

THE REIGN OF JUSTICE

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Meditation on the law of equivalents

MANKIND in general is able to take the law of equivalents into consideration in some things; people are aware of having to reckon with it. The farmer, for instance, knows that if he sows good seed he will have a good harvest, and on the other hand that if he sows second rate or third rate seed, he will only have second or third rate crops. So he insists on having the very best quality seed.

It is the same in a multitude of departments. Most people also know quite well that the efforts they make in their various undertakings will have gratifying and successful results if they put all they have got into them. Those facts are fully established, and people realise it and act accordingly. In those respects they know full well the effects of the law of equivalents. But what they cannot see is how that law works on their destiny. They are totally ignorant of what effect the spiritual seed they sow will have on their fate. Were it not so they would pay much closer attention to what they think, to what they say and to what they do.

Of course one knows that anyone who takes in the impressions created by certain kinds of reading matter will shape dispositions in consequence of the spiritual food he has taken. One, however, does not realise what a tremendous part this will play in the fate of the individual. Governments seek, particularly by means of the press, to shape public opinion and a general frame of mind that will be favourable to the promotion of their political aims. But they are able to see only one side of the matter. They are unaware of the fact that such seed, which appears to be favourable to the advancement of their policy, will perhaps at the same time lead to an equivalent entirely unforeseen by them. The truth is that all selfish sowing can at the start lead to favourable results, but the final equivalent can only be a bitter disappointment.

Another thing of which people are unaware is that there exists a spiritual seed that springs up as a crop of lasting life, because it is in close relationship with man's destiny which is everlasting life, and also in harmony with the law that governs his organism. That spiritual seed starts with the ransom paid by Jesus Christ, and must be received with real faith. In the book *Eternal Life* we have demonstrated that if you sow things that promote life your harvest will be eternal life. If, on the contrary, you sow things that lead to destruction, the result inevitably will be death.

To be sure it never dawns on the minds of people that lasting life is possible, so used are they to the way things

run on Earth where, without interruption death goes on doing its work in their midst. Yet the holy Scriptures declare that eternal life is possible for man on Earth. Nobody, however, has taken note of it, and all have looked forward to something quite different. Religion has proved quite incapable of providing a sensible and truthful answer to the great question mark which asks what really is man's destiny. It has got over the difficulty by teaching that the soul is immortal. It has inculcated in man the idea that he possesses an immortal soul which cannot be destroyed. According to this the soul goes on living after death, in some cases in great suffering, and in others in a purgatory of chastening apt to improve it, or else in heavenly bliss.

Of course nobody has been able to describe heaven plausibly; but that is in short, the opinion generally held in Christendom today, with a few variations according to what sect you belong to. This opinion, moreover goes back very far in the past, since it was right at the outset, when our first parents fell, that it came into existence. The covering cherub, whose duty it was to protect mankind, but who changed into a liar and a destroyer instead, approached the first human couple and said: "The day you disobey your Benefactor, you will be as gods. Your intelligence will open, and you will not die."

Now, mankind died in spite of all he could do, so the covering cherub, become Satan the Adversary, invented the doctrine of the immortality of the soul. That monumental lie has been perpetuated till our day. It is the pet hobby-horse of every religion. You can readily understand therefore that they do not hanker after the restoration of all things of which we are told in the Acts of the Apostles and by all the prophets of the Old Covenant. That was why also Calvin, who preached the doctrine of predestination to everlasting torments and of the immortality of the soul, called the ideas of the restoration of all things and of the Messianic Reign sprinkled all through the Bible, unwholesome Jewish imaginings.

When we permit ourselves to be enlightened concisely and practically by Bible teachings, and by what we are shown by that other book of divine Authorship which is the universe of which our own body is a part, our view of divine ways changes utterly. Our attention is called to the fact that our organism performs work the product of which is life and the maintenance of life. Man possesses a wonderful faculty, that of communion on the spiritual plane, which makes him superior to all other earthly creatures. So he truly does possess the

possibility of being the king of the earthly creation. That, moreover, was the title given him in Genesis before the fall. For that purpose he must be under the influence of the Spirit of God and must submit to the divine law which governs the whole universe and his organism as well.

At present, having heeded the Adversary's advice and having followed the tortuous ways advocated therein, man is under the influence of the suggestion of the devilish spirit; and that is what shapes his spirituality, which thus is made selfish and quite opposed to the law of his organism which is altruistic. Now, as we have already said, the equivalent of selfishness is destruction, whereas altruism maintains life and health. That is where the law of equivalents comes in as concerns man's destiny. You are bound to reap what you have sown: The wages of sin is death; and since man has sown sin, that is selfishness, he obtains death as his equivalent.

What is sin? It is merely the acquisition of a spirituality which gives rise to thoughts in opposition to the law of the organism. When you cherish thoughts and feelings that disagree with the working of your whole being, you destroy yourself instead of boosting up your own vital power with law-abiding sentiments. The law of equivalents gets to work, showing that having sown bad seed, the crop that comes from it is death.

If we will clearly examine the equivalent of our sentiments, we shall see that when we display animosity, when we quarrel, when we cherish enmity, jealousy, the recoil of all this is most damaging to our organism. It is all exceedingly baneful because it is the product of selfishness, which is a deadly poison to us. Our body is unable to stand such infringements of the law of altruism. If, on the contrary, we cherish feelings of love, of benevolence, of kindness, and if we display faithfulness, the equivalent will be quite different. Our sensory nerves will be relaxed and this will permit of a free circulation in our organism, particularly if we learn to feed it physically in accordance with its requirements and its capacity of assimilation. The result of such sowing will be magnificent; it will be prosperity and vitality.

These facts are of capital importance to every one of us. It is indispensable to take note of them seriously. Then we shall arrive at a sensible way of looking at things. The fact is these are not teachings picked up haphazard, nor an unfounded ideology; they are practical things that everyone can try out for himself. At all events, when people are getting on in years, they have perforce to stop doing certain things, heedless and lawbreaking, which they have been doing till then. They stop to think and say to themselves: "I like this

Be steadfast always (A day's evangelizing)

IT is a fine September day; and all around, and even as far as the distant mountains everything is bathed in sunshine. Sister Suzanne, an evangelist of the Kingdom of God, is driving her small car along a road that stretches far ahead of her in the plain. She is praying, and meditating as she goes. The traffic is dense and running slowly – the holiday makers are all going home – leaving her mind freer to draw near to God.

She is getting acquainted with the region to which she came only a short time ago, and she marvels at the ever changing beauties of the countryside that challenge her appreciation at every turn of the road. Today she is going up into the mountains. When she came to the regional office of the Lord's work she discovered the addresses of subscribers living in a village high up. A margin note mentions

that they may have left the neighbourhood but does not say so definitely. The matter needs to be looked into.

Born and brought up in the mountains, Sister Suzanne is looking forward to finding again the upland atmosphere so high and so refreshing which seems to fetch you nearer to the Creator of all good things. Along the same road there lies another village she must visit which is a holiday centre for tourists. A friend who has spent a holiday there has sent her the address of a family of foreign people living in a cloister in the employment of the priest in charge. The cloister is a famous monument open to visitors.

I shall spend the morning evangelizing in a little village, and in the afternoon I shall visit a few subscribers, Suzanne decides.

She parks her car in the village square and goes from door to door giving out the consolation and the light of the Kingdom to everyone who will listen to her. A few are will-

ing to attend to her and she feels privileged in being the mouthpiece of the Almighty for imparting the divine balm to sensitive hearts.

In the early afternoon she stops, and after taking a little rest and refreshment she sets off again in her car. Leaving the main road she takes to a steeply rising lane winding through trees, bushes and rocks. Far down in the valley she can hear the echoes of a rushing torrent, and high above her the southing of the wind that sweeps the craggy rocks and slopes of stubbly grass, the home of shrieking lizards.

At the door of the first house in the village there sits a woman knitting. Suzanne hails her: "How d'you do, could you tell me where Mr. and Mrs. X live?" "Keep straight on", the woman answers with a friendly smile, "till you see a path on the left just before the bridge. Follow the path till you come to the house. Those people left the village for a time, but have come back. The man, I believe, lives

in the lower farm, and his wife in another farm further up. They cater for people who need a rest."

Suzanne thanks her and goes on her way. Here we are, a path turning left and further along something that looks like a bridge. Is this it? There is a board fixed to a post, but it is so weather-worn that the name on it is illegible. Suzanne is at a loss, but soon decides that it is idle to hang about doing nothing, so she turns her car up this path which soon turns out to be full of potholes and lumps, of sandy patches which are very heavy going. The evangelist finds it difficult to steer a straight course. After going what appears to her to be quite a long way she comes to a house surrounded with flowers nestling amidst rocks and trees. Oh dear! All the doors and shutters are closed. Could this be because of the sun, which is very bright? Suzanne jangles an ancient bell hanging over the door, but nothing stirs, not a sound rises

very much, but dare not eat any more of it for fear it will upset me. How I should like to do this or that, but I dare not, it would make me ill, my system will not allow of it."

People, however, are so thoroughly accustomed to their way of doing things and of living that they do not carry this line of reasoning to its logical conclusion. It never enters their minds that it is those very things that bring on senility, and that consequently they ought not to wait till they are senile to stop doing them, but ought rather never to have done them at all and so have maintained health and youth.

The point people miss is that their dispositions play a big part in their lives, and that they must keep close watch over them. Yet this is a very profound truth. In the Old Covenant it was clearly said: "Keep thy heart more than anything thou mayest keep, for out of it are the issues of life." A good man draws good things out of his good treasure which do good to those about him and which maintain life within himself. A bad man draws bad things out of his bad treasure which harm him and destroy him. Those are the equivalents of the things sown. It is therefore of capital importance to everyone to sow good spiritual seed, in other words to sow goodness, that he may reap life and blessing.

What, after all, is the Bible?

We have before us a report, which was published in the Swiss French-language newspaper *Gazette de Lausanne*, of a course held at the Château de Bossey Conference Centre, to which were invited students of theology from Swiss universities in the cities of Geneva, Lausanne and Neuchâtel. There was talk of a "Bible revival". One of the lecturers said, amongst other things:

The rediscovery of the message of the Bible is a fact in the present-day church, and through the Scriptures, believers of diverse confessions are drawing together. There are today many fortunate convergences, and to them, the whole Bible is the history of salvation with God Himself as its central point. One has to listen to and understand the Bible within the church, but not on one's own.

Further on, the report quotes the words of Professor Kraemer on the subject: the church and the world. He insists especially on the part played by laypeople in the church. He says:

The problems that arise for the believer today are so complex that the individual is unable to solve them on their own. Laypeople, who are the body of the church, must together bear the responsibility of the church towards the world, and must together seek in the Bible the directions they need. In default of which, there will never be a real understanding between the church and the world.

We are happy, in our turn, to say what we think about the problem. To be sure, we should be the first to rejoice at a real revival amidst the churches of the world, did their line of conduct truly correspond with the teachings of the Bible. But it is certain that no edifice that is to last can be built up on a foundation which is not the right one.

As far as we are concerned, we know that the Bible is certainly the basic message which contains God's plan and all the instructions useful to such as wish to be true disciples of Christ. As that book itself says, it is a lamp for our feet and a light on our path, until the coming of day and the rising of the "morning star" in our hearts. The Bible appears to contradict itself on many points. That is why it is indispensable to place yourself under the power of God's Spirit and in the ambience of his Kingdom, to be able to understand it and to have sound judgement with full knowledge. The various writers of the Bible and all the people of God mentioned in it, have sought the Kingdom of God. They were able to

find it in the measure in which they had faith and in which they were faithful. It was also in that measure that they were able to be purged of the exaggerations and of the fanaticism provoked by the influence of the "spirit of the world". Generally, the various Bible characters were possessed of a great desire to serve God. They were successful up to a point, and with their line of conduct, they bear witness in a way that is more or less in harmony with truth.

The apostle Paul tells us that the prophets, by divine inspiration, announced the coming of the Messiah, the salvation he would bring, and the hopes of the Restoration of All Things. The prophet Isaiah fills us with enthusiasm when he talks of these things and when, further on, he tells us about the "little flock". Micah also tells us of our dear Saviour's birth, saying that it will take place in Bethlehem. The Gospels in their turn give us marvellous divine hopes, corresponding with the prophecies of the Old Covenant. Our dear Saviour also renders his testimony. He tells us that no man has known the Father except the Son who came from the Father. This assertion gives us clearly to understand that only the teachings which come from him personally are entirely in accordance with truth. On the other hand, even in the case of the best-disposed people, there are big or little flaws, due to the defects of their characters, constantly coming out in their testimonies.

Right at the beginning, after the Fall of Adam and Eve, the Bible shows us people who sought to get back into harmony with God. For that purpose, they presented "guilt offerings". After them came Moses, who, in his ordinances, brought greater precision to those sacrifices. It was the foreshadowing of things to come. Afterwards, Jesus came to offer himself in sacrifice to die as a victim atoning for the sins of the whole world, thus becoming the "second Adam". He invites members of the human race to associate in his sacrifice and to become the "second Eve" who gives birth to the new world. As a result of his sacrifice, our dear Saviour is raised up to divine nature. The members of his Body (the real Church, the little flock) who give their human life as a sacrifice with their Master, at the time marked out, also receive divine nature like him. As soon as the little flock, made up of 144,000 members, is all found, educated and completed, the effects of the Ransom can show forth for the benefit of all humanity. Then comes the Restoration of All Things (of which every prophet has spoken), the dead rise up and the Kingdom of God is established for ever.

Thus, divine ways, revealed in the Bible, possess magnificent harmony. The Bible also mentions people whose mentality is in open contradiction to the character of God. The central rallying point for children of God to understand and to carry out the Lord's programme, is divine love, which contains no contradiction at all. The apostle John tells us: "Love comes from God. Everyone who loves is born of God and knows God. Anyone who does not love [is in darkness] does not know God, because God is love." That is the basis of the divine programme. The thing to do, then, is to obtain an appropriate mentality or character, if we want to understand the Bible and to associate in God's ways. Then, a multitude of Bible passages which used to look queer to us, no longer worry us at all, because we have the right foundation. We are assured that the divine Character is love throughout, without a shadow of any kind. We know that, from beginning to end, divine ways are compassion, mercy, tenderness and justice, and that God has no thought of hostility against anybody. His Son came on Earth to overcome evil with good; those who follow him exert themselves to do the same. If the Bible speaks of wrath, of vengeance, of punishment or even of eternal torments, those expressions are simply due to the appreciation and sentiments of Bible characters who did not yet know the Almighty's true character. They rendered their testimony in accordance with what they understood.

With knowledge of the divine plan, we know that the Earth is a "trial station" on which, during a given period, humankind can have all the experience required for realizing what their destiny is and then, in all freedom, to decide for goodness, love and justice. Those who choose goodness choose lasting life at the same time, the portion of all who live up to the divine law: love God above all, and your neighbour as yourself: "Do this, and you shall live."

That is the whole of God's plan as it is shown in the Bible. But, to understand it, you have to place yourself in the ambience of altruism, which shows you, not a personal and selfish salvation, but a collective one, in which the salvation of each individual is included. The moment you live altruistically, the Bible becomes clear and understandable to you, for at that moment, the morning star rises in your heart.

Reading the Bible with selfish sentiments has given rise, in all ages, to quite erroneous interpretations. It is from such false interpretations, based on one or several words of the Bible taken out of their context to back up a personal thought, that are born the numberless religious sects that have multiplied all over the world. It is also of those sectarian interpretations that are born doctrines which are so directly the opposite of the Gospel of Christ and God's plan.

When you think that certain people have laid at God's door a Hell with eternal torment, the doctrine of the immortality of the soul, the baptism of children and their communion, and numberless other monumental errors, you have to admit that to read the Bible with the spirit of the world, under the power of the suggestion of the "prince of this world", can only do harm. That is why the Bible has been the cause of so much discord and division.

To be able to read the Bible to good purpose and with profit, you must have but one objective, that of all people in all times who have sought out divine ways, namely "the Kingdom of God and his righteousness". Our Lord shows us how to find that Kingdom. He tells us we shall find it if we love and if we deny ourselves. Then, as we have said, all is made clear and bright as day.

In the extract of the report from the *Gazette de Lausanne* quoted above, there is to be seen a fundamental error. It is the distinction made in the churches of this world, between what they call the "laypeople" and, on the other hand, the clergy. There is none of this in the Bible. It is contrary to the whole doctrine of the Gospel of Christ. When the disciples asked our dear Saviour: "Who is the greatest in the Kingdom of Heaven?" Jesus placed a little child in their midst and said: "Truly, I say to you, unless you change and become like little children, you shall never enter the Kingdom of Heaven." The true Church is a whole, not to be divided, and made up solely of active members who give their lives as a sacrifice, as the apostle Paul says: "I therefore urge you, brothers and sisters, in view of God's mercy, to present your bodies as a living sacrifice, holy and acceptable to God, which is your reasonable service." Every member of Christ's Church is a "living stone" who does not lean on the faith of the clergy, but who has faith of their own. Our dear Saviour did not attend a theological college, and neither did his disciples nor Paul nor any of those who, in their turn, joined their ranks. The only school they followed was the School of Christ, where you learn to deny yourself and to lay down your life. The apostle Paul did not say that the proof of his apostleship was his title of apostle, but his meekness. What counts in God's eyes are the sentiments to be found in the heart, the condition faithfully carried out, of a member of the Body of Christ. Amidst disciples of Christ, there are what are called "elders", who are so in the measure in which they are able to set an example in all respects and to serve the assembly worthily and with fervour. One who is best able to serve and to bear blessing to those around oneself, is

in answer to this summons. There is no name on the letter-box. Can this truly be where her subscribers live? Glancing around, Suzanne perceives a thicket of brambles loaded with enormous blackberries, and popping one or two into her mouth she is reminded of the jam her grandmother used to make.

Higher up she perceives another house, dazzling white in the sunshine. There are cars parked outside and the sound of voices is borne to her ears on the wind. Suzanne walks there striding briskly. There are a few workmen doing several finishing jobs. There are none able to give her any information. However, she has with her her notebook and shows the address to one of them who says. "Ah, now I see where it is. Go back down to the road and you continue up it a fairly long way till you come to the next path to the left. Follow it till you come to the farm." Suzanne goes back down the knobbly, dented and sandy path to the asphalted road. That's

better! She takes the next path to the left. She stops to examine the name plate and is quite cheered to find the name in her address book. She turns into it and soon discovers it to be as rough as the other, and much longer, and nothing in view but bushes, ferns and boulders. At last she comes to an open space.

Here she perceives a small tractor coming down with a man driving it. He crowds to one side to let the car get by. Suzanne stops and questions him: "Do you know Mr. and Mrs. X?"

"Mr. X himself is going up the path, he is some way along and you'll catch him up in a little while."

Now she feels she is getting somewhere and she catches him up at last some way up the path. She stops her car and introduces herself telling him what she has come about. "The thing is" he answers hesitatingly, "that I don't subscribe to the Monitor any more. I've thought about it quite a lot so you mustn't

press me. However, if you like you may visit my wife. She lives at the next farm and at the moment is putting up a lot of friends. You'll surely find one or two people there who are interested. Go back the way you have come till you come to the road, then follow it further up till the next turning on the left. You'll come upon the farm fairly soon. That path isn't so long as this one." Mr. X raises his hat and goes on his way.

Suzanne feels it would be a waste of time to persist, so somewhat heavy-hearted she gets back into her car, turns it round on that awkward path and has some trouble to do so. What's to be done now? Shall she go further along those exhausting paths and risk as cold a welcome? Time is slipping by and she has still to get to the cloister and hates to waste of time running about for nothing.

Suzanne offers up a short prayer, then makes up her mind: "If I go on to the end I shall know how I stand." So she retraces her

way down that stony path and gets on to the road once more. At last she comes to the third turning to the left. This is a comparatively smooth lane. Soon a house comes into sight, and there are two women at the top of the steps sweeping. Suzanne goes up to them and introduces herself. Mrs. X, one of the women, smiles kindly at her and invites her in. She likes the Monitor very much and keeps each number in her bookcase. She says she will be glad to renew her subscription.

Suzanne relaxes. After all, her journey will not have been in vain. When they have said all there is to say she takes her leave and Mrs. X goes with her to the door. Upon reaching the door of one of the rooms which stands open she stops suddenly, and putting her head through says a few words to an invisible person within. Then turns to Suzanne and invites her to go into the room. Stepping in Suzanne is surprised to find a young girl lying in bed.

one who is best able to love. The School of Christ then is the only school in which is formed the true Church, to become the "spiritual temple" of the living God, so that, in the Restoration of All Things, it might teach and bless the inhabitants of the Earth to enable them to obtain eternal life in the restored earthly Paradise.

The true Church of Christ, or little flock, as the Lord calls it, is nothing else but that spiritual seed of Abraham from which will come the blessing of all mankind. All those things are shown in the Bible, amidst many other details. They have been neglected by the religions called Christian, which have based themselves on certain secondary passages, ill-interpreted, with which they have built up "Babylon, the confusion". Amidst all these things, the true Church of Christ has always understood God's plan and its invitation to sacrifice and to self-denial, which she has accomplished faithfully with the help of her Lord and Master, Jesus Christ.

In the time in which we live, we are privileged in a special way, for it is the time when, according to our dear Saviour's promise, God's Faithful and Wise Servant has come forward. Through him, our Lord has been able to dispense to his dear people all the spiritual food in due season, as has been clearly shown in Matthew 24: 45. That food is necessary at this very time. It is the time when the old world is about to collapse to make room for the dispensation of the Kingdom of God.

That food in due season is contained in the book *The Message to Humanity* which, like the morning star, throws an admirable light on the whole of God's plan contained in the Bible, because it is the foretold time when the night vanishes and the first rays of morning are already on the horizon. It is the sun of righteousness that is rising with healing in its rays, because the last members of the Church of Christ are completing their sacrifice. So, the mystery of God is fulfilled, and the path of life is opened up to humankind. That is why everyone who would like that, is able to understand and to be directed in the depths of the infinitely varied wisdom of God, by doing what is necessary for the morning star to shine in their heart.

The right to drinking water, and reality

On the 28th of July 2010, the United Nations (UN) passed the following resolution: the Human Right to Water and Sanitation (HRWS), which made the access to drinking water a basic human right. The UN said: "The human right to water entitles everyone to sufficient, safe, acceptable, physically accessible and affordable water for personal and domestic uses." But reality is far from that theoretical description. On the 22nd of March 2010, the UN said: "Unsafe water kills more people than war." Diseases such as diarrhoea, cholera, dysentery, typhoid, polio, dengue fever and hepatitis can be transmitted by contaminated water that contributes to 3.4 million deaths every year, mostly among children.

The following article, which appeared in the Swiss French-language newspaper *Tribune de Genève* on the 24th of January 2017, mentions the praiseworthy efforts of some people who are very concerned about this important matter:

They are rediscovering drinking water

In Morocco, one drinks water from the clouds. In Nantes [France], an engineer has created an indestructible system to make muddy water drinkable. In Switzerland, there is credit for financing all types of innovations that relate to the purification of water. In 2017, more than 2 billion people still do not have access to drinking water, which is actually a basic right. The problem has almost completely disappeared from public consciousness: the wells that were built by students have been abandoned.

Engineers, who are also humanitarian activists, share the same idea: create purification systems that are sim-

ple and efficient, and that can be managed by local communities in the long term. Mr Bruce Gordon — the Coordinator of Water, Sanitation, Hygiene and Health at the WHO — confirmed: "There is enormous political will. Governments recognize the urgency of the problem and are combining their foreign-aid budgets. But 75% of the money comes from private initiatives."

There are increasing new technologies for water purification. They are pursuing the same goal: give the victims of water shortages the tools to manage progress. In the following, we will give an overview of innovations that could change the world:

A cube that saves lives

This canister on wheels is reusable and easy to use and looks like a post box. Its name? The Safe Water Cube. After his rescue, it was developed by Mr Jean-Paul Augereau, who is an engineer from Nantes, who spent a lot of time on aeroplanes, who has always focused on efficiency. He was on an overseas business trip when he got septicemia [a blood infection] from drinking contaminated water. After he almost died, he questioned his life. Working with an associate made him think about "giving something back to society".

That "something" is water, the source of life, the cause of his sickness and also another painful memory of his trip: seeing children at rubbish dumps eating food in the hot sun without anything to drink. Mr Jean-Paul Augereau started to tirelessly work on a highly productive filter system that is simple to use. It took him 10 years to create the Safe Water Cube that uses natural products such as sand and carbon. "It is meant for people in the country," explains its inventor. "It is highly productive and easy to use, which allows people to stay in their villages. Water shortages, which make people move to cities, create enormous social problems."

Benin, Sri Lanka and Senegal received the first Safe Water Cubes a year ago. Last autumn, the Cubes found their way to Haiti that was devastated by Hurricane Matthew. "We are supported by the French government that is alarmed by the drinking-water problem in some areas." Two members of the Safe Water Cube Association, which was founded last August, have installed the devices there and, importantly, have taught two people how to maintain them. In the villages, every family has committed to pay the guardians of the water between 10 and 80 cents per month. That is the best method against deterioration and theft.

A Cube costs 5,900 Swiss francs [approx. 6,000 US dollars], including installation. But selling one is out of the question. "We are a non-profit organization, and it only works like this. No profit is made out of the Safe Water Cube. To save people from death is more important than any financial benefit." Since January, 40 Cubes have been installed throughout the world. More than 500 others are being built.

Fog collection [harvesting water from fog]

Large mesh nets, set up in the mountains, "squeeze" fog to extract water. This innovative system has its origin in the ancestral practices of the Canary Islands. In Morocco [in northern Africa], the non-governmental organization [NGO] Dar Si Hmad [DSH] has been working for 10 years on a project in the water-poor region of the Anti-Atlas Mountains where there is a tropical-desert climate. Climate change has worsened the drought there.

The NGO is run by women and uses 600m² of mesh nets and the first fog monitor in the world on the summit of Mount Boutmezguida. The harvested water supplies five villages. Another eight villages will soon be included in the working research project, and it will also be expanded into other regions that suffer from water shortages.

Last summer, the NGO won the United Nations Framework Convention on Climate Change [UNFCCC], Momentum for Change Award. It won for the original-

ity of the project and for its establishment in the local community. While the local young men are taught about the construction of the mesh nets, the women are more involved, in keeping with Moroccan tradition, as "the guardians of the water".

Humanitarian entrepreneurs

Switzerland has bet on a business approach to stimulate innovation. The initiative Swiss Bluetec Bridge, which was established and is funded by the Swiss Agency for Development and Cooperation [SDC], supports water and sanitation businesses as well as social entrepreneurs who have a working prototype, with interest-free cash, know how and its network. The projects must be unique in their social model or in their technology.

According to its announcements, eight programmes have already been financed after examinations by a jury of experts. What are the criteria? The viability of the project and also the respect for the target groups: countries with low incomes. "They are courageous entrepreneurs," says Violette Ruppenner, the manager of the initiative. "With approved money, the equipment can be maintained, but for these types of projects, it also requires a humanitarian aspect." One of the companies involved, Swiss Intech, has established a liaison between Kinshasa [the capital of the Democratic Republic of the Congo, in Africa] and La Tour-de-Peilz [a municipality in Switzerland]. Swiss Intech's mobile pumps — which can extract up to 240 litres of water per hour, and which run on solar energy — were set up in various villages in the Congo in partnership with the local people. Up to now, 110,000 people have benefitted from Swiss Bluetec Bridge's projects. "The next announcement will be in May," the manager concludes.

We are really happy about all those good initiatives that are aimed at improving the lot of those who have no access to drinking water. That was the situation for more than 2 billion people in 2017. That is absolutely terrible... Nowadays, with all the means and all the knowledge available, it should actually be normal to find solutions, such as providing drinking water for those who have none. Apparently, there is no lack of technical means, but of goodwill, of humanity and of love for others, whoever they may be.

As expressed in the above article, individuals are more interested in the poor, whereas governments are more indifferent. While money is the driving force of war, everything that "does not pay" is simply not started. One talks about things, one holds conferences and debates, and proposals are even made, which might be implemented sometime later... while millions of people are dying as a result of indifference or a semblance of compassion.

All that shows us that tomorrow's world is made of goodwilled people, but not of politicians under the power of money. Furthermore, goodwilled people are the most active. They do not wait for any government decisions, but act by themselves, and they join with others who have the same values, namely mutual help, solidarity, friendship, brotherliness and sisterliness. There is also the sentiment of justice, which lets them consider strangers as themselves, who also have the right to life and to have enough to eat and drink, and to pass all this on to their children who should not have to suffer from any shortages or from anything unsafe.

How many mothers have powerlessly experienced their children wrestling with death! They watch them dying slowly without being able to give them the necessities. And in other countries, one wastes and disregards the wealth that water and food represent. Jacques Cousteau — who was a French ocean explorer, conservationist and filmmaker — once said: "I have seen little girls walk 10 kilometres to get water instead of going to school, and we flush drinking water down the toilet." Our world is full of contrasts, inequalities and injustices.

We who are working on a better world for all — on the

Immediately on their eyes' meeting Suzanne feels a surge of sympathy rise in her heart towards the girl. Having welcomed her in Theresa says: "Do you know, I've a feeling I've met you before."

She searches her memory to discover where she has seen Suzanne. Our evangelist quite understands what is taking place, it has happened before, and she answers that they have never met. The explanation is that Theresa is highly receptive and moreover has had a severe shock in a car accident, so has been able to intercept the influence the Lord grants his evangelists whom he anoints with the power of his Spirit to announce his Kingdom and to transmit his beneficial fluid to the hearts that thirst for it.

Thus a friendly atmosphere is created at once and two girls converse amicably together, Suzanne telling about the wonderful divine promises and Theresa asking eager questions which the evangelist is able to answer to her

entire satisfaction. Thus occupied in communicating to this heart the refreshing influence of God's Spirit as one waters a thirsty plant, Suzanne has all thought of pot-holes and bumps crowded out of her mind. Theresa buys the book *Eternal Life* and Mrs. X promises to lend her *The Message to Humanity* which is in her bookshelf. Theresa notes the address of the meetings held in the town of T, and they part with joy in their hearts.

Suzanne now drives back down the winding mountain road greatly cheered. Dusk is falling and over the mountain creeps the peace of eventide.

How am I going to find things at A? It's getting late, but after all what does it matter? I won't be able to come back this way for at least a fortnight, and I don't want to let this visit hang over.

At A, Suzanne parks her car, then slips timidly through the door of the cloister. Night is now falling fast, and through the columns

that support the arches of the cloister you can just make out the dim shapes of the trees in the cloister garden.

Now let's see: the first door is the curate's, the second is the kitchen where his house maid is at work, and the third is that of our friends. Here there is an ancient knocker upon which Suzanne plays a gentle rat-tat. A light appears inside, there is the sound of steps coming down the stairs, and the door opens. Suzanne introduces herself to the woman who stands there, and is cordially invited to come in.

The woman speaks a foreign language, she has a loud voice but tries to lower it for the sake of the priest who lives close by. Having shut doors and windows she is happy to be able to unbosom herself to Suzanne who, for her part, is interested to discover that in spite of not knowing the language the woman is speaking she is able to grasp most of what she says.

The good lady bitterly complains of the way they are treated in the cloister. Out of working hours her husband fulfils the function of Sacristan, and they are allowed no liberty at all. They have a son, a very amiable lad, studying in the seminary to become a priest to be in a position to do something for the poor depraved people considered as the dregs of humanity. He is away at the moment, but having through Suzanne's friend obtained a few of the Messenger's publications, he would appear to be taking interest in the divine message. Suzanne feels warm vibrations coming from the good woman's heart as she is kindly invited, the next time she comes that way, to have a meal and stay the night.

"Look", she opens the door into a pretty little room, "this is where you will sleep."

Suzanne thanks the kind woman and gives her a few publications of the Kingdom written in her own language. Happy as can be her hostess spills all her change into Suzanne's

