them. In heaven this will be achieved by all.

**From [www.spiritualwisdom.org.uk](http://www.spiritualwisdom.org.uk)**

# News from the Churches

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## What is happening in the vestry?

Far be it from me to suggest that your thoughts might occasionally wander during the sermon but do you ever wonder what goes on in the vestry while the children are there during the second part of a Sunday morning service?

It is lovely that we once again have a group of young children (and their parents) regularly attending church. During Sunday Club time I aim to create an atmosphere and provide activities that help these children begin to know about the Lord and his love for each one of them. Our church doctrines tell us that angels draw closer to children when the Word is read to them and I think it is important for the children to recognise that the stories they hear in Sunday Club are from the Bible. We start each session with the children seated in a circle on the carpet while one of them opens a Bible and together we sing the verses:

*I open my Bible and what do I see? Words that tell me that God made me.*

*I open my Bible and what do I see? Words that show me that God loves me. Thank you God.*

The children take it in turns to open a gold box in which I have hidden a few objects related to that morning's Bible story. For example, the box might contain a toy boat and some silver paper fish if we are having a story about Jesus and the disciples fishing. Opening the box focuses the children's attention so that they are ready to listen. I use the objects from the box with others to illustrate the Bible story as I tell it so that the children have something concrete to see and handle as well listening. We also have a selection of Bible picture books, puppets, toys and simple musical instruments for the children to play with - the wooden Noah's Ark is particularly popular.

We usually do some sort of craft activity to illustrate the story. As most of the children are only two or three years old they are not yet ready to colour-in pictures neatly but they love cutting and sticking paper, modelling with play-dough or (if I'm feeling very brave!) painting. I hope you enjoy seeing some of their work displayed in church from time to time.

Although our group is very young and quite small in number it contains some very different personalities - from those who sit very quietly and listen to those who are more lively and noisy. It is good to see how the children's understanding, confidence and skills are gradually developing. I feel that the children are a vital part of our church and that we all benefit from having them with us on Sunday mornings. I hope that they and their parents feel welcome and enjoy being part of the Kearsley Church family.

**Carolyn Kennion**  
From the Kearsley Newsletter

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## Harvest for the Hungry 2008

The Harvest Service this year will be led by Rev Christine Bank on 28th September. We will be following our tradition of filling boxes to send to families in Romania.

Please don't feel obliged to provide all the items for a box but perhaps you could bring one item a week until our closing date of 12th October. Boxes are already available in the church Hall. Don't worry about fitting your items in the boxes Phillip has perfected the art. There will be a collection plate on the hatch at coffee time on Sundays for your donation towards the transport cost of these boxes. (£3.00 per box at last year's prices).

The items to put in each box are:-

- 1 bag of sugar (1kg)
- 1 bag of plain flour (1.5kg)
- 1 multi-pack/variety bag of 'treat' size chocolate bars
- 2 packets of long grain rice (1kg each not tinned)
- 2 packets of spaghetti (500g each not tinned)
- 2 packets of pasta (500 g each not tinned)
- 2 tins of tomatoes (400g per tin)
- 2 tins of fruit (400g per tin)
- 3 packets of biscuits (choc. is OK approx 250g each)
- 4 tins tuna fish (185g per tin)

**Kathie Brooks**  
From the Keighley Newsletter

(Continued on page 12)

## Thinking of Others Service

After a period of consultation, the Church Committee is pleased to be able to announce the arrangements for our next "Thinking of Others" Service. The date for this Service will be Sunday 8th February 2009, and our chosen charity will be St Margaret's Children and Family Care Society, which is based in Glasgow. The guest speaker will be Michael Mesarowicz, the Director of St Margaret's. At this early stage we ask that friends make a note of this date in their diaries so that we might be able to ensure a good attendance at this Service.

### From the Paisley Newsletter

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## Worship Leaders

During the past two months we have enjoyed some lovely, helpful Services of Worship, not only from our 'retired' Minister but also from each other. Dot Best's service was about strength and power - how they do not always mean the same thing, and how we use them in our everyday lives; while Pamela Ryder concentrated on 'aspirations' (other than going for gold at the Olympics). Smokers find it impossible to stop, whatever method they employ, unless they personally have a strong desire to do so. We all know this - and in our Family Service in July Helen and Andrew pointed out that we need the same wholehearted desire to accept God's love before we can change for the better, Zacchaeus being an example.

Zaccheus by Francis Quarles 1592-1642

*Methinks I see with what a busy haste  
Zaccheus climbed the tree. But, O how fast  
How full of speed, canst thou imagine (when  
Our Saviour called) he powdered down again!  
He ne'er made trial if the boughs were sound,  
Or rotten; nor how far 'twas to the ground.  
There was no danger feared. At such a call  
He'll venture nothing, that dare fear a fall.  
Needs must he down, by such a spirit driven;  
Nor could he fall, unless he fell to Heaven.  
Down came Zaccheus, ravished from the tree;  
Bird that was shot, ne'er dropped so quick as he.*



Francis Quarles

### From the Chester Newsletter

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## Development of the premises

The exercise is approaching completion! The annexe cupboards are fitted and now await a coat of paint. Fitting out to accommodate the church's requirement will be completed shortly. The toilet areas have had electric hand-dryers fitted and there is an adequate hot water supply in both ladies and gents. Watch out for the change in allocation of the toilets! Crockery and other kitchen equipment has been agreed and will be purchased shortly and carpeting for the annexe and new chairs will be ordered soon. We are nearly there!

### From the Kensington Newsletter

**Lifeline** Contributions should be sent to the Editor, Alan C Misson  
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