

The
**NEW CHURCH
MESSENGER**



October 19, 1938

—
In This Issue

The Lord Calls Each One

Klaas Leo Peters

If a Grain Die

Othmar Tobisch

Report of Trip to Nova Scotia

Charles H. and Vivian M. Kuenzli

Affliction

Gene Fosdick

Price 10 cents

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THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America. Rev. Fred Sidney Mayer, President, 3812 Barrington Road, Baltimore, Md.; Mr. Lloyd A. Frost, Vice-Pres., Cambridge Trust Co., Cambridge, Mass.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

Published by the New-Church Board of Publication, 108 Clark Street, Brooklyn Heights, New York City. Entered as second class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, \$3.00 a year; foreign postage, 50 cents extra. Single copies, 10 cents.

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Subscriptions and advertisements should be addressed to The New-Church Press, 108 Clark St., Brooklyn Heights, New York City. All other communications to

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The
NEW-CHURCH MESSENGER
(Published Weekly)

Vol. CLV, No. 16

New York City, October 19, 1938

Whole No. 4442

Church Membership

FROM a superficial viewpoint we might be excused for believing that the world is slipping backward into a state in which brute force will be the dominant note in human life. But the superficial viewpoint fails to reveal forces that are constantly and surely working for righteousness. Amid the recent alarms of war many of us overlooked strong evidences of a will to peace in almost all the nations.

It was a frequently heard criticism of the Christian Church that it failed to prevent the outbreak of the World War; but no one can deny that in the crisis in Europe the Church was overwhelmingly on the side of peace. No one can estimate the extent to which the prayers of the Christian Church throughout the world played a part in preventing the outbreak of hostilities.

Worthy of notice is the fact that in our own country there is a steady growth in church membership. From figures recently made available we learn that last year religious groups gained 754,138 members, bringing the grand total membership to 63,848,094.

"The Roman Catholic Church is still the largest single denomination in the country, the report shows, with estimated adult membership of 15,492,016, based on a reported inclusive membership of 21,322,688. Among the Protestant sects the Baptist bodies, collec-

tively, led with 10,332,005. Methodists follow with 9,109,359."

The report was prepared by Dr. Herman Carl Weber for the *Christian Herald*. It shows that practically sixty per cent of the people over thirteen years of age are affiliated with religious communities, and that the professing membership of the churches is greater than it ever has been in the history of the nation.

There is no reason to suppose that this Church growth is limited to our own country. It is probably true of the Church in nearly all lands. And if it be so, there is definite hope that the spirit of peace will eventually grow so strong that racial animosities will be assuaged and a real world brotherhood be established.

Of course something more than church membership is needed. A spirit of real Christian sincerity must be established in each individual heart, and a common purpose that aims at world betterment must animate the Church as a whole. The Church has a long way to go before it achieves the ideal of the Apostle Paul, "the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, . . . Barbarian, Scythian, bond nor free; but Christ is all, and in all." Yet it is towards this ideal that the Church slowly but steadily moves.

The day will come when spiritual forces will

prove themselves more powerful than the embattled hosts of war and aggression, when men can in all sincerity sing

"Like a mighty army moves the Church
of God. . . ."

but it will be an army carrying the white banners of peace.

* * * * *

Intimately related to this matter of church membership is the movement of University Missions which got under way in the United States early this month and which will be carried on for six months. Twenty-two campuses will be visited and on these campuses there is an enrollment of 130,000 students. The University Christian Missions is a united effort initiated by the Federal Council of Churches. Religious life in our colléges has been at a low ebb during the past twenty years. "But evidence multiplies that the time is now ripe for a fresh religious movement among students. Many are seeking a controlling life purpose and an inner satisfaction which they do not possess. Aimless living is palling upon them; they crave an abiding loyalty for their lives, great enough to command their sacrificial devotion. They desire light on the baffling situation in which they, along with the rest of the world, are involved. They are concerned to know what Christianity really is and what is its relevance for the problems of their lives. Many more students are in a mood of vague wistfulness, wondering whether Christianity and the Church have anything vital to offer. The number of those who actively oppose or show a callous indifference toward all religion seems to be declining. The number who are at least receptively open-minded is increasing."

A. W.

Radio Summons Nation to Pray for Peace

FOR the first time in history the facilities of the radio were made available, on a national basis, for broadcasting a call to prayer in behalf of peace at a time of world crisis. When the political situation with reference to the German-Czechoslovak conflict reached an acute stage the office of the Federal

Council undertook to secure a concert of prayer on the coming Sunday, which was only three days distant. Long-distance telephone or telegraphic communications went to the heads of the leading religious communions of the United States, and the responses indicated that a call for united intercession was heartily desired. By the courtesy of the National Broadcasting Company, a special broadcast was arranged for Saturday at 1:05 P.M., immediately following the regular press radio news. At that time Right Rev. Henry St. George Tucker, Presiding Bishop of the Protestant Episcopal Church, acting as the spokesman for the heads of twenty-three religious communions who joined in the call, sent out an appeal to the churches for united prayer on the following day.

The appeal for prayer, as sent out over the radio and also as carried by the press associations to the newspapers of the country, said, in part:

"In this ominous hour when the spectre of war haunts the world and when fear and bitterness darken men's minds, we invite all who love our Lord Jesus Christ to unite in earnest prayer for divine guidance to the leaders of the nations that war may be averted and that problems may be resolved by peaceful means. Only a new and united will to peace, born of faith in God and fellowship with Him, can save the world from ever-deepening tragedy. Only the spiritual power derived from a united dedication to God's will for mankind is adequate to stay the currents of national selfishness and bring peace to a disordered and bewildered world.

"Let us unitedly seek forgiveness for the self-seeking national ambitions and the injustices that have given rise to conflict; for our apathy toward the constructive agencies of international coöperation through which a new world order might be achieved; for our proneness to suspicion of other peoples, to fear and ill-will; and for our forgetfulness of God.

"In confident trust in God as able to lead obedient children into the ways of peace and justice, let us join in united supplication that in this hour of crisis He will grant wisdom, courage, faith and an unselfish spirit to the leaders of the nations; that all people in every country may have a fresh vision of God's purpose of righteousness and reconciliation and peace for the world; and that all may be willing to pay the price of peace by making such concessions of self-interest as may be necessary to achieve a larger measure of justice for all peoples.

"And let the peace of God rule in our hearts, to the which also we are called in one body."

The signers of the call included the heads not only of the churches which are related to the Federal Council but also of the Southern Baptist Convention, the Evangelical Lutheran Augustana Synod of North America and the American Lutheran Church.

—From *The Federal Council Bulletin*.

The Lord Calls Each One

By Klaas Leo Peters

"But the Lord said unto me, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."

—Text, Jer. i. 7.

IN these days when so many votes are taken on all sorts of questions we might well ask another one. "Are you grateful that you were born?" No doubt a large number of people would answer "No." And this in spite of the fact that there are a great many things for which they are grateful. Robert Louis Stevenson said, "This world is so full of a number of things, I'm sure we should all be as happy as kings." If the possession of material things could make a person happy and grateful, then certainly two-thirds of the people in this country would be both happy and grateful. But sad to say, the possession of material things in itself does not make one either grateful or happy. Material things are part of the natural world, while gratitude and happiness are of the spiritual world. To be grateful to the Lord for one's own creation requires appreciation of the fact that we are potentially members in the body of the Greater Man and are needed for the perfection of that body.

Once the spiritual life has been attained, material things are no longer demanded as essential to the full life, although these are granted by the Lord insofar as they promote the spiritual life. Gratitude for all benefits received is one of the features of spiritual living. Gratitude for having been created cannot be felt or appreciated by selfish people. They feel that whatever they have, they have gained by their own strength and worthiness, so they are not indebted to anyone for it. As a master takes whatever his slave gives him as his due, so selfish people take as their due whatever they receive. It is the nature of selfishness to be dissatisfied. A dissatisfied state is a discontented state and one who is discontented is not happy. This state of mind does not make for grateful feelings. There have been times in the lives of many of us, where we were not only not grateful that we had been created, but actually resentful. Not a few have gone so far as to make an end of their lives; finding life

useless, hopeless and unbearable. In a world abounding in material goods they found nothing worth while, nothing to be grateful for, least of all their own drab existence.

In contrast with this natural, selfish way of living there is the fine example of the men and women who are not alone in a material world, but have the constant companionship of the Lord. These are not numerous, but there are some in every age throughout history. It is to these spiritual people that the world owes its progress, its advancement in science, in culture and in government. If it were not for them, the material gains that are made would be turned to the destruction of civilization, as the militaristic nations are doing now, instead of for advancing civilization.

We must not think that the Lord created just a few spiritually minded people to be the leaders and then allowed the rest of us just to grow, as did Topsy in "Uncle Tom's Cabin." The Lord calls each one as he is needed.

We pray daily, "Thy kingdom come." That means that we are anxious to help the Lord establish His kingdom on earth. A great deal of work needs to be done in establishing this kingdom. Many kinds of workers are needed to perform the different tasks. As no two blades of grass are exactly alike, nor two leaves on a tree, so do all people have their individual differences. Some are strong, some are sensitive, some highly intellectual, some more loving. All these types are needed and the Lord created them exactly at the time when people with just such characteristics could serve Him best. According to His divine plan definite things must be done in a certain order. We may not hope to see what that plan is, but we can rest assured that if the Lord had not needed us now, He would not have created us at this time. Knowing that the Lord does need us and that He created us because of this need will help us to try harder to serve Him. We cannot but love and respect a Master who called us only when it

was to His and our own best advantage that we appear. We will be grateful too, that He has given greater abilities to those from whom He desires greater works. The work of each is as important as the other, but all need not do the same amount. From him who has much, much is required.

When we see the magnitude of the work there is to be done, and also realize our own insignificance, we are inclined to throw up our hands in despair and say, "It is too much, my little help can do no good." This is quite a normal feeling, and has been experienced by many before our time. When Moses was called by the Lord to deliver Israel from the tyrannical oppression of the Pharaoh in Egypt he said he could not do it. He tried to prove it by showing that he stammered and could not speak freely to the people.

Now Moses was an able man. He came of the family which later became the priesthood. He was strong and sound. He had a powerful, healthy body trained for forty years in the hardships of the wilderness. He was raised and educated in the Pharaoh's own house so that his training was equal to the best. Yet he shrank from this great mission. True, there was a good reason for this. He had tried years before to help his people when the Egyptians had treated one of them cruelly, but his own people turned against him when he admonished one of them to treat his brother more kindly. Now he was asked by the Lord to go back to those same narrow-minded people. No doubt he would liked to have helped them but they had refused his help and now he felt he could do them no good.

However the Lord did not ask him to go in his own strength. The Lord promised to be with him. Finally, with Aaron to speak for him, Moses consented to go. The result we know. Whenever a particularly serious situation arose and Moses was totally at a loss as to what to do next, the Lord showed him what to do and gave him the strength and wisdom to do it. They received water from the rock and manna from the sky. They were led unerringly to their objective, the Holy Land, and it was only through their own stubborn resistance and

disobedience that they did not arrive there sooner.

The call to serve the Lord came to Jeremiah about 626 B.C. Jeremiah states the circumstances of this call in modest and therefore convincing terms. Like Moses, Jeremiah felt his weakness and inexperience for so great a task as leading the Lord's Chosen People. He became conscious of having been chosen by the Lord for special work. "The word of the Lord came unto me, saying, 'Before I formed thee . . . I knew thee; . . . I ordained thee a prophet unto the nations.'" But Jeremiah did not feel that he was able to do so great a work. "Ah, Lord God, behold, I cannot speak: for I *am* a child." But the Lord answered him, "Say not I *am* a child: for thou shalt go to all that I shall send thee, whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee." This was the promise of the Lord to Jeremiah, and as in the case of Moses, Jeremiah found that the Lord was with him a constant support.

We must bear in mind that the Lord did not promise Jeremiah peace and comfort and prosperity. All these are given in due time where they are needed to build up faith in and dependence on the Lord, but sometimes hardships serve that purpose better. One demand that we hear over and over again from all quarters of the world in these disturbed times is for economic security. If people could only be sure of their job, or if they could only be certain that they would have enough to live on the rest of their lives they feel that they would be perfectly happy. Jeremiah was not promised economic security, nor did it ever enter his mind to demand such a thing. What he required and received was spiritual security. He was deprived of his rights, cast into prison and thrown into a miry dungeon where he was left to die a miserable death of starvation. Friends rescued him, and he went on with his work. Through all this he retained what is immeasurably more valuable than economic security. He retained communion with the Lord which is spiritual security. This sustained him in all his privations and sufferings. Man being primarily a spiritual being, the spiritual welfare is more important than the material, although

to those still on the natural plane the reverse seems to be true. To Jeremiah, then, the consciousness of being in the Lord's service compensated him for all the hardships he had to undergo. He spoke his message to his people and to the nations without expecting any material reward whatsoever.

After having protested their inefficiency as servants of the Lord, both Jeremiah and Moses consented to perform their missions. This again is quite the normal thing to do. After all, we do not have to carry on all the work by ourselves. The Lord remains with us to prompt and to guide, to encourage and to strengthen. An illustration of how a person can get an enormous task done even though he does not have enough strength for it was given in a sermon many years ago. All that is needed is enough energy to start. A train was to leave the station, and the engineer asked the fireman if he had enough steam up. The fireman said, "No, there is just barely enough to start, we cannot get anywhere with so little." "Well," said the engineer, "Let us go then. As long as you have enough to start, we can get up more steam as we go along." This is a very apt illustration of how we can do the Lord's work. He does not expect us to be strong and capable at the beginning of our effort to live spiritually, any more than we expect a baby to be strong. Growth and exercise and food are necessary to build up strength, and this applies both to the physical and the spiritual bodies. Once we realize that the Lord does require the things we can do, we can become very useful indeed. From then on there will be no more anxiety on our part. We will have every confidence that the Lord will supply all the things needed for our spiritual life. If material prosperity will make us more useful we will become materially prosperous, but if there is danger that wealth and power would make us more conceited and selfish then the Lord will withhold these from us and supply only so much as is necessary.

In ancient times one philosophy held that the individual did not matter. Everything had to be done for the good of the state. If this caused untold suffering to certain individuals, then they must suffer. This inhuman philosophy was refuted by the Lord in His teachings as to the supreme value of the individual soul.

If ninety-nine sheep were safe in the fold He said, and one was lost, the master left the ninety-nine and went out into the night to save the one that was lost. It matters immensely to our Lord what happens to each one of us. He needs each one of us. We are all individually necessary to the fulfillment of His Divine Plan, and if we stubbornly refuse to follow the directions He has so plainly provided for us in His Divine Word, He goes to great lengths to bring us back to the fold. He gave Himself up for us once in the supreme sacrifice and would do so again if need be, but of course that is not necessary. In His glorified Divine Humanity He can now reach us however low we may have sunk and can bring us back if we but give Him the slightest opportunity. He does all this so that we will be there to do the work that we were meant to do.

In the parable of the master who left different sums of money in the charge of his servants, the Lord showed that each of us was given certain talents to be used in His service. We are to remember that the material and spiritual gifts we receive from the Lord are ours only as we use them according to His instructions. Those of us who have greater gifts also have greater responsibilities. These are real responsibilities. We are not simply guinea pigs in some gigantic experiment. What we do with our lives, our time and our energies matters immensely. We can set back the Lord's kingdom, or we can further it. You could ride a bicycle with one spoke loose or missing, but it would not be safe. The strain set up in the other spokes would endanger the whole wheel. Neither can we neglect our duties or waste our time without affecting the whole human race. A small stone dropped in the water sends out rings in ever widening circles. Similarly our lives can influence thousands of people we never heard of.

The Lord has provided that good will come even from evil, but how much better for us to acknowledge gratefully that we were created to do some certain specific work, and then quietly go about doing it.

RELIGION does not consist in thinking this or that; but in willing and doing what is thought.—
(E. 902.)

If a Grain Die

By Othmar Tobisch

FIELDS ripe for the harvest are a beautiful sight to behold. All who have once seen the golden billows of ripe wheat can never forget the picture. For one thing, wheat is the noblest of all grasses bearing seed, promised for the food of man in *Genesis*. It is, the world over, the staff of life.

The growth and the bearing of manifold seed, so evident in the life cycle of wheat, became the basis of several of the Lord's most outspoken parables concerning the growth and the fruit-bearing of the human soul.

We all know the parable of the sower and its explanation given by the Lord Himself to the disciples. But this was one of the other parables which the Lord evidently did explain, but of which the internal meaning was not recorded in the Gospels. So it will be useful to inquire into the deeper message of a very short parable, the parable of the dying grain.

Three days before the Passion, certain Hellenists (Jews from the Greek Diaspora) came to see Him. The disciples Philip and Andrew tell Jesus, but His answer is not an answer to their question.

Suddenly, as it were, out of the depth of His spiritual combats burst these words: "The hour is come that the Son of Man should be glorified." "Verily, verily, I say unto ye, Except a grain of wheat fall into the earth and die, it abideth by itself, alone; but if it die, it beareth much fruit."

Glorification means to the New Churchman the union of the Divine with the human in the Lord. Evidently, it is also parabolically taught in the union of the soil of the earth with the germ of wheat. In the supreme meaning of this parable we see the Lord as He united the human nature into which He had descended, with the Divine Living Seed, to bring forth the everlasting growth, His Divine Truth, seeds falling into the hearts of men and bearing therein the fruits of lovingkindness.

His human external, taken from the mother

of His earthly body, was undergoing exactly the same processes which a grain of wheat undergoes when it dies. Evidently, then, the Lord's glorification is represented by the dying of the grain of wheat of which He spoke.

As the wheat seed falls into good, moist ground, the water therein softens the hard skin, the epidermal cells. The hard layer softened, the embryo in the seed puts forth its root to take in more water. Soon the pressure bursts the seed, the tip of the stalk appears on top and pushes through the crust of earth into the sunlight.

The work of the seed is done. It has died as a seed, but has given life to a new plant, and with it to a thirty, a sixty or a hundred new seeds.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Specially considered, this speaks of a distinct phase of the Lord's glorification, namely, of the extermination of the Lord's first rationality (A. 2637). This first rationality is part of the "human from the mother." It is a rationality common to all men. It is the sensory mind. It is composed of earthly images, ideas, pictures. It is made by the influence of the environment, by the effects of heredity. It becomes stronger through reflections on things economic, political, civic, by the acquisition of scientific learning. It grows by reasoning based on scientific facts, hypotheses. All things of man's first rationality are a little above the ideas of memory, very material, hard, and only productive of self-preservation, exactly as the epidermis of the wheat cells protects the living germ, until it can sprout!

Now, that rationality does not produce spiritual growth or fruit. It must sacrifice itself to produce new growth. As the Lord cast off the "human from the mother," He really cast off this first or earthly rationality. It had served Him as an outer form, but when the Divine

Truth expanded into His rational consciousness this lower reason had served its purpose. It died.

Regenerating men go through the same process. By the sacrifice, as it were, of their old reason, their worldly reasoning, they cast off the bonds which hold their soul in the power of the earth-confined life. The Lord taught by His own example and by this parable that man ought to rise from a lower form of life and can rise to a higher, by self-sacrifice. For He continued His sayings: He that loveth his soul (psyche) loseth it; he that hateth his soul in this world shall keep it into life eternal. Or shall we say, he that loves the life of his body more than anything else will lose it. He that hateth his selfhood (proprium) shall gain a life which has the qualities of heavenly life.

When a man comes to the conclusion that earthly life has its distinct and narrow bounds (the hard shell of the grain), he will want to burst it. Not that he loses the life of the body thereby, by no means, but the life of the body becomes the servant of the life of the soul. It gives the first foundation. And by its service the other life, the life of the soul in the air and sunshine of heaven, becomes possible.

The Lord combined these two ideas: (1) The death of the grain, comparable to the death of the bounds set by the body, or also the death of selfhood. (2) The life of the new plant, comparable to the spiritual life of self-effacing angelhood.

Behold, He said, watch a grain of wheat. See what it does. If it stays in the bag, or in the storage bin, or lies on hard, impenetrable ground, it remains by itself, alone. It lives by itself. It does not even live! It is dormant. The spiritual potentialities of that life cannot even be guessed. It abideth by itself alone. It has no friends, no neighbors, nor does it know the joys of doing good to others.

The grain must fall into the ground and die. And then it serves its purpose. It changes form: from a small, hard, stone-like seed it becomes a growing, waving stem upon which the sun of heaven shines, and over which the larks hovering sing the praises to the Creator.

If our selfhood dies, a new man appears. He is no longer small, nor hard, nor self-enclosed,

nor dormant. He is a growing man, growing towards the sun of the Lord. In the end the parable is climaxed: first the blade and then the ear, and then the full grain in the ear. The fruits of such a growing spiritual life *do* appear.

Especially do they appear in the daily acts of kindness and helpfulness to the fellow men on earth. Our acts are no longer determined by worldly considerations, whether we be kind or harsh, but they are determined by the dictates of heavenly light. They will be more and more determined by the very words of life which the Lord spoke: "My words, they are spirit and they are life." "If any man serve me, let him follow me."

His words are the seed of grain, the outer, literal conception of which must die, before their spiritual import will be understood.

Likewise, in man himself, the external must die, to give life to the spiritual things. New-born is the man who is able to grow out of his heredity and environment of selfhood, self-interest and so forth, into a personality who looks to heaven for its goal. He then absorbs the love of angels as the warmth of his soul, the Divine Word as its light, and the truths of faith as his water of life.

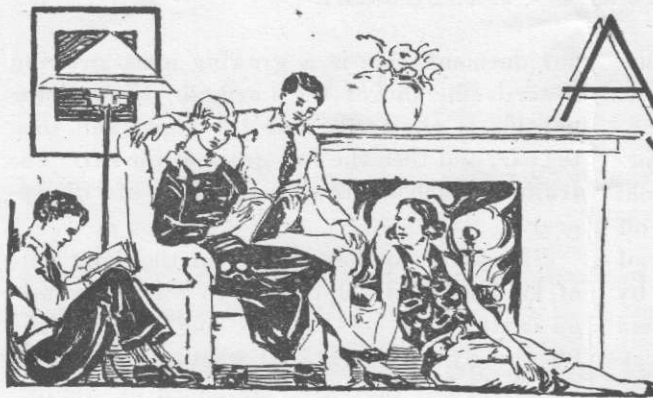
The parable stands as an eternal verity in endless variations of individual sacrifice and "losing of life" to the end that man may learn that by regeneration he is changed into a fruitful plant.

"Except a grain of wheat fall into the earth, it remaineth by itself alone.

"But if it die, it beareth much fruit." (*John* xii. 24.)

Of Whom Hell Consists

HELL consists of spirits who when they were men in the world denied God, acknowledged nature, lived contrary to Divine order, loved evils and falsities, although for the sake of appearance this was not done openly; and this being so they were either insane in respect to truths, or despised truths, or denied them in heart if not with the lips. Of all such that have lived from the creation of the world hell consists. These are all called either devils or satans; those in whom love of self has predominated are called devils, and those in whom love of the world has predominated are called satans.—(*E.* 1142.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Suspension Bridge

ON Long Island, New York, men are busy building the new Whitestone Suspension Bridge. They are hurrying to get it finished before the opening of the World's Fair next year. The bridge will stretch over the narrow part of the upper end of Long Island Sound.

If you were to visit the Whitestone end of the bridge building work you would see almost countless coils of thin steel wire. During the next three months these thin wires will be twisted into steel cables more than a foot in diameter. More than twelve hundred strands of wire will be in each cable. On these cables a road will be laid capable of bearing thousands of tons weight. Next year I hope to use that bridge, and I am sure that when I drive across it I shall think of the myriads of thin steel wires, on the united strength of which the safety of the bridge will depend.

It you look at a 25-cent piece you will see a Latin phrase that is the motto of the United States — *e pluribus unum* — out of many one. It means that out of many separate states has been made one united nation. The combined strength of all the states is the strength of a mighty people.

The case is just the same with the wires in the cables of the suspension bridge. By itself no single wire would be of any practical use. Thousands of wires twisted into one cable can stand a strain of many tons.

The same lesson of strength in unity is true of human life. A devout and righteous Christian is a center of spiritual strength. He draws power from the Lord. But ten thousand right-

eous people united in the Church of God have more than ten thousand times the strength of the individual.

This power of unity has always been recognized. The old proverb "United we stand, divided we fall" is an expression of the same law. The Lord Jesus taught much the same lesson when He told His disciples, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Because spiritual strength grows with the number of earnest people who are united for a common object, the Church seeks to enroll all young people in its membership. The more members the Church secures, assuming that all of them are earnest and sincere, the greater the influence of the Church in securing freedom and justice for all mankind. The stronger the Church grows in spiritual qualities the nearer it will come to the day when it can banish war from the world and establish the reign of universal peace.

At the present time there are many branches of the Christian Church, and all of them seek to do good in the world. But they are lacking in unity. They are like partially woven steel cables, and they are unable to properly bear the weight of the responsibilities the Lord wishes them to undertake.

I have been reading this week of an association of young people in Europe called the J. O. C. Those three letters represent a French title that means Christian working youth. There are half a million of them, and their ob-

ject is to serve God and strengthen the Church. They join when they are fourteen and they must resign at the age of twenty-five years. But they hope to keep on working in the Church all their lives. Such a society as that, with half a million members would make a wonderful cable for the bridge men hope to build and over which the human race can march on to better things. It is a Roman Catholic institution, but all Protestants ought to wish it Godspeed; and they might very well imitate.

The hope of a better world lies with the young people. Let them join the active forces of righteousness, and show a real discipleship to the Prince of Peace, and the conditions of human life will soon improve. Take a lesson from the cables of the suspension bridge. Add your strength to the burden bearers of the world. Get into the movement that seeks to banish war, poverty and disease, and that is striving to curb and banish wickedness and violence from human life. Every individual counts, every effort is of use, every good example wins the commendation of the Lord.

We often speak of an energetic man as "a live wire," but there is something to be sought better than that. Be a living wire.

Do You Know Its Power?

WHAT do you know about the power of the religious press of America? Has it occurred to you that every week, year in and year out, it goes into hundreds of thousands of the finest homes in the United States? That it is read and re-read and passed along from one family to another? That hundreds of thousands of people, among them the outstanding leaders of thought in this country, have faith in the high integrity of these journals and that their lives are motivated by the principles for which they stand?

Alongside the chaotic life of the world today, as you see it mirrored in your daily paper, put the world that is visioned in the pages of the religious press.

For which would you vote—the world as it is or the world as the religious press believes it can be?—the Christian world for which that press pleads in its every issue?

And remember the constant reiteration of that plea, as it goes into hundreds of thousands of homes.

Don't underestimate the power of your religious press!

ASSOCIATED CHURCH PRESS.

Report of Trip to Nova Scotia for Mission Board'

WE left Bridgewater on Tuesday morning, September 6th, and returned Tuesday evening, September 20th, completing our Nova Scotia trip in fifteen days—including one extra day spent in Maine for a baptismal service. We drove north through Fryeburg, calling on the Rev. and Mrs. Wilfred G. Rice, and visiting the Assembly building, where Mr. Neuman was painting the view from the grounds.

On Wednesday we stopped at Augusta, Me., to call on the Lathbury family, and inquire about the Rev. and Mrs. Clarence Lathbury. We were warmly welcomed, and enjoyed a talk on the doctrines of the New Church. So far as we could learn there is very little knowledge of, or interest in the doctrines in Augusta, although some of the writings are in the Public Library. We spent the night at St. Stephens, New Brunswick, leaving literature with our host.

On Thursday, September 8th, we spent several hours in St. John, trying to locate a Mr. DeMills, whose name was on our list. We contacted with four families of that name, finding some very muddy roads and lanes, leaving literature with those who were interested in our mission, but found no one who had ever heard of the New-Church teaching. We visited the Library, and found two books referring to Swedenborg, with one listed as written by him, but not named, and not located by the Librarian. We spent an interesting hour with Mr. Victor Gowland of Salisbury, New Brunswick, son of a zealous missionary who organized and led two flourishing groups of New-Church readers in Salisbury and St. John. Among them were Thomas and Mary Person, Samuel Wilmot, the Hoares and Devereux families,

the Armstrongs, the Cushings, and the Worrels. He received literature gladly and spoke most kindly of the New-Church teaching. We called at the Libraries in Essex and Amherst, but found them closed at that time.

Friday, September 9th, we called on Mr. Mitchel Swan at Oxford, Nova Scotia, a descendant of one of the first "receivers" of that vicinity. We also called on Mr. and Mrs. Jamieson, of Wallace, receiving their usual cordial welcome. They inquired about friends in the Boston New-Church, accepted literature and showed us the fine stone quarry at Wallace Harbor. Here we received our first mail since leaving Bridgewater. Here we always receive encouragement and understanding of the importance of this effort to reawaken an interest in the heavenly doctrines. We then drove to Spring Hill, and called on Mr. MacDonald, a long-time student of the New-Church teaching; and on his daughters, Mrs. Oakley and Mrs. Bryant, who, with two of his grandchildren were baptized into the New Church on a former visit. In Tatamagauche we called on Mr. Bonnyman, and in New Annan on Mrs. Byers and family, and Mrs. Anderson and daughters, who were baptized by Mr. Ritter, more than twenty years ago. All of these families have some of Swedenborg's writings, and all are interested in the teaching.

On Saturday, the 10th, we drove to Steller-ton, where we called on Mr. and Mrs. John Swan and family. Their daughter Marjorie is one of the number of young people of Nova Scotia, descendants of staunch New-Church forbears, who are ambitious, intelligent, and courteous; and who will carry the New-Church doctrines wherever they go. Here we rested and were refreshed. We then called on Mr. John Gass, of New Glasgow, whose wife was a devoted student of Swedenborg's writings. We called on Miss Martha Swan, who kindly offered to check the Library for us, as it is open only on specified days. Everywhere we left literature and often conducted an informal discussion and worship service. We then drove to Aulds' Cove and talked with Mr. James Barrie, who has studied the doctrines for over forty years, and who has been one of our faithful distributors of literature, having bought

and mailed literature to every Minister in Canada whose name and address he was able to secure. Until our first visit, in 1932, he had never met anyone who read or knew of the New Church. He received one acknowledgment from the papers and pamphlets he sent out, but we met several on this visit who had received and been interested in something they had received by mail some years ago. We crossed by ferry from Mulgrave, Nova Scotia to Point Hawksbury, Cape Breton, and spent the night there.

On Sunday morning we drove to Whycogomaugh, and attended a Presbyterian Church service there, hoping to find members of the Campbell family. However, they had not come down the mountain, so we went along, stopping to call on our good friends Angus and Elsie McCaully. They learned of the doctrines through Mr. Campbell, and since Mr. McCaully has been afflicted with arthritis, he has read and thought more. We knew and loved his mother, and visited her during her last illness. On each alternate trip we walk up Campbell's Mountain—last time we walked. So this time we drove, and when almost up we were compelled to get out and do a little road-building, as we were stuck in the mud. However, that was soon remedied, and we met the oldest son, who accompanied us to the house. After a pleasant visit there, we went with the young people to their Sunday-afternoon meeting, and enjoyed an informal visit preceding their regular meeting. Drove on to Baddeck and called on young Mr. and Mrs. Anderson, leaving literature, then went on to Englishtown, and crossed the ferry to Jersey Cove where we are always sure of a right royal welcome from the Munro family. Here our car misbehaved again, refusing to go all the way up the mountain-side, so we left it and were met by the youngest son, who was baptized when we were there six years ago. Here we spent a golden Monday, walking through their pine woods, and enjoying the beautiful view from their mountain on the shore of St. Ann's Bay, along the Cabot Trail. Here we have enjoyed some of our happiest days, although we shared with them their anxiety concerning the threat of war. Five of their seven sons would be eligible for immediate ser-

vice. In the evening we had communion service. Mrs. Munro accompanied us back to Halifax, and after a somewhat tiring drive relieved by "tea" with Mr. Munro's cousins, Mr. and Mrs. McCloud, in N. Sidney, we left "the land of ferries," spent a night in Truro, and reached Halifax in the forenoon of Tuesday, the 13th, after considerable hard going through road construction. (Two flat tires!)

Wednesday, the 14th, we spent with Mrs. Munro's daughter and family, Mr. and Mrs. Kenny. Mrs. Kenny is one of our "Round Robin" girls, whose five children have been baptized in the New Church, the last two that evening at a Baptismal and Communion service. We spent a part of the day visiting the Public and College Libraries, and getting acquainted with those we thought might help us find some record of the first New-Church Society, organized in 1785, by Dr. Joseph Russell. We left pamphlets with all who expressed interest, and Dr. Martell, of the Dalhousie College kindly offered to look through the newspapers of that period for any mention of the Society, and to let us hear from him. We also visited the Scientific and a Loan Library, finding in the Dalhousie and the Scientific Libraries beautifully bound copies of *The Animal Kingdom*, by Swedenborg, where they apparently were used. Mr. A. H. Webb, of Jubilee Road, Halifax, a student and lecturer on "Olden Times and Places," also volunteered to interest himself in locating anything concerning this Society.

On Thursday, the 15th, we left Halifax and drove all day in the rain to try to locate two whose names had been given us, but with no result. We stopped in Truro, and called on Mrs. Donaldson, also one of the descendants of the early New-Church people. Stayed over night at Bass River and attended a Church service with our landlady, leaving literature.

On Friday we stopped again at Spring Hill, came through Amherst to Moncton, and turned north to look for a Mrs. Edgar Fellows at New Castle, New Brunswick. No such person. Rained all day. We stopped at Blackville, and made the acquaintance of the Presbyterian minister, who was one who had received a book from Mr. James Barrie, some years before. He spent a part of the evening with us, ac-

cepted a copy of *The Divine Providence*, and asked for a list of hymns written by New-Church people, as the basis for a talk this winter.

The name of Mrs. C. A. Stevens, of Gordonville, New Brunswick, was on our list, so we turned west, through Frederickton, where we visited the Public Library, where *The Animal Kingdom*, is also on the shelves. Here an attendant opened both the Library and the House of Parliament for us, both of which were closed on Saturday. Here we saw the paintings of George III and Queen Charlotte, by Sir Joshua Reynolds, valued at one hundred thousand dollars. We telephoned from Woodstock to the Postmaster at Gordonville, and learned that Mr. C. A. Stevens was working in the woods fifty miles further north, and had never married; so we decided to write to him, and were so anxious to get home that we drove quickly past the Customs officers—and were whistled back again! Mirrors set slantwise in a low cement wall enable the Customs officials to see whether you have contraband luggage concealed underneath your car. They found the Communion service in one suitcase, and the Bible in the other, and let us go on. One of the men told us that if they were at all suspicious, a thorough search would take over an hour! We stayed over night at Winn, Maine, with an Episcopalian family, with whom we talked of the New-Church doctrines, and left literature.

Sunday morning, the 18th, we drove to Winterport, and called on Mrs. Helen Baker and her daughter, who are deeply interested in the New Church. Miss Baker told us there is a fine set of Swedenborg's writings in the Winterport Public Library, but little used. We then drove on to Bath, reaching there in the afternoon, and gladly accepting Mr. and Mrs. Dole's invitation to spend the night. Rained all day and all night and several more days. On Monday, the 19th, we drove to Etna, New Hampshire, near Lebanon, and Hanover. Here we held a Baptismal service for the two-year-old daughter of Mr. and Mrs. Karl Millen, and spent the night. On Tuesday, the 20th, we called on Dr. and Mrs. Oliver Hayward, of New London, and Miss Genevieve Stearns who was spending the summer at Jaffrey. We

reached home that evening—over roads which were already covered with water, just one day ahead of the great storm, having traveled twenty-six hundred and fifty-seven miles.

In summing up this fourth visit to these New-Church friends, we feel that there was more genuine interest shown in the writings of Swedenborg than at any previous visit. A part of this may be attributed to the Anniversary program, which reached a number of them, and perhaps a part to their great need for the doctrines, revealing as they do the deeper content of the Word of the Lord. We found road conditions greatly improved, with fine paved roads throughout Nova Scotia and New Brunswick, and everywhere we received friendly, courteous treatment.

CHARLES H. AND VIVIAN M. KUENZLI.

Affliction

EARTHQUAKES, volcanic eruptions, storms, fogs, shoalings, changes of climate, epidemics, poverty, wars, revolts, heresy, treason—what other signs does humanity expect of the threatening time? Prophets are not needed, the most insignificant scribe may testify that never as yet have so many dreadful forerunners of the Earth's disintegration been gathered," so one reads in the book "Hierarchy."

Truly, words of the seriousness of the time are no longer the babbling of alarmists. The prophetic indications of the afflictions to be manifest in this period are no longer the invention of deranged faddists. For the most simple understanding is awakened by the reality of the flaming headlines which proclaim the daily facts through the press of all countries.

While science has, year after year, brought humanity closer together through speed in transportation, the radio, the telephone and other mechanical achievements, humanity itself has been drifting farther and farther apart as a result of its increasingly egotistical opinions evidenced personally, nationally and racially.

That catastrophe could be the only possible result to a civilization that attempts to reconcile a scientific convergence with a spiritual divergence in its general evolution, has been ap-

parent to the Wise for ages. Their admonitions and warnings have been repeatedly ignored or ridiculed, and humanity now faces the resulting crisis.

However, through the afflictions that are now raging a New Era in majestic solemnity approaches and it remains for all hearts dedicated to the Cultural, for all hearts that seriously desire the beautiful, to assemble all forces for the preservation of the best seeds, the strongest faith, and the greatest courage.

GENE FOSDICK.

NEWS OF THE CHURCH

Urbana Begins New Year With Increased Enrollment

Urbana Junior College opened its doors this September with the prospect of an unusually interesting and satisfactory year. President Eaton of the College reports that the enrollment of fifty-one is an advance over last year's attendance. The students who graduated last June have been decidedly successful in enrolling in other colleges where they will continue their college careers. In fact, all of the class of 1938 are now located in various of the following colleges:

Miami University, Oxford, Ohio; University of Louisville, Louisville, Ky.; Maryville College, Maryville, Tenn.; Wittenberg College, Springfield, Ohio; Port Huron Junior College, Port Huron, Mich.; Ball State Teachers' College, Muncie, Ind.; Ohio State University, Columbus, Ohio; Bowling Green State Teachers' College, Bowling Green, Ohio; Evanston Collegiate Institute, Evanston, Ill.; Wright Junior College, Chicago, Ill. and Evansville College, Evansville, Ind. Mr. Eaton feels optimistic about the future of Urbana graduates in these colleges, for he has in the past noticed a close correlation between high standards of work at Urbana and success at subsequent colleges.

The wide area from which Urbana has drawn its students this year ought to result in a stimulating interchange of ideas. While thirty-one of the men and women attending are from Urbana or Urbana township, the remaining members are from other cities in Ohio, from other states, and even from other countries. One of the students from outside the United States comes from Canada. Another arrived, shortly after the opening of the winter session, from the Island of Mauritius off the east coast of Africa, Mr. Reynolds Bécherel, who is a son of the Rev. Cornelius Bécherel, a New-Church

minister on the island. He left Mauritius on the 23rd of July, but did not reach Urbana until two months later. His journey to the States carried him through France, where the recent war scare made passage to the United States impossible to secure. The ship on which he finally took passage ran afoul of the hurricane which laid waste the Atlantic coast two weeks ago. In New York he was met by the Rev. Arthur Wilde, who showed him as much of the city as his two-hour stay allowed, and then was put aboard the train for Ohio.

The Late Arthur Lowell Sherer

The New York morning papers of October 1st reported the death of Arthur Lowell Sherer, manager of the Eighty-sixth Street branch of the Corn Exchange Bank Trust Company of New York.

The Sherer family in the latter part of the nineteenth century contributed in a very important way to the organized New Church within the metropolitan district. Three brothers, William, Edward and John, all held influential positions in the life of the city. William Sherer for many years was manager of the New York Clearing House, a post then and still of great influence in the financial district. Edward Sherer was President of the Bowery Savings Bank, one of the foremost savings institutions of New York. John A. Sherer was a highly respected sugar chemist and an authority in his own field. A daughter of Edward Sherer is now a member of the New York Society of the New Church. Her mother passed into the other life last summer. The two sons of William Sherer, following in the footsteps of their father, have contributed in important ways to the life of the banking world. One son, Dunham Baldwin Sherer, is now President of the Corn Exchange National Bank, one of the largest of the city's national banks. The other son, Arthur Lowell Sherer, just deceased, was manager of the 86th Street Branch of the same institution. Neither of the sons was active in the work of the Church.

CHICAGO, ILL.

During the month of October the Friday Class, which meets at 12:10 p.m. each week, in the Swedenborg Book Rooms, 1745 Stevens Building, 17 North State Street, is studying Swedenborg's *Divine Love and Wisdom*. The class is fortunate in being able to add to its roll of leaders the Rev. Henry K. Peters, who has been called to minister to the Sheridan Road and Humboldt Park parishes. "Mr. Peters," we quote from the Book Room Bulletin, "is a seasoned student of the New Church teachings and he is an able exponent of them. He will bring to the class a fresh point of view that will be stimulating. He has interested himself especially in relating the teachings to modern thought and life and his work in this field will be particularly instructive."

"Swedenborg's *Divine Love and Wisdom* will be spe-

cially featured at the Book Room during the coming season. Window displays will bring the book to the attention of those who pass through the Stevens Building arcade. . . . There has been no display in the arcade during September, but the little window that looks out into the hall on the 17th floor has called attention to *Divine Love and Wisdom*. Two books have lain open and passers-by have read with interest and more than a score of persons became delighted new possessors of 'the deepest and most profound little book that ever was written.'"

CAMBRIDGE, MASS.

It is a year of jubilee for this Society, as fifty years ago next December 2nd, the first sermon preparatory to establishment of a New-Church Society in Cambridge was preached by the Rev. James Reed, in Roberts Hall. Fitting observance of this anniversary will be made by the Society.

The Sunday-school, entering upon another year of activity, reports some new members; yet strongly urges a large increase in membership and in regular attendance. The teachers have much to give and are eager that the classes be well attended.

BAPTISMS

KENNY.—On September 14th, Margaret Thelma and Gertrude Helen Kenny, daughters of Mr. and Mrs. Reginald G. Kenny, of Halifax, Nova Scotia.

MILLEN.—On September 19th, Janet Carolyn Millen, daughter of Mr. and Mrs. Karl Millen, of Etna, New Hampshire.

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CALENDAR

October 30.

Twenty-first Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 144: "Make a joyful noise unto God."

Lesson I. II Kings xxx.

In place of Responsive Service, Sel. 194: "Consider mine affliction."

Lesson II. John iii, to v, 21.

Gloria, Benedictus and Faith.

Hymns (Mag.) 83: "This is the day of light."

376: "The King of love my shepherd is."

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