

THE REIGN OF JUSTICE

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Man's true destiny

ALL men who reflect, sigh after a solid foundation on which they might rest, and seek to fathom the mystery of man's destiny, and also the mystery of life, that is to say, exactly what it represents.

There are all kinds of theories on that subject, each one more false than the others, particularly that of evolution. That erroneous doctrine produces complete confusion among those who let themselves be influenced by it. It is founded on the thought of a Creation that would have manifested itself without a Creator. That thought is in flagrant contradiction with the teaching adopted in general by every intelligent person, according to which, there is no effect without a cause, a concept that is simple and logical. It confirms this elementary truth: there is no Creation without a Creator. That Creator is the Son of God, who is mentioned in the Scriptures as the Executor of the thoughts and designs of the Lord. He is the Agent Creator of all that exists in the Universe, and he has expressed this profound word of truth: "I am the Way, the Truth and the Life."

The Truth is that, in order to have life, we must simply make ourselves worthy of going to its Source, Who is the Almighty, the Lord, the God of all excellent grace and of every perfect gift. The Lord reveals Himself to all those who try to live virtuously and quite especially to those who cultivate humility. It is thus that they make themselves worthy of approaching the Source of Life, Who is the Lord, the Dispenser of the Vital Fluid, the Spirit of God, which is the power producing and maintaining life.

The Lord placed at the disposal of the Logos (his Son and his Agent Creator) all the necessary elements for every creation, quite especially for the organism of man, which is the expression of the putting together of those elements. As soon as that organism is set in motion by the Vital Fluid, life manifests itself.

Man possesses quite a special constitution because of the elements that make up its formation. To attain lasting life, he must conform to that which can maintain life in the organism. There are elements which maintain it and others that destroy it. That which is indispensable to it, is the practice of altruism. That which destroys it, is selfishness.

Through the constitution of his organism, man has the ability in association with his wife, to procreate. But as long as the child, so begotten and having passed through all the phases of development, is still in the

womb of its mother, it does not represent a personality. It is an unconscious being that has no proper life of its own. The moment it leaves the womb of its mother and when it comes into the world, in the very first place, it must breathe. Its lungs open, and the blood circulates in the whole organism. The umbilical cord closes, and at that moment, the child becomes a personality in its own right. That is the process of the birth of all mankind and in general of all the superior animals.

Life is the product of the work of the organism, among the inferior animals as well as for those of a higher order and for man, too. As a result, life is a product, the product of a work. In a reasoning manner, we cannot admit to life without an organism that makes it possible. But however, it is evident that life depends on the harmonious fulfilment of those principles of which it is composed.

The life of man therefore depends on the working of his body. In order to function indefinitely, the latter has a need of an influence, that of virtuous sentiments. That is what mankind is totally unaware of, the intellectual world in particular. Intellectuals busy themselves with all kinds of abstract questions, but they do not attain understanding of the Truth. What prevents mankind from grasping and understanding the immutable principles of the Truth, are the numerous character defects with which they are burdened. Those faults pile up before them like an immense barrier which completely prevents them from seeing things in their true light. It is the case quite especially for the great ones of the world, who are in darkness because of their pride. Far from us is the thought of wanting to criticise or to reject out of hand the sciences of men, which they strive to establish as dogmas. But the facts that are undeniable are there to show if our thought is just or false.

The body of man is a living instrument by means of which we can constantly study the manifestation of causes and effects. So it is that man is made for living a harmonious life. A too-great cold makes him suffer, a too-great heat likewise. The cold gives him goosebumps without his wanting it and without his being able to avoid it. A too-intense heat causes him to perspire against his wish. Discontent places the sensitive nerves under tension in every human being in spite of himself, whereas happiness refreshes them and does good to the whole organism. On that subject, it is to be noted in passing, that true joy, that which never

contains a bitter after taste, is the result of altruism. It only exists in the Kingdom of God and can only produce beneficial results that remain. Now, the Kingdom of God is at present totally unknown to mankind.

If we therefore examine things objectively and without bias, wanting only that the Truth should prevail, we are obliged to recognise that humanity in general and quite especially their intellectual world, look for and live up to principles that give death instead of life. As we have just pointed out, the human organism can only bear virtue. Every sentiment which is not based on that principle causes wear and tear, and destruction.

We can affirm, without fear of contradiction from the wise, that life is conditional for every creature. Man is quite a special creature who possesses a "sixth sense" by which he can attach himself to the Lord, the Source of Life. As long as he is linked to the Source of Life, his existence continues. For that to be, he must live altruistically, which allows the Spirit of Life to feed him. It is an indispensable well-being power for nourishing his sensory nerves, whereas selfishness imposes tension, which prevents the circulation of the Spirit of God, bringing, as a result, the cessation of the principles of life. Those principles are for the human being: air, blood, assimilation and the Vital Fluid, that is to say, the Spirit of God.

They then are the principles that hold life together for human beings. But in order that they might be able to exert their happy and blessed influence on the whole of the organism, they must be allowed to act freely in the body. It is in so doing that one seeks life in the right way and that one obtains it. In that way too, we attain expressing the destiny that the Lord has foreseen for all mankind, that is eternal life. For it, we must dissociate ourselves completely from every selfish sentiment, and only practise altruism, otherwise said, the entirely selfless love of the neighbour.

What is especially to be considered with all the seriousness and the appreciation that that implies, is that man could never arrive at those results if he did not have a great, ineffable and wonderful Friend, Who is the Almighty. That Friend, infinitely good and affectionate, has devoted Himself entirely to the whole of humanity with a love that knows no limits. In order to save them, He went as far as giving what was most precious to Him, the dearest to his heart as a Father: his only Son. In that way, He nobly and generously holds out his hand of friendship, of tenderness and of helpfulness to all who recognise their absolute nothingness, all their incapacity and all their sins. He is desirous of obtaining for humanity all that they have need

True nobility

FRANCE: Jean is a miner, a very conscientious worker and the only member of his family who did not emigrate to America after the Franco-Prussian War (the War of 1870). It was not for lack of wanting to go that he let his people go without him; however, his wife was sick, and he could not leave her. So, he took things as they came and inherited all his father left behind: house, fields, cattle and broad forest lands.

Jean wanted none of his sons to become miners, the work being much too hard and unwholesome. He gave them the free choice of work they liked. They were even free to leave that gloomy region with its grey skies and its slag heaps, to go and live elsewhere. Nicholas, the youngest, became a locksmith and left home. He met an orphan girl who was gentle and staunch, and married her.

Life opened out to Nicholas in a quite new

and agreeable aspect. He refused the offer of a rich banker who wanted to take him on as his chauffeur and caretaker, with his wife as companion for his own wife. What he wanted above all was a home of his own and to feel quite free, and not to be the slave of people who were well off.

As the years went by, the birth of several children increased the family in whom there reigned an atmosphere of peace and harmony. Every fine Sunday at daybreak, they would set out for the woods. They were great days for the children for whom father would attach swings to the strong boughs of the trees and make whistles out of hazel-tree branches. Some would go hunting for dry wood to make a fire in which delicious potatoes would be set to cook. Friendly neighbours would often accompany them, and in the evening, they would all file home singing folk songs.

Those joyful times made a deep impression on George, one of Nicholas's sons. He was

keenly receptive to the delicious exhalations of nature. The blue sky charmed him, and birdsongs and autumn colours in which the woods decked themselves, would make his heart bubble over with joy.

Later, Nicholas found work in a factory owned by a count who was very rich and had several properties abroad and a chateau (castle) that he lived in for only a few months of the year. The count struck up a friendship with the young father, and even went as far as to permit him to cut props for his garden, from his woods. When the count went shooting in the neighbourhood, all the game he shot would be sent to the hospital he had founded for the people in his employment. His countess would frequently visit the hospital, bringing the patients cigarettes, fruit and all sorts of delicacies. Nicholas had to go to hospital for a few days, owing to a slight accident at his work. When young George visited him, he was delighted to hear all the

good that was spoken of about the count and his charming wife. He thought that to live in a chateau must promote the development of noble and selfless sentiments.

Nicholas was also on friendly terms with another local count to whom he would render sundry services. That gentleman would very much have liked to have had him in his service, but Nicholas held to his freedom with great determination. When Nicholas visited the count, he would sometimes take George with him, and the lad would greatly admire the beautiful park and the playground for the children. At Mass, he would watch the count and countess in their family pew, with their children always faultlessly dressed. George would envy them. He would also have liked to get out of a splendid car, to have a title and to live in a beautiful chateau. He thought that that was the height of happiness. When he grew up, he took to reading novels all about nobles and highly placed people, described

of for attaining lasting life. Of course, for that, human beings must reply to that unprecedented kindness and limitless devotion by placing themselves in a position for carrying out the principles of the Truth, that is to say, of altruism, of virtue, so as to go back up the slope towards life, and so to attain eternal life.

Man is often very complicated in his research work. He would like to make sensational findings, because he wants to be in fashion and to have factitious worldly honours. Divine ways, on the contrary, are simple, logical, straightforward, well founded, and especially absolutely selfless. They are expressed by love. Love is life. There, where there is no love, there is no true life either. There can only be a dying life, because it is not nourished by the Vital Fluid.

In order to obtain lasting life, it is needful to live up to the principles that enable it to last. Those principles are concentrated in this word: love. The Scriptures tell us: "Love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind. ... Love your neighbour as yourself. ... Do that, and you will live." That is the law of life and of happiness. So it is that, at the same moment as the Lord extends his hand to us, we must offer a hand to our neighbour and to the unfortunate of the Earth. At present, there are large numbers of people who suffer physically and morally. It is a question of obtaining for them what they lack: a real affection, in which there is a power of life, because that affection is composed of selfless love.

Life, as we have just said, is personified by true love. The true God (not the vengeful god of the religions, but the true God) is personified by true love, divine love. The true God is Love, and that is why He represents the Source of Life. His Son, the Only Begotten of the Father, has given us to know the Lord by his works, which are all works of love. He shows us how we can attain real life, meaning, eternal life, when He said: "Eternal life is to know You, the only true God, and Jesus Christ, whom You have sent." We learn to know the Lord by following out his instructions that are given to us by his Son, our dear Saviour. It is thus that we learn to know what life represents, and what the wonderful destiny is that the Lord has prepared in advance for all humanity, already long before the creation of the Earth. That destiny will be crystallised in the Kingdom of God, which is introduced on Earth through the ministry of Christ and his associates who represent the people of God.

The Parable of the Prodigal Son

The Gospel according to Luke, chapter 15, verses 11 to 32, gives us the Parable of the Prodigal Son, which our Saviour explains in order to illustrate the compassionate character of his Father. We quote it in its entirety as follows:

There was a man who had two sons. The younger son said to his father: "Father, give me my share of the property." So, the father divided his property between them. A few days later, the younger son gathered everything he had and travelled to a distant country, where he wasted his money on a wild lifestyle. After he had spent everything, a severe famine spread throughout that country, and he had nothing to eat. So, he went to work for a citizen of that country, who sent him into his fields to feed the pigs. He wanted to eat pig food, but no one gave him any. When he came to his senses, he said: "How many of my father's hired workers have enough bread and some to spare, but I am dying of hunger! I will go home to my father and say to him: 'Father, I have sinned against Heaven and you. I am no longer worthy to be called your son. Treat me like one of your

hired workers.'" So, he got up and went to his father. But while the son was still a long way from home, his father saw him and was filled with compassion for him. He ran to his son, embraced him and kissed him. The son said to him: "Father, I have sinned against Heaven and you. I am no longer worthy to be called your son." But the father said to his workers: "Hurry and bring him the finest clothes to wear. Give him a ring for his finger and sandals for his feet. Get the best calf and kill it, so that we can eat and celebrate. For this son of mine was dead, but now he is alive. He was lost, but now he is found." So, they began to celebrate. Meanwhile, the older son was in the field. As he approached the house, he heard music and dancing. So, he asked one of the workers: "What is happening?" The worker answered: "Your brother has come back home, and your father has killed the best calf, because he has him back safe and sound." The older son became very angry and refused to go in. So, his father went out and pleaded with him. But he said to his father: "For many years, I have worked for you and never disobeyed your orders. You never even gave me a little goat so that I could celebrate with my friends. But when this son of yours who wasted your money on prostitutes, comes home, you killed the best calf for him!" His father said to him: "Son, you are always with me, and everything I have is yours. But we had to celebrate and rejoice, because your brother was dead, but is alive again. He was lost, but now he is found."

This parable is full of instructions. It is appropriate to understand that our dear Saviour did not speak in parables in order to maintain a mystery that his disciples understood but no one else. No, there was a very noble reason that let him act and speak. Parables are a picture language that allowed him to give an understanding of what he was not able to express in a usual description. And one may well say that the Parable of the Prodigal Son is the most touching image of divine mercy.

If one lets oneself be guided by that explanation, and if one disregards one's own reasoning and judgement, one discovers in it the depths of the character of the Almighty, Who has compassion for poor sinners whom we are, and Who rejoices with those who are honoured. His heart, overflowing with love, approves of goodness and especially of humility. Divine mercy, which we have great trouble in understanding and much more in practicing, forgives the guilty in such a way though it appears that they had never made a mistake. Their mistakes are corrected, cancelled and dismissed.

Forgiveness alone is not enough for a sinner to be restored. In fact, a mistake, even if it is forgiven, leaves behind in the heart of the one who made it, traces that cannot be cancelled by forgiveness alone. For that, it needs a payment, a reconciliation. That is the role that our dear Saviour fulfilled by coming to Earth to give his life as the Sacrifice for the guilty, whom we people all are. That was not to calm the anger of his Father, as the religions claim, but to pay the debt to justice that we have burdened ourselves with through the sin of Adam.

As apostle Paul says to the Ephesians: "You were dead in your transgressions and sins... But God, Who is rich in mercy... made us alive with Christ (you are saved by grace)" (Ephesians 2: 1, 4 and 5). "You were dead in your sins and in the uncircumcision of your flesh. But God made you alive with Christ, when he forgave all our sins. He cancelled the record of debt that stood against us and condemned us. He took it away by nailing it to the Cross." Colossians 2: 13 and 14.

From the Almighty, it took infinite love to agree to the Sacrifice of his beloved Son. What made the payment for the guilty possible is precisely the divine mercy that we see so well described in the Parable of the Prodigal Son and that was already in the Almighty's heart, but that could not be revealed without the appearance of sin.

What touches us above all in this parable is the reaction of the father when the son returned, against

whom he did not find fault or make any comment. He understood and felt everything and welcomed him with open arms. Additionally, he prepared a feast to celebrate the return of his lost but reformed son, who was dead but became alive again. Precisely because the Prodigal Son humbled himself, returned without demands and only wanted to be treated like a hired worker, aware that he had no longer earned the place of a son in his father's house. That is where he met his father's mercy, which he definitely did not expect. A sinful person, instead, expects punishment, as Job expresses: "I have sinned and perverted what was right, but I did not get what I deserved" (Job 33: 27). And this son, humbling himself before his father, receives the finest clothes. His father also gives him a ring for his finger and sandals for his feet.

The mistakes of the Prodigal Son are not mentioned by his father, he does not speak about them, as though they never existed. Furthermore, they never existed in the father's heart, because God's eyes are too pure to see evil (Habakkuk 1: 13). How much work of the heart must be done to understand this unconditional, selfless and infinite love that can forgive, bridge and cancel everything!

This story moves us because it is ours. We are all the Prodigal Son, and divine mercy has been shown to all of us through the Sacrifice of our dear Saviour. The big question is whether we are capable of feeling this mercy and of receiving it with enough gratitude.

In this parable, we also see the part of the older son who had trouble accepting the fatherly compassion for his young brother and who refused to participate in the celebration. Here, we can recognize the situation of the religious leaders who did not want to accept that our dear Saviour welcomed the poor and the general population. But this image also has a much deeper meaning.

We know, in fact, that the Prodigal Son, above all, represents a class of people who have received divine grace in a well-disposed heart during the Gospel Age. They recognized themselves as sinners, humbled themselves and accepted Christ's blood as the Ransom for their sins. They were also able to make a covenant (an agreement) with God to faithfully associate in Christ's Sacrifice and to give their lives for their fellow people. As an equivalent, they will receive a ring, which represents immortality, and the finest clothes, which represent divine nature with Christ — both of which are immeasurable honours.

Furthermore, the older brother in the parable represents the heavenly beings who remained faithful and who will certainly be tried in view of divine mercy which grants some sinners so much grace that they will be able to attain a level of existence that is higher than their own. For that, divine love must do its sanctifying work in the heart of these heavenly beings in order to accept the Almighty's will.

What powerful action there is in divine mercy, and what tremendous work it does! It is not only capable of resurrecting a class of people on Earth, but of granting them a higher level of existence than they previously had, because they showed themselves worthy of it. That Work that the Almighty had foreseen and conceived before the creation of the world, testifies to his wisdom, his omnipotence and his glory. He, our great God, deserves all honour for all eternity.

An unusual dinner guest

The following event was reported in a magazine:

A tiger drank hot chocolate with a girl

In the city of Marseille in France, 13-year-old Marion Delbarde is being celebrated as a heroine. The girl succeeded in doing what almost no one else in her situation could have done. Marion happily drank her afternoon hot chocolate with a tiger and made the predator at-

as virtuous and distinguished. So, he was sure that they were born so and that poor workmen would never be able to equal them in virtue. Life, however, taught him that the reality was quite different, and he later learnt that true nobility comes from the heart and not from a coat of arms or a title.

One day at his work, George receives the book *The Message to Humanity* (the Book of Remembrance). To start with, he glances through it and comes to an illustration which shows a charming villa. The caption declared that later, everyone who would make a covenant with the Lord, would receive such a villa quite free. That promise was very agreeable to him, and he wished to find out the conditions of that alliance that men could make with God. As he reads through the book carefully, magnificent horizons open to his mind. The first chapter, which describes the harmony that reigns throughout the Universe, is of special interest to him, for he is particu-

larly sensitive to the charm that pervades nature. He makes an effort to rally to the great Universal Law of altruism, and attends the meetings of the Angel of the Lord (the Philanthropic Association) assiduously. He finds he cannot keep all that to himself. The knowledge of the wonderful things written by the Faithful and Wise Servant, whom the Lord Jesus announced, is too wonderful not to be shared with others. He applies himself to evangelising in his spare time. As he applies himself with great care to reforming his character, he realises that one is not born with good sentiments. On the contrary, whether one is rich or poor, one is descended from Adam, is smirched with selfishness, and is incapable of any feeling of true nobility. It is only from our dear Saviour and his blessed school, that the virtues indispensable to life are to be obtained.

The local meetings are sometimes visited by a brother from Switzerland, a very agree-

able and unassuming man who gives forth an atmosphere of true dignity, that of a child of God. He makes a profound impression on George.

The young evangelist also has the opportunity of attending some large international congresses, and very much appreciates the privilege of being blessed with the wealth of spiritual things left by the Lord's Messenger (the Faithful and Wise Servant, and the last Prophet chosen for the Time of the End). He realises that his choice soul had been anointed with real wisdom for the purpose of leading the men of goodwill in the way of altruism. He also feels that it is a great privilege for him to be at the benefit of instruction from virtuous brethren educated in divine ways of goodness, and matured by much experience at the Lord's school.

One morning in spring, when the sunshine is playing through the blossoming trees, George knocks on the door of a beautiful

house. The caretaker accepts the Lord's message, but the count refuses it. The evangelist feels a burst of gratitude towards the Almighty Who calls the poor and the humble for the purpose of gladdening their hearts which are weary and burdened, whereas the rich, in most cases, think they are in need of nothing.

In another region, he gets a glimpse of a beautiful house hidden among some century-old trees. The caretaker welcomes him, buys *The Message to Humanity* and promises to read it attentively. George would like to see the owner as well, but is informed that he is absent. George is also told: "Besides, he would laugh at you. He is too learned to be interested in the Gospel of Christ."

"Is he at least happy in such a beautiful home?" George asks.

"Alas no. Mr Le Comte was a general in the last World War. Now, he is very ill and walks back and forth from one room to another. He is tormented by his conscience which accuses

tentively listen to her reading a fairytale aloud. The same tiger had previously terrorized the entire city and thereby caused enormous damage. Journalists gathered details about the extraordinary story.

The famous French travelling animal show Pepe Estelle had once again set up tent in Marseille. People knew the animal show was in town because of the large colourful advertising signs. A lot of children are magically attracted to animal shows. So, it was no surprise that Marion Delbarde did not come straight home from school as she usually did, but that she and her girlfriend took a detour to the city outskirts in order to gaze in wonder at the large truck-mounted cages containing many exotic animals.

As Marion was finally making her way home, still completely under the impression of these strange animals, she was far from realizing what a special role this animal show would play in her young life.

She entered her family's apartment knowing that she would be alone for the next few hours. Marion is a "latchkey child": both parents are at work. This girl makes her own meal everyday and then diligently does her homework. She does not listen to the radio or get distracted by the television.

That is why again this afternoon, like any other afternoon, this schoolgirl was relatively cut off from the outside world. She did not know what had been happening in Marseille in the meantime.

A group of children had spent a large part of the afternoon surrounding the truck-mounted cages of the travelling show's animals. Out of pure exuberance, some of the boys had excited the young male tiger called Landor and had made him nervous with unnecessary noise. Landor was normally good-natured and calm. But now he was agitated, growling and snarling, and running back and forth behind the steel bars. His eyes were darting and flashing.

The carnivore suddenly escaped

The beautiful predator was still very agitated when an animal trainer sent the children away, did not allow any more spectators to the tiger, and gave him an extra ration of food. Half an hour later, disaster happened.

Landor still had not calmed down. He turned in circles, became aggressive and bit the steel bars of the cage. Again, he threw himself against the steel door with all his might. The doorframe was not new. It broke.

Seconds later, the cage door swung open. The tiger panicked and broke his home apart. Then, he stood there snarling and did not let any of the animal trainers near him. The brave men naturally tried to catch the young exotic animal. But Landor was smarter and crawled under his cage truck.

By the time all the animal-show employees arrived, the tiger had disappeared without a trace.

But he did not take long to make himself known, just a few hundred metres from the show. He firstly approached an outdoor green grocer. With full force, he jumped on to the fruit stand and made apples, pears, grapes and much more, roll in all directions over the street. The green-grocer woman was scared to death and hid under a stand. Her customers ran away as fast as they could.

Landor stood for a moment in the middle of all the fruit. Then he saw something that fascinated him: a clothes shop on the other side of the street. With just a few jumps, he was inside the shop. He did not have his eye on anybody. He was only looking for a little adventure, and he found enough of it.

The young girls and ladies who were looking at the latest fashions, screamed and took flight. The shop owner also ran away. They all left the area because of the tiger, which caused a lot of damage before he moved on. When they all hesitatingly and timidly returned, the ladies were speechless. No vandal could have wreaked that much havoc.

Growling and angry, the tiger continued his way forward. Whoever came across his path was confronted with the aggression of the animal. At an intersection, he jumped on to standing cars and pounced towards a policeman. He landed just behind the officer, growled at him and attacked him. As the policeman tried to kick the predator away from his body, he was injured.

It was now a matter of keeping calm

Police cars and an ambulance quickly arrived on the scene. The policeman was taken to a nearby clinic. A team of officials pursued the tiger. But Landor was smart. He found a butcher's shop, crept through the cellar from the front to the back, and disappeared outside, without his pursuers finding any trace.

The men from the animal show — supported by the police, the military and private helpers — looked in all parts of Marseille for this dangerous feline. Even the radio stations assisted by keeping the public informed.

In the meantime, Landor reached a housing suburb and then jumped into a garden, on to a terrace and then into an apartment. Then, the tiger stood in the room in which 13-year-old Marion Delbarde was sitting at her father's desk and absorbed in her homework.

At first, Marion did not look up. But when she heard the growling and snarling, she sat up scared and stared at the tiger, which now slowly and curiously approached her, and finally even brushed past her legs.

Marion screamed. By now, she knew that she was dealing with a tiger. The predator's fur was raised in a defensive position.

Marion quickly realized that she must not lose her nerve. She had to keep calm. She had already read about that in many books about wild animals. The girl's whole body shook with fear. But she pulled herself together and spoke to the tiger with a calm voice: "Be good, and go home! Go away. Keep going!"

The girl looked directly at the big cat and raised her right index finger. Landor looked at her, licked his nose, made a good-hearted expression, and took a couple of steps backwards.

Marion breathed. Inside, she was joyful. She had achieved a victory over the predator. She immediately became more courageous. She again spoke to the tiger, and Landor eventually laid down on the lounge-room carpet, bored and exhausted. Then, Marion became bold. From the kitchen, she got her afternoon hot chocolate, poured some of it into a bowl for the tiger and also gave him some of her cake.

The fairytale book saved her

Landor carefully sniffed and then emptied the bowl of drink. He did not touch the cake. Marion did not know what else to do. She longed for her parents. In her desperation, she reached for the bookcase and flicked through a large fairytale book and started to loudly read it aloud.

Landor raised his head, and listened. Then, Marion continued reading, read even more, and did not dare stop, because she did not know what else to do.

She eventually heard noises at the front door, and then footsteps. Her parents had come home. When mother opened the lounge-room door, she screamed and fell to the ground. Father understood the situation. He immediately phoned the police. Then he told his daughter: "Continue reading. The tiger will be picked up soon..."

15 minutes later, the animal-show men arrived. With a rope and a net, they cleverly caught the surprised tiger. He seemed to like being among people. As the tiger was finally being taken away in a truck, Marion smiled and said: "I was very scared, but I never felt threatened. He must like children, but he might have something against adults..."

There is no effect without a cause. As mentioned above, it was children who excited the tiger. Having become aggressive, he tried to break out of his cage,

which he eventually succeeded in doing. However, a little later with the girl, under her friendly influence, he calmed down and also became peaceful.

At the very beginning of Creation, the animals behaved in a friendly way towards humans, because humans, as the royalty of Earth, spread the friendly Spirit of the Lord over the submissive world of animals. But when the first human couple separated themselves from their Creator through ingratitude and selfishness, this disastrous influence also spread over the animals, of which many became predators.

When humankind regains its original destiny, thanks to the wonderful divine influence from which it will benefit again, it will once more be a blessing to the animals, which will enjoy this beneficial influence. The prophets rejoiced over those coming times in which peace and harmony will reign over the whole world and among all creatures. It is written that a child shall lead a lion, a cow and a bear together on a meadow. Humankind, through the change of its character, will regain its original destiny, that of earthly royalty, which was given by God's love. Humankind will again spread peace and blessing on Earth. We thus understand the very important position that it has and the example that it is called to set for the happiness of all creatures.

The true remedy for poverty

From the Belgian-French magazine *En Marche*, No. 1614 from the 4th of October 2018, we quote the following article in its entirety:

The general dislike of poverty

Empty pockets, being penniless, and scratching to get by from week to week, that is the lot of a growing number of people among us. One in five Belgians must live with an income below the poverty line. In addition to the harshness of their daily lives, there is the disgrace of being looked down upon.

"Lazy", "social-security recipient", "useless", "it's your own fault"...we cannot say that uncertain living conditions trigger a surge of empathy. Occasionally, a charitable gesture expresses a type of recognition. But suspicion reigns more than the invitation to share as equals...

When one reads about some definitions of poverty, one comes across grim, simplistic and even brutal thoughts. Unfortunately, they are spread and fed by erroneous explanations full of fear and hostility, until they become "obvious" in the eyes of many people. Examples? "There is enough work: look, and you will find", "unemployed people ruin social stability", "one only has to want to come out of poverty", "the poor are exploiting the system"... They are so many wrong ideas that emerge to shake the undeniable facts. "In the Belgian city of Brussels, there is one job vacancy for every seven people looking for work. In the Belgian region of Wallonia, there is one job vacancy for every ten people looking for work." "In Belgium, only 9% of the national budget goes to the unemployment department, 80% goes to the pension department and the health department." "In Belgium, a child from the wealthy class has 53 times the chance of getting a prominent job than a child from the working class." "In Belgium, it is estimated that 62% of people who are entitled to receive social-service assistance do not apply for it."

With the social-services departments and those who use them, the Brussels Forum Against Inequality has identified 85 ideas. Each one was submitted to an expert who tried to deconstruct it in argumentative way, on the basis of the latest available figures and studies. They range from macro-economic to psycho-social considerations.

Examples? Bruno Colmant dismisses the widespread idea that social-service assistance will hasten the bankruptcy of the country. For that respected economist from

him of having sent so many soldiers to their deaths. He is dogged by remorse and has no peace."

Once again, George has come to realize that money and titles do not make for happiness, and that those who live in those grand dwellings are not to be envied. He thanks God that he has nothing of his own, but that by divine grace, he is able to bring to those around him these real treasures: knowledge of the God Who does not punish and the hope of his blessed Kingdom which is to be established on Earth.

After 10 years of happiness evangelising, George is privileged to be invited on to one of the Test Stations of the Lord's fellowship. It is a charming property surrounded by several beautiful trees. There is a pond where birds come to splash themselves in the shade of a magnificent willow tree. An impression of peace pervades this pleasant spot owned by the Almighty. About 30 collaborators apply

their whole heart to changing their sentiments.

George is very happy to be allowed to collaborate there, and his great desire is to make himself useful. He gives the outside of the house and the lovely statues in the grounds, a new coat of paint; he mows the lawns of velvet green in which there are several artistic flower beds. He even learns to make bread, a wholemeal bread which is wholesome food to strengthen his beloved brethren. What joy it is to work in such an atmosphere! He esteems the devotion of those who work with him, who spare no pains in the duties they perform, either in the household or most particularly in the dispatch of the precious papers: *The Monitor of the Reign of Justice* and the *PAPER FOR ALL*, all through the land.

George realises that true nobility resides in acquiring noble, humble and unassuming dispositions, in not seeking the limelight, and in contributing to the blessing of the commu-

nity. That is the way to scatter the perfume of the Father's House, of far greater value than titles or fortune.

The roof of the house is found to be defective, and several workmen are called in to repair it. The workmen are exceedingly conscientious and waste no time at all. George takes great interest in them and does his best to be of assistance to them, in doing which, he endeavours to create an agreeable atmosphere. He strikes up a friendship with Gilbert and John, and has a very pleasant time with them on the roof.

One morning, Gilbert says to him: "I say, George, I'm a local inhabitant, and I'm very fond of this little town. I was born close by here, near the mansion you see over there, and lived eight years in the other one you see on the right. My grandmother was second cousin in the line of the last kings of France. My mother was a countess, but she married a farmer. Nevertheless, I must tell you that I

have never had to do with people as kind and friendly as they are in this house! That has made an impression on both my friend and me. Every morning, we are glad to come to work, and every evening, we go home happy because of the pleasant day we have spent with you all."

George is deeply touched by those words and is moved to pour out to that well-disposed heart the hopes singing in his own. He offers him *The Message to Humanity* as a souvenir of his work on the station, and explains to him that everyone here is doing their best to make it a part of the Kingdom of God in which friendship reigns.

In ardent prayer, George offers up his gratitude to God Who has revealed his ways to him and gives him the opportunity to do good to all who hunger and thirst for Truth. The desire for wealth and titles has been quite effaced from his mind. His sole aspiration is to become faithful in keeping his Covenant Vow

the Free University of Brussels [Vrije Universiteit Brussel (VUB)], it is not a question of giving up social-service assistance or of reducing it to a small amount. On the contrary, it is a matter of changing it, of providing the means to reduce the growing inequality in Belgium. And that is feasible if one combines the income of taxpayers (professionals, real estate, businesses...), if one creates a real solidarity of the richest towards the poorest. News for politicians.

News for each of us as well. In fact, false views and the dislike of poverty, are not only a public matter. Our hasty judgements also affect our contemporaries' private lives. How often have we heard or made the following comment: "Are they really poor, those people who buy the latest smartphone or flat-screen TV, while they complain about not having enough to get by on"? Behind that barely disguised question are accusations that poor households are unable to manage their budgets and to make reasonable decisions. Périne Brotcorne, a researcher at the Belgian Catholic University of Louvain, dismisses that idea. "In a society where the dominant model is the 'economic man', all those who are unable to participate in the market are seen as excluded. Consumption therefore represents, for the poorest, an extremely important symbolical link — perhaps the last one — to the general public. In addition, the advertising industry cleverly presents the act of buying, as the holy grail of happiness. Like everyone else in the world, the less fortunate are subjected to this insidious invitation: 'Buy to exist!'" Fashionable goods feed the impression of being like everyone else, of being a part of the world.

October the 17th is annually observed as the International Day for the Eradication of Poverty. If one rejects poverty, one does not burden anyone, but invites all the affected people to build another world. In contrast to the harsh remarks in the words and the policies that they are exposed to. The first step is to become aware of the collective loss that poverty among us represents. "The potential that each individual carries in themselves and can develop, is lost in need, when one has too little of everything," when one is forced to devote it to the "banalities" of everyday life. That observation by Christine Mahy — (from the Wallonia association for the fight against poverty) at the recent granting of honorary doctorates at the Belgian University of Liège — shows the path to take. Far from reproach, discrimination, condescension and even forgetting. In mutual respect.

We quoted that text because we felt the humanity and the charity expressed by its writer. How can one really be indifferent in view of the poverty in the world? Or even worse, be ironic about, make fun of, or even fight those who are its victims? The following numbers help give us a small idea of the worldwide situation:

More than one billion people live on less than one dollar per day.

448 million children are underweight.
20% of the world's population own 90% of the wealth.
One child in five has no access to primary education.
80% of refugees are women and children.
Women earn 25% less than men for equal skills.
876 million adults are illiterate, two thirds of whom are women.

Every day, 30,000 children under five die from diseases that could have been avoided.

In developing countries, more than one in ten children will not reach the age of five.

More than 500,000 women die each year during pregnancy or childbirth.

Today, 42 million people are living with the AIDS virus, 39 million in developing countries.

HIV/AIDS is the leading cause of death in sub-Saharan Africa.

By 2020, some African countries could lose over a quarter of their labour force to AIDS.

More than one billion people lack access to safe water.

In sub-Saharan Africa, almost half of the population lacks access to safe drinking water.

2.4 billion people lack adequate sanitation.

In sub-Saharan Africa, one person in three is chronically hungry.

2.8 billion people, almost half the world's population, live on less than \$2 a day.

Is it necessary to extend that long list to make it clear to us about the reality of poverty in the world? There certainly also is fake poverty. Some people beg, even though they have enough to live on. But they are a small percentage in comparison to those who live under the poverty line.

We are greatly grieved to know that there are so many poor people. People for whom the past is a nightmare, the present is a torment, and the future is a big question mark that they cannot anticipate or imagine. Some are born into poverty. Others are victims of circumstances: unemployment, sickness, family problems, war, displacement, etc. If one tries to put oneself in the place of all those people who are disadvantaged by life, one can get a good idea of how their daily life must be, and have compassion for their distress. One can also feel what sentiments animate them: hopelessness and rebellion, especially when they see people who do not share their situation and who, on the contrary, live in opulence and are protected from every need.

F.L.A. Freytag, God's last Messenger of our age, has shown us in his work *The Message to Humanity* (the Book of Remembrance), that the root of all evil is selfishness. The selfishness of each and everyone. We produce poverty. Our economy, our industry and all our management, automatically produce poverty. And we are often not even aware of it. Why? Because all our actions are motivated by and aimed at profit, return,

consumption and pleasure, but not at the prosperity, the well-being or the happiness of our fellow people. This is precisely what one must strive for before anything else: to exist for the good of one's fellow people, instead of exploiting or controlling them.

Those considerations should also guide our own judgement. Especially towards the impoverished. It is unjust to stigmatize or classify them. On the contrary, one must become aware that it is poverty that judges us or at least questions us. What do we do when we are confronted with poverty? One certainly feels that one should do something, but one does not do it. Then, one justifies oneself by accusing: "There is enough work... The poor are exploiting the system." One can no longer accuse some poor people that they cannot budget simply because they have the newest smartphone or a flat-screen TV. The temptation is great, and as the article emphasizes: "Consumption therefore represents, for the poorest, an extremely important symbolical link — perhaps the last one — to the general public", but without it, they could feel excluded.

Unfortunately, poverty is often wanted and is maintained. It is very convenient to have cheap labour. Regarding the "real solidarity of the richest towards the poorest", as the article recommends, it is unthinkable in our society. Who wants to give up some of their income or property, to share it with others? No one! It is true that one here and there finds examples of compassionate souls who have done generous deeds towards their fellow people, but they are the exception. The Gospel reports about an episode in which a rich young man asked Jesus what he had to do to have eternal life. He could not accept Jesus's advice to sell all his possessions and to give the money to the poor. Matthew 19: 16–26.

It is true that poverty represents a loss for society. Those who are in need and who have to concentrate on the essentials in order to survive, cannot benefit society with the potential lying dormant in them.

In view of such realizations, one could ask oneself where the solution is. How does one come out of the current situation? There is a solution. It does not come from humankind, but from God Who had long foreseen it when He sacrificed his beloved Son for the Redemption of all humankind. His Son was rich, but he made himself poor in order to enrich all humanity. Because one often ignores that we are all poor. Riches are not measured by what one owns, but by the feelings in one's heart. It is feelings that make us live or die.

We are happy to be able to announce here that one day, there will be no more poor who hunger or suffer, because there will be no more money. It will be replaced by love in all hearts. That will then be the Kingdom of God on the entire Earth, and all people will be brothers and sisters.

he has made to God, to eventually acquire the character of a true man whom the Lord's Servant has described as follows:

A true man

Is one who feels everything keenly and displays great affection.

He is warm-hearted, and all his sentiments are noble.

His thoughts, words and actions are for the good of his fellow men.

His attitude is one of great dignity.

He never condemns or belittles others.

He never scolds.

He is always joyful, light-hearted, acknowledging and appreciative.

He shows esteem for others.

Whenever one comes to him, his attitude does not change for one moment.

He is always full of grace that is seasoned with wisdom and justice.

That is a man, a son of God on Earth,

A man deserving that name,

An example for all mankind,

A model of the Kingdom of God.

News in brief of the Reign of Justice

The General Meeting in Geneva greatly stimulated God's people. The spiritual food served by the dear Messenger from his Master, made a deep impression on the assembly.

On the Saturday, we had the privilege of meditating on Apostle Paul's warning to the Thessalonians: "Make sure that no one pays back evil for evil to anyone, but always strive to do what is good for each other and for everyone else."

This was how that Faithful and Wise Servant of God defined good:

"Living what is good, is to become capable of receiving all the impressions of the Spirit of God. To strive to do what is good, is to love everyone.

Good begins with this: forgive as the Lord forgives you. That is the first step. Good is completely selfless. It is based on pure altruism. An important part of the good we have to cultivate, is to constantly meditate on this thought:

*O my heart awake to
How great was the cost
Of God's will to make you
Free, who, else, were lost.*

Good is not noisy, it does not clash on the ears. It is kind, affectionate, noble, humble and discreet. It creates joy. One who strives for good, is never sullen or sad, because good is a spiritual food of joy and gladness. Striving for good towards everyone, creates a mentality of sublime transparency."

On the Sunday, we were reminded of the Apostle Paul's words: "Therefore, I do not run aimlessly; I do not fight like someone hitting the air." That magnificent champion of faith also said: "Forgetting what is behind and moving forward to what is ahead, I press on towards the goal." That is a sublime exhortation, and we can surely say: "Blessed is he who puts it into practice!"

Here are a few thoughts of the dear Messenger's masterly exposé of those texts: "The sentiments of gratitude are excellent as a lever of joy and enthusiasm. We have to create the Kingdom of God in ourselves by practising self-denial with conviction. When someone is sad and discontented, we can say to him: 'You have forgotten to deny yourself!'

We depend on the Lord's blessing, and it comes in the measure in which we give it priority. The Lord then grants us unexpected facilities.

We have to learn the lesson of thankfulness and to arrive at being fully happy and satisfied with what we have. It is instruction of capital importance and immense depth, whether in small or in big things. We cannot possibly

receive more until we are sufficiently grateful for all that has already been granted to us.

What will place us is the character we have acquired, not the testimonies we have delivered or anything we may have done or said. What will make us overcomers is the love, the mercy, the goodness and the humility acquired at the School of Christ.

To have 100% blessing and full success, 100% effort is needed as well as the putting aside of all sidelines without any exception, and to love God above all else and one's neighbour as oneself."

On the last day, the text was taken from Jude 1: 21: "Keep yourselves in the love of God."

The Lord's Messenger said: "God is Love. It is his personality, his identity, which always remains the same. The principle of love embodies all the others, for there is no real love without justice or without wisdom. That is why all the blessings bestowed on humanity are contained in divine love.

The more we love, the better we shall feel the Lord's love. The more merciful we are, the more we shall feel his mercy towards us.

For man to be viable, he must love God above all else and his neighbour as himself. That short sentence contains the whole process of life.

As long as we have not learnt to love and to forgive immediately, we cannot claim to be in the Truth, as many imagine they are. The Truth is love in the living. The Kingdom of God is for us to keep ourselves in the love of God, to live it in a practical way and to introduce it on Earth.

We must especially have great appreciation for each other. We must never criticize, expose our neighbour, disclose his weaknesses or belittle him in any way. We also have to banish the slightest trace of indifference, for it is real poison, stagnation and death.

Anything in our hearts that might come before the Kingdom of God, is an idol, whether it be a person or a thing, there is no doubt about it.

Let us check our eating and drinking too. There are also some who are unable to keep the balance regarding work. Others could ease their work a great deal if they accepted help, but they refuse because they want to reap all the glory for themselves.

What forms and maintains inexpressible relations of tenderness and affection with our dear Saviour, are our sentiments and especially the self-denial that we express. As long as we do not put our foot on this first step: renouncement, we are neither a Consecrated nor a member of the Host of the Lord."

We will close with this delightful thought: "A true brother, a sincere friend, warns and advises, but only with the desire to help, and if he is a Consecrated, with the wish to pay with his life to relieve, restore, mend breaches and do well what has been badly done."

Those precious instructions will remain graven in the hearts of those who were present. We have the hope that they will be followed with fresh eagerness, greater efforts and perseverance in the path of good, so that the people of God may become strong and eventually become the Revealing of the Sons of God to groaning and dying creation.

We were very happy to receive kind wishes from many different countries, and thank everyone for being with us in thought during those days of the meeting. We also feel especially grateful to the Family of Faith in Geneva who greatly devoted itself on that occasion.

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