

# THE REIGN OF JUSTICE

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## To receive and to cultivate faith

PEOPLE talk about faith without any idea of what it is. They only possess credulity. They can be made to believe anything and everything, as long as you are a master of persuasion. So, people are very credulous. If they were not so, they would not be forever running after the Adversary, whom the Bible calls "the god of this world", who skilfully makes dupes of them. On the contrary, in the long run, they would get tired of his deceitfulness. But they constantly allow themselves to be dazzled by the imaginary advantages he offers to their eyes. The Adversary always succeeds in keeping them in his power through temptation and seduction, by which they are caught, owing to being selfish.

Even in the very beginning, the Adversary succeeded in making Eve believe that she would be much happier and far better off, if she would follow his advice and turn her back on the true God, her Benefactor.

Eve heeded the Adversary. Adam followed his wife along that disastrous way. They cut themselves off from divine communion and went adrift under the direction of him whom our dear Saviour also calls "the prince of this world". That Deceiver has gone on lying to poor humanity till today, and they have fallen into his power. Speaking of Satan, the Lord himself says that he is a liar and a murderer from the beginning. Today more than ever, mankind believe his lies with astounding credulity.

Credulity is of devilish origin, whereas faith is divine. There is as much difference between faith and credulity, as between love and selfishness. Selfishness is also love, but it is a hypocritical love, equal to dissimulated hatred. Divine love, on the contrary, is altruistic and has wonderful results of blessing. Divine love frees humanity and takes away all fear from their hearts and all anxiety about tomorrow, simply because it makes them altruists.

When people learn to know God's ways and apply themselves to following them, they begin to trust in God because they perceive that He never leaves his children in the lurch. At the moment, however, there is a strong barrier between God and man. That barrier is the character man has acquired, the habits he has made. God's purposes for mankind are very kind. He informs mankind of them, but they regard them as difficulties, disagreeable things, and hard and impracticable, instead of regarding them as facilities and a manifestation of God's wonderful kindness.

With real faith, difficulties become exceedingly interesting. You can rejoice from one trial to the next, being sure that God grants his grace and gives the victory to steadfast faith, founded on all that is true and just. The most important thing to be considered is to have a solid and upright foundation, for with dreams and conjectures, it is impossible to carry out a programme whose outcome is good. Divine ways are a sequence of wise and logical things, which lead to a wonderful fulfilment of the promises made by the Lord, that He will extricate mankind from their wretched and desperate state. When you consider God's Work and the divine programme as it has unfolded till today, it fills you with enthusiasm to perceive how each item has been carried out, one after the other, exactly as foretold.

For instance, a promise had been given to Abraham. It was maintained for centuries, providing all who attached themselves to it with wonderful results. Thus, the promise was already fulfilled by certain people. It still stands today, and one can take it to oneself. Abraham received the promise, and after him, Isaac. Isaac had two sons. One of them, Esau, had no use for it and so deprived himself of it. His brother, Jacob, had great esteem for the promise and so obtained the name of Israel, which means "prince with God". He had twelve sons. One of them, Joseph, was particularly well disposed. He took the promise to his heart. He had to go through many trials to ripen his faith. Each trial took him one step further in the ripening of his faith. Some wonderful encouragements were placed along his way. Immediately after being sold as a slave, he became Potiphar's chief steward, because the latter perceived that everything prospered in his hands, because of the blessing resting on him. Then came another trial, and he was thrown into prison. There, with little faith, great was his distress, but with great faith, his distress would be as nothing. The case is the same for us, and that is a very profound lesson. When faith is great enough to encompass all things, any distress becomes a very small matter because one knows that the Lord's promise is fulfilled, in spite of all.

Trial always affects us either way, to the extent that we do or do not understand it and accept it. If our faith is great enough, the most difficult things find us perfectly assured. Mountainous waves may threaten us, and even tidal waves may heave up, but we feel that all will calm down because the Lord has given the

promises, so we can await his deliverance with faith and trust. The Almighty has everything in hand. It is impossible for anything to happen that is not entirely useful. So, there is never any reason for getting worked up or for having disagreeable impressions. Satan would very much like to upset God's children and to constantly put fresh difficulties in their way. He is struggling, with might and main, against the Kingdom of God, which is being established and is going to overthrow his power, but this does not make any impression on us, provided we have faith. It is, in fact, the quality of our faith in the divine promises, that will determine the strength of our assurance and the calmness of our hearts, or else will find us wavering when there is difficulty or trial.

After Joseph, came Moses. He also had real faith and was able to bring the children of Israel out of the land of Egypt, to lead them into the Promised Land. He must have displayed magnificent faith and patient endurance, capable of standing up to every test with this rebellious nation that grumbled and complained about the least difficulty. It required all sorts of visible demonstrations, highly impressive demonstrations, like that on Mount Sinai where there was thunder and lightning, and all manner of outward signs, so necessary to stir up the hearts of the people. But the Lord's ways do not take that shape for people who are capable of understanding the way He speaks. All things take place in gentleness and in the splendid harmony of kind and affectionate feelings, without any outward demonstrations, because true sons understand the language of the Father's House. They respond to the faintest sign, whereas the case is quite different for slaves.

Later came David who also found out how to make God's law visible to the Israelites. So well was he able to inculcate it into them with his enthusiasm and faithfulness in keeping it, that the people under his reign came to observe it to at least a minimum degree. That minimum already provided them with wonderful blessing. At the beginning of Solomon's reign, so great was the blessing that all the kings of the Earth sought to become allied with the nation of Israel, because the news of its blessing had spread to the farthest parts.

It is the same today regarding us. What took place of old with the Israelites, is a reduced model of what must now take place on a large scale. We are introducing the Kingdom of God, first of all in our hearts and then around us. The question is for us to behave in such a way that, as He has promised, the Lord may bless us in everything we undertake, most particularly on our stations. So visible must the blessing become that all will want to associate with us. For that purpose,

### "Let the little children come to me"

WE can read about the following event in the Bible: "People were bringing little children to Jesus for him to place his hands on them, but the Disciples rebuked those people. When Jesus saw that, he was displeased and said to his Disciples: 'Let the little children come to me, and don't stop them, for the Kingdom of God belongs to such as these. Truly I tell you, anyone who doesn't receive the Kingdom of God like a child, will never enter it.' Then he took the children in his arms, placed his hands on them and blessed them."

Our dear Saviour's heart, so amiable and so tender, was irresistibly drawn to all who were receptive to the influence of good. Now, it is certain that the heart of a child not yet entirely perverted by the worldly influence, offers a source of veritable joy to anyone in-

terested in it and capable of understanding it. We can also understand how important and how delicate is the part played by parents and educators, seeing that the impressions which affect the child will bear strongly on its future behaviour, which will be, to a great extent, decided by them.

Frequently, when they visit subscribers to the publications of the Kingdom of God, the evangelists come upon parents at grips with problems that arise in the moral education of their children in "the age of corruption and of the hardening of hearts" that we are living in at present. There are parents who realise how great their responsibility is towards their loved ones, and in *The Monitor of the Reign of Justice* and by practising what it teaches, they seek the spiritual elements that will assist them in their task and, as far as possible, bring success to the development of a harmonious character in their beloved little ones.

Brother John, on a tour of pastoral visits,

arrives at the house of a female subscriber to *The Monitor of the Reign of Justice*, a mother who is very receptive and well disposed. She very carefully creates for her children a beneficial influence, which will be a blessing to them.

He gets into a conversation with her, and it quickly becomes absorbing. Brother John points out the importance of the education received in childhood years, and the good mother agrees.

"That's it!" she says. "Parents have an enormous responsibility. Something ought to be done to help them realize it. As a rule, to give a child a good education would be a very simple matter."

"And the greatest riches one could give a child," agrees Brother John.

His hostess continues: "I think parents are not sufficiently awake to their responsibilities. For instance, if we teach a child to share its things, that's a good thing, don't you think?"

And once a child has learnt to do that, it never forgets. I like your paper because it always points out the good that one does to oneself when doing good to others."

"That is a scientific principle," Brother John answers, "and children can verify it."

"Of course, they can. I've got six children." She continues: "While the older ones were growing, I hadn't had the experience. But when I had the younger ones, I thought about that education and went thoroughly into the matter. I had to wake up to things. It flashed on me... And I must say that the education of my younger ones gave me a deal of pleasure. I applied myself to eliminating the bad sentiments which are born with the good. The heart's dispositions are there at birth, though the child does not know it. Right from birth, one should endeavour to get at its very feelings, discover its good dispositions and fight the bad ones. I was born and brought up a Catholic. But I no longer believe in the

our stations, which at present are Test Stations, must become Demonstration Stations, capable of convincing, owing to the immensity of the blessing resting on them. That cannot fail to happen if what is needful is done faithfully.

The Lord says: "Try me and see if I don't open the floodgates of Heaven and pour out so much blessing on you that there won't be enough room to hold it." That calls for the pursuit of virtue, which will cause faith to expand to a wonderful degree. It makes us alive and grants us the power to communicate life to others. With the habit of behaving according to the law in all circumstances, we develop a character which makes us capable of maintaining ourselves in the Kingdom of God, and of introducing it to all the hearts that are well disposed.

We have, in hand, some things that are dead certain. Till today, God's plan has unfolded with perfect exactitude. It comprises a beginning, a continuation and a conclusion. That conclusion is the Restoration of All Things: the Earth restored to the state of Paradise, and mankind rehabilitated on Earth and made viable as children of God, who are able to achieve their destiny with all its splendour and to the full.

We have now come to the time when the Restoration of All Things must take place. The first phase of that restoration is the introduction of the Kingdom of God on Earth. That is what we are working on with all our heart, with joy and with conviction, because we know that the Lord's promises are sure. They all centre on our dear Saviour and his glorious Work of Salvation on behalf of mankind. With everything he did in the course of his ministry on Earth, he illustrated, on a small scale, the Restoration of All Things, before laying down his life on the Cross as the Ransom to pay the debts of all mankind.

During his three and a half years of prodigious activity, our dear Saviour delivered his message, which he supported with extraordinarily powerful deeds. He walked on the water, multiplied the loaves and the fish, and did many wonderful things besides. He healed the sick and raised the dead, because he had perfect faith. He thus gave a foretaste of the inexpressibly majestic and beneficial things that will take place in the Kingdom of God. The introduction of the Kingdom has already started, as yet imperceptibly, but will soon burst on the astonished eyes of men who will be abundantly consoled.

The Almighty also walks by faith. So powerful and wonderful is his faith, that it becomes foreknowledge. He sees things before they exist, and everything takes place accordingly as He has foreseen. The things seen by faith crystallise into actions. The Little Flock has walked by faith all along the time of its calling. The result of the work of its soul, will take the form of the Restoration of All Things, announced by the Prophets. First of all, the divine law, promised in the Bible, had to be given. From it, we have learnt that all things exist for doing good. That enabled us to understand and to put in its place, everything in the Bible that was obscure to us.

We also know that God knows everything in advance. Even Noah was quite aware, in advance, that a Flood was imminent because of men's wild and selfish line of conduct. Being observant, he clearly perceived what was going to happen. If others of his contemporaries had, like him, walked uprightly before the Lord, they would have possessed the same discernment and received the same protection.

The question for us then is to be steadfast in faith. We have some glorious promises. We need faith to crystallise them into reality. The Lord has enlightened us with his wonderful light. We, in turn, must become a kind,

benevolent and comforting power for all people, who are unhappy, sorrowful and downcast, who thirst for consolation and who long, without knowing it, for the tender light of divine love to soothe their pain, to wipe away their tears and to gladden their hearts.

That is the wonderful Work we have ahead of us as fellow workers with our dear Saviour, to carry peace and deliverance to mankind. Let us then associate, with all our soul, in that Work of love and of faith, being done by God's dearly beloved Son, for the blessing of all the families of the Earth.

## "Blessed are those who hear the Word of God and obey it"

**Luke 11: 28**

We quote the following report by Jean-Claude Bossard, published in the French newspaper *Ouest-France* on the 31st of March 2020, under the title:

**"We were warned"**

**Society: "Many scientists, philosophers and writers have taken up their pens to awaken our consciences. In vain..."**

**Jean-Claude Bossard:** *Now, our politicians are waking up powerless in the face of COVID-19 and are starting to listen to scientists... Finally! For 50 years, scientists have alerted us in almost total indifference. As the French writer Victor Hugo wrote: "It is sad to think that nature speaks, but that humankind does not listen." With lockdown, we have the chance to be able to read or rediscover all the writings that clearly announced the humanitarian crisis to us.*

*As early as 1974, René Dumont — the first environmentalist candidate for the French presidency (he won 1.3% of the votes) — wrote the French book *L'utopie ou la mort* [Utopia or death; Utopia or else]. As an agricultural engineer, he predicted the suicidal character of our consumer society... Many scientists, philosophers and writers have taken up their pens to awaken our consciences. In vain...*

*This is a non-exhaustive list of them: Albert Jacquard The countdown has begun; Edgar Morin The way; Lester R. Brown Plan B; Jean-Marie Pelt and Gilles-Éric Séralini After us, the Flood; Pierre Rabhi Manifesto for the Earth and humanism; Nicolas Hulot The Titanic syndrome; etc.*

*More recently, many politicians and French people laughed at the young Greta Thunberg who dared to implore us to listen to scientists rather than the money lobbies...*

*Are catastrophes necessary for humankind to come to its senses? Isn't humankind intelligent enough and responsible enough to understand for itself? In a generation (unfortunately mine), we have shaken humanity! We will see if, at the end of the crisis, politicians and consumers continue to listen to the wisdom of scientists, or if they will resume their deadly habits for humanity. The Earth can live without us!*

In fact, we have been warned... And not only by the personalities whom Jean-Claude Bossard mentions. Almighty God Himself has warned us, since the beginning of Creation, through his Word. But humankind has not listened. The situation is like the following writing, on an old icon, that expresses Christ's words:

*I am the Light, but you don't see me.  
I am the Way, but you don't follow me.  
I am the Truth, but you don't believe me.  
I am your Teacher, but you don't listen to me.  
I am the Life, but you don't seek me.  
I am your God, but you don't ask me.  
I am your Lord, but you don't obey me.  
I am your Friend, but you don't love me.  
When you are unhappy, you blame me.*

Our dear Saviour said to the people of Israel, when he quoted the Prophet Isaiah: "You will hear, but not understand; you will see, but not recognize. For the people's hearts have hardened. They have difficulty hearing, and their eyes are closed. Otherwise, they could see with their eyes, hear with their ears and understand with their hearts, and they would come to me, and I would heal them." Matthew 13: 14 and 15.

That is the sad reality and also our current situation. Our dear Saviour also said to a blind person whom he had healed: "I came into this world for judgement, so that the blind will see and those who see will become blind" (John 9: 39). Those present Pharisees then asked the Master: "Are we also blind?" (John 9: 40). Jesus answered them: "If you were blind, you would have no sin. But because you say that you can see, your sin remains." John 9: 41.

That strangely reminds us about the message that our dear Saviour addressed to the Church in Laodicea: "You say: 'I am rich, have become wealthy and need nothing.' But you do not realize that you are wretched, miserable, poor, blind and naked. I advise you to buy, from me, gold that is refined by fire, so that you can become rich, and white clothes to wear, so that you can cover your shameful nakedness, and ointment for your eyes, so that you can see." Revelation 3: 17 and 18.

All those testimonies speak to us and really show us examples that we should not imitate. But if we have not listened to the Creator, how can we listen to his creation, to nature, as Jean-Claude Bossard invites us to? One could ask oneself: "What is the reason for this stubbornness?" Apostle Paul gave us an answer when he said to the Corinthians: "Even if our Gospel [Good News] is veiled, it is veiled to those who are lost [perishing]. 'The god of this world' has blinded the minds of the unbelievers, so that they cannot see the light of the Gospel of the glory of Christ, who is the Image of God" (2 Corinthians 4: 3 and 4). God explained to Daniel at the end of his ministry: "But the wicked will continue to act wickedly. None of the wicked will understand, but the wise will understand." Daniel 12: 10.

In view of such a realization, one could ask oneself: "What is our responsibility, and what punishments should we be prepared for?" In this situation, divine forgiveness is revealed to us through the Good News of the Gospel. On the Cross, our dear Saviour pronounced the divine judgement: "Father, forgive them, for they do not know what they are doing [for they know not what they do]" (Luke 23: 34). That is a judgement directed at all of us, because we are all sinners. But the divine plan does not stop here. Forgiveness is of no use at all to sinners if they continue to sin. For that reason, the Almighty, in his immense love, did not only foresee and plan forgiveness for all people, but also their justification through faith in the blood of Christ, as well as their restoration through a new education at the School of Christ.

A class of people has already successfully received that education. It forms the true Church, who has followed its Master, Jesus Christ, during the Gospel Age. It was hidden and mysterious, unknown to the world, and often persecuted, but it remained faithful. It loved its enemies, prayed for its persecutors, paid for the guilty, and gave its life for them. In that way, it associated in our dear Saviour's Ransom, for the benefit of humanity.

At the end of the Gospel Age, a call is launched to all who have an ear to hear and a heart to understand, as was previously the case for the nation of Israel: "Choose life, so that you may live" (Deuteronomy 30: 19). The time has come, the Restoration of All Things has already begun through the publication of *The Message to Humanity* (the Book of Remembrance), which proclaims the Universal Law and brings the Constitution of God's Kingdom, to God's people. All good-willed people are invited to rally to the Universal Law, to head towards

baptism of children, which, so it is claimed, purifies them. One must be realistic. I am antireligious because when I thought about it, I said to myself: 'We are committed, but it is profane, and I'll have no more of it.' And then I shouldered my responsibilities and took stock of myself. Children can also take stock of themselves, even quite young children. Once you can get them to do that, all things are possible. It is the mother and also the father (who is unfortunately often absent) who ought to sow that seed in the little ones and, above all, destroy the selfishness that does so much harm."

"Yes," Brother John agrees, "and it succeeds if the principles are accompanied with affection. The child must not be forced, but helped to understand, and when it is necessary to rebuke, it should be done with the spirit of gentleness and firmness."

"Certainly," she adds, "and with a deal of love and with mutual understanding. If the

child has had an education like that, it will remain with it through all the troubles it may have to face."

Anne, one of her daughters, nine and a half years old, was asked a question at school about the Lord's resurrection. She drew the two Disciples on the way to Emmaus, with the Lord Jesus. Above the drawing, she wrote: "The two Apostles are joyful, for they have seen Jesus, risen from the dead. Yes, he is alive! They are going to publish the Good News, so that there will be no more tears, sadness or pain."

And in an essay titled "To build up the New World", Anne writes: "To help Jesus to build up the New World, I do the housework, I make peace with my sister, and I pray for a girl who is detested by the whole class, and for a lot of other people."

The fact is that one of the girls in the class is the butt of the spite of all the rest. Anne writes what she thinks about it, and adds:

"What I cannot understand is that our schoolmistress does not perceive it." As for her, she is pained by the situation. She already has the heart of a Good Samaritan, the compassionate heart that yearns towards the distressed. She also feels that it is useful and important to pray for them.

How interesting it is, even passionately so, to an educator, to watch the heart of a child opening to a good influence!

Her five-year-old son, Claud, sitting beside her, is receiving from her the impressions which she hopes will turn his heart and his sensibility towards the divine, and will fix in his mind everything capable of giving him an orientation towards good. She shows him a postcard that illustrates a scene from the Parable of the Prodigal Son. It depicts the son's return, expected and welcomed by his father who is all compassion, tenderness and indulgence, his heart brimming over with love. He opens wide his arms to the wretched

boy — who is thin and ragged, and bears the marks of suffering and privation — begging on his knees for his father's forgiveness, in total self-abasement, a sorrowful repentance. The son has awakened to his folly and to his ingratitude. But with a lively hope and an agonised expression, he begs for grace and mercy, and expresses an infinite desire to repair the wrong he has done by grieving his father's devoted, noble and affectionate heart. In the picture, the faithful house dog recognizes the new arrival and goes forward with its wagging tail to welcome him.

Mother explains that whole matter to her little Claud: "You see, the prodigal son went away from his father's house. He was disobedient, arrogant and wicked. He grieved his father deeply. Well, the son spent all he had. Some wicked people made him believe that they were his friends. They robbed him and beat him; they left him with nothing at

life, and to no longer destroy the Earth and to restore it. That is God's Work that we are facing. It cannot fail, as if it were a human enterprise, and we know that it will lead to the victory of good over evil, to the glory of Almighty God and his beloved Son.

## The true face of boredom

The movement restrictions enforced in the fight against the coronavirus disease (COVID-19) pandemic, threw a lot of people into inactivity and thus made them possible victims of boredom. Children are greatly affected by it, and one should try keep them from that unpleasant feeling. However, one should thoroughly understand the circumstances when trying to help.

In the Swiss French-language publication *Migros Magazine* No. 16 on the 14th of April 2020, an article was published on that subject, written by Véronique Kipfer, who asked the female philosopher Alexandrine Schniewind for advice. We partly quote it:

### Being bored can also be a chance

... For adults, boredom is often linked to anxieties: we are so used to planning an agenda that is always very full on a daily basis, at least for active people, that we are afraid of this time that might go on forever. ...

### But what actually is boredom?

I think that the German word *Langeweile* is great, which in French means "time that lasts". It shows that boredom is closely linked to the experience of time. A time that may be very long.

### When do we usually suffer from it?

It is a feeling that can arise very quickly, following strong stimuli. We then feel a void that we will describe with the term "boredom". It is very common in children after they have spent time in front of an electronic-device screen.

### What does that mean for the current situation?

General boredom is mainly linked to a lack of stimuli. Our usual habits are short-circuited: we have to stay home all the time and without seeing anyone. Many people are absolutely not used to it. It is time to reinvent our daily life. It is a challenge for everyone.

### Faced with boredom, are adults in the same situation as children and teenagers?

No, there is a real difference in the experience of boredom between adults and children. As an adult, we mainly have a very organized experience of time... Regarding a child, boredom reaction depends on their age, because their experience of time will gradually build up...

... It is essential to have moments of "drifting away", because doing nothing is not necessarily negative. It is often said boredom can lead to daydreaming, which can suddenly lead to the birth of new ideas.

### Some people, however, seem very demoralized

What is currently very anxiety provoking, is the cause of the movement restriction, this threat of an invisible virus. We are unsure of the right behaviour to follow and the exact duration of this situation.

### How can we alleviate people's anxiety?

What everyone fears is that the situation will become permanent. Because then, we will approach a type of melancholy in which nothing is interesting. And that must be avoided at all costs! In such cases, it is therefore very important to be able to make sense of what we are asked to do. It is a matter of asking oneself how to turn the current situation into something that is as positive as possible. ...

On the other hand, in the Swiss French-language newspaper *Coopération* No. 7 on the 11th of February 2020, there is an article by Suzi Vieira about boredom,

which children mainly feel in these times of movement restriction, and that is called "Let the kids get bored!" The author assures that *idleness has unsuspected virtues for many parents*. She describes boredom as a *door to independence* and a *springboard for creativity* and says that *boredom is also necessary for the development of children*. She further says that *boredom opens the door to independence for children. This is a moment that will allow them to create. They are going to have to think, to look for an idea to create something, or to organize the time they have, that, for once, isn't decided by adults.*

*If you fill your children's diary for them, it will teach them nothing except dependence.*

*Boredom is also a springboard for creativity. It's even scientifically proven!*

If idleness benefits creativity, then one should not forget that the latter can be positive as well as negative. A proverb rightly says: "Idleness is the mother of all vices." According to Saint Benedict: "Idleness is the enemy of the soul."

Some philosophers see a connection between boredom and time. They claim that boredom keeps us stuck in the past, at the expense of the present and the future — that boredom is the evil of nothingness, the emptiness of the soul driven to the extreme — and that boredom is the opposite of adventure, which is associated with the future.

According to Dr Jay Shurley (Professor Emeritus of Psychiatry and Behavioral Sciences at the University of Oklahoma, Health Sciences Center, in the USA), *boredom can be one of the most crushing and grinding stresses that exist. It's a source of great stress and can lead to numerous problems: depression, drug use, psychosomatic illness or to a very simple reaction like the tendency to escape into sleep... Boredom can produce a vicious circle by creating great stress, which, in turn, can cause a feeling of boredom, which, in turn, then creates new stress. The effects of this boredom-stress cycle can show themselves to be devastating. ...*

*The human mind desires change, challenge, knowledge, and new experience. Variety is not the spice of life, it's the stuff of life. That is a reason why the rich are especially susceptible to boredom. They can have practically everything they want. But to have real satisfaction from something, one must put a lot of effort into it. When nothing is really difficult, even the most glamorous and privileged existence can be boring. That is one reason why so many rich turn to drugs.*

In reality, the feeling of boredom is directly linked with selfishness, which means, with character. In fact, it is impossible for someone who is altruistic to be bored. They think about others and pray for them. They exist for the good of their fellow people, according to the Universal Law, according to which, every being and every thing, exist for the good of others and all should have communion with each other, and that fills their life. They don't seek changes, challenges or new experiences.

We can easily understand that the current situation, at the moment when we are writing these lines, enables boredom. And even more so when it affects children, whom one should not reproach here.

It is the current trend to see everything "positively", even the negative. It is a good thing to be an optimist, but one should also have a good reason for being one. Regarding boredom, to think that it could be a source of creativity, of development or of initiative for children, is not without danger.

In fact, we know that humankind is always under the influence of a spirit: the Spirit of God, or the spirit of the Adversary, Satan. God's Spirit does not impose itself on people. One must seek it, and to attract it, one must live virtue, which means, love for others. In contrast to that, the Adversary's spirit works through suggestion. Currently, humankind is constantly under that harm-

ful influence. That is why boredom and idleness are opportunities for that bad spirit to influence us and to urge us to all sorts of bad thoughts, words and actions.

Human imagination is also a particularly fertile field of activity for the Adversary. F.L.A. Freytag, God's last Messenger, tells us on that subject: "Those who devote themselves to fiction in their daydreaming, which they pursue in their imagination, by letting their unbridled thoughts romp around without a definite goal, go into terrible diabolical suggestion and thus live in an illusion. The demons can then easily take control of their brain and influence them in a disastrous way. The conscious part of a person can thus become a focus for the terrible activities of the fallen angels.

The above helps us to understand how important it is for everyone to become the master of their own thoughts, and not to let demonic suggestion run wild in their brain. Instead, one strives for noble, good, generous, wise and prudent thoughts, which are in harmony with the divine mentality. That is the only way to be happy and to have a good effect around oneself."

Let us listen to that wise advice, and let us be good advisers to our children. Let us educate them in the right way, so that they become responsible people who are benefactors to their fellow people, because this is the sure guarantee of happiness. We can only encourage our dear readers as well as all those who love and seek good, to live the wonderful principles of the Universal Law, which banishes all boredom and every idleness. A magnificent job awaits us: the introduction of God's Kingdom on Earth, and everyone can join this very special altruistic Work. It is preparing the Restoration of All Things, in which humankind will be happy and love each other as brothers and sisters, on the restored Earth. They will have eternal life and no longer be bored, because the communion that they will have with their Creator, will be food for their soul and lead them into bliss.

## Moving examples of feline and canine loyalty

In our times, loyalty among people is becoming increasingly unusual. It is especially disregarded by those who have become stars, who celebrate "love" on the small screen and the big screen, and who set the tone for those who admire and idolize them. For the hearts of those who have retained an idea of this feeling of affectionate attachment, it is moving and beneficial to see it lived by animals.

Of the following two reports, one was published in several French newspapers, including *Nice-Matin* and *L'Ardennais*, with the same text and photo, and the other was published by the Swiss newspaper *Le Nouveau Quotidien*.

### It found its owners after it covered 425 km

"Mimine One", a four-year-old tabby cat, last week, found its owners in the village of Le Tourneur (in north-western France), near the town of Vire, 425 kilometres from the city of Tourcoing (in northern France), where it disappeared two years ago.

Bought for 10 French francs (approx. 2 US dollars) at the Tourcoing flea market, the cat regularly went on holidays with the Craye family to their second home in Le Tourneur. After the cat ran away during one of those stays, its owners decided to leave it in Tourcoing with their eldest son for the duration of the Easter holidays.

It was during that time that Mimine One disappeared and then later reappeared 425 km away in Le Tourneur, looking very skinny and with severely damaged paws and a badly gashed back. "According to a neighbour, it had been waiting for us for four months. Our two dogs licked it straight away, and the cat accepted it," said Patrice Craye, 37, a local-government official.

all. He had to go and eat pig food out of a trough. He slept in an old barn full of spiders, through which an icy wind blew. He was very unhappy indeed. Then he remembered his father's beautiful house. He remembered all the affection shown to him. Every day, there was such a lot of good things. Good meals with food lovingly prepared, a lovely clean bed in a bright room, and a lot of love and kindness. Father used to make sure that everybody living in his house was happy. Father was always first up and last to bed.

The poor prodigal son turned all those things over in his bruised and disillusioned heart, and he said to himself: 'I will get up and go to my father. I shall ask him to forgive me, and if, in spite of all, he welcomes me, I shall be one of his hired workers, for I am no longer worthy to be his son. I've been too ungrateful. I shall do the roughest work, sleep in the humblest room in the house, and work for the rest of my life on repairing my

wrongdoing. If only I may look on my dear father's face every day and may please him!'"

Mother continues: "So, you can see the good father on the postcard opening his arms. He is going to hug his son very tightly and kiss him with great affection. He forgives everything. He is going to give his son the best robe and a ring. Then he will call all his people, everyone in the house, and they will feast on a fattened calf. The father will say: 'Let us feast and celebrate. For this son of mine was dead, but is alive again! He was lost, but now is found!' The prodigal son has returned."

Claud has been listening, hanging on to his mother's lips. His young heart is moved, and tears come to his eyes. Then he pulls himself together a little and says between two sighs: "Oh, and look at the good dog that has recognized him and goes to give him a lick!"

Another young son, Peter, attends the meetings of the Angel of the Lord (the Phil-

anthropic Association) with his parents. Although still very small, he understands quite a lot. Today, he is very happy. His grandfather has given him a splendid new bicycle, and in his grandparents' big farm kitchen, he is riding round and round the table. Grandmother, who is not very pleased by that, tells him to stop. Young Peter, however, turns a deaf ear. Grandmother tells him again, a bit louder, but Peter persists. Of course, then, what was going to happen does happen: taking a turn at the wrong angle, our hero flies over the handlebars, lands on the floor with a bump, and starts howling with tears running down his cheeks. "It's the equivalent, the equivalent!" he cries.

Another boy, Francis, also accompanies his parents to the meetings of the Family of Faith. He listens to what is said and also to what father and mother explain to him, and he draws his own conclusions. Today, he has decided to write to his other grandmother. He takes

out a sheet of paper and a pencil. In his very best handwriting, he begins to write a letter. Having given her news of himself and told her what he hopes to do, he goes on: "God is good. That is quite true! You see, mother and I were wishing we had some daffodils. Going out for a walk, we found a bunch of freshly picked daffodils near the cliff path. There was no one around. It's truly extraordinary! We say grace before meals. Josette (his two-year-old sister) is beginning to clasp her hands. Susan (his three-and-a-half-year-old sister) would very much like to say it. Daddy allows me to when I'm good. Are you keeping alright? Do you still go evangelizing? We always think of you. A heartfelt kiss from Francis."

To sow goodness in a young heart is the most wonderful present and the richest inheritance that could possibly be given to it. How great is the responsibility of its elders, but how many youngsters are the victims of a blind, conscienceless, corrupt and erring

