

THE REIGN OF JUSTICE

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Veritable things are simple and logical

VERITABLE things, as just stated in our title, are simple and logical. At the same time, they are beneficial and constructive. They ensure safety for those who nourish themselves with them. People in general, however, are accustomed to factitious things that strike the eye. They like display, everything that dazzles and things with a spice of the sensational. They are forever wanting something new, something to divert them and anything that does not need too much thinking out, too much concentration or too much effort. They do not like simplicity, because simplicity is clear cut and shows things exactly as they are. Consequently, they exclude the possibility of bluffing and of camouflaging. They prevent one's mistaking one thing for another and deluding oneself in any way at all.

People at present are living in deep spiritual darkness. They are unable to stand the dazzling light of truth and of uprightness that simplifies all things and makes them easy. It is for this reason that, whatever authority they elect to set up, it comprises a multitude of complications that make it impossible for men to come to an understanding and to live in harmony.

Amidst the darkness of this world, the man chosen for a ministerial appointment will not be one whose essential qualities are goodness, benevolence, honesty and sobriety, because doubt and suspicion fill the minds of the people, and they believe ill more readily than good. This is owing to mankind having selfishness for its essential trait of character. It is owing to that selfishness that mankind complicates its life with a crowd of things that bring great torment with them. They place reliance in nothing, and they mistrust one another and are jealous of one another. They think and feel all sorts of things which they cannot avow and that make them contradict themselves at every turn.

Yet the nations have generally taken magnificent sentiments for their mottoes. The Belgian motto is: "Unity makes strength"; that of France: "Liberty, equality, fraternity"; and that of Switzerland: "One for all, all for one". To be sure, those maxims would create immense blessing were they to be lived up to in very fact. To live up to them, however, one would have to make an end of complications, of going by roundabout ways, of evasions, of subterfuges and of all hypocrisy.

The Swiss motto would be quite easy to live up to. For that purpose, all Swiss people would have to let their hearts have their say in things, saying it loud

enough to be heard above all the rest. They would have to make an end of duplicity, of wrong, of selfishness and of cupidity. Of course, these vices are not blatantly displayed, but are nevertheless there in all humanity because they are the inevitable offshoots of selfishness.

The complicated and wretched dispositions of mankind are the result of the deadly spirit to which they have accustomed themselves. Accordingly, everyone tries to take advantage of his fellows for his own personal profit. Some even do this inadvertently, so much are they used to it. To the present perverted minds of mankind, it is too simple to share with your fellows as you do with the members of your family. At home, there is a loaf of bread from which you cut slices and from which everyone helps himself as prompted by his appetite. You do not keep a cash book, a day book or a ledger to keep a record of the number of slices each has eaten. All things are given heartily, and there is mutual trust. This mode of management, to be sure, would be far too simple for a Master of Science in Economics. Another thing is that for it to work, every citizen would have to be honest and truthful.

A father who gives what they need to his children, and children who are grateful and do their very best to please their father, such a state of things is too simple for the authorities of this world. Yet it would create bonds which would be a real blessing and would shape magnificent characters and dispositions. Instead of this, they have elaborated codes of laws which contain articles against children and some against parents. There are marriage contracts according to which the wife keeps her dowry for herself because there are husbands who would rapidly squander their wife's dowry. Complications of every description are required. Partitions have to be built between people, and even between the members of a family. There was a farmer who wore his wife out with work on the pretext that she had brought him no dowry. Later, when the family was better off, the wife inherited some money. The husband still blamed her bitterly because this inheritance did not come at the opportune moment and because he now had no need of it.

All such conditions, which give pain to mankind and open up deep gulfs between them, are always the outcome of selfishness. Whilst creating such situations, men and women go to church and to mass and think they are good Christians.

Divine ways are the exact opposite of this despicable behaviour. To the most religious people of his time, Isaiah the prophet had to say, in the Lord's Name, as he might quite justifiably say to those of today: "My thoughts are not your thoughts, and your ways are not my ways. ... As far as Heaven is above the Earth, so are my thoughts above your thoughts and my ways above your ways." God's ways are simplicity itself. Yes means yes, and no means no. With the Lord, everything is true.

As for us, if we intend to be veritable and truthful, we who are Swiss, we shall not advertise ourselves as a nation united by brotherly love according to our noble motto, but shall humbly confess that we are antagonistic to one another. We shall confess that it is because we conduct ourselves ill that we have to have laws that punish, and that we cannot do without judges and prisons. That at least will be the truth, and it will be far better for us than to go on deluding ourselves with unfounded arguments and to make believe we are closely united brethren. We shall declare ourselves to be poor wretched hypocrites, selfish people who seek our own interests, even to the detriment of our so-called brethren. And this may be applied to all nations.

The truth is that hypocrisy, cunning, dishonesty, etc., lead one nowhere. Those things lead to no kind of real and practical advantage. On the contrary, he who indulges in them is the first to suffer for it. He has attempted to live on the backs of his fellows and is caught red-handed, as the saying goes. It is his organism itself that judges him and exposes him, for his organism is governed by the law of love and of mutual help, that is to say, by the spirit of love for your neighbour, which is called "altruism". According to that divine, immutable and everlasting law, all the good you do your fellows results in very great blessing for yourself; whilst all you do at their expense is a great shortage to our own account. That is the truth, and people do not know it because of the darkness which introduces into their hearts the frightful selfishness in which they are soaked.

Despite their very great wisdom, their science, their high schools, etc., even those called "learned" (thinkers who are respected and taken for authorities on every subject) not any of them has been able to get a glimpse of the Truth, which, besides being the truth, is simplicity itself. The Truth teaches us that it is impossible to do ourselves any good except through our fellows. This means that unless we do it in the first place to those about us, we can do no good to ourselves. It simply means putting the divine teaching into practice: "Love your neighbour as yourself." Of course, this is too simple for mankind who are so complicated.

He who seeks shall find

WHILE in the thick of the painful events of her life, Marianne would have felt it stupid to hope that one day she might be able to enjoy real happiness. As far back as she could remember, her life had had something of melodrama in which she had herself been given the tragic part, although she was fully aware that there were others in the world who shared the fate that a blind justice seemed to hand out to people. The enigmatic will which allotted to people their destinies was incomprehensible to her and revolted her. In all that muddle, her mother had had so much to suffer before, at the age of 33, she left this world to go to another which was said to be better. Even at that early age, Marianne had some very serious and unsolved questions in her mind. She was ten and a half and Marcel her brother was a year younger. Her memories of her mother were accompanied with

what she could remember of her mother's friends.

Of her mother's being the prettiest woman in the neighbourhood she had no doubt at all. All who knew her were unanimous about that. Graceful and beautiful as the day, but delicate as a rose, Florentine, that was mother's name, naturally became her family's centre of interest. Her father, an unpretentious gaoler, and the rest of her family shrank from no sacrifice for her sake. At a time when only people with well stocked purses could afford it, she spent long periods in mountain sanatoriums. At fifteen, with her lungs in very bad shape, the doctors said, no marriage if it can be avoided, but above all no children. She took a university course, and with a certificate for French was the first woman to be employed by the state. Then feeling a desire to travel she at twenty-one is teaching French to the children in a Countess's home in Berlin. There she becomes acquainted with a rich engineer.

A very handsome man, Marianne's future father is a Slav. He happens to be there on a business trip; he has a factory in Switzerland, offices in Paris, and money all over the place. It was love at first sight for both of them, and a few days later Florentine returned home to prepare her trousseau.

To Symphorien, her father, and his friends the wedding carries them away to the land of the Arabian Nights. They are almost astonished that all this should have anything to do with them. The arrival at the cathedral is ordered by protocol: she in one carriage, and he, in almost princely state, in another, the only two coaches in the town, polished up and decked in flowers for the occasion. At one point there was the fear that the whole ceremony was going to be upset, for his magnificence tarried longer than was seemly in the medieval quarter of the town throwing small coins to the children who could not believe their eyes Bowing and scraping,

hand kissing, marriage vows, blessings on everybody and everything, full peals of bells, augur perfect bliss for that union which, into that city of the Bishop Princes is reviving the atmosphere of the gay nineties.

Fourteen months later, Marianne is born at Zurich, and at the end of another year her little brother at Lausanne. Apart from visits to grandfather's chateau on the shore of Lake Maggiore the family is established in Paris.

But the doctors' verdict in the course of time proves to be correct. Imprudently, the warning: no children, had been ignored. Mother's health, already very delicate, declined still further. A fresh attack of haemoptysis overtook Florentine on discovering what she most feared: her husband was unfaithful to her. Being headstrong and little inclined to compromise, she makes up her mind at once. One morning she turns up at her father's home with both her children, and quite sure that her husband will come and fetch her back.

To be able to keep that splendid divine law, which is the Universal Law, the "law of life", you have to let your heart have its say, to open it wide to the influence of God's Holy Spirit and to close it fast to the malevolent and diabolical waves of the "god of this world", who is Satan. It is quite sure that if you allow your heart to have its say, you cannot remain selfish. So, we must become people with hearts. When you give their say only to reason, to cunning and to self-interest, you have the illusion that you are promoting your own advantage. The truth is that you are making a big mistake, as I have demonstrated above.

People are forever chasing after honour, profit or some advantage. They will go miles out of their way to obtain these things, and they will constrain themselves to do all manner of complicated things in order to gain their ends. They refuse to have anything to do with the simplicity of the Truth that points out to us the Kingdom of God and all the facilities we possess for getting into it and staying there with the appropriate sentiments, if we wish it. What they do not know is that by cultivating selfishness, they are sabotaging their own life capital, neither more nor less, because every organ in a man's body works altruistically for the benefit of the community of organs, and the prosperity of our organism demands that we employ all our organs altruistically. The fact is that only altruism does man good and maintains him. When you employ any of your organs in a selfish way, this is hurtful to your whole body.

To be happy, in good health and heading for eternal life, you have first of all to understand and to feel you are a sinner and that the wages of sin is death. You have to accept Christ as your Ransom, as your Saviour, who, with his blood that has been shed for us all on the Cross, justifies us and provides us with a fresh life. Then, this must be followed up with living up to the conditions that will render that fresh life everlasting. Those conditions are summed up in keeping the Universal Law, which invites us always to exist for the good of our fellows.

What we need to do then is to set about serving our fellow men without restriction, but with the desire of loving them sincerely and altruistically. We endeavour to initiate them into the wonderful "programme of life" set for all people, which consists in loving God, our Maker, above all else, and also our dear Saviour, the Author of our salvation, and our fellow men as ourselves.

That is the summing up of the entire simplicity of the Truth. Our bodies are living witnesses to how simple and well founded altruism is. And it is so simple to love your neighbour. It does away with all complications and all the stage settings employed in our civilized countries. It is the wise men of this world who make so many things complicated. After all, the Truth simply consists in allowing one's kind heart to have its say in everything. Helping, encouraging, giving joy and setting a good example, are quite simple things to do, and they do one an enormous amount of good. Following that line of conduct, one is able to prove that love for one's fellow men, simply brought down to a practical way of life, promotes life and a contented mind. Whereas the many complications of selfish science cause death with its dismal procession of tears, quarrels, jealousy and enmity, which are all positive torture.

Let us therefore learn to become simple and open like a child. Instead of digging ourselves in behind hypocritical and selfish practices, let us just simply open our hearts. When we have done or said something wrong, let us not disguise the fact. Let us rather confess it and ask to be forgiven and to be granted help in correcting ourselves. Let us be desirous of always living bet-

ter lives for the good and the blessing of our fellows. Let us do our best to improve, to become real altruists. We shall, in this way, be able to create an ambience of good, which is the ambience of the Kingdom of God, and shall also reap the harvest of wonderful and beneficial results.

A touching example of loyalty

In our columns, we have often had the occasion to show the loyalty of animals, especially dogs. No proof of that is necessary. Nevertheless, we recently received the following report of the emotional exploit of a dog, without knowing its source. We reproduce it in its entirety:

During the annual Adventure Racing World Championship [held in Ecuador in 2014], the Team Peak Performance [a Swedish racing crew] fed a stray dog. The consequences were clearly unimaginable.

That Adventure Racing World Championship sport competition was one of the most difficult in the world, with a distance of 700 km through dense equatorial rainforest and extremely difficult feats of physical endurance. During the race, Team Peak Performance took a pause for a meal. Mikael Lindnord, the team captain, saw a hungry dog that was undoubtedly abandoned and unbelievably exhausted.

It approached, lay at his feet and did not make a noise. Mikael instinctively decided to give it something to eat. "I thought it was hungry, so I gave it a meat ball. And then I did not think any more about it." The four sportspeople continued their race. After several kilometres, they felt they were being followed, and they turned around: the dog was behind them. Despite its exhaustion, the stray dog decided to follow them in this extreme competition and was prepared to brave the mud, the slopes and the rivers in order to not be separated from them.

The fifth team member

From that moment on, everything changed for the group of Swedes whom the dog joined to form the new Team Peak Performance. This new and unusual team member wanted to follow them along the entire course of this extreme adventure. They tried to make it run away so that it would not injure itself or put its life in danger, but nothing worked. The new team stood by its members: the sportspeople occasionally helped the dog traverse obstacles. Even in the mud, it did not want to be left behind its new masters. And even when it was exhausted, after it had eaten and drunk something, it wanted to go again and to continue following them. In the last stage of the race, the organizers did not want the Swedes to allow the dog to follow them. That stage, an almost-60-km canyon course in kayaks in powerful torrents, was too dangerous. But they did not take into account its unshakeable loyalty to its new masters. Just after they got into their kayaks in the water, it jumped in after them and began to swim. The team captain, touched by the dog's determination, pulled it into his boat, and then there were five sports-team members who crossed the finishing line after six hard days of competition.

Care and adoption

After the race, Mikael, who was in charge of the team, did not want to part from this extraordinary dog, so he adopted it and called it Arthur.

First, he had to take him to a veterinarian in Quito, the capital of Ecuador. The competition had affected him, causing numerous injuries. After he had been treated and received permission from the Swedish authorities, Arthur had to spend 90 days in quarantine before he could be reunited with his favourite team.

Since then, Arthur has been living in Sweden with Mikael Lindnord and his family who loves him too.

Mikael has told this story many times, and he finishes with the words: "Our encounter changed my life. ... I went to Ecuador to win the World Championship. Instead, I got a new friend. ... I think Arthur was meant to be here in Sweden."

This story greatly impressed us, and we asked ourselves what motivated the dog to make such a decision: to follow this team of strangers. Was it the meat ball that Mikael Lindnord gave him? We believe it was more than that. Of course, food plays a great role among animals. It is vital. But in this story that we are occupied with, we think that the dog not only perceived the man's gesture with the meat ball, but also his intention and finally the sentiment that guided him. The fact that a stranger was interested in him, gave the dog the wish to follow the man.

What is so touching in this story is that this animal was not content with following the team for a just few kilometres. He wanted to accompany them to their goal, despite the obstacles, dangers and exhaustion. Especially when one imagines that the poor animal was already exhausted when he approached the four friends who were strangers to him. He was given some meat, but that did not necessarily indicate all of these strangers' intentions. Who were they, where were they going, and what were they doing here? The brave dog did not ask itself those questions. His instinct guided him, and he was not wrong.

His perseverance was finally rewarded, because Mikael Lindnord adopted him, and now he lives in Sweden with Mikael's family who also loves him. Mikael will definitely not quickly forget this race, not because he did not win it, but because it led him to encounter a new friend. Mikael concludes: "I think Arthur was meant to be here in Sweden."

For us, this story does not end here. It asks us about the marvellous sentiment of loyalty. Arthur the dog gives us a beautiful example of it.

Humankind was created to be the "earthly royalty of creation", and that is why it has a lot to learn in order to regain this title that it lost in Eden through the Fall into sin. And our friends, the animals, will continue to give us many more lessons as long as we have not learnt those that are given to us at the School of Christ, a school that all people have to go to in order to become viable. That will occur in the approaching Kingdom of God, in which happiness will be everyone's share. Peace will rule on Earth. No one will hurt or do wrong to anyone, and humankind will learn to live in harmony with all of creation. All that, thanks to the great sacrifice of the Lamb of God, our dear Saviour.

Disgraceful war

To that title, one could ask: "What war is not disgraceful?" In truth, every war is a disgrace, a black mark in the history of humanity. But it becomes even more obvious when the strong attack the weak. The following article, from the Swiss French-language newspaper *Tribune de Genève* from the 28th to the 29th of January 2017, shows the result of two years of civil war in the Arabian country of Yemen:

Millions of civilians in Yemen are crying for food

The conflict in Yemen is currently the greatest food-security crisis in the world. On Friday, the United Nations (UN) alerted the world to the famine that has afflicted this country which has been divided by war for two years. About 14 million people, which is 80% of the population, are suffering from a lack of food. 19 million Yemenis do not have access to safe drinking water. Especially affected are 2.2 million children who are threatened by famine. According to the UN, at least one child dies every 10 minutes from preventable causes.

The conflict between the Saudi Arabian-led international coalition and the Iranian-supported Houthi rebels,

In the small mountain village where they have taken up their abode for the sake of mother's health, Marianne and Marcel go to school. The chalets built of larch wood blackened in the sun, huddle together on a small level place at an altitude of 4,600 ft. Higher up and on one side a forest of larch and Norway pine give shelter to the spot. At a point 220 yards away on the other side, you can look down into the deep valley over 3,000 feet lower down, and perceive through a light haze the grey roofs of the capital. In the summer heat the mountain air is enriched with the health-giving exhalations of the arolla pine. The small family keenly feel the benefit of this. At the end of eighteen months of this wholesome life they have to think once more of ways and means. Her father's savings are exhausted, and Florentine has two mouths to feed. Rich as her husband is, she cannot expect a groat from him. Skilful as a faery, she opens a hat shop

and engages one workwoman. She receives the ready-made crowns from a factory, and makes them up herself with smartness and style according to the taste of her customers. Scarcely a year later, Florentine and her children and all the relations and friends escort her kind old father to the place where men, who till then have been tenants, become the property of the earth. The year after that, sickness overtakes her once more. She must give up her hat shop, forsake her customers. Marianne still remembers the woman with the winged coif who nurses mother, whom one obeyed with fear in one's heart. Hereupon, her father comes on the scene once more. Taking advantage of mother's having a paroxysm of blood-spitting, he carries Marianne off, and she wakes up next morning in strange surroundings. A white house offers broad terraces to the sunlight. In the park, trees which she has never seen before display large denticulate leaves that wave about as

they are blown by the breeze. At the bottom of the garden, you perceive between the palm trees, a sparkling lake which blends in the distance with the blue of the sky.

This small girl at her first sight of the Mediterranean thinks she is at the world's end. How wonderful it would be to be here with mummy! She might perhaps get well. For six months her heart is divided between the newness and the splendour of this paradise and longing for her mother. What has become of her? Yet there is a kind woman there who enfolds her with kindness. Her father, however, ever away on business trips, only comes here infrequently and for short stays. Every time he comes home Marianne is more urgent. She wants to see her mother, who is waiting over there without news.

Autumn has come, grape-gathering is in full swing, when at last out of the window of the train which is bringing her back she gets her first glimpse of the lofty mountains with

their snow caps shining pinky in the rays of the setting sun. When the train plunges into the long valley, a distressing premonition grips her. What a relief it is when she gets home to be able to kiss her mother though she is pale and in her sick bed. She has gathered all her strength to embroider an apron which gives Marianne more joy than six months spent at the chateau. Florentine knows she has not very long to live and thinks of everything before she dies. Valerie, a sure and devoted friend, will look after the children. To provide for their keep and their education, the shop must be sold. Another of mother's friends will see to the housekeeping. The warmth of the affection she displays is a great comfort to everybody, particularly to the children, who, when they come home from school meet with kind words and find a hot meal on the table.,

Today they each have an orange for their dessert. Marcel, thinking of his mother whom

began in March 2015. The closure of the airport in Sana'a [the capital of Yemen] has had a dramatic effect on the civilian population who relied on medications imported by aeroplanes. "About 20 people die every day from minor injuries, such as infections, which can no longer be treated," said Iolanda Jacquemet, spokesperson for the International Committee of the Red Cross (ICRC). "People who suffer from chronic diseases, such as diabetes, can no longer be cared for." The child mortality rate has increased by 150% since the beginning of the conflict. Many health-care facilities in Yemen have been destroyed or are not fully functioning. That is the result of airstrikes and a shortage of personnel. "We are witnessing a general deterioration of the health-care system in the country."

Even if the Red Cross has not used the word "famine", it is certain that food insecurity is very serious. The price of grain has doubled, and only half of the necessary food can be imported. Access to water has become difficult, due to a lack of fuel and therefore electricity.

The Red Cross, which has had a long presence in Yemen, today declared that "70% of the total population rely on aid to survive". It is calling on parties in the conflict to improve access to humanitarian resources. This call is supported by the UN, which is demanding a cease fire. "Parties in the conflict do not seem to be prepared to make concessions," lamented Iolanda Jacquemet.

The Yemeni Civil War has already killed about 10,000 civilians. The UN has especially condemned the use of cluster bombs [cluster munitions]. They are extremely dangerous to civilians, because they contain multiple smaller explosives [bomblets, submunitions] that spread out and do not always explode in the air, which cause additional danger on the ground.

How easy it is for a rich and powerful country — with the help of even more powerful countries, such as the United States (US) and the United Kingdom (UK) — to attack a poor country! In fact, Yemen is one of the poorest countries in the world and the poorest in the Middle East. Its poverty partly results from the civil war, because the government uses a part of its budget to fight the rebels. But its poverty mainly results from the wide-spread corruption in the country, as money is siphoned off to fill the pockets of the rich minority.

In Yemen, there is the cultivation of a plant called "khat" (also known as "qat", "jaad", "chat" and "miraa") that has a stimulating and euphoric effect, similar to that of the medication called "amphetamine" (which is also known as the drug called "speed"). Its cultivation requires little effort and in Yemen is six times more profitable than the cultivation of food for human consumption. Thus, most of the fertile land is used for chat farming, and the country had to import about 90% of its food before the war. Most of the food came through the Hudaydah (Hodeidah) city port until it was bombed.

The bombardments began in March 2015 and regularly hit houses, markets, schools, hospitals and medical centres. Cluster bombs (of US and UK origin) have been used (even though they were banned by the 2010 Oslo treaty) and have left behind thousands of unexploded bomblets that have the same effect on the civilian population as anti-personnel mines: mutilations, serious burns and deaths. 98% of the victims of cluster bombs are civilians, and one third of them are children.

On the 30th of June 2016, France announced that it had destroyed all its cluster bombs in order to respect the Oslo treaty. But regarding the rest of France's arsenal, Saudi Arabia is its best customer. France's last weapons' sale to that country came to the amount of 455 million euros (560 million US dollars). Suspected of war crimes by UN experts, Saudi Arabia has gone to great lengths to block enquiries about the number of deaths of civilians.

By those facts, we can more clearly see what politics is, its true motives that guide it, and its beautiful speeches

embellished with humanitarian expressions that drop into the water at the smallest offer of a financial bait. Also to be seen is the true face of statespeople, and one is forced to see that, in their eyes, millions of euros, dollars and pounds are more valuable than thousands of human lives.

May this perverse world pass, in which virtue is no more than a hollow sham, and in which peace is a cheap promise! If one really wanted peace, one would stop producing and selling weapons. May the Kingdom of God come as quickly as possible, which will forever replace that of Satan: the Usurper, the Liar and the Murderer from the beginning! It is he who stirs up people against each other and who maintains war by means of its sinew: money.

May the fate of humanity, who is very unhappy in the hands of its Evil master, soften our hearts and make them fervent for the coming of God's Day. That Day when all tears will be wiped away and when there will be no more death (Revelation 21: 4). That Day when all people will become Brothers and Sisters by living their Saviour's law: "Love one another." Let us introduce them to their marvellous Saviour, who loved them so much that he gave his life on the Cross for them, and who wishes to become their powerful Protector.

Let us become true peacemakers, comforters of humanity, and ambassadors of the Truth that shall invade the refuge of lies. Let us daily build the "new world" in us and around us. Let us live and proclaim God's love that cures all ills, this pure love that does not seek its own interest, but the interest of others, and that always gives without expecting anything. That is true virtue, which is not a hollow sham, but the radiant and comforting reality that sets humanity free. That is the Revealing of the Children of God to groaning and dying creation (humankind) (Romans 8: 19). It is holy conduct and godliness that hasten the coming of God's Kingdom to Earth. 2 Peter 3: 11.

"You shall not take the Name of the LORD your God in vain"

While the world is being agitated by political upheavals that seem to be crucial to it, God's Work follows its infallible path on the margin of all human ideals and plans. It is slowly but surely being accomplished until the final victory of good over evil. This is the Almighty's plan so that humanity becomes happy, freed of all its worries and fears, of everything that represents its misfortune and of everyone who deceives and exploits it. The Lord God does not make any empty promises; He keeps his word and fulfils everything He has announced in advance. He promised a Saviour who came at the foreseen time in order to fulfil his task in a sublime way. He promised the establishment of his Kingdom on the entire Earth, and today it is emerging on the horizon, behind the dark clouds that are gathering over humanity and that could unleash into an unbelievable storm at any moment.

Apostle Paul tells us that in the last days, there will be difficult times, because people will be selfish, lovers of money, boastful, blasphemous, proud, indifferent, disloyal, slanderous, immodest, cruel, enemies of decency, treacherous, violent, puffed up with pride, lovers of pleasure rather than lovers of God, and have a form of godliness but deny its power (2 Timothy 3: 1-5). We see today how those prophetic words are becoming a reality before our eyes. Violence, hatred, corruption, selfishness and arrogance are flourishing like never before, and in all corners and areas of the planet, it is the proud, the violent and the dishonest who want to be in power. Like a wolf in sheep's clothing, they mislead with passionate speeches in which they attribute to themselves numerous good qualities and in which

they promise freedom. They all say that they will do better than their predecessors, and naive people believe in a new saviour every time.

We are shocked to hear how the Name of the Almighty, the Creator of Heaven and Earth, is sometimes randomly used by politicians in their electoral campaigns to shamelessly act as though He is on their side and as though they are his representatives and are blessed, protected and invested with his wisdom and power. They believe that God is Love and that He has nothing to do with people whose speeches are full of pride and hate. After they have poured out poison and bile over their rivals, which their heart is full of, and after they have fought, criticized and besmirched their opponents, they are brazen enough to attribute their success to God's blessing. This total ignorance of God's character, Whose Name they nevertheless use, brings them into a serious deficit regarding the divine commandment that says: "You shall not take the Name of the LORD your God in vain." Exodus 20: 7.

While some of them use the Lord's Name as much as possible in order to strengthen their positions, others, on the contrary, forbid themselves of it in order to appear more serious. They meet to discuss possible solutions to grave problems concerning the climate and security. But one will not see that one of these meetings is preceded with a modest prayer in which the participants all humbly put themselves in God's hands, admit their incapacity, and humbly ask Him to preside over their gathering and to enlighten their minds with common sense so that they can make the right decision. No, they forget that the Almighty is the King of Heaven and Earth, that everything belongs to Him, and that they live on everything that He has given them. Psalm 47: 7.

They think that they are wise and capable, and want to govern without God. That is why one should not be surprised by the dramatic results that inevitably show themselves. On this, apostle Paul says that humankind is the "children of disobedience" in whom the spirit of the "prince of this world" ("prince of the power of the air") works (Ephesians 2: 2). In addition to this: "Let no one deceive you with empty words... Therefore, do not participate with them. Walk as children of the light, for the fruit of the light consists of all goodness, righteousness and truth. Test what pleases the Lord, and do not participate in the unfruitful deeds of darkness, but rather expose them. For it is shameful to speak about what the disobedient do in secret. But everything that is exposed is revealed by the light." Ephesians 5: 6-13.

Of course, those who are truly intelligent are not led by the nose or baited in a trap. They know how to test the spirits and to see whether they are from God, and they do not occupy themselves with the affairs of the world (1 John 4: 1). They occupy themselves with the affairs of their Father Who is in Heaven, which means, with the new things that will soon replace the old. They know that the Evil one always does a work that deceives himself and causes his own ruin (Proverbs 5: 22). Those who are not yet familiar with God's intentions, but who aspire for goodness, justice, peace and brotherliness and sisterliness, certainly feel that they cannot reasonably hope in humankind, even in the most honest people, because they are powerless.

In the terrible storm that is coming to Earth, the only protected people will be those who, in their heart, have just aspirations and noble sentiments towards their fellow people; whereas the proud and the wicked will be like stubble and will be burnt up in the furnace with all their roots and branches, according to the Holy Scriptures (Malachi 4: 1). Then, the Saviour's flag will fly over the nations in order to rescue them at the last moment when everything seems lost (Isaiah 11: 10). They will finally trust the one who alone is the Way, the Truth and the Life (John 14: 6). It is Jesus, the Prince of Peace, who will soon take possession of his Kingdom and who will distribute the Earth to whom he wills. Psalm 2: 8.

they have not yet seen this morning speaks from his heart: "I shan't eat my orange, I'm keeping it for mummy!"

The kind friend cannot hide her grief, and with tears in her eyes says: "Poor little chap, you haven't a mother any more."

On this mournful January day, Marianne and her little brother in the funeral procession find it hard to believe that they shall never again hear their mother's voice nor see her smile. Why must this cruel thing happen to them? Next day at the cathedral all Florentine's friends and relations are present for the requiem mass. In the midst of the service father walks in, in black coat and pinstripe trousers. When the plate goes round the large banknote which he displays ostentatiously impresses only the verger. In the porch, at the exit from the service there is great bother when he attempts to carry off the children. Seized with panic, they yell and cling to Valerie who as she has promised, will

defend them henceforth as faithfully as she can.

For several weeks his High and Mightiness attempts to move heaven and earth, he has several women friends, to whom to entrust his children. For a while, the law would seem to be on his side. But being placed in a convent for the time being, Marianne cannot be got at. Her godmother plays her part to perfection, and against unfaithful husbands and unworthy fathers is ready to unearth the war hatchet. Today Marianne wonders whether this instrument, which was placed on the table in the entrance hall was not intended rather to protect the children than to split the father's skull.

Mixed up with the family events of that time their aunt did not prove a light in the gloom. The respect she has for spiritual values did not outweigh her respect for material things.

It was a strange thing, but at mother's death, they forgot to affix the seals. Aunt had

just the time, with her hand on her heart, to plunder the rooms of the two orphans of all their valuables. In vain does Valerie remind her of the moral worth of the seventh commandment, and employ and display an eloquence fit to melt a heart of stone, they have to give up the silver, the period furniture and the fine linen as gone beyond recall.

For the edification of the consciences of the living, she has Florentine's last words engraved on the marble stone of her grave: "I fully forgive all who have done me harm, and depart without hatred for anybody."

Marcel, the little brother is in the mountains with some distant cousins of Valerie's. Marianne is invited with Valerie to go there in the summer, and this almost costs her life. As she goes to sit down on a chair, she falls over backwards into a wood bin and breaks her neck. Marcel, a thoughtless practical joker, has drawn the chair away. From that day forward Marianne has always had some-

thing to suffer: giddiness, pains in the back, and periodic paralysis. At the age of twenty, with a trade in hand and an uncommon fund of energy, she faces life blithe as a lark. At Valerie's however, there is no lack of difficulties or of work either. She builds a villa, and Marianne makes the acquaintance of the contractor. He is a handsome young man and a highly skilled workman with a great gift of initiative he shows the young girl attentions to which she is not left indifferent. Valerie, who has her eyes wide open and is very attentive to her responsibilities, applies all her tact and wisdom to reasoning with her. The wilfulness of this girl whom she loves disappoints her. Notwithstanding her good advice, Marianne gets married, and has not long to wait to regret it. But in her wretchedness, she says not a word. In the face of all misfortune, just like her mother, she stands pat. In education, in character, and in taste, she and Georges are as far apart as the poles.

The Father speaks about the Son in the following terms: "Behold my servant, whom I uphold, my chosen one in whom I delight. I have put my Spirit on him. He will bring justice to the nations. ... He will not break the bruised reed, and he will not snuff out the smouldering wick. He will faithfully bring justice. He will not fail or be discouraged until he has established justice on Earth." Isaiah 42: 1, 3 and 4.

With him will be the 144,000 chosen ones (the elect) who form his Church and who, together with him, have overcome the world and have given their lives for the salvation of humankind (Revelation 14: 1-5). These overcomers were not chosen by a third party, but by themselves through their faithfulness in the service of their Master and in the incomparable purity of character that they have formed. They endured suffering, scorn of the world, injustices and humiliations. Like their Master, they abased themselves below sinners in order to be able to uplift them. Because they abased themselves, the Lord God will uplift them on the Day of Resurrection, when everyone will be rewarded for their work.

Then, it will be the turn of all humankind, generation by generation, to be resurrected during the time of the Restoration of All Things, which, according to the Scriptures, will last 1,000 years (Revelation 20: 2 and 3). During that time, the Lord's Word will acquire its full significance and reality: "Those who exalt themselves will be humbled, and those who humble themselves will be exalted" (Matthew 23: 12). The great ones of the world seek a glory that is ephemeral. Solomon tells us that "pride goes before destruction" (Proverbs 16: 18). The Lord Jesus tells us that on the Day of Judgement, people will have to give an account of every careless word they speak. Matthew 12: 36.

Let us therefore separate ourselves from the tumult of the world, let us repel every form of idolatry, and let us reject the sectarianism that is increasing and that is dividing humanity into millions of fragments, each against the other. Let us give our heart to God and not seek the favour of people who are unknowingly the instruments of the "prince of this world", Satan. Let us no longer be troubled by their claims or their outbursts. All that is just smoke that does not change the course

of God's plan. When the last of the chosen ones, who form the Bride of Christ, have been established, then everything will take an irreversible turn towards the establishment of God's Kingdom on the entire Earth. The holy Host of the Lord, who has been prepared by the Almighty, will begin its activity and receive authority from Christ to bless and deliver humanity. Isaiah 13: 3 and Psalm 110: 3.

In view of such sublime prospects, let us join forces and hearts with the victory of good and truth, and let us place all our confidence in the Almighty Who governs Heaven and Earth. All those who put their destiny in his hands, escape the clutches of the Adversary (Satan) and of his earthly instruments. They are no longer dependent on the authorities or on the decisions of the powers of this world. They "give to Caesar what is Caesar's, and to God what is God's" (Luke 20: 25). They form a happy people who no longer has any reason for demands, because it is led by the Good Shepherd who cares for, feeds and protects his Sheep and who leads them on to the green pastures of God's Kingdom where justice, peace and love reign for ever. John 10: 7-9.

Possessing a will of iron, she works day and night, and her needlework is a wholesome distraction to her.

When Luc is born, he is the ray of light in the gloomy defile of Marianne's life, and she pours out to him an affection which has long been bottled up. As the years go by, Luc blossoms out, and, as it is his right, wants to know everything. His mother goes out of her way to hide from him the realities of this world. At the age of five he is a fine chubby lad who is accompanied to school and fetched home again. This annoys his father: "He must go alone, he'll never grow into a man at this rate. You'll have to teach him to be careful!"

So Luc is taught to look to the right and to the left before crossing the street. When she sees him set off alone, poor Marianne is in a torment of anxiety, he is so small to be let loose alone in all that melee.

On a certain day Luc looks a little distressed. He cannot make up his mind to anything, he does not want to leave his mother, and she also has a feeling of hesitation. He sets off against his inclination, but does not return at the customary hour. Very much agitated, Marianne wanders from the kitchen to the terrace and from the window to the stairs. Outside the leaves are falling from the chestnut trees, but on the leaf-strewn road is no sign of the child. She calls him, for he may be playing out in the street. A man's big voice answers from below stairs: "Here he is, we're coming!"

Luc is being carried in the arms of a thick set man, a lorry driver who has just run over him. The little lad, pale and livid, is nevertheless quite conscious: "Please forgive me, mummy, I didn't take care." Being chased by a school fellow, he ran into the road, and before the driver could pull up was knocked over. The back wheels of the three-ton lorry ran over his pelvis.

A few hours later Marianne's sunbeam is extinguished. At the cathedral once again she tries for some consolation. But she is not able to feel anything at all. That consolation, that felicity promised for later, she needs it here and now.

"We have everything you need", one of her childhood's friends who is a Bible student assures her. "We are the only people to possess the truth", she adds. Feeling curious and at the same time avid for consolation, Marianne attends a few studies of that book which she finds so difficult to understand. She even goes once or twice on missionary work. But those things repeated word for word, those lessons which stuff the brain rather than fill the heart, fail either to convince her or to provide her with what she needs.

For long months she has been unable to have a full night's sleep. The Capuchin friar who is treating her empirically, advises exceptionally a sleeping draught. Under the effect of the drug she totters at every step when she attempts to cross the room. She loses her balance, falls over and strikes her head against the fender. A loud crack in her neck, a burst of stars and the feeling of being carried are her last impressions before losing consciousness. Father Barthelemy when he is called in urgently, gives them no hope. With her neck broken for the second time, she cannot possibly live. For the following forty-eight hours she is in a dying condition, and nothing, it seems, can save her. In spite of everything, however, her will to live

remains unshaken. To administer extreme unction (that is the only excuse for which a Franciscan can leave his monastery), the learned capuchin friar comes forth from his retreat where for three consecutive weeks in the dim light of the cloisters, kneeling on the cold marble; he takes his turn with others in reciting litanies for the purpose of shortening the time in purgatory.

"Prepare yourself, I am about to confess you, for you are going to die", says he as soon as he comes in. He is convinced of this and has already told Georges. Never has his swinging bob deceived him yet.

In a semi-comatose state Marianne speaks up: "Father Barthelemy, I'll confess everything, but I refuse to die, I want to live!"

With a sceptical sigh he takes another look at his swinging bob and suddenly a gleam comes into his eyes. He does not know what to think, but something he cannot explain has been put in action once more. Marianne has gone to sleep and cannot hear him talking to Georges about this mystery thanks to which she is not going to wake up in the next world.

It will take months to cure her, and serious after effects are going to prove a handicap for the rest of her life. However, she is alive, and her thirst for knowing the answer to so many mysteries is keener than ever. She hopes to find the grace that will soothe her in church and in the observance of her Christian duties, but there is still always nothing. Her friends and acquaintances whom a small piece of the host appears to beatify make her wonder. She embosoms herself to the priest, who, for his part, considers her intelligent and well balanced.

One day, to her astonishment, she finds a *Monitor of the Reign of Justice* in her letter box. She runs through it superficially and fails to grasp its deep meaning. As the years go by she has several opportunities to read it, and she also receives *The Message to Humanity* which, after having glanced at casually, she places with the children's reading on the top shelf of her cupboard.

A still more disappointing year goes by, leaving Marianne as uncertain as ever.

Father Barthelemy, who is embarrassed by her questions, is all at sea.

"Father, I cannot understand that an intelligent man like you should believe in hell!"

"And what do you make of the justice of God?"

"And what about the justice of Christ? Didn't he pay the bill?"

"God's ways are unfathomable, my daughter."

But that's just it. Marianne has had enough of the unfathomable, of the inexplicable, and of the incomprehensible.

All her investigations, all her questions, and all the answers she receives, are quite fruitless. Urged by a friend, she attends some Bible studies. She leaves them more disappointed than ever. So nowhere is what her heart and reason are seeking to be found.

On her way home, Marianne has halted her steps. The great celestial vault is there above her scintillating with stars, a golden crescent, like a reaping hook forgotten by the reapers, is there amidst the stars where nineteen hundred years ago the wise men discovered the one which led them to their goal.

If Marianne has not yet discovered hers, she suddenly realises, that is because she was not disposed to do so. But this evening,

from the depths of her being there goes up to the God she has so long been seeking this prayer: "Lord show me where the truth is to be found."

It was perhaps that very evening, or even the next, today she cannot remember that exact instant when *The Message to Humanity* was recalled to her mind. The book she had put away on the top shelf of her cupboard.

"No more distress, no more fear, no more enemies, no more worry, no more disease, no more death."

Is not this title given to the preface already an answer to her prayer? Might her star be rising after all? The lines that follow do not disappoint her. Every page, as she reads it, brings great joy into her heart, just like a shower of rain falling upon dry earth. That science revealed to her chapter after chapter gradually heals her uncertainties, comforts her and is the antidote to all her troubles. At last she understands the underlying reason for everything. She is softened and feels transformed by the immensity of the love, of the justice and of the foreknowledge of that great God now revealing himself to her.

The Message to Humanity, The Divine Revelation, Eternal Life, The Heavenly Dew for every day, the periodical papers, the meetings, are henceforth the springs at which she is able to quench her thirst for truth. Marianne quite understands that the knowledge granted her is the calling addressed to all people of good will to set the Kingdom up. Without any hesitation she starts to collaborate. She is happy for she is no longer running at random. So, with what conviction does she talk to whoever will listen to her, and give them a reason for her faith.

Her husband, whose excesses have worn him out prematurely, for nearly ten years now he has given up going in for great achievements. He is employing what remains to him of life in a vicarious occupation. He admires his wife, what she has put up with to remain faithful. Her conviction, the joy that is hers, reassures him and influences him in spite of himself.

Marianne, who knows now that those she loves are at rest and that she will meet them again on resurrection day on the earth restored, lives with this blissful assurance, and the grace that is poured into her heart fill her with zeal, with faith and with patience and love.

News in brief of the Reign of Justice

By divine grace, we have once again had the privilege, the joy of celebrating the anniversary of the holy Royal Priesthood, of those who have whole-heartedly associated with our dear Saviour in operating the salvation of mankind, having first themselves been redeemed by our dear Saviour's sacrifice. They have thus been brought together along the path of life that they might, upon the sacrificial altar, deliver up that redeemed life for the purpose of carrying out the ministry of saviours with Jesus Christ their Lord and Master, in the service of the tabernacle. It is clear that only those who live their sacrifice in practice, knowing what they are about, and with all the fidelity called for by that ministry, can be of the number.

On this occasion we received many wishes of blessing and expressions of attachment which touched us very keenly. We here thank

our correspondents most heartily, and have an ardent desire of becoming worthy of our ministry and of all those testimonies of esteem and of affection.

The text for the Heavenly Dew was: "We glory in tribulations, knowing that tribulation worketh perseverance, and perseverance victory in trial." It was commented upon very powerfully by the Lord's Messenger. He said among other things:

"For us, our dear Saviour is the way, the truth and the life. He has received us in his school, which is the school of life and of happiness. There we have, humbly, courageously and victoriously, as concerns the Host of the Lord, to learn the lessons that lead to life, and to immortality as concerns the little flock, the brethren who are consecrated. This calls for a whole process of purification. The Adversary has made poor creatures of us who are animated with his spirit and steeped in habits opposed to divine ways. Therefore an education stretching over a long period is required to enable us to swim against the tide, utterly to eradicate the habits which lead to destruction, and to replace them with habits that maintain life. Without the Lord we should never succeed. But he assists with sublime wisdom and power. Never for a single second does he turn his back on his small pupil. He directs all, even to the smallest details, for his education and establishment, to such effect that even the poorest can at last reach the mark. All things are brought with great care to work together with a view to our possibilities and to the things in us which need to be overcome. How then could we not rejoice in the difficulties which come our way since they simply work together for our good?"

"With the Universal Law we are very well able to check whether our thoughts, words and actions are leading us to life or to destruction. We know that the only way to do ourselves good is to live for the good of our fellows. If then we remain selfish what is there to be wondered at if we become decrepit? What we need is to follow the Almighty's educational methods, to adopt the attitude in relation to Him of a respectful son who listens to and follows his instructions. At every instant of the day we need to ask ourselves whether we are placing our destiny in the Lord's hands; whether we are following his advice; whether we are calm or agitated; whether we love our neighbour or are indifferent to him. If we are indifferent we deprive ourselves of something vitally indispensable, that is real love."

Even with this beginning of a commentary we feel we have been dipped into a bath of truth and of light, and have the occasion to get in tune, to make straight paths for our feet, and to go from progress to progress in the fight for life and happiness proposed to us by the Lord in all freedom, that we may have the full benefit of the knowledge of the divine programme we possess. Therefore all the beloved brothers and sisters went away greatly comforted and encouraged, having drunk at the torrent of divine grace, and with the ever growing desire of hastening the day of God with holy conduct and veritable godliness.

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