

THE REIGN OF JUSTICE

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The deep meaning of the word "truth"

THIS is a subject of primary importance, which we have treated many times in the columns of *The Monitor*. Yet so rich is it in matters of interest, and so vast in scope, that it will never be possible to exhaust its many wonderful details, all suited to fill us with enthusiasm for divine ways and for the Almighty's infinite wisdom.

We have demonstrated that the truth is life and everything that contributes to creating and maintaining it, whereas error is everything that results in the destruction of the human organism. There we have two broad lines going in opposite directions. Holy Writ tells us the truth is a power that sets one free. To the Jews who had believed in him, our dear Saviour said: "If you continue in my word, you really are my disciples, you will know the truth, and the truth will set you free."

The fact is that everything that disengages us from difficulty, from sadness and from sentiments that make us suffer and cause our death, represents truth. It is for that reason that the truth symbolises life, and error symbolises death. If we will rally to those principles, we shall immediately come to realize that our sensory nerves respond in the direction of life to every sentiment of love that we display. We have a sense of being vivified and of receiving a beneficial influence. This proves that all the benevolence and kindness we show to our fellow men does a great deal of good to us. The opposite sentiments, such as rancour, hatred, discontent, bitterness, etc., do us a lot of harm. It is easily felt that those sentiments cause nerve tension in our sensory nerves and that this is exceedingly harmful to our health.

Those observations enable us to put each thing in its right place and to understand that love, which produces life, is the truth, and that bitterness and hatred, which are very hurtful, are error. This gives us to understand how very wise the divine instructions are, which invite us to love our neighbour as ourselves. Such teachings are not given lightly: they contain within themselves the power of truth and of life.

Everything God proposes is perfect in wisdom. That is why it is also written: "Blessed are those who hear the Word of God and put it into practice" (Luke 11: 28), and: "They [my instructions] are life to those who find them and health to their whole body" (Proverbs 4: 22). He who, like a child, will humbly take to heart what the Lord so kindly tells us, will be able to feel how

well founded it is and also how beneficial. The more one does one's best to live up to the truth, the nearer one comes to that perfect balance which is manifested in lasting life. Indeed, when you contemplate the truth with the intention of putting it into practice, it shows you the science of balance in every domain. Where balance is perfect, there can be no wear.

If then people age and wear out, this is owing to their being unbalanced. This means that they expend more than they recuperate. This inevitably gives rise to a falling away of life. The organs cannot cope with making the losses good, so that soon there is disharmony, and the time comes when a man's organism is unable to produce the energy called "life", the "soul" and the "conscious being". At the same time, man inevitably loses his freshness, his hair turns white and his skin becomes wrinkled. In many cases, his arteries harden, he has a job to breathe, and his legs and his hands begin to tremble.

All these are evident signs of decrepitude. Man's strength begins to fail, all his movements become uncertain, and he is a mere shadow of what he used to be. Life, which is the truth, deserts him, so that he is no longer true. He departs into error, which is death, or self-negation.

All these things are profound thoughts that show us what the truth is, which is the Science of Life. Christ's teachings show us in clearest detail what that high Science of Life is. They encourage us to live up to the truth, which, as we said, is to love your neighbour. Therefore, mankind should not live selfishly, for to do so is a serious error. It is the fact that one thinks of self and of one's own advantages, seeking to do good to oneself selfishly, which leads one to ignore the Law of Balance by ignoring one's fellows whom one ought to love as oneself. In this way, one destroys oneself.

Many people are inclined to eat too much and, by doing so, harm themselves, while the superfluous part of the food they take in, which does them harm, would be very useful and profitable to fellow men who are short of it. If they would concern themselves with those who are in need, not only will they avoid hurting themselves, but they will also do themselves good with the affection they show the others and their devotion to them. Indeed, every good deed one performs has a favourable effect on one's sensory nerves.

Our dear Saviour said he was the Way, the Truth

and the Life. He is a demonstration to us of how to set about obtaining that magnificent balance. With the power of his grace manifested in the life of love that he lived, our dear Saviour grants a power, a "fluid of life" to every human being who is desirous of receiving it. Just as you are able to feel the love or the hatred of another towards you, you are also able to feel that fluid which gives peace and which is transmitted by way of faith. He who receives justification by faith, receives the "fluid of truth", which is life-giving and rejoices both heart and mind. He who is at the benefit of that vivifying energy can then become true in the measure in which he balances the benefits received with an equivalent that he brings about within himself and around himself.

As we have frequently repeated, in his organism, man is of divine essence. On the other hand, his line of conduct is all mistakes and errors. *The Message to Humanity* tells us in simple terms and very clearly that man needs to be at the benefit of three circulations, all of which are quite indispensable to his remaining alive. Life is a product, as we have demonstrated. When the three indispensable circulations are not working properly in the organism, life is but a wretched counterfeit.

Circulation in man at present is highly defective. Not only does he lack for the third circulation, that of the Vital Fluid, which is the most important of all, but his blood circulation is defective, the air he breathes is polluted, and, on top of all that, he is suggestionized by the devilish spirit.

Owing to the destructive effect of those three errors, there is rapid wear. Otherwise, even if he only had the benefit of good blood circulation and good circulation of gases, through obtaining nutritious food and clean air, and were he not tormented by the devilish spirit, he could still very easily live to three or four hundred years. But all these destructive forces coming on top of each other, all being powers of error, rapidly bring people down to their graves.

That is how mankind are disastrously placed. It is a good thing for us all that our dear Saviour's magnificent Work grants them the possibility of forsaking error and of becoming true, that is to say viable. God's Son came to Earth to pay the Ransom of mankind, to get them out of the disastrous situation they are in. He kindly influences those who wish for it, so that they may be at the benefit of the third circulation, which gives and maintains life. Its vivifying action revives the whole organism. This may be compared to a heart on the verge of stopping, and from which every impediment would be simultaneously taken away so that it

Together on the radiant path

IN the year 1920, in a little village in the French region of Auvergne... It is the hour when the sun, at its zenith, sheds its burning rays everywhere over thirsty nature. Silence reigns in the streets. Three young children: two boys and a girl, are on their way to fill their water buckets at the local fountain. Their buckets full, they proceed to fill a huge bath so that the water should warm in the hot sunshine. Later, in the cool of the evening, they were to water the large garden belonging to their foster-mother. The two boys are brothers, but the little girl is in no way related to them. All three had been placed under the care of the Public Assistance, and they are brought up by a foster-mother. The latter only received a very small sum to cover their keep. They were made to work hard after school hours and were scarcely given enough to eat. But at this very moment, they forget

a little about their sad existence, and laugh and splash about in the water. From time to time, the little girl looks in the direction of a narrow pathway: she seems to be expecting someone. That someone is Manou, the mother-in-law of their foster-mother.

And there indeed comes that kind little old lady, her head crowned with beautiful white hair, and with a lovely smiling face. She is the one who advises and guides the children. Every day, she brings them either pancakes made with whole meal flour, some plum pie, some bread and cheese, or something else in the eating line. Seeing that they were very wet, she takes off the wet garments and sets them to dry in the hot sunshine, this to avoid the youngsters getting grumbled at more than was usual once they got back to the house. The three youngsters are attached to her as to a mother. They do not always say thank you for what she gives them, but their eyes speak eloquently enough, and with good ap-

petites, they make short work of what Manou brings them!

...Three years have gone by. An unhelped-for change has come to alter Mary's very dull existence. Manou has taken her to live in her house, leaving her daughter-in-law the benefit of the poor wee pension granted by the Public Assistance. The youngster is very happy. From now on, she knows some of the joys of living, and she feels she is loved and wanted. She works conscientiously at school, suffering from time to time under the injustices that she encounters there.

Life for the young girl is therefore full of peace and sunshine at home. Her dear Manou teaches her to pray with all her heart and to do good, to always be ready to render a service, without worrying much about the commandments of the church, which she never attends. She believes in a good God, but she can never join in those rites and those forms that shock her. She does not forget either

the two wee boys being brought up by her daughter-in-law. She always has a tasty bite with which to feed them.

In this period, children in the care of the Public Assistance were always put out to families where they had to do household chores. That was their lot. Mary escaped this. She was able to go on to high school, from which she left with a very good certificate. Quite suddenly, the young girl learns that she has a sister, Emily, two years her junior, also under the care of the Public Assistance. Mary has no rest until she has found her. Their first meeting is very moving. What immense joy for the two sisters to get to know each other! Henceforth, they were two seeking out their real family, their own mother, because, to all their questions, the administration office had remained silent.

At 20 years of age, Mary marries a young worker. A few years later, she also becomes a mother of a little girl and then of a boy who

would go on beating energetically, granting a man all the benefits of life.

Such is the Work of Christ, which is not to be compared with any sort of religious movement. He who receives the glorious assistance it gives forth, feels he is being penetrated with a power of life which permits him to make out things he could not see before. The essential thing he is then able to distinguish is the truth. The word "truth" is bereft of practically all meaning to the majority of mankind. Whereas he who has been reached by the power of faith, has a whole world of things revealed to him, which are entirely hidden from mankind in general. This power is revealed to all who live up to the conditions laid down by the Lord. Then, a man recognizes that he is a sinner, a degenerate creature. His avowal enables him, for one thing, to realize his wretchedness, but to also feel the assistance granted to him by the fluid of truth, which is the manifestation of divine love revealed in Jesus Christ, our dear Saviour.

Man ought to have a delicate conscience, to want to help his fellow man and to love him by making him glad, by existing for his good. At present, he only has the mentality of a wretch, of a degenerate being. That is why he is indifferent to his fellows. He has no real love for them. So, the work of the truth and of truing up, needs to take place in his heart, first of all, in his being able to admit his degeneracy, which becomes a truth he is able to see for himself. Next, he is able to make out that other truth which is divine compassion raising him to the degree of a true man, that is one who is viable. Then, he can immediately show to those around himself the kindness he has received and felt, so that the third circulation, that of the Vital Fluid, may be set up within him, so that he may not remain a negation, but become true, that is to say viable.

Let us then do our best to become "truth", so that we may head for life, since the way to eternal life is now open to all who will rally to the Universal Law. This law may be formulated thus: "Love God above all and your neighbour as yourself": "Do this, and you will live."

Tell me what you think, and I will tell you who you are!

From the Belgian French-language health magazine *En Marche*, No. 1541 from the 21st of May 2015, we quote the following article, which drew our attention, and which we would like to share with our readers:

The art of absent-mindedness

The pedestrian who does not look at the street before they cross it, because they are fixated on their smartphone or their book, or the driver who is occupied with their phone while driving... Our distractions keep the transportation safety department very busy. It is not alone. How very absent-minded modern people are! This flaw is not always a hindrance in all circumstances, as one might think, at least according to some scientists.

In numerous areas, we are having a real struggle with distraction. Education requires concentration but is made difficult by the diagnosis of Attention deficit hyperactivity disorder (ADHD). Medications claim that they can combat the problem. As far as our general well-being is concerned, it is affected by the constant busyness of our daily life. There are countless methods for focusing, for relaxing and for composure. Apart from our brains that are bombarded with information and from our habit of "channel surfing" [also known as "zapping"] the television, which may attract criticism or complaints from those around us, marketing people are very interested in finding out what grabs our attention and makes us buy things. Are we being pulled into a whirlpool?

A highly sought-after resource

The feeling of being submerged is not new. The Swiss professor of literature Yves Citton observes that even in the Renaissance [the period of European history from the 14th to the 17th centuries], there was a tremendous variety of books about the fears of the effects of absent-mindedness. But only since the boom of industrial capitalism and since the appearance of the mass media, has attention become the greatest challenge. It is therefore a matter of controlling it: be it the attention of a worker at a conveyor belt, or be it the attention of a consumer in order to make them buy something. Today, "with the digitalization of attention, one has come up to an even higher level," explains that specialist in the subject of attention. Internet giants, such as the search machine Google, work with algorithms that are aimed at focusing and directing our attention. Considered a rare resource, our attention is actually captured and directed by Internet service providers (ISPs), and then sold to advertisers.

An atmosphere that needs to be recaptured

What can be done? It is less a matter of keeping our concentration and more a matter of creating common incentives, far from the economic logic that focuses and dulls. According to anthropologist Stefana Broadbent: "The problem is not mainly attention, but rather the object of attention. One says that people are wasting their attention, but the real question is to know what they are wasting it on."

The exploitation of our attention as a product does not actually leave everyone indifferent. Here and there, there are visible reactions. Professor Yves Citton is not at a loss for an answer. In an appeal for an environment of attention, he has dedicated himself to recapturing this precious resource. How? Not by considering that the only answer lies in concentration and in the absence of absent-mindedness, but in a change of the environment, especially of the media that condition our attention of tomorrow. The field of activity is vast: it requires a fighting spirit in order to limit advertising, and the adoption of an attitude of listening and of mutual respect in school rooms, in workers' meetings, in political gatherings, etc.

The virtues of absent-mindedness

Finally, there is not, on one side, "good" concentrated attention and, on the other side, absent-mindedness that is considered "bad". That, at least, is the point of view of Professor Yves Citton. He advises us to simultaneously create "islands of silence" in our daily life (moments in which we can develop what we want to say) and adopt strategies for absent-mindedness (which allow chance and intuition to find what we are not necessarily looking for). In this way, we connect ourselves with other points of view, and we broaden and define our understanding of the world.

That phenomenon is not new, because Lucifer himself (who became God's Adversary: Satan) employed this weapon, distraction, to turn the attention of our first parents (Adam and Eve in the Garden of Eden) towards himself and to use them for his benefit. Because that is the direction of the effort of the power of evil that he embodies: to make us doubt in God and to gain our trust in his own cause, to turn our attention away from our Benefactor and towards his own purposes. The problem is that trust in God comes through faith. This is nourished through virtue, which also requires effort. Conversely, there is doubt in the omnipotence (almighty power) of our Creator, and, whether we want it or not, trust, which we thereby place in the Adversary, become credulity. This is very harmful, because it leads us to believe in error. We then no longer have a solid foundation for our convictions, which become very fragile and can easily be turned upside down.

But to return to the subject that occupies us, the

above article asks us the question: should one always concentrate, or should one also know how to be absent-minded, to let our thoughts wander? The author of this article says something very interesting: "The problem is not mainly attention, but rather the object of attention." That is actually a very important element. One should know whether the object of one's attention is worth dedicating such a precious part of oneself: concentration.

The most worthy subject of all attention is undoubtedly the glorious salvation that is offered to us in Jesus Christ. It merits the best of ourselves, in fact, constantly. When we are able to direct our thoughts towards that marvellous grace, all other influences no longer have an affect on us. And this is where our salvation lies.

To know whether one must always be attentive and concentrate or whether it is possible or even beneficial to be absent-minded or distracted for moments, one must be well aware of the answer to this question, because, as we said above, one is always under an influence: either that of the Spirit of God, which is beneficial and even essential to one, or that of the spirit of the Adversary, which is harmful to one. The Spirit of God is a spirit of freedom. It does not impose itself. One must desire and seek it in order to receive it. One must also have faith, as the Letter to the Hebrews says: "One who comes to God must believe that He exists" (Hebrews 11: 6). And because we are all sinners and God cannot have contact with impurity, we absolutely need an Intermediary, a Mediator in order to come into contact with the Almighty. An Intermediary who has paid for us: who, through his merits, covers all our wretchedness and justifies us before God. All these conditions are required in order to appear before the Throne of Grace. And now, in order to remain in contact with God, justification through faith is not enough, it also requires sanctification, which means, the change of our character, which is impossible by ourselves, but which is possible at the School of Christ, by us accepting the conditions that he sets us and of which the first is the denial of ourselves (the renouncement of ourselves).

One could ask us: "What is all this for?" So that humankind regains its destiny, which is eternal life. Through the above, one therefore understands that this is not a matter of distraction or absent-mindedness. Because it is precisely those dispositions that the Adversary exploits among people in order to suggestionize them and to keep them under his influence, while he lets them believe that they are free. Apostle Paul had experience when he said: "Who will free me from this body of death?" He could also answer: "I thank God through Jesus Christ, our Lord." Romans 7: 24 and 25.

Why they migrate...

The following conversation — taken from the Swiss-French magazine *Amnesty* No. 91 from December 2017 — conveys to us the eye-witness report of a refugee from the Democratic Republic of the Congo, in Africa, whose experiences and point of view appear edifying and informative for us with regard to what is behind the so-called "migrant crisis".

Like a leaf blowing in the wind, Emmanuel Mbolela survived six years living on the streets in exile in order to escape the political persecution in his home country, the Democratic Republic of the Congo (DR Congo). After arriving in Morocco, he founded ARCOM (the Association for Congolese Refugees in Morocco), so that he did not have to suffer in silence.

Amnesty: *Your book French is called Réfugié [in English: Refugee], but it deals with the history of your country, the DR Congo. Why?*

Emmanuel Mbolela: *I was born in the city of Mbuji-Mayi, where the majority of the world's diamonds come from. I was lucky to be able to go to school, but some of my friends could not. Others, before my eyes, were*

are the joy of the home. The good Manou often comes to see them. They are celebration days for each of the little family.

As for Emily, she had found a nice situation with a very kind family with whom she was most happy.

The two sisters visited each other quite frequently. Incidentally, they get to know the name of their mother. They lose no time in contacting some of her relatives to get to know more about the one who brought them into the world and in whom they have a great interest. They then learn that, as a young woman, their mother had not abandoned them, but that a long illness of the heart had kept her in hospital. The foster-parents, to whom she had entrusted her children, were not paid for their services, so they handed them over to the Public Assistance. When the mother finally left hospital, she had nothing and was unable to pay the arrears for her children. Discouraged, she had left the country, hop-

ing to gain an advantage elsewhere. There, she married, had a son and could not meet the responsibilities of her two young girls. Why? Because no one knew about them! Out of love and in order not to cause difficulty or trouble, Mary and Emily stopped making their enquiries...

From her difficult childhood, Mary had retained a rather heavy sombre character. Her very kind husband understood her and bore with her with patience, benevolence and affection.

Quite suddenly, the good Manou falls ill and dies. For Mary, this is dreadful grief. She fears the day of the funeral, the priest's sermon... The latter does not fail to remind those present of the falling away of the dead person from the observance of the sacraments of the church, which she never attended. However, he adds that, seeing she had a kind nature, there is, all the same, a hope for her if her heirs fulfilled their duty,

by having sufficient masses said for the deceased.

Mary is furious. How could God punish such a charitable creature? In her desperation, she cries out: "O God, if You exist, as I believe You do, why do You let Yourself be so badly represented?" She refuses to have masses said. But her heart is not at peace. The weeks go by. Grief is ever with her, with all kinds of painful questions concerning the hereafter. Who then will be able to give her the solution to the problem?

One afternoon, when Mary is alone with her thoughts, someone rings at her front door. A young lady stands there. After excusing herself for perhaps calling at an inconvenient moment, she says to Mary: "I bring you the Good News of the Kingdom of God, which is at hand." Mary's interest is aroused. Seized with sudden interest, she invites the visitor to be seated. She asks many questions and speaks of her sorrowful problem.

Her heart, thirsting for truth, drinks in the words of hope that the young evangelist has brought her. What a relief for Mary to know that there is no Hell fire or divine punishment, that God is good, and that there will be a Resurrection on Earth for all human beings.

It brings such relief to her nerves that tears of joy fill her eyes. She did not let her visitor go without setting some home-made pastries before her! She took a subscription to *The Monitor of the Reign of Justice* and bought a copy of *The Message to Humanity*.

What happy hours she spends over that precious book! She does not stop reading, so much does it warm her heart and correspond to her aspirations. It is the answer to all her "whys" and her heart pangs, and it all agrees with what she had been thinking in a confused way. With care, she verified some of the citations, which she compares with the help of the old Bible that was her dear Manou's.

chased out of school because their parents could not pay the school fees. All that had a great affect on me. Just imagine: all that happened in "the diamond capital of the world"! I did not understand why, in the middle of all this available wealth, there was such extreme poverty. For this reason, I started a political fight, and because of this fight, I eventually had to go into exile.

Amnesty: In Morocco, you lived a reclusive life in order to escape the police raids. However, with a handful of your country people, you founded an association. Why did you decide to go public?

Emmanuel Mbolela: Because of the suffering I endured during my long exile. When I left my country, I had just evaded prison. That is why I could not take my passport with me or plan my journey. Because my companions and I did not have any documents, we had to take dangerous routes. In the Sahara Desert, we were attacked and robbed. When we arrived in Algeria, we thought our suffering had ended, but it had only just begun. Then I thought that the situation might be better in Morocco, but it was the same: raids, repressions and deportations. I could not sit back and silently watch the injustices that we had to suffer simply because we did not have documents.

Amnesty: Several of your projects are intended especially for women. Why?

Emmanuel Mbolela: In exile, I was greatly affected by the suffering of women. We men can be beaten and robbed, but women pay a much higher price. They are a bargaining chip for crossing borders!

Amnesty: Besides the physical projects, such as those for women or the establishment of schools for children, would you also like to change the mentality?

Emmanuel Mbolela: We have started a fight on all fronts: against police violence and against the abuse of women, so that the community finally gets involved... On the other hand, it is also important to become visible and to show — through cultural activities, conferences, etc. — that we exist. We do not have documents, but we are not criminals! Just because we are migrants, this certainly does not mean that we are "poor wretches": we have abilities and occupations. There is racism against the poorest people. Some of my country people who live in Morocco — diplomats or the families of former dictators — are held in high regard. But those who are called "migrants" have no rights and experience violence.

Amnesty: In 2008, you left Morocco to go to the Netherlands. How has the situation evolved since then?

Emmanuel Mbolela: There have been several summits between the European Union (EU) and African countries. But until today, only the security aspects have been implemented. All promises of human rights and of development aid, are only on paper. The approach to security has proven itself to be counterproductive. The situation is worsening. Thousands of people are dying at sea, before the very eyes of television cameras. The Europeans are watching, but the little goodwill that exists to save people on the Mediterranean Sea, is blocked. One of the conditions of membership to the EU, is the respect of human rights!

Amnesty: Here, it is often heard that Europe is too attractive...

Emmanuel Mbolela: No one leaves their country and crosses a desert and an ocean for fun. About my situation, I had to flee from a dictatorship in order to save my life; some flee from war or from social violence; others flee for economic reasons. One says about the latter: "Economic refugees are illegal." No, they are persecuted for economic reasons. International companies destabilize a region in order to obtain raw materials at a low price, which they then take directly to Europe. In Africa, no factories are built, and nothing is left. Africa is not poor, it is made poor, and this poverty forces people to flee from the continent.

Amnesty: In your eyes, what should Europe do?

Emmanuel Mbolela: Europe should have the courage to tackle the real problems. The policy of relocating asylum-seeker detention centres and of closing borders, does not solve anything. Africa does not need development aid. It is necessary for its raw materials to be bought at a fair price, for dictators to not be supported by European leaders, and for European companies to stop sending weapons there. In my country, war has been raging for 20 years. But there are no factories that produce weapons. Where do these weapons come from? Because of the arms trade with Africa, there are wars; because of the plundering of the raw materials, there is poverty; because of the support for dictators, there are no human rights. I have heard that Switzerland departs migrants, but, at the same time, it accepts dictators' money in its banks. If people are being deported, then this money should also be rejected!

Amnesty: Therefore, the relationship between the rich and the poor countries should be completely re-evaluated. And in the meantime?

Emmanuel Mbolela: Accept people and help them to integrate, so that they can start a new life. One should give them this opportunity instead of building detention centres or of deporting them. It is also absolutely necessary to understand what abilities they have. They do not come without knowledge, many have careers. One sees doctors who collect waste.

Amnesty: Like you, an economist who sorted tomatoes for a while...

Emmanuel Mbolela: Exactly. For this reason, people are discouraged, they get into the black market, or they do nothing. An integration process is necessary, which examines what the newcomers can do, what their abilities and interests are, instead of tarring them all with the same brush.

The painful experiences of refugees move us, when all people would like to stay in their home country if circumstances allowed it. As Emmanuel Mbolela said: "No one leaves their country and crosses a desert and an ocean for fun," especially when one must endure frequent suffering, deprivation, anguish, aggression and insecurity, if one even survives... To consider people as "illegal" or to disregard them because of their poverty or their lack of identity documents, is quite simply inhumane and cruel. Furthermore and above all, they are people who are the victims of the most dishonest system that was set up by means of money for money. This system — in which a minority always profits at the expense of the majority of the population — is cleverly disguised and not easy to recognize. Poverty and war are wanted because they provide for the wealth of the great ones of the world. A former French president once admitted that it was Africa that had made France rich. The same also applies to other countries...

When one considers how international companies in Africa extort raw materials at the lowest prices from which they then make enormous and even astronomical profits, and when one considers that the rich countries sell weapons there and that the dictators there stay in power through political tricks, and whose money is banked while people die of hunger, then our heart bleeds... There is so much proof, at the top levels of politics and finance, that money is worth more than millions of human lives, which are sacrificed without hesitation.

As long as the power of money continues on Earth, this unjust and iniquitous system will also continue, in which so many tears and so much blood flows.

But fortunately — through the knowledge of God's plan that is revealed to us in Holy Scripture — we know that money will soon lose all its value and that Satan's kingdom will thereby completely collapse. With that, all the power of the dominators, of the violent, of the usurpers and of the exploiters of human suffering, will also come to its end. Let the Reign of Justice take its place everywhere as quickly as possible, through the work,

the faith, the zeal and the love of God's true children, the holy Host of the Lord, who, according to God's will, will bring peace and deliverance to unhappy humanity.

We know that nothing can prevent the victory of good. It is announced through God's Word, and the prophet Isaiah assures us that darkness will not always rule on Earth (Isaiah 9: 1). Darkness will give way to the Kingdom of God, which will be the Kingdom of peace, of benevolence and of happiness, the Kingdom of the love of a father for his children. And nothing can hurt them, because they will be redeemed by the Most High. The whole world will again become a wonderful Paradise, a safe place for all hearts who thirst for peace and happiness. All people will not consider others as strangers, but as brothers and sisters who are greatly respected and valuable, because they were redeemed at the very high price of the life of God's beloved Son.

Interesting experience

The following story was published in an unnamed magazine:

Baby jaguar in plaster cast

Maternal love is one of the mightiest instincts in nature. This sentiment is particularly developed in wild animals. They defend their young at the price of their lives and become literally savage when they think their progeny is in danger. But in certain circumstances, fear can be even stronger than maternal love. The adventure we relate in these columns, which occurred at a zoo in the city of Omaha (Nebraska, USA), proves that it does happen in special cases.

On that winter day at the zoo, the sun was shining brightly. Crowds of children and adults were moving around among the cages and the pens.

Suddenly, a woman shrieked. She was running left and right, distraught, and shouting non-stop: "A mother puma has bitten her cub to death...!"

The keepers darted to the cage. When they were at the scene, they saw that the woman had been mistaken. Father puma was lying in a corner of the cage, having a nap. He was not at all perturbed by the fact that Salomé, the beautiful lady puma, was going round and round in the cage, snarling all the while. At each round, she nudged a darling little cub lying motionless before her, while her three little offspring followed her excitedly.

On seeing the animal, which to all appearances was dead, the keepers realized that it was Boomy, a jaguar cub that had been rejected by his mother, and Salomé had adopted him. He caused a deal of difficulties at the start, but now she loved him as much as her little ones.

As it happened, Boomy was not dead, neither had he been bitten. He had lost consciousness. It was discovered later that a case had fallen on him.

When, after a certain time, the baby jaguar regained consciousness, he began to moan with pain and was unable to stand on his legs. One of the keepers managed to divert mother puma's attention, which enabled a colleague to get into the cage and remove the little casualty.

He was taken at once to the veterinary infirmary where he immediately received an injection of pain killer. Then he was X-rayed, and it was discovered that both his forepaws were broken. The paws were cradled, and the vet made a plaster cast.

Suddenly, she hit Boomy

When the treatment was over, the chief nurse took this lamentable little ball of silky fluff out of the operating theatre. The poor animal looked around in a pathetic way. He was probably looking for his mother. The nurse's eyes welled with tears, full of compassion for the helpless cub. She pressed him tenderly against her, and then, impulsively, she kissed his muzzle.

Astonished, Boomy stared at her, and he seemed to read the touching affection in the eyes of this kind-

Mary does not stop there. She understands that she must change her heart and sets herself to work with the help of the young evangelist. She attends the meetings of the Angel of the Lord, the Philanthropic Association, in the little town where she lives and draws great encouragement and much joy from them.

Mary's husband decides to build a little house for their old age, their children having now left the family nest. Mary often thinks of her mother, whom she would so much like to see, and to whom she would like to do so much good. But where is she? Is she still alive? She prays to the Lord about it and hopes on in silence.

One morning, her son mentions the name of a neighbouring village where she can find some very good wooden flooring for their little house. It is where her mother has lived. Is this a sign from the Lord? She goes there with her heart beating, hoping to obtain some

news. She does. She learns that her poor mother has died, but that she was latterly living in a rather distant town. This time, Mary wanted to know all that there was to know. Her husband understands her and helps her in her search.

Once on the spot, her first visit is to the mayor's secretary, from whom she hopes to obtain the address of that unknown half-brother! The tall young man who replies to her, smiles, and looking at her, he says: "When you came in, I knew who you were. You resemble our mother!"

What wonderful emotion for each other, and how many things there were to talk about! The young man explains to Mary that once her mother was married, she had not dared to tell her husband that she had two little girls. He would never have been able to accept it. This situation had forced her to say nothing and do nothing. He adds: "I put my mother on a pedestal, where she will always

stay. She was always so straight and good to me. Never did she make a difficulty for anyone, and she brought peace everywhere she went. She did not go to church, but she gathered her strength from some meetings that she regularly attended. They were, I believe, the Angel of the Lord, the Philanthropic Association."

Mary's emotion is at its height. It has bowled her over to learn that her mother has also known the truth of the Lord's ways and that they have also been her great consolation. Thus then, although distance separated them, they were both walking along the same path of light and of divine grace! How relieved Mary feels to know that her mother — who certainly carried in her heart the suffering of having abandoned her two children — had been able to entrust them to the Lord with the assurance that He would take care of them! And He had done so and was continuing to do so by also revealing his ways to her. For

sure, her mother had rejoiced over the Day of the Resurrection when she would again find her two children in the peace of the Kingdom of God established on Earth.

All these thoughts crowd into Mary's heart, whose eyes are now filled with tears. But they are tears of joy and of thankfulness.

That visit will always remain engraved in Mary's heart. It is the point of departure for new efforts to follow the Lord's ways with greater faithfulness. She lodges the evangelists when they are in her district and arranges for the meetings to be held in her home.

It is a great pleasure for her to speak about the Truth to everyone she meets, to share with them the assurances she has in her heart, remembering how much she herself has suffered because of the emptiness of religious theories. She plants hope everywhere she can, putting into practice the recommendation of the prophet: "Cast your bread on the waters, for you will find it after many days."

hearted woman. Then, the little casualty no longer looked so frightened and miserable.

During the first weeks of his treatment, he was not taken back to the pumas' cage, because the fractures would very likely not have healed. But when he was getting better and his pains had lessened, they wanted to take him back to his foster mother. Not for good, of course, but for just a few minutes, so that Salomé would not forget her little charge.

A keeper took the soft furry wounded animal in his arms. He went in front of the pumas' cage and lifted the animal just high enough for his mother to see him. But the unexpected happened:

The beautiful madam puma panicked and drew back. She was trembling all over and began to snarl. She slowly and cautiously approached, and then, quick as lightning, she leapt against the bars and thumped the cub, which the keeper was able to pull back just in time.

When he saw this, the director of the zoo shook his head. For years, he had known Salomé to be a particularly tender mother, and he knew that she was closely attached to Boomy. Her behaviour on that day must have been due to the human smell on the cub or to the fear of the plaster cast.

The baby jaguar was taken back to the infirmary. The next day, visitors at the zoo could see mother puma squatting listlessly in her cage. She would not even play with her three cubs, and looked vacantly in front of her. As a tender-hearted visitor said, all she needed was tears in her eyes.

Fear greater than maternal love

"We awakened her yearning for Boomy when we showed him to her," said the director of the zoo sadly. He was in a quandary, wondering what to do. When he saw that mother puma was still feeling depressed after a few days, he decided to attempt another reunion. Little Boomy was once again brought from the infirmary and shown to his foster mother. He opened his mouth wide and began to whimper lamentably for his mother. He had recognized her. He wanted to get into the cage and started to wriggle and jerk his hind legs and to lift his forepaws hampered by the plaster cast. On seeing this, Salomé had a fit of hysterics.

She hid behind her mate who was indifferent, sleeping in his corner, while Salomé was trembling all over. It was clear that the bizarre limbs of her little one frightened her. Fear overpowered maternal love.

Another stay in the infirmary was needed, and Salomé was again listless and depressed. It was no wonder then that all the staff of the zoo were eagerly waiting for the day when their very special pet would finally be cured and would be able to go back for good, without the plaster cast this time.

On that day, when mother puma saw her foster cub, her eyes shone, she came to the front of the bars, and she started to purr contentedly and to lick his little head tenderly. Boomy was then allowed to get into the cage.

Salomé was happy. She pressed her treasure against herself and fondled him for a long time, while her own

offspring were standing around her perplexed, considering with surprise the little brother that might have become a stranger to them.

Father puma eventually got on his legs, approached Boomy and began to lick him, purring happily all the while.

All the staff at the zoo watched the scene with joy brimming over. Everything was once again as it should be with the puma family. The little spotted pet was back again.

If we do indeed know that maternal love is very pronounced in animals in general and more particularly in deer and big-game beasts, fostering a little stranger along with their own offspring seems to reveal a kind and charitable sentiment, because a negative and sectarian reaction was the one to be expected from Salomé when presented with the baby jaguar. All the more since a creature not born of their own flesh looks and smells different.

The young mother puma in question, in the above report, attracts our sympathy owing to her affection for the jaguar cub rejected by his own mother. It is then clear that when she saw him lying motionless after the accident, she wanted to wake him up from that strange sleep which she did not understand and which she felt was abnormal. This explains her going round and round in the cage and the repeated nudging. Then, not seeing him anymore, she might have believed him dead.

His reappearance, alive and kicking, but with the strange plaster cast, gave her a shock, which explains her panic and her quaking, followed by her aggressive gesture. The second attempt confirmed the fear that the plaster cast caused, a fear which vanished and made room for joy and manifestations of tenderness when, for the third time, he was brought to her looking his old self again. In fact, animals do not accept physical defects or anomalies. They either kill such an individual at once, or take no interest in it, because, to the parents, such a specimen does not look viable. It is an odd comportment, of course, but to us humans, among whom large numbers are born with serious handicaps, it demonstrates that in the eyes of an animal, perfection alone is normal and remains a condition of viability.

Fear is not normal either: it generates aggressiveness. All creatures are made for living in an ambience of peace and harmony, the one that existed in the Garden of Eden before man's disobedience, but which — under the rule of selfishness, pride and passions — gradually became hell. As the Scriptures declare, it will need the fall of Babylon with all its idols, for man to return to God at long last and to re-establish Paradise on Earth.

Environmental catastrophe

According to scientific estimates, in Europe, between the years 1984 and 2014, the number of birds reduced by 420 million. This is not only a matter of an aesthetic loss or of a regret that there are less bird songs and calls. The damage is much greater.

As everyone knows, birds, as well as other animal species, are biological indicators of the health of nature. And when birds disappear in such numbers, there are other losses associated with them. Among others, there is the disappearance of insects. 30 or 40 years ago, automobile windscreens and headlights were full of dead insects, and one had to clean them before a drive. Nowadays, there are almost none.

Because a lot of birds feed on insects, whose number is reducing, the number of birds is also reducing. But they do not only have difficulties finding food, they also have to confront problems coming from the pollution of the environment and from the increasing expansion of cities at the expense of forests, meadows and other rural areas. The use of chemical products, especially "neonicotinoids" ("neonics") and other pesticides, as well as hunting, have also greatly contributed to this carnage.

In recent times, it has also been observed that common birds, such as sparrows and swallows, are becoming fewer. Just a few years ago, it would have been unthinkable that the numbers of these species would reduce. This is very concerning and means that the extent of evil is increasing and becoming common. At this stage, is it still possible to intervene and to change this unfortunate tendency?

The mass disappearance of animal species is destroying a balance and risks causing a lot of other damage, which then directly affects humankind.

Many scientists and environmentalists are aware of the facts and are searching for possible remedies. However, there are powerful interests at stake, and not everyone looks at things in the same way. It is always the same, to protect nature, one should grant credit, but in the eyes of big financiers, this is not profitable enough. The extent of the problem is not understood. It should be clear to everyone that it is necessary to act: one must plant hedges and provide places for animals. Schools should have additional courses in their curriculum in which children are made aware of the needs of nature.

One sees that humanity finds itself at an impasse. And one can already say there are no human solutions to the current problems. The only solution is the introduction of God's Kingdom on Earth: the Restoration of All Things. This is the plan that the Almighty established even before the foundation of the world, for which He gave his beloved Son as the Sacrifice to pay for the Ransom of humankind fallen into sin. This plan continued throughout the Gospel Age and will soon be completely achieved. It will reveal, to the eyes of all people, the glory of the Lord God, Who is the Almighty, for Whom nothing is impossible, and for Whom it is possible to overcome evil with good and to perfectly restore everything that has been lost. In this Kingdom, all those who are in the graves will come out of them. They will receive a new education and be able to go to eternal life. There, no one will be wronged or hurt. Birds will not fear for their little ones. It will be happiness for all and for all time.

When Mary meditates on her life and on the goodness of the Lord towards her, she can only exclaim: "How can I repay the LORD for all his goodness to me?"

News in brief of the Reign of Justice

In recent months, many opportunities to meet together have been given to the dear Family of Faith. In various countries, there have been meetings that have given great encouragement in every respect. That which has impressed us most particularly has been to see how exactly the teachings received through the Lord's Messenger have corresponded with the needs of the dear Family of Faith, especially in the times which we are going through. Thus, we have been able to recognise the character, not only profoundly instructive, but also prophetic, of the message that the Faithful and Wise Servant has brought.

In these general meetings, the Lord drew our attention to the extreme urgency and necessity there is for taking divine ways much more seriously. Simultaneously with the events being precipitated on Earth, bearing with them the terrible threat of the "four winds" of the Apocalypse (the Book of Revelation), we are also able to feel the wave of cooling-down, of diversion and of seduction, so clearly announced for the Time of the End. The general meeting in Geneva spoke very particularly to our hearts to help us in the fight.

On the first day, the dew was taken from the Gospel of Matthew 1: 21: "You shall call him Jesus, for he will save his people from their

sins." The name of Jesus is synonymous with Saviour. In the exposé read to us, we were reminded of the sublime action of devotion, of abnegation and of sacrifice performed by the Lamb of God for the purpose of becoming the Saviour. We were shown, with remarkable clarity, that throughout the Gospel Age, all who have been reached by the Gospel and have responded to it, have been invited to become saviours in their turn in association with their Master, who is Jesus. Therefore, the question for us is to see whether with our line of conduct, we confirm this definition of saviours. We very readily rank ourselves with the Consecrated because we have been baptized into the death of Christ, or with the Host of the Lord because we have made a covenant with God by the Divine Law. The question is to see whether this is true or whether it is presumption owing to our still preserving our former character: hypocritical, lying, envious, jealous, proud, etc. God's Messenger added: "God is no lover of theory or fictitious things. Everything in him is true, and everything He has created bears the stamp of truth. He Himself has written no book, but has displayed his thoughts, his frame of mind and his intentions, in all his handiwork. That is why the flowers speak of God's tenderness. The sun and the worlds that revolve in space, talk of his power, and all the stars make his grandeur shine forth. All things agree exactly." These are extraordinarily profound thoughts that invite us to seriously search ourselves whether we have become people worthy of the name of Christian by which we would like to call ourselves, or whether we are mere imitations.

On the second day of the meeting, the personality of Isaiah the prophet was placed

before us in a way that was most instructive. In his book, that prophet quite especially announced coming history in a very impressive way. It is a remarkable thing that there have been discovered in caves on the shore of the Dead Sea, several books of the Bible, among them, that of Isaiah, with undeniable proof of the fact that they were written at least two centuries before Jesus Christ. This confounds would-be learned men who, being credulous, claim that the whole Bible was written after, to serve the needs of some cause or other. God's Messenger has drawn abundantly from the Book of Isaiah the prophet, who, under the urge of God's Spirit, was able to provide instruction and prophecies covering the whole of the lengthy period beginning with the ministry of our Lord Jesus and going up to the time of the Restoration of All Things. God's Servant particularly underlined the conditions Isaiah fulfilled to thus be able to be influenced by God. In the first place, his was a sincere and honest contrition, and he recognised, without reserve, his worthlessness and impurity face to face with the holiness of God. This part of the exposé of the Lord's Messenger needs to be particularly taken note of, for it is pride, together with a lack of real and sincere contrition, that are the greatest obstacles for every one of us to receive divine blessing. Pride, a high opinion of oneself, fed by the education and so-called wisdom of this world, are barriers that God's Spirit is unable to get over. Humility is truly the rarest of qualities in the poor human race, and frequently still in our midst.

The meeting closed with the commentary of God's Servant on what God said to Mo-

ses: "What is that in your hand?" It was an admirable exposé that placed in evidence the noble, worthy and faithful character that was Moses. He was called the humblest man on Earth. Once again, in him, we find the qualities indispensable for being guided by God's Spirit. We do not have enough space here for everything given to us on that day; however, there was one particularly noble trait of character of Moses that is worth mentioning. When God tested him by proposing to let the people of Israel die off, them being so rebellious and constantly in revolt, to raise up another nation easier to lead, this was the noble answer that Moses gave: "[O Lord] forgive their sin. But if You don't, then please erase me from the book You have written." This was a splendid picture of the Work of Atonement and of the Ransom that the Son of God himself came to do in laying down his life for sinners. That Work has also been understood by everybody who has become a faithful disciple of Christ during the Gospel Age.

The atmosphere of that general meeting in Geneva was exceedingly favourable and showed that there was progress in many brothers and sisters. The testimonies in general were very encouraging. We thank the many brothers and sisters who sent us their messages of family communion from many parts of the world, and also all who greatly devoted themselves to receive the Divine Family on that occasion.

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