



## Kneelers at Seaburn Dene

(see page 15)



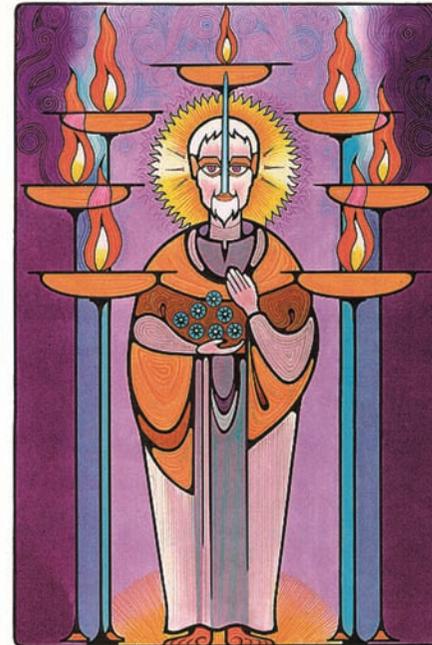
new church

# Lifeline



## Exhibitions of illustrations of the Book of Revelation

(see page 4)



Risen Lord Revelation 1:1-20



Scarlet Woman Revelation 17

### Lifeline

Lifeline is published in the first week of the month by the General Conference of the New Church. Articles and notices should reach the editor by the end of the second week of the month prior to publication.

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

## The Power of the Spirit

Imagine for a moment you are waiting on the pavement beside a large lorry, or a train pulls up close to you at the platform of a station. Then it suddenly emits a noise like thunder and an appalling hiss and its brakes come on. It is very safe for traffic but devastating for those of a nervous disposition! Why this noise instead of the squeaking and squealing of average car brakes? The lorry/trains braking system creates a vacuum by emptying out all the air. When the brake is applied the pressure of the air around it is let in to apply the brake. And it is very great!

The air around us presses on every surface with a force of 151 pounds to the square inch. It is pressing down on your house with more than 17 tons of weight. Luckily your house is also full of air! If you were to empty out all the air inside you would be crushed! Why all the calculations? Well, without them we are just liable to say "O yes, that is just air pressure" without realising what a tremendous force it is!

Now just as there is an atmosphere of air around our bodies, there is an atmosphere of spirit breathed around our souls and minds. When we speak of the Holy Spirit at Pentecost we often tend to say, "O yes, I know there is the Holy Spirit" without realising what a force it is. It can enter our minds with the most enormous power for love and understanding. But to let it flow in we have to empty out our own selfishness to create a vacuum into which it can flow. The

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For the current issue of Lifeline, back issues and other resources visit:

[www.new-church-lifeline.org.uk](http://www.new-church-lifeline.org.uk)

## Kneelers at Seaburn Dene

We have a lovely set of kneelers at Seaburn Dene New Church, all different designs of Christian symbols and themes, and made by members of the congregation. 16 of these were made in one concerted period back in the 1990s, and another was added 3 or 4 years ago. In addition, we have a special double kneeler for use at weddings.

Now we have an 18th single kneeler, presented and dedicated on Sunday 25th October. Unlike all the others, made from designs and materials supplied by Jacksons of Hebden Bridge, this latest one is unique: a picture of the Church. A photograph was provided to Jacksons, and they produced the striking design and materials for us. One of the photographs on page 16 shows Mrs Tonia Osborne, who commissioned and made the kneeler, holding it in the Church sanctuary. The other one shows her with the kneeler, standing beside the banner of the "Son of Man" described in Revelation 1, which she made 2 years or so ago, and which has been seen at the annual meeting of Conference.

The kneelers, together with a range of banners, contribute a bright and stimulating element for our worship.

### Bruce Jarvis

#### New for 2010 - Open Afternoons

Every Monday 1pm-4pm  
Starting Monday 26th April 2010

Would you like somewhere to meet friends, chat, discuss books, have a coffee and cake? From Monday 26th April the College will be open every Monday from 1pm until 4pm.

You may choose to read a book from our library, look up information in our periodicals or have a walk around the garden. Perhaps sit and chat in our new reception area with friends?

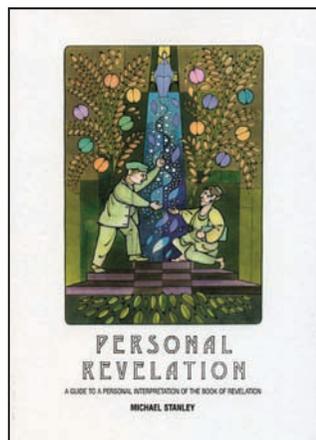
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Phone: 0161 766 2521 Email: [melanie.bennett@solce.org.uk](mailto:melanie.bennett@solce.org.uk)

## The Churches' Fellowship for Psychical and Spiritual Studies

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The Churches' Fellowship for Psychical and Spiritual Studies exists to promote the study and the integration of psychical and spiritual experience within a Christian context. Founded in 1953, it continues to serve churches and individuals with many and varied backgrounds, experiences and needs.

Some readers of Lifeline will know that a number of our ministers are members of this organisation and take part in meetings and discussions. The CFPSS publishes on a quarterly basis a magazine - The Christian Parapsychologist - which is currently edited by Roger Gilbert, a member of the Bristol New Church. Recently Roger has written and published a review of Michael Stanley's booklet *Personal Revelation* in The Christian Parapsychologist.



Another interesting link with the New Church can be found by going to the CFPSS web site - [www.churchesfellowship.org.uk](http://www.churchesfellowship.org.uk) - and then clicking on Publications and then Magazines. At this point you can choose to click on Christian Parapsychologist Sample Article. The sample article is obviously there to encourage people to become members and subscribe to the magazine. Intriguingly the article chosen as a sample includes references to William Blake and Emanuel Swedenborg and even includes a quote from Swedenborg - *I am well aware that many will say that no one can possibly speak with spirits and angels so long as he lives in the body; and many will say it is all a phantasy, others that I relate such things in order to gain credence, and others will make other objections. But by all this I am not deterred, for I have seen, I have heard, I have felt.*

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*God loves each and every human being, and because He cannot do good to them directly but only indirectly by means of other people, He therefore breathes into people His love.*

True Christian Religion 457

Lord never forces His gifts upon us. He leaves us free to choose. Only if we reject our selfishness by the way we live can the Lord enter with his spirit to enlighten and strengthen us in his way of loving service. How we live doesn't just affect others around us, it affects our own nature. It either lets in the Lord's spirit or rejects it.

The world today needs enormous power at the moment to turn it back from its greed, hatred and folly. The power is all around our souls if only we will let it in and use it. Many things in life we take for granted, but nothing more than the fact that we breathe! Yet our life depends on the air we take in at every breath - air that is all around us but which we never notice. What is true of our bodies is true also of our minds. We assume that we are alive independently of anyone or anything and yet our minds breathe in life all the while.

The Bible pictures the life of the Lord entering His world as breath, wind or spirit. We remember in John's Gospel how Jesus breathed the Holy Spirit (breath) upon His disciples and how it showed itself as a mighty rushing wind at Pentecost. The Lord Jesus came on earth to bring His life to us just as the air is all around our bodies. All we have to do is to make room for His spirit to enter into us. If we live for ourselves then only a foul and selfish spirit can breathe into us arising from the greed and lust of men and women.

But if we try to be loving and helpful to others and learn to obey His truth then the Lord can breathe His Holy Spirit into each one of us and bring His loving life.

We shall not receive all of the Lord's Holy Spirit for we have much selfishness to fight in each one of us but we shall feel its power! And the more we choose to breathe it in, the more it will renew our spirit. At this Pentecost, which is on Sunday May 23rd, let us make sure that in our behaviour with others we are allowing the Lord to breathe His Holy Spirit upon us, and may we receive it and come to know its eternal life.

Let us give thanks for the giving of the Lord's Holy Spirit to us, the breath of life. Our minds could not live in unselfish service and honest thought, were it not for the life our Lord brought to us on earth and which breathes now as His Holy Spirit into each one of us. In a wonderful way it is the whole power of God that breathes upon us in our day to day living and it will become the breath of any good life that we choose.

**Rev Clifford Curry**

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The Holy Spirit is Divine Truth, and also the Divine Power and Activity which proceeds from the One God, in whom is the Divine Trinity, and so from the Lord God the Saviour. True Christian Religion 139

## Would you like to help?

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*The revelation of Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John, who testifies to everything he saw – that is, the word of God and the testimony of Jesus Christ. Blessed is the one who reads this prophecy, and blessed are those who take to heart what is written in it, because the time is near. Revelation 1:1-3*

One of the key elements of the work of the Apocalypse Study Group over this past decade has been our collaboration with the graphic artist, G.Roland Smith, to produce exciting and challenging visual representations of the Book of Revelation. Now his work is complete, and we have 25 brilliant illustrations to help us present the vital message contained in this last book in the Word of God – the Lord's radical transformation of humanity.

Up to now we have been able to see only copy versions of Roland's pictures as he has produced them. But at the 2010 annual meeting of General Conference at the end of July, the whole series, mounted and framed, will be on display at the Hayes Conference Centre, Swanwick. It'll be worth attending Conference just to be able to see these original illustrations! In the autumn the exhibition will be shown at New Church College, Manchester, over 10 days during October, when there will also be workshops for different audiences. Then, in 2011, the exhibition will go to the USA to be shown for several months at the Glencairn Museum at Bryn Athyn, the headquarters of the General Church of the New Jerusalem.

How can you help? Well, exhibiting doesn't come free of charge. There are costs. For example:

- It will cost about £20 for each of the 25 pictures to be mounted and framed. Could you sponsor the cost of one or more of them? The whole cost of this item will be about £500.
- It will cost about £40 for the original pictures to be digitally photographed so that we have an easily accessible permanent record that can be used in a variety of situations.
- It will cost about £10 per picture for a copy set to be mounted (£250 for the complete set) and be available for use in workshops, services, seminars, etc. at locations around the country.

## Church Services - what suits you best?

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A little after Christmas I was asked to lead a service for the residents of Stronvar Rest Home, Brightlingsea. About ten of us joined in singing three hymns; we listened to the post-Christmas gospel story of the presentation of the baby Jesus at the temple; and we thought about those two OAPs, Simeon and Anna, who recognised the little one as the promised Saviour. That story led us to thinking about how elderly people who are stuck in chairs all day in rest homes are not useless at all. They provide opportunities for friends and family to find the time to visit them and to share common interests and memories, not forgetting the loving carers who look after them.

My other unusual worship experience took place at Purley Chase, our church organisation's residential centre in the midlands. Over the past few years the house has been enlarged, modernised and refurbished. Rev David Gaffney and his wife Anne live there, David running and coordinating our own residential courses and Anne and some helpers doing the catering and seeing to bookings.

Purley is used a lot by other organisations, and whilst I was there it was catering for two large groups, one of girl guides and one on a psychology course.

One important function of Purley is to host a monthly service of worship for New Church people who live well away from any of our local Societies. The two big groups were using the largest rooms, and the congregation, just five of us this time, was directed to a small lounge where we sat in a circle on fireside chairs. There was a small table with a copy of the Word and a candle to light. We had hymns, readings and prayers, and David led our thoughts to ideas arising from the story of the giving of manna to the Israelites in their desert wanderings.

Being such a small group, we felt free to discuss points which arose from David's presentation. To me this seemed to make the whole thing refreshingly different.

Have you ever thought about the many and varied forms of worshipping the Lord that can be found in the world-wide Christian Church? Some, like us, are small; some groups worship in very large gatherings with lots of loud music and singing; some churches have organists and choirs and are able to have anthems and psalm singing; some have the Holy Supper once a month or so, whilst others celebrate it at least every week. On the other hand many people live happy, caring and useful lives without feeling they must "go to church". Surely this variety is provided for us by the Lord, in His providence, and we can choose which we find most helpful.

*(Continued on page 12)*

## Kildwick One Day School 2010

This year there will only be one One Day school at Kildwick on Saturday July 24th 2010

The subject will be "THE EVENTS LEADING UP TO AND INCLUDING THE CRUCIFIXION AND RESURRECTION" and amongst other things we will be looking at these questions:

1. Did Jesus know beforehand exactly what was going to happen to him?
2. Was what happened to Jesus inevitable and predestined?
3. Did Jesus deliberately arrange his own death?
4. Did Jesus rise from the dead and if so was he in a physical or spiritual body?
5. How do we explain the confusion in some of the resurrection accounts?

PLEASE BRING A BIBLE TO THE ONE DAY SCHOOL

The cost this year is £15.00 for the day but this includes morning coffee or tea 10.30 am; lunch 1pm; afternoon tea and biscuits 3.30 pm and tea at the end of the proceedings about 5pm, as well as the lectures and discussions. If you are intending coming please book with:

**Rev G Clarkson** 22 Wimborne Drive, Blackhill, Keighley  
West Yorkshire 01535 210423

WILL YOU PLEASE BOOK ON OR BEFORE SATURDAY 17th JULY 2010 SO THAT I CAN LET THE CATERERS KNOW HOW MANY TO CATER FOR IN GOOD TIME

*(Continued from page 13)*

And are we all likely to find everybody worshipping their Heavenly Father in EXACTLY the same way when we get to the next life? Personally I doubt it!

**Geoff Cunningham**

From the Brighlingsea Newsletter

- It will cost around £500 to produce a catalogue for the exhibition, showing the pictures, and giving background notes and other information.

Will you help us by sponsoring any of these costs? As with any appeal, it's obvious that any donation, however small, will be welcomed. The satisfaction will be in supporting this groundbreaking venture, something of which our whole Church can be justifiably proud.

Contributions should be sent to the Revd Bruce Jarvis (who is the co-ordinator for the Apocalypse Study Group) at:

6 Park Avenue, Seaburn, Sunderland SR6 9NJ  
0191 548 9359

Cheques payable to: The General Conference of the New Church

*The Apocalypse is now opened and expounded as to the spiritual sense, where Divine Truths in abundance have been revealed by the Lord for those who will be in His New Church which is the New Jerusalem ...*

*Now in the Apocalypse there have been disclosed the evils and untruths of the Church from which there must be a fleeing and turning away. At the same time, the goods and truths of the Church which must be done have also been disclosed ...* Apocalypse Revealed 932

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*The Church is like a human being, having a soul and a body, as does heaven also. The symbolic Church, which consisted only of outer observances, represents its body, for which reason it will also die so that the inward Church may come forth, which likewise will die so that the more inward one will come. The Church in its successive stages is arranged like heaven in its entirety. The Lord, Who Alone is Human Being, Heaven and Church, therefore had to fulfill the whole Law, including the outer Law, because everything was symbolic of Him, and looked toward Him.*

*I spoke about these matters with heavenly beings, and they affirmed them. As I write these words, they are also flowing into my hand, as well as into my thought, for it was as though my thinking had been withdrawn.*  
9/10th June 1748

Emanuel Swedenborg in Spiritual Experiences 2259

## An Act of God - Divine Providence

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*Behold I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind.* **Isaiah 65:17**

The remarkable volcanic eruption in Iceland on Thursday 15th April has had the most bizarre disruptive effects on the life of this country and other nations in northern Europe. Fortunately, these effects have not involved loss of life and injury and destruction of property, but the plume of volcanic ash that has succeeded in grounding all aircraft flights into and out of this country is yet another reminder of the power of nature and its indifference to humankind's concerns. It has disrupted the business affairs and travel plans of very many people. It was quite unforeseen, although similar things have happened before, and its effects were quite sudden. For those of us with no immediate plans to travel by plane, the quietness of the skies above has been an uncovenanted bonus. Some have witnessed extremely beautiful sunsets. But for others the disruption and financial loss have been severe. Many will have turned to their insurance companies looking for compensation and here they will have been met with the answer that there is no liability to pay because what occurred in Iceland was an 'Act of God'.



**The Icelandic Volcano**

Now the expression 'Act of God' is a legal, not a theological, one, although its origins may lie in an old theology that saw God intervening directly in nature, often for the purpose of punishing erring humankind. In legal terms an Act of God is one that results directly from natural causes without human intervention. A famous legal textbook puts it like this: '... if a ship is driven ashore by a tempest, this is the act of God; but if it is run ashore during a fog by a mistake, however inevitable, on the part of the captain, this is the act of man'. Thus, the tragic aircraft accident in western Russia the previous weekend, which killed the Polish President, his wife and over ninety prominent Polish people, is thought to have been caused by pilot error in trying to land in thick fog. That was not, in legal terms, an act of God, but the Icelandic volcanic eruption was.

## Taizé at Purley Chase - two personal views

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What better way can there be to pass a dark, wet, wintry weekend than being at Purley Chase Centre? The object of being there this time was to learn about and share the Taizé approach to worship with like-minded friends, both new and long-standing. There was an introductory session on Friday evening when we learned some of the chants and a little about the past few decades of the history of the Taizé monastery in France. The structure of the services involves alternating music with silences, readings and prayers. As this seemingly simple format becomes more familiar it allows participants to focus more completely on each part – the short repeated phrases of the chants, many of which are verses from the psalms; the silences which act as a link; the readings and prayers.

This pattern was repeated throughout the weekend and confidence grew with the help of experienced musicians. So the ebb and flow of services interspersed with bible study, discussions and more light-hearted activities seemed like the tide coming gently in with waves creeping further up the shore – a happy kind of sharing. It was a very interesting experience useful in drawing people of varied backgrounds together.

At first it seemed like worship under a magnifying glass just as many other rapid learning curves can seem fragmented, but looking back on the weekend it is a carefully constructed whole which adds up to an intense and positive experience well worth trying if the opportunity comes your way.

### **Isabel Hindley**

Open doors, open arms and open hearts. Welcome to Purley Chase!

I've made many visits there over the years but the Taizé-style Retreat, my/our second, really reaches out and touches the heart of everyone in the group. People found voices when they thought they could not sing. The lovely melodies and moving chants reach out to all, and even the walls seem to absorb the lovely vibrations. Romeo the cat seems to be even more relaxed! Sharing, too, in our prayer times, and especially in our Bible studies. Last but not least, the food is superb. Thank you, Anne, and your staff.

Thanks to everyone, especially Marion Curry and Bruce Jarvis, and, of course, to Purley, a peaceful haven in our present world. Bless you all.

### **Beryl Moles**

one would expect of this writer, his approach is thought-provoking, sensitive and often questioning.

In each of the 'Scenes' in Section C, Ian takes one of the stories, re-telling them somewhat freely, filling in some context and imagining some details and dialogue. After this, printed in italics, is an account of a spiritual message which he finds in the story. He does not claim special authority for his interpretations and he is content that others should be stimulated to find different messages. But I am sure that any readers coming from a Swedenborgian background would be sympathetic to Ian's offerings and find them concordant with their own approach, while not over-burdened with technical terms from the Writings. Ian explains why he uses the form YHWH for the name of God and also the terms 'heart faith' and 'surface faith' for what he sees as being represented respectively by David and Saul. These two seemed to me interesting and helpful terms.

*Discovering David* will be a useful reference work for worship leaders and ministers looking for inspiration for a service theme or guidance on the value and interpretation of a particular story in the life of David. But it will also be a good basis for meditative study of this part of the Bible by an individual or for group discussion. Possibly the approach could be first to read the passage in the Bible cited in one of the scenes in Section C, then to read Ian's imaginative recreation of it, and after that to consider the interpretation in the section in italics. Quiet contemplation by the individual or discussion by a group could follow. One question which Ian raises (in section E1) is why women receive so little notice in these stories. It seems to me that, as I would expect, he deals with this issue sensitively and with sympathy for a woman's point of view but, speaking as a male, I would be interested in women's reaction to this.

In the interpretative passages (in italics) in the Scenes and elsewhere Ian uses the first person singular (I, me, etc.) in relating the literal stories to individual spiritual experience. I presume he does this to make the message more immediate and personal to each reader. If this is the intention, I am not sure that it is entirely successful. To me, it has a tendency to direct the message to some other "I" who is not "me". I wonder if "we, us" would have been better. Also, there is occasional confusion between the "I" who is the author expressing his own personal view and the "I" who is the subject of the spiritual experiences described in the Scenes.

*Discovering David* will be a useful aid for people seeking to draw more out of the often exciting and sometimes perplexing stories of David. Spiritual Wisdom is to be commended for publishing it in this way. In the past, the choice would have been either to turn it down for publication or to go to the expense of the conventional printing of a large number of copies, with, I fear, the result that many would languish unsold and gathering dust in a storage cellar, as has happened with, many of our New Church publications.

**Gordon Kuphal**

We are comfortable with the idea of seeing the beauty of nature as reflecting God's glory, especially in springtime when nature is reborn after the winter, but we are less happy with the idea of God being responsible for the disasters of nature; storms and floods, earthquakes and volcanic eruptions. How are these things compatible with a loving God who wills only good for his creatures. The problem of divine providence was much discussed during the Enlightenment of the eighteenth century. It was considered that God must be rational and therefore his creation must be purposeful, characterized by wisdom. Then in the middle of that century, in the year 1755, the city of Lisbon was destroyed by a catastrophic earthquake. The loss of life was enormous. The earthquake was also a catastrophe for this kind of optimistic faith in a benign and rational god. In his novel *Candide*, published that year, the French philosopher Voltaire satirised this optimistic faith. The character of Dr Pangloss, who taught that 'All is for the best in the best of all possible worlds', is said to have been based on the philosopher Leibniz who had died in 1716 and who was an important influence on thinkers of the Enlightenment, including Swedenborg.

A few years after the Lisbon earthquake Swedenborg published his own book on the subject of divine providence entitled *Angelic Wisdom concerning the Divine Providence*, usually known simply as *Divine Providence*. For Swedenborg the Lord's divine providence takes the form of an overall plan, the creation of a heaven of angels from the human race. It should be emphasised here that the Lord's providence concerns humankind's spiritual state. He does not intervene in natural events; the prevention of earthquakes, volcanic eruptions and the like, or in the cruelties and injustices inflicted by man on man. This may sound harsh, but on reflection it can be seen, as Swedenborg teaches so clearly, that only if left in freedom can human beings regenerate. The old notion of a God who intervenes in nature to help the faithful and punish the wicked still has appeal for some, but it is hopelessly at odds with modern science and, incidentally, gives opponents of religious belief like Richard Dawkins a stick with which to beat religious people and religious ideas.

We can be inspired by the beauty of nature, as countless poets, novelists, painters and composers have been. We can be in awe of nature's destructive power. It is healthy for us to be aware of the fragility of our world, of how in this instance a whole sophisticated system of air travel can literally be grounded by a natural phenomenon. It is good for us to be reminded of our tiny place in the greater scheme of things. But I do not draw from this the lesson that human beings are of no account. However weak and puny humans are we are endowed with something lacking in the most powerful and destructive volcano, conscious minds. Nature has been seen by many philosophers as the 'mirror of the soul'. Swedenborg tells us in *Divine Love and Wisdom* that the relation of man to the created universe is seen only obscurely in the natural world, but in the spiritual world man knows that the animal, vegetable and mineral kingdoms are his own

*(Continued on page 8)*

representations:

*Indeed, when the inmost of his understanding is opened, he recognises himself and sees in them his image, practically in no way other than in a mirror.* Divine Love and Wisdom 63

Later in the same work Swedenborg wrote that the conjunction of the Creator with his creation could not be achieved without conscious beings created in his image and likeness:

*The universal end, that is, the end of all things of creation, is that there may be an eternal conjunction of the Creator with the created universe, and that is not possible unless there are subjects in which his divine can dwell and abide....These subjects are men who are able, as of themselves, to elevate and conjoin themselves...By means of that conjunction, the Lord is present in every work created by him; for everything has been created finally for the sake of man.* DLW 170

The word 'providence' is usually only used when talking about God, but we use the verb 'provide', which has the same Latin root, in everyday speech. The Lord's providence is not concerned with our physical welfare, as parents provide for the material welfare of their children, but with our spiritual needs. The way he provides for us is subtle and not perceived by us until afterwards. Otherwise our freedom would be destroyed:

*That this may not be, the Lord does not manifestly appear in his Divine Providence, but by it he leads man as silently as an imperceptible stream or a favourable current bears a ship.* Divine Providence 186

We are permitted, Swedenborg tells, to see the operation of Divine Providence on the back and not in the face, in a spiritual state, not in a natural one. We see it from heaven and not from the world. The gift of freedom means that we are empowered to act, either selfishly for ourselves or for worldly glory, or unselfishly for our neighbour and for the Lord. In this way we take part in the process of the creation of a heaven of angels. Faith alone is never enough. Faith must be the servant of love and from their conjunction flow the acts of charity that are the essential building blocks of heaven.

**Richard Lines**

## Review of Discovering David

*Discovering David* by Ian Johnson is published by Spiritual Wisdom, but not in the traditional way. It is an electronic book and is available on the Internet to be downloaded free of charge from the website [www.new-church-lifeline.org.uk](http://www.new-church-lifeline.org.uk) (although a limited number of copies will be available in conventional form).

I admit to some reluctance to print out my own copy. I have downloaded reports and pamphlets from the internet, but never a more substantial book. I thought of the paper which I would have to provide and all the ink from my printer which would be consumed. However, if one compares this outlay with the cost of a book bought in a shop, I came to the conclusion that it is probably cheaper. Also, the time involved is surely less than making a trip to a book-shop and does not require much more effort than acquiring a book by mail-order or paying for it online. There was certainly no question in my mind of reading the book's 87 A4 pages directly from the computer screen and so I went ahead.

The book is a study of the stories of David in the First and Second Books of Samuel and the First Book of Kings in the Old Testament. As Ian comments, David's life-story "is by far the fullest in the Bible". *Discovering David* is divided into several sections. Section A is an explanation of Ian's approach to the Bible. B is an outline of the story of David and the general message which Ian draws from it. C is a recounting – with reflections – of significant events in David's life. D and E are about more general ideas or questions which arise. F is a 'Who's Who?' of characters mentioned. G is a summary of the narrative from the beginning of the Samuel I to the early part of Kings I. Sections H and I are indexes and J contains suggestions for further reading.

In the introduction Ian describes *Discovering David* as "a resource book" and suggests that there is no need to read the sections in the printed order. In fact for the purposes of this review, I did read the book through from the beginning to the end. However, this is probably not the most productive way of using it. In his introduction Ian refers to "the opportunity to see more and more meaning in the Bible, provided of course that we seek to use it in right living". This is perhaps the guiding principle of the book. Ian explains his strong background in Swedenborgian thought and his later experience of Quaker ideas. He speaks of receiving the Bible with real spirit and declares: "Once in touch with the spirit, we may reflect on the characters, events, etc. and find in them more and more meaning. But we will not adopt a dryly intellectual, authoritative interpretation." As

*(Continued on page 10)*

