

THE REIGN OF JUSTICE

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The nature of divine foreknowledge

IN general, mankind are highly gifted. They possess magnificent possibilities that they employ as their aspirations lead them. One of those possibilities, which is called faith, allows them to aspire to the loftiest destiny, and to obtain immense blessing. Nevertheless, great though they are, human faculties are but a pale reflection of the far more glorious ones of the Almighty. The faith of the Lord extends over everything actually in existence, over the countless creations that his infinite power animates, but over and above that, it also extends throughout space and time, and at the time appointed, it calls up a personage or creation to serve a given purpose.

So, the Almighty's faith constantly goes hand in hand with his thought which itself is translated into a display of his creative power. With the multiplicity of his marvellous faculties, the divine Creator governs his immense Realm. All things are subservient to Him, things of the past, things of the present, and things still to come. By the almighty power of his Spirit, matter is created, is transmuted and finally composes so many things that, till then, had never existed and that man had never even thought of.

Deeply impressed by the perfection of all those things, Apostle Paul writes about the Great God of Heaven, that He dwells in an inaccessible light that no man has seen and no man can see. That light reveals itself, however, to such as are animated with the divine Spirit. Apostle Paul says that they are things that the eye has not seen, that the ear has not heard and that have not risen in the heart of man, things that God has prepared for those who love Him.

The vastness of the Universe is all around us. It appears strange and inconceivable to our limited senses. Although we play our part there as infinitesimal particles, we are nevertheless regarded as sons by Him Who extends his royal dominion over man. For that reason, of course, there is a great deal to learn and to receive every day.

We are called to express sentiments which, on one hand, may be governed and directed by the divine Spirit, or, on the contrary, as constantly is happening with mankind, be under the deadly influence of the devilish spirit. Contact with the divine Spirit has a magnificent result of harmony and blessing, whereas contact with the adverse spirit has deplorable results. It provokes sadness and deception. When that influence

gradually intensifies its dominion over us, that is the prelude to destruction.

There is prodigious variety and beauty in God's ways. They measure, regulate and govern his universal Empire. That vastness is beyond our means of perception. The nearer we bring those ways to perfection, the further the confines of the Universe appear to recede, and our eyes contemplate, with astonishment, the infinite grandeur of Space. It is impossible for us to define them, owing to our being so little and so incapable. However, the Lord does not set us impossible things. On the contrary, in the measure in which we are receptive to his Spirit, He will introduce us into his blessed Kingdom. Of course, the Kingdom is only in its starting phase, but its elaboration will take its course, without intermission, through all ages. Creative periods constantly succeed each other, and, in the annals of the Kingdom of God, each will provide its quota of glory and majesty. Hundreds of thousands of creations bear witness to the Lord's noble and sublime thoughts. We have placed the faith and capabilities that are possible for man to attain, parallel to those that characterize the Almighty. Those of man are considerable, and today they even border on genius. Yet they are very limited in comparison with the glorious possibilities inherent in divine foreknowledge. That prescience is capable of foreseeing the most fantastic things, with a harmony far beyond the scope of our imagination.

Such is also the case through these days of stress. Divine foreknowledge is operating contrary to the muddle and sin in which mankind are struggling, being in utter darkness. It is with all that in mind, that contemplating the majesty of divine ways and also the perfection of the Almighty's mentality, Apostle Paul says that He dwells in a light that is inaccessible to man, that no eye has seen or can see. That light is inaccessible to carnal degenerate man, but it will become perceptible to the regenerate human conscience on the day when the human race is received into the bosom of the Divine Family. The fallen human race, cut off from communion with its Maker, is to be likened to the Prodigal Son who went away from his father's house and, when he comes back, is received with all the loftiness of soul of a glorious father desirous of revealing his affectionate and majestic character to his children.

Mankind ought to seek divine communion. That would be the ideal solution to all their troubles and

also the full satisfaction of the vital needs for their physical, mental and social prosperity. From that same source, humanity would obtain lasting consolation and inviolable peace, in proportion to their progress along that good road. The good road is pointed out to man, very exactly, in the way his organism operates, which constantly demonstrates to him that each thing must exist for the good of the rest.

Indeed, study of the human body clearly demonstrates that each of the organs that make it up, operates with a view to the common good. One cannot depart from that principle without paying for it with disastrous results. As things are, poor humankind is lost in the maze of its own passions, of its habits and evil dispositions. The human body has, to some extent, adapted itself to that selfish mode of life, but that is always at the expense of happiness and health. Thus, with abuse, the very natural functions of the organism of man, which are both simple and magnificent, have been degraded and have given birth to passionate desires. That debasement is to be observed in eating and drinking, and also in the works of the flesh, etc. That inevitably gives rise to deviations of character, of a terrible nature. Instead of being noble, kind, affectionate, magnanimous and merciful, one becomes a slave to the selfish gratification of the senses, which leads to a frightful and disgusting line of conduct. That is the shameful debasement of human nature and therefore eventually leads to utter destruction.

As we have demonstrated, the Lord's ways are glorious in wisdom and purity. Harmony, balance and beauty are their incontestable attributes. To keep to them will never lead to anything but the most perfect satisfaction and perfect happiness for all who do so.

The Lord knew all those things in advance. He knew that in the absence of virtue, no conditions, at all, could be permanent. That is why all his ways are founded on virtuous things. We can perceive the demonstration of his principles in God's plan concerning the creation of the Earth and also in the education necessary for mankind and for other creatures. The Almighty knew, long before, what all that would cost Him in the way of infinite devotion, supreme wisdom, inexpressible love and sublime justice. He did not balk at the vastness of the problem. All his creations called for unchanging fidelity on his part, accompanied with unbounded love. It is for that reason also that the final result of this incomparable and divine Work will reveal the infinitely varied wisdom of the Creator and will celebrate the almighty power and glory of God and of his worshipful Son.

Despite the opposition of Satan and all his acolytes,

"All things work together for the good of those who love God"

ELIZABETH was the youngest of eight brothers and sisters. Through all the years of her childhood, her health had been a great worry to her mother. The doctor had declared that the child was not likely to live long. Notwithstanding, the little girl, who felt strongly attracted to divine things, gradually grew stronger in health as the years went by. Later, associating with a certain religious organization, she met a young man who was very fervent in the practices of his religion, and who was also a very active member of the YMCA. Elizabeth felt that here was someone very honest and upright in heart, and that there would be a strong link of understanding between them, which could only lead to mutual happiness. She was 28 when she married him.

Although greatly improved, Elizabeth's

health was not the best. So that when her little girl was born, she very nearly died. In her ardent desire to bring up her child herself, she solemnly promised the Lord that if He would allow her to live long enough to do so, she would consecrate the child to Him. The little girl grew up with a very bright and happy disposition and was affectionate and Elizabeth's great joy. Father was the church organist and would often take his little girl with him when he had to play at the services, so that right from a small tot, Marianne was plunged into a religious atmosphere.

Gradually, Elizabeth had regained her full health, and after a while, gave birth to a second little girl.

So, everything seemed to be going well when war suddenly broke out. In a single day, conditions change completely. Father is called up, and the region having to be evacuated, Elizabeth is sent away with her two children. Things are now very hard for

them all. There is hardly anything to eat, and besides, Elizabeth is not strong enough for land work, which is the only work obtainable. So, Marianne, though still a child, is the one who gets up early in the morning and goes to work for a farmer, to receive, in return, a little bread and a few potatoes. The child does that very joyfully. Nevertheless, the work, which is much too hard for such a little girl, and undernourishment begin to undermine her health. To make matters worse, the approach of the Russians is announced.

Once more, Elizabeth must take flight, taking Marianne and her little sister with her. At the cost of immense fatigue and great privations, Elizabeth succeeds in bringing her two children to her home village. Now, however, she has caught another illness and is at the end of her tether. All three are put up by Elizabeth's father and mother. But how hard it is to get food when food is so scarce and they have no money!

At last, Elizabeth's husband comes home, having been released from a POW camp in England. Hope for better days awakens in those hearts. Elizabeth's health, however, is getting worse and worse. But in spite of that, she gives birth to a third child, a little boy.

Marianne is now 11 years old. Despite her youth, she has to do all the housework after school hours. Father, on whom it would be incumbent to restore the moral balance in the home, as well as the financial one, has taken many obligations on himself in his religious activities. He has besides, with the full knowledge of his church pastor, begun a relationship with another woman, and no longer takes care of his own family, and that means utter disaster for them. All those things lay a very heavy burden on the shoulders of young Marianne, who is longing, with all the strength of her soul, for harmony, joy and peace. Things, however, go on in that

God's Work shall come out triumphant, just as the Holy Scriptures declare. They teach that the time will come when the Earth shall be filled with the knowledge of the Lord, of his majesty and his wonderful dispositions, as the waters cover the sea.

We can see from the foregoing that divine foreknowledge, also called prescience, will one day be known to all people. Then, they will feel unbounded enthusiasm, filled to the brim with joy and gladness, at the thought of the Lord's sublime Work. They will feel highly honoured at being allowed to take part in it. In a burst of gratitude and admiration, all creatures who people the Earth and the Universe, will pay homage and give praise to the Creator and Ruler of the galaxies. They will join in universal concert and in everything that tells of the glory of God. Having obtained perfection and happiness, they shall possess that glory forever and will concur with this thought expressed in Holy Writ, that "day after day gives speech, and night after night reveals knowledge".

Face to face with that glorious divine power that embraces the whole of creation, the choir of angels, together with that of men restored to earthly perfection, will then break into a hymn of praise and worship to the Almighty. All creatures, in Heaven and on Earth, will be filled with admiration for the almighty power and foreknowledge of the Great God of Heaven, when they learn that He knew, in advance, all the days of each of those whom He made his children, before any of them existed. Indeed, He directed all things throughout the centuries to ensure that, after the education that is indispensable to their calling, his children may have eternal life in happiness that nothing shall ever dim. Such are the glorious attributes of divine prescience, which knows everything in advance, and by which the inexpressible grandeur and the majestic and infinite power of the Great God of the Universe, will be glorified in the hearts of all his creatures.

That is what will take place at the end of the Restoration of All Things, foretold by the Prophets, when the inexpressibly sublime Work of the Redemption of men and of their reconciliation with the principles of life that govern their organic system, is completed to perfection. Then, since the Son of God will have quite finished his Work of the Salvation of mankind, he will hand them over to his Father, saved, educated, rehabilitated, regenerated and rendered viable for evermore.

Thenceforward, there will be only one Shepherd and only one flock. All evil will have disappeared forever from the face of the Earth. Bitter pain, tears, mourning and even death will be no more. They will have made room for the delightful times sang about by the Prophets. All that has been foreseen and foreknown since long before the foundation of the world, by the sublime prescience and omnipotence of the glorious Creator of all things, Whom the Heaven of Heavens cannot contain and Whose Name is Love, Justice, Wisdom and Omnipotence to Infinity.

So that everything becomes new!

From the French newspaper *Ouest-France* on the 2nd of May 2020, we quote an article by Francis Vallat, with the heading:

Go into battle, so that everything changes, because there is no other choice!

Frankly, I fear that after the "coronavirus crisis", the virtuous sayings "never again" and "there will be a before and an after" will be quickly forgotten, with a return to "business as usual", as was the case after the Global Financial Crisis (GFC) in 2008.

Today, I am convinced of the opposite, quite simply

because we have landed in unknown territory which requires us to fight on all fronts at the same time: health, environment, economy, social, societal, human rights and...spiritual, which are all inseparably linked.

All of humanity was afraid

The defenders of the past died standing, and some political and economic leaders know it. The fact that half of the world's population has been confined has created a new awareness, boosted by the media. For the first time in its history, all of humanity was afraid. It brutally and directly discovered that not only a civilization can go under, but it itself. Just as it had learnt about it for the planet, except that that took decades.

World conflicts have cast no doubt on the survival of humankind itself. Therefore, the First World War led to the creation of the League of Nations, and the Second World War led to the creation of the United Nations (UN). But now, after this trauma of unprecedented magnitude, all over the world, young people, parents, leaders and populations are no longer prepared to support the wasted time and the risks induced by unnecessary quarrels, devastated nature, despised biodiversity, the perverse effects of globalization, and the dangers of an interconnected world at all levels. Everything will have to be done much more energetically and go much further and much faster...

The centres of our systems have been turned upside down, once and for all. All the economic obstacles and all the sacrosanct principles have been broken. The unlimited printing of money was only like an oxygen tank that prevented sudden death.

The challenge of survival will finally impose solidarity in actions and in sacrifices. The overly privileged situation of some, and the acquired rights of others, will be reduced... On the national level, the state will again have to determine strategies and changes: in defence, health, education, self-sufficiency of necessities...but above all, it will be necessary to promote new European and international ambitions.

Of course, the notion of a world government is a Utopia, but let us stop considering those who want it as jokers, just like we used to consider environmentalists, until recently. And it could be that the greatness of France is to fight, with the support of a more responsible public opinion, to rebuild our "social contract", as part of a fight to be fought on the level of the entire planet. It should not be said that China will not align itself...

I am one of those who is ready to go into battle, so that everything changes, because there is no other choice!

The collective awareness of the mortal threat that simultaneously weighs on the planet and on the human race — which finally shows that both fates are linked — can furthermore offer a basis of action to leaders for "after", and it can be an important argument and weapon for the courageous responsibilities they must take: the now-recognized need to fix globalization and to balance its positive and destructive effects; the increasingly widespread desire to no longer give in to the sirens of the "consumer dictatorship"; the unavoidable challenge of strengthening solidarity both within and among national communities; and last but not least, the urgent necessity felt by all to make global governance more effective, which means, to co-ordinate a world in which everyone "grabs each other by the collar" (for example, China will not be able to live without its "customers", or to summarize, no country can live in harmony with others without a balance...)

Two responses to the urgency

Of course, "the art lies in the execution" — as Clausewitz [a European general and military theorist] said when speaking of war (and there, the term is appropriate because it is indeed a question of overcoming the relentless march towards collective suicide) — and I know that, especially in our democracies, the social

damage caused by such a revolution can be terrible and prevent any reform, even the best. But it seems to me that there are only two possible responses to this major question:

The first is that leaders must be aware that they will not be able to make the required efforts acceptable for all people (as in any period of transition) if they do not show that they are doing and will do everything to limit them, to distribute them fairly and to reduce the numbers sacrificed on the altar for the benefit of all. They themselves must therefore realize that they cannot act without simultaneously, together, everywhere and unanimously establishing a harmonious education among all people. That also requires that they will have to agree on the pledges of credibility that they will have to give each other. In that respect, it is clearer today than ever, that Utopia is the condition for the survival of each individual...

The second is that if world leaders do not move in that direction, there will no longer be any chance to reverse from the path that leads us to universal catastrophe. An example? The hysteria of the coronavirus crisis in the most advanced societies, reinforced by the media hype, will plunge them into an unbearable situation. Starting with the (deafening) silence and the sluggishness that can no longer stop the flow of rebellious populations from poor countries who are increasingly affected by pandemics and climate change.

There is an enormous existential challenge

They are somehow currently contained, but tomorrow, if nothing is done, those sneered-at populations will have nothing more to lose. And they will have a terrible power, one that we have lost, namely, knowing that death is part of life. That age-old wisdom will paradoxically feed their destructive madness...in addition to their numbers and despair, which will make them invincible.

The challenge is enormous, and one can even call it "existential". It also puts us in the corner with regard to the values that make up our identity. Never in history has something been so immense and universal... Briefly said, it is urgent because humankind still has, for only a few more years, the possibility of organizing things. But if those intentions are not displayed or do not start to materialize tomorrow, it will be too late... and the volcano that we are dancing on will erupt.

Our society resembles a sick person who is wasting away and desperately trying to lift himself up, who is staggering back and forth, and wobbling, and who is stumbling to get out of the rut of selfishness, which they cannot get out of alone. Daniel, when he interpreted a vision of King Nebuchadnezzar, spoke about a statue whose head was made of gold, the chest and the arms of silver, the belly and thighs of bronze, the legs of iron, and the feet partly of iron and partly of clay (Daniel 2: 31 – 33). That large statue had a weakness: its feet were made of two materials that did not combine: iron and clay. In the king's vision, a stone, cut without hands from a mountain, struck the feet of the statue and smashed them to pieces. Then, the statue collapsed, and the iron, the clay, the bronze, silver and the gold were all broken together and became like chaff on the threshing floor in summer. The wind blew them away, and not a trace of them could be found. Daniel 2: 35.

There, we have an image of what we are currently experiencing and of what is waiting for us at some stage in the near future. In fact, it seems to be magnificent to go into battle, so that everything changes, but one must know what battle one is speaking about. The real evil that is eating away at our society, is selfishness, that of each and that of all. All forms of government, be they Left or Right, have published and spread theories and programmes that seem to be wonderful, but putting them into practice always shows that a few people have advantages, while the majority of the people have disadvantages. One mainly fights to defend one's interests,

way for several years, and so, at 17, through having done too much hard work beyond her strength, she is afflicted with serious trouble in her spinal column.

Having been born and bred in a religious atmosphere, Marianne mixes with the young churchgoing people of the neighbourhood. Yet she finds it impossible to get in tune with the things they say and do, for they have nothing in common with her idea of putting the Gospel into practice. So, she feels lonely and isolated in the midst of that religious community. She finds nothing satisfying there, nothing to help her get over the hatred of her father she feels in her heart, in spite of herself. She deeply resents the selfishness and hypocrisy rampant behind the religious front, which is polite and proper. She longs for a solid foundation, which does not crumble beneath one's feet, for something real and lasting, which she feels must exist somewhere, though she does not know where to look for it.

One day, an aunt of hers, who lives in a town several hundred kilometres away, invites her to stay with her for a while. She gets there on a Sunday morning, feeling very tired from her long journey! Her aunt suggests she should go and lie down for a rest, while she herself goes to her Sunday-morning meeting. However, being moved by an impulse she cannot account for, Marianne decides to go to the meeting with her aunt. At the meeting, she encounters a most delightful atmosphere, such as she has never experienced before. She is deeply moved by everything she hears. Never before has she heard people unbosom themselves as these do, and honestly humble themselves before the whole assembly for their mistakes and shortcomings. She feels an atmosphere of sincerity, nobility and warmth that does her good.

To the great joy of her aunt, the young girl appears to have been transported into a new world. Having heard mention of a book

titled *The Message to Humanity* (the Book of Remembrance), she decides she must get one, and so she does.

Marianne returns home with impressions of great blessing in her heart, things that are entirely new and that have revealed unsuspected possibilities to her. The future, which before now had been looking so gloomy, is now illuminated with a golden light of hope, which centres on the Kingdom of God and the divine certainties. When she gets home, however, she discovers the same dreary conditions, which are, if anything, even worse than before. So, her one desire is to leave that painful atmosphere, from which there seems to be no escape. She looks for a job and finds it in a town not too far away, where she earns enough to help along the little family she has left behind. She ardently desires to put the precious teachings of the Truth into practice. That is no easy thing for her to do, for she meets with much injustice and suffers

a deal of humiliation and unpleasant treatment. So, as she has Sunday and Monday off every third week, she finds great relief in being able to go and visit her aunt. It is a splendid thing to be able to go to the Sunday meetings and to obtain, from them, the courage and the strength to faithfully carry out the divine programme. On Mondays, she goes out evangelizing with her aunt and always returns overjoyed at having been able to give many people the consolation of the message of the Truth.

Marianne has made many enquiries to find out whether there are meetings of the Angel of the Lord (the Philanthropic Association) in the town where she works, but without result. One day, running an errand which takes her to a part of the town she has never seen before, she catches sight of a nameplate fixed to a door. It bears the name of the Angel of the Lord (the Philanthropic Association) and the days and times of meetings. She very

while those of others do not worry one much. If it were different, then we would have fought this fight long ago and would not have waited for the coronavirus. Because there is no lack of inequality or injustice in our world! People have been betrayed. They have lost all trust in their leaders. One would only need to let this text be read by the disadvantaged, by the poor and by those who have no say, who would say to us: "They are nice words that will never be put into practice." And they would be right.

There is a solution to the current problems. It was brought more than 2,000 years ago by Jesus Christ, who said: "Love each other as I have loved you" (John 15: 12). That is the solution to all problems, no matter what type they are. If we would accept and observe that, there would be no more poor or unfortunate, no more rich who exploit their fellow people, and no more social inequality. There would be affluence and abundance for all; God's Kingdom would have been established on Earth.

We know that those blessed times, which have been announced by the Prophets, will come soon, thanks to the Sacrifice of our dear Saviour and his faithful associates. But for that, it needs more than the coronavirus pandemic. The Bible announces to us an unprecedented Tribulation, which will test each person, and in which the proud and the evildoers will be like straw. It will leave them neither root nor branch. But for those who fear (respect and revere) God, "the sun of righteousness will rise with healing in its rays". Malachi 4: 1 and 2.

Pesticide or homicide?

Pollution in agriculture through the use of chemical products — such as fertilizers, herbicides and pesticides — is still an ongoing problem, despite numerous farmers adopting organic methods. The French newspaper *Ouest-France* published an article on this subject, written by Xavier Bonnardel, on the 8th of November 2019:

Pesticides. Four questions about the SDHI fungicides that are a threat to human health.

A team of French researchers, led by Pierre Rustin, published a study, in a scientific journal, demonstrating the toxicity of SDHI pesticides on earthworms, bees and humans.

What are SDHI pesticides?

SDHI is a fungicide (fungus killer) that is commonly used to protect crops — and soccer fields — from disease. In France, 70% of wheat fields are treated with SDHI fungicides. "The application doses are in the order of 100 grams per hectare," specifies the agrochemical production company BASF. These molecules work by blocking [inhibiting] a key enzyme in cellular respiration.

Why are they agitating the scientific community?

In April 2018, a group of doctors and researchers warned about the potential risks to human health caused by the use of SDHI. The group leader, Pierre Rustin — the research director of a department at CNRS-Inserm [The National Center for Scientific Research (CNRS) and The National Institute of Health and Medical Research (Inserm), are both French public research organizations], and an expert in mitochondria (which have an important role in cellular respiration) — has a new argument: yesterday's publication of a study in the American scientific journal PLOS One, points out the toxicity of SDHI molecules to earthworms, bees and humans.

What are the main conclusions of the study?

"The eight fungicidal molecules that were tested, block [inhibit] the cellular respiration of earthworms, bees and humans, even in tiny doses," concludes the researcher. "The toxicity to humans is well established." Another important finding: "Cells taken from patients with neurodegenerative diseases, are hypersensitive to SDHI."

He recognizes that little is known about mitochondrial diseases, which develop over long periods of time. According to him, it is another reason to implement the Precautionary Principle.

Finally, the researcher questions the reliability of the approval of SDHI molecules. "The blocking effect in humans is masked by the presence of glucose in the protocol," states Pierre Rustin.

What is the position of ANSES (The French Agency for Food, Environment and Occupational Health & Safety)?

Based on the work of a group of independent experts, ANSES currently rejects the possibility of issuing a warning for human health and the environment. It finds "no element justifying the withdrawal of marketing authorization. None of these substances are classified as known or suspected carcinogens. They are quickly eliminated in humans." However, ANSES says that it will continue investigations into its research programs.

In the French newspaper *Le Télégramme* on the 28th of October 2019, some figures were published about the amounts of pesticides used in France in the year 2017:

According to the latest available data, 2,800 different types of products were sold in France... In 2017, 170,000 tonnes of products were purchased, of which 68,000 tonnes were active substances that were "pure" pesticides.

The SDHI (succinate dehydrogenase inhibitor) pesticides are inhibitors (blockers) of the SDH (succinate dehydrogenase) enzyme, a key element in the cellular respiration of earthworms, bees and humans. Most of the SDHI fungicides were permitted in France in 2013. But other SDHI-fungicide-formula variations are older.

SDHI pesticides block the SDH enzyme, and Sylvie Bortoli, a researcher at Inserm, explains: "For several years, we have suspected that an inhibition [block] of this enzyme causes serious sicknesses, such as neurological diseases and cancer." However, none of these substances have been classified as carcinogenic in the European regulations.

That is thought-provoking. Of course, one needs to grow fruit, vegetables and grains to feed the population, but is production at the cost of consumers' health, sensible? Because these pesticides are then found in the ground, in the water and in the crops. We are facing a problem and clearly understand that we have to deal with diseases, parasites and extreme weather conditions. However, one can ask oneself whether the use of chemical products to treat the ground and the crops, is the right way.

It was said to Adam: "The ground is cursed because of you. As long as you live, you will struggle to grow enough food" (Genesis 3: 17). In our days, one could add: "You will eat food at the cost of your life and your health," because our produce has become detrimental to our health, not to say harmful. We agree with Pierre Rustin when he recommends that one should "implement the Precautionary Principle". The article also says that "in France, 70% of wheat fields are treated with SDHI fungicides". One could now put that into perspective by saying that "the application doses are in the order of 100 grams per hectare", which is 0.01 grams per square metre (m²). And then one might say that that is not much and certainly not dangerous to health... However, the above-mentioned American scientific journal *PLOS One* states that "the eight fungicidal molecules that were tested, block the cellular respiration of earthworms, bees and humans, even in tiny doses". The danger is therefore very real.

The problem with the use of chemical molecules in the fight against parasites and diseases, is habituation. Bacteria, viruses and parasites, adapt themselves. Then, one has to find something different, something that is just as harmful to the health of human, animals and plants, if not even more so. In that context, the harm-

fulness of herbicides that contain glyphosate (such as Roundup) is already known, and now SDHI fungicides are on trial.

It is clear that all of that is the result of a condemnation that follows as the equivalent of the transgression of the Universal Law. And we understand that the radical remedy consists of coming back into harmony with that law, according to which, every being and every thing exist for the good of each other and all should have communion with each other. For a long time, the Almighty has planned and foreseen the Restoration of All Things, by giving his dearly beloved Son as the Sacrifice to pay our Ransom.

In our days, the Universal Law was published in *The Message to Humanity* (the Book of Remembrance). That is why, from now on, everyone can be reconciled with the Almighty, with their fellow person as well as with their own organism, and they can head towards lasting life. In the Restoration of All Things, that will be possible for all people. We rejoice in advance over the Day when everyone will know the Most High and serve Him. That will then be happiness in all ages on the restored Earth.

"Lucky", the police dog

In a recent *Monitor*, we published the wonderful heroic deed of "Wolf", the dog (in Melun, a suburb of Paris, France) which acted quickly and was able to convince its owner (who had gone for an after-dinner walk with his wife and a friend) to come home early in order to rescue his three little sleeping daughters from their burning house. Today, we report about "Lucky", also a German shepherd, which was assigned to the police station in the town of Narbonne in southern France. The facts were once again compiled and written by Frédéric Argelas, a reporter for the French magazine *Détective*. Within 15 minutes, Lucky found a child who had gone missing in a beach area where dozens of people had been unsuccessfully searching for hours.

The previous incident was reported in an edition of that magazine a long time ago, but it is still very interesting, like many other similar stories that are meant for those who know how to appreciate the loyalty and the astounding qualities of our faithful friends.

This incident occurred in Rochelongue, a beach suburb of the city of Agde, in the region of Hérault. A three-year-old boy, Patrick Visens, had disappeared while playing on the beach. The area was searched, and calling out was unsuccessful. In the area, no cellar, no attic, no barn and no corner remained unsearched. There was no trace of Patrick. His sobbing parents became increasingly convinced that their son, unaware of the danger, had walked into shallow water, lost his footing, and drowned.

"Lucky": the rescuer in the emergency

That seemed to be the obvious explanation as an increasingly larger area was searched, much larger than it would have been possible for Patrick to cover while having fun.

The search continued for a long time, but at nightfall, we had to face the facts: Patrick was no where to be found, despite the best efforts. Then, someone came up with the idea of calling for the help of the police in Narbonne, and especially Lucky, the police dog, which was well known throughout the region.

The dog and its handler arrived at about 10pm. It was immediately given a piece of clothing to sniff, which belonged to Patrick. It was led to the place on the beach where the child was last seen. On the trampled ground of hundreds of footsteps, one could no longer hope to find the slightest trace. Too many people had participated in the search and had gone through here, there were too many mixed scents.

But the dog unhesitatingly walked along the beach.

joyfully gets in touch with the local Family of Faith, in the midst of whom she discovers the same atmosphere of blessing.

At the end of a year spent in that town, Marianne thinks she would like to go home with the idea of bringing blessing to her dear mother, and of making known to her the glorious ideal of the Kingdom of God, though it grieves her very much to leave the dear Family of Faith. She thinks that she might very likely find a group of brothers and sisters in faith, in her own town. So, in fact, she does find a few brothers and sisters with whom she is able to renew the ties, so affectionate and kind, of the Divine Family.

Marianne tells her mother about her experiences and the divine programme. Having been convinced by circumstances of the wrongness of the existing religions, Elizabeth lends her daughter a willing ear, and follows her to the meetings. There, she also finds consolation and encouragement, being

greatly touched by the kindness and affection she meets with.

Yet when a year later, after having thought it over very seriously, Marianne tells her mother that she wants to go entirely into the Lord's service, mother firmly forbids her. Of course, mother is financially dependent on her daughter, and she does not possess the assurance that God will provide for her if she obeys the Lord's words, saying: "Seek first the Kingdom of God and his righteousness, and all these things [and everything else] shall be given to you as well." Elizabeth would very much like Marianne to marry a rich and religious young man who has come forward as a suitor. When, however, Marianne acquaints that young man with what she believes in, he is furious, and all his gentleness and amiability very suddenly melt away. To Marianne, that is one more proof that human affection is an exceedingly fragile thing, that it is neither rooted nor founded in divine ways, and that

it very quickly changes into bitterness and even into hate, displaying how weak and inconsistent it is.

In spite of all the trouble it makes for her at home, Marianne does not give up her goal of becoming an evangelist and of bearing, to others, the message which has given her so much consolation and has opened up, to her, such splendid vistas of blessing. She ardently prays to the Lord to open every door to her if it is his holy will, and applies herself to carrying out the divine programme with redoubled ardour.

Things had reached that apparent deadlock when, one day, at a meeting that Elizabeth attended, the theme for meditation was the sublime faith and fidelity of Abraham, the tremendous courage he displayed in sacrificing Isaac, his son, thus proving to the Almighty that he loved Him above all else. Abraham's stirring example makes a profound impression on Elizabeth. Then, like a flash of light-

ning, she remembers the promise she made to the Lord when Marianne was a baby. She had promised to consecrate her entirely to Him if He would permit her to bring up her child.

What a revelation that is to Elizabeth. It is as if the Lord is speaking most kindly to her, by reminding her of her promise, in that way. She realizes that the time has come to keep her promise by leaving Marianne quite free to consecrate herself entirely to the Lord's service. When they reach home, she tells Marianne what has happened to her, and the girl's heart leaps with joy to see how the Lord arranges everything with infinite kindness and goodness. What joy it is to have her ardent prayer answered so magnificently! She assures her mother that the Lord will look after her and will not allow her to lack for anything.

With the assistance of the power of divine teaching, Marianne has succeeded in overcoming all the antagonism she has had

It continued for more than a kilometre, with its nose close to the ground, and on its long leash. Suddenly, it headed inland with such a jerk that the leash was pulled out of its police handler's hand. The dog penetrated into the undergrowth and thorn bushes, and sniffed to the left and then to the right, running back and forth quickly. Its unusual running ended with a big jump at the bottom of a bush. That is where Patrick was lying curled up, shaking with fear and cold. Dozens of people had been searching for hours; it took Lucky 15 minutes, under very difficult conditions, to find the lost child.

That was a miracle of training, of the sense of smell, and of instinct, but also the manifestation of the feeling of attachment of an animal to a human. Every dog trainer knows that, apart from learnt skills and reflexes, a dog has a type of "awareness of a good deed", a very lively desire to make itself useful.

A trained dog is not a "search and find machine" or a specialist in unraveling unexplained disappearances; it is, above all, a voluntary collaborator. It acts, as one might say, according to its happiness.

The big licks with its rough tongue, which Lucky, the police dog, gave on this June night to the unknown little child whom it had just found, say better than all speeches, that there is also "something" completely different.

That "something" seems to have been neglected by zoologists, or at least excluded from the area of their experiments. Fortunately, popular wisdom has given us these beautiful animal stories as treasures, which are often, at the same time, the most beautiful human stories.

The common sense of the man on the street, unlike the intelligence of the scientist, more readily forgives the absence or the poorness of intellectual qualities, when it meets real qualities of the heart...

No less moving than the previous one, although of a different type, the story of Lucky, just like that of Wolf, also belongs to the heroic deeds of the animal world. They are heroic deeds of complete purity, in which no blood flows, unless it's their own, for the benefit of those they are helping, in order to get them out of trouble.

Is it not interesting to see this dog at work as soon as its sense of smell has the scent that will guide its steps on the track? What delicacy is required, both physically and of the senses, to remain on the track of the invisible scent, whose fine trace mixes with so many other scents that could divert, in order to nevertheless find the desired object or being! And all of that without hesitation and in a short time, and without the slightest desire to humiliate the entire group of searchers who had been scouring the area for hours without any result.

What should one say in view of the big jump that ended Lucky's noble task and the joy that it expressed

when it found the cold and scared child? Lucky immediately made the effort to show Patrick its friendship and that he had nothing to fear. Although it is rough, Lucky's tongue must have seemed very gentle to the scared child.

That certainly is the wonderful result of patient and attentive training. And it also requires an acute sense of smell, and intelligence accompanied by the wish to do good, without which, all the efforts to train an animal would be in vain and useless. And furthermore, as Frédéric Argelas emphasized, there is also that "something" that escapes many people. He shows that it is "feeling", and we must recognize that it seems to resemble it. Among animals, it is often so much more honest and selfless that when they are greatly separated through circumstances from those to whom they are attached, they can find them, without the intervention of the sense of smell or another physical sense. It seems that it is only love, a powerfully attractive fluid, that orientates them.

Faith and philosophy

In his French book *Pensées* [Thoughts], Blaise Pascal (a French mathematician, physicist, philosopher, writer, inventor and Catholic theologian, 1623–1662) describes a bet, known as Pascal's Wager, as follows:

Let us weigh the wins and the losses of betting that God exists. If you win, you win everything; if you lose, you lose nothing. Therefore, believe that God exists, if you can.

We understand that it is not easy for people to comprehend the existence of God. It is beyond their considerations, conclusions and calculations. And if they do believe in the existence of God, then the numerous difficulties that they go through in the course of their lives, can weaken their faith, if not destroy it.

We resolutely affirm that God exists. There are many proofs of his existence, and they surround us everywhere. Apostle Paul illustrates them to us in his Letter to the Romans, in which he says: "God's invisible qualities, his eternal power and divine nature, have been clearly seen since the creation of the world, and are understood by what has been made." Romans 1: 20.

But if we cannot see God's invisible perfection, then it is because we do not have the spiritual eyes to see it. God is a Spirit. One cannot see, hear, touch or have any contact with Him by means of our physical senses. One therefore needs a mental, or spiritual, ability to feel his presence. That special disposition is called "faith".

That faith is not simply based on giving a certain credibility to the existence of God. It is, moreover, the personal conviction of the heart, which leads us to

seek God, and which gives us the wish to do everything that pleases Him, and to discard everything that displeases Him.

Scripture teaches us that God gives humankind faith as a gift (an undeserved grace) (Ephesians 2: 8). The Almighty only grants faith to those who can cultivate it and add virtue to it, which makes faith our own property, which, from then on, cannot be taken away from us. In all times, the Most High has chosen well-disposed people to whom he has given faith. That choice is not random and is directed by divine wisdom.

The one who receives faith submits, with consent, to a transformation process, comparable to the development of a human being. One receives the embryo of a "new creation" ("new person"), created by God's Spirit. That embryo must develop up to birth, through sanctification, which is nothing other than the changing of the heart's sentiments, which is, the selfish character. That is the killing of our old identity and the acquisition of new altruistic sentiments, which make us true children of God. That entire process is possible through faith. The result of that considerable work of the soul, is the acquisition of the divine promises, which are:

1. Eternal life on Earth for most of humanity.
2. The immortality of divine nature, and glory with Christ, for the Church of Christ.

The Letter to the Hebrews, in chapter 11, gives us a detailed explanation of what some faithful people in the Old Covenant (Old Testament) achieved, who had faith. That is impressive! It is therefore understandable that it was not because of a bet or through a simple decision to believe in God, that those things were possible. Pascal's Wager is a calculation. Now, in God's ways, one should not calculate. Calculation is fatal to faith. Simon the Sorcerer wanted to acquire the power to give the Holy Spirit to whomever he laid his hands on, and he offered Apostle Peter money to be able to do that, but Peter said to him: "May your money perish with you, because you thought that you could buy the gift of God with money!" (Acts 8: 20). Judas made a calculation when he sold his Master, and we know how that ended. When the Lord advises us to count the cost before building a tower (Luke 14: 28), then it is because this instance is not a matter of a selfish calculation with the goal of making a profit. What our dear Saviour would like to say here is that one should not throw oneself into an adventure.

Regarding ourselves, we are happy to be allowed to learn to know the Lord God and his charitable intention to save humankind and to restore them, so that they can regain their destiny of children of God. That will take place in the Restoration of All Things, which has already begun, in order to finally introduce God's Kingdom on Earth, where everyone will be happy.

against her father, and is now given the opportunity, by divine grace, of speaking to him with nobility and kindness. The divine message stirs him, too. He attends a general meeting of God's children, and then another, and after that, feels moved to once again take care of his family.

With what infinite gratitude Elizabeth and Marianne consider the immutable faithfulness of the Almighty, and how He responds, with immense kindness, to the trust of those who try to do his will! They are joyfully looking forward to the blessed time of the Restoration of All Things, when peace shall spread over the whole world, on which there will be no more discord, pain, sickness or death, and when all who have gone into the grave shall return to Paradise restored. All things will be new, thanks to our dear Saviour's Work and Sacrifice, which give mankind new life that can become everlasting when they faithfully live up to the Universal Law.

News in brief of the Reign of Justice

Our attention was drawn to an exposé, by the dear Messenger, which was published in the paper *The Angel of the Lord*, edition No. 8 in 1925, and which deals with respect within our assemblies. We partially quote it:

The respect we owe to God's Family

To love your brothers and sisters, means to love God and our dear Saviour... Love is the basis that determines true justice; love is the true wisdom by which life is possible. The sure proof that you love is shown by the respect shown to your brother. The experiences and lessons placed before our eyes by the Lord, must be of benefit to us. We once had a magnificent atmosphere when we were very small at the Geneva Bethel. All the dear brothers and sisters there were aware of their place when we met for meals. They greatly

valued that moment of communion, and were careful not to have unspecified conversations, being eager to hear Brother Alexander Freytag bring them a message from the Lord. No one was chatting, it was a precious moment of holy family communion, and we felt the breath of God's Spirit on the little family. With remarkable fervour, we sang hymns after meals, and the prayers, on our knees, were true outpourings of the soul, followed by thanksgiving. The Sanctification Meetings showed the fight of the heart against the old character that has been instilled in us, completely against our will. At that moment, mutual respect was all natural, as natural and understandable as breathing.

God's Family has grown tremendously, but that respect, based on attachment, has not grown in proportion to the new brothers and sisters... The Bethels have grown and multiplied, but the ambience of the first little Bethel has dissipated. In some Bethels, we even found opposition, because those who were leading them did not remain aware that they were only leading in the absence of the Messenger...

The Family of Faith must have it at heart to be completely open to the influence of God's Spirit. Nothing must intercept that blessed, glorious and transparent action, which is as clear as the purest crystal. Anything that could potentially intercept, even to the smallest extent, God's Spirit, the influence of God's holiness, must be fought and put aside without hesitation... A child of God can see the blessing completely compromised because of their lack of consideration for those who bring this blessing. Every Disciple of Christ, and every member of the Host of the Lord, must have respect for the elder, out of attachment to, and love for, the Lord. And how much the elder owes it to be respectful to the assembly! We have unfortunately noticed that some elders do not do their duty...

Let us remember that God's Spirit is the Almighty's Spirit, and nothing can resist God's Spirit when it manifests itself in a truly consecrated heart. The elders must obviously be true models, and the Disciples must, in turn, be models for the Host of the Lord. We notice that the thought of the Host of the Lord respecting the Little Flock, is profoundly expressed in the Vow of Covenant...

The Bible declares: "Whoever hates [does not love] his brother is in darkness." So, we might as well say: "He who does not respect his brother as a son of God, is not in the Truth, he is in the darkness." How urgent it is to achieve, within the Family of Faith, the respect due to children of God! Our entire line of conduct will already be much easier by the sole fact that we will have deference to God's people, knowing that what we do to the Lord's people, we do to the Lord Himself.

The big lesson that remains to be learned is to achieve glorious attachment, shown by affection and respect, to the Family of Faith...

We have often noticed that, at the beginning of the assemblies, many of the brothers and sisters were asleep, even the elders, which shows great suggestion, which must be fought energetically. The Adversary therefore still has a lot to say, and he must be overcome completely... What we love the most, will be the strongest in us. If we love the glorious flights of the Heavenly Calling, of the myriad of choir angels, and of holy Zion appearing before the Lord in all her glory, as radiant as a bride, it is certain that victory will be easy, even if a clearly placed opposition wants to manifest itself, and whatever the cost to make us fall...

We thus see that it is absolutely essential to respect the Lord's ways, because otherwise, there would be no value for us to be involved in God's things...

The same is true of our colonies... Although we have not always obeyed the Messenger, the Lord nevertheless gives magnificent per-

spectives... In spite of everything, there can be no question of blessing if we do not follow the Messenger's instructions, especially if those indications are not carried out with faith, or if doubts arise, and where are there none? They sometimes manifest themselves in Bethels or other places within the Family of Faith. They are not obvious doubts, because they are not very dangerous, but they are a lack of obedience, an insensitivity to the exhortations given with love, without any threat, only in the hope of touching the heart, of ennobling and sensitizing the soul of the beloved, through the glorious manifestation of blessing and divine grace which are shown through the power of God's Spirit.

It is essential that resistance disappears and that everyone humbly takes their place, recognizing all the nothingness of themselves, but remembering that the Lord can do all things with our possibilities, even if we are very poor. That is how we honour the Lord and his Family who is sanctified by the precious blood of the Lamb and by respecting the divine programme... How can we best help our elders? It is by us faithfully living the Lord's ways. The elders will be a comfort to those who direct the different parts of the Work, by them fully living the recommendations given by the Messenger, all to the glory of God.

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Without pretending to add anything to that very clear commentary from the dear Messenger, let us simply say that respect is also a matter of faith. If we consider each person, in faith, as a "new creation", it will be easy for us to show, to our fellow person, the respect due to them. Let us make good use of that wise counsel.

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