

THE REIGN OF JUSTICE

Philanthropic and humanitarian paper
for moral and social uplift. Published monthly

Administration and editing
27, Route de Vallière
1236 CARTIGNY / Geneva
Switzerland Tel. 022 756 12 08

Subscriptions
Switzerland, 1 year . Fr. 5.00
Other countries . . . US\$ 7.00
IBAN: CH83 0900 0000 1200 0656 7

Founder: F.L.A. Freytag

Some entirely new things are being offered to mankind

MANKIND have no idea at all of the divine line of thought or of what the Lord God, with infinite loving-kindness and inexpressible wisdom, has in store for them. Yet the Bible contains some magnificent promises which are of a nature to fill our hearts with joy. The main thing is to understand them.

For a start, these words of "Moses, the man of God", open up some wonderful horizons to us: "Choose life, so that you may live [why do you want to die?]" On reading those words, one cannot help wondering: "Is it really possible to live eternally on Earth?" The ready answer will be that it is impossible! It is indeed a fact that, till today, all men have worn out, grown old and died.

Nevertheless, there is a small handful of people who possess the deeply rooted conviction that eternal life on Earth is possible for man when he follows the ways kindly proposed to him by divine wisdom.

Moses's words were prophetic. They were given in the way of magnificent instruction and of a wonderful promise. Of course, nobody, before Christ, was able to fulfil the conditions attached to that ineffable promise. The time for that had not come. It is now that it is about to be fulfilled. That is then why everything is becoming so clear and comprehensible to those who will allow themselves to be initiated into "the science of life".

When you consider the matter, you have to perceive that there are people who die very young, some who live a few years longer, and others twice, three and even five times as long. Why don't they all live to the same age? Why, for instance, don't all people live to 50 or 100 years? And if they live to 100, why don't they all go on to 200 or even 1,000 and so on? Lately, we read in a scientific paper that man's body is entirely renewed in the course of a year. But no scientist has been able to say why it doesn't go on being renewed. The answer is a very simple one: it is that people don't fulfil the conditions required. So, wear is more rapid than recuperation, which inevitably leads to destruction. Nothing could be more comprehensible and logical. If one were to do everything that a sufficient daily replenishment calls for, there would be nothing to stop one obtaining lasting life. That was why Moses spoke with such perfect assurance when he said: "Choose life."

Those prophetic words acquire great importance today. The full revelation of the Divine Plan has been given, and the conditions for attaining life are within

the scope of all who will feed their hearts on it, to make the promise valid for them. God's intention was to fill the Earth with viable human beings. But, not having lived up to the conditions for obtaining that result, mankind lost their grip on life, like one to whom poison were to be administered in regular doses until the human machine stops dead. That is the end of everything.

If Moses told the children of Israel to choose life, he also told them that they were only men and must die. The fact was that at that time, Christ, who was to bring to man the hope of eternal life on Earth, had not yet made his appearance. When he did come, he said: "I am the Resurrection and the Life. He who believes in me will live, even though he dies." That is because, in Christ, life is assured and because all who have died will return to life and will then be able to obtain a complete transformation in their mentality, which is what currently makes them die, and put in its place a mental register, or character, that is viable.

The acquisition of everlasting life is therefore a matter of shaping a mentality. What makes us die is selfishness; the thing that would make us live is to become altruistic. It is obvious that anyone who has ahead of him the wonderful prospect of obtaining eternal life, must set his heart entirely on fulfilling the conditions of life that will enable him to do all that is implied in man's destiny. Those who do all that is needful in their hearts, are entirely convinced of the result. Whereas those who are not entirely sincere in their efforts, are in doubt and waver. It is faith that is required, not credulity, and faith is an exact science. It is founded on the practice of virtue. It is impossible to have faith if one is not virtuous.

The revelation of the Divine Plan

The Divine Plan is magnificent. First of all, it discloses to us the Lord God's extraordinary power. It also gives us to understand that all his ways are perfect in harmony and infinitely glorious. It is a display of flawless justice, of prodigious wisdom and of unbounded loving-kindness.

Mankind do not know the true God. They know only the false one, the one who punishes, whereas the Almighty does not punish anyone. The urge to punish, which mankind are possessed by, prevents people from understanding divine ways and causes them to deviate

wide of them. Those who accused the woman taken in adultery, came before Jesus to charge her according to the procedure followed in police courts today, by the public prosecutor and by mankind in general. The Lord Jesus intervened to protect her against chastisement. He pointed out to her that she could be absolved because he intended to pay for her, but that from then on, she must keep straight. He came on Earth, indeed, to pay the Ransom for all men.

The Divine Plan comprises several phases with a very clear demarcation. One of these phases is the calling, out of the world, of a body of people called the Little Flock. Those people are also described in the Bible as making up the Bride of Christ. They follow God's Son in his Sacrifice and so renounce their own earthly life as human beings. In return, they receive immortality, divine nature. Needless to say, for that purpose, they have to comply with all the conditions attached to that calling and to those promises, which are not earthly but heavenly. That is the race that has been run by the small Church of Christ, which is a hidden mystery and has nothing in common with the various known religious denominations that call themselves churches. The latter do not follow out divine ways, and for that reason, they are unable to understand God's plan.

Never, since our dear Saviour's resurrection until today, has there been any question of anything except the Heavenly Calling of the Little Flock, of the true Church. This true Church is made up of a very restricted number of people, 144,000 in all, each of whom has acquired a sublime character. They have received the education necessary for their purification.

The Little Flock is also called the Royal Priesthood because it lives a life of sacrifice with our dear Saviour. Only the character has any importance, it is all that counts. One is of the Little Flock when one has the character of a priest, of a sacrifice, not according to the religious but to the divine intention. That result is obtained by living up to the Apostle Paul's advice: "I therefore urge you, brethren, in view of God's mercy, to offer your bodies as a living sacrifice, holy and acceptable to God, which is your reasonable service." That is the programme of those who have been beheaded for "the ministry of atonement" that they have undertaken. Those who live out that programme with complete faithfulness, are quite sure of their calling and of its effects, the deliverance of humanity and the introduction of the Kingdom of God on Earth. To them, that is not an imaginary thing or a boast or presumption. It is an explicit assurance in their hearts, due to the fact that they sacrifice, not a piece of bread or anything else,

It's an ill wind that blows nobody any good

SLOWLY, the twelve strokes of noon-bell ring out their daily signal. It is visiting time. The hospital doors are open to a stream of visitors waiting to be let in. Some have come in their lunch hour to see someone who is dear to them. Others are there, filled with anxiety and clutching a message, to have a last word with someone who is dying.

The sight of row upon row of dainty white pavilions decked out with green plants, gives the impression of a small modern town in which happiness has taken up its abode. Alas, this is far from being the case! Within those walls, there is pain, there is moaning, and there are tears and anxiety too. Just going through the door is sufficient to be seized with an impression that wrings your heart. Here, there is the constant struggle between life and death: poignant alternations between

the hope of recovery, and the discouragement over the implacable progress of a disease. Now and again, you will hear cries of pain from one of the patients.

In a room with half-shuttered windows, a 14-year-old girl is dying, begging her heart-broken mother: "Mummy, mummy, don't let me die. I want to live!" Doctors and nurses are powerless witnesses of such painful scenes. Yet they have been doing their utmost, but their poor human science proves vain, the trouble is the stronger.

In the general ward, where 20 beds are lined against the walls, the tragedy being played out is just as poignant.

There, a mother, still young, is eating her heart out with worry over the children left at home with father. He is at work, and the little ones are alone most of the day: an accident can happen so easily! "Doctor," she keeps on asking, "when shall I be able to leave? The children need me." The doctor auscultates

the patient, examines the wound that is not healing, shrugs and hurries away, saying: "Have patience, you must be reasonable."

Also there, an old woman appears to be asleep whenever you look at her. It is make-believe, an attempt to conceal her grief over feeling so very alone at this tail end of her life. All the months of her illness, she has not had a single visitor. Her companions in misfortune are better off. Sometimes a child, sent across by its mother, will give her its hand in a friendly way to shake. Only that, but it is a kind action that wipes away one of her tears. All the inmates of the room are kind to her, for it is when one suffers oneself that one learns to feel for others. But her own people, those she has brought up so devotedly, for whose sakes she has gone without so many things, where are they? Why don't they come? Have life's troubles and family responsibilities, bereft them of so much affection for their poor old mother?

Out on the ground-floor terrace, wheeled beds are taken out into the sunshine. They are the bedridden cases, those who, for months and even years on end, have to lie still on a board, their flesh rubbed sore by a heavy and painful plaster cast. A lot of young people, full of life, are thus held like birds with broken wings, unable to take to the air. There are shouts of laughter as they watch the girls and boys, in perfect health, playing on the tennis courts close by. They leap around gracefully, sprinting here and there on nimble feet, as they strive to hit the ball on the rebound. The patients follow every movement with interest. Inevitably, a feeling of envy rises in their hearts, but they laugh when one of the players misses the ball, or when there is a clever return stroke.

What does tomorrow have in store for each of these patients?

A young man is patiently practising walking with two sticks in one of the corridors.

but themselves. They lay down their lives, in reality, as a daily sacrifice. They pay for the guilty and place themselves entirely in the hands of the Almighty. They have one sole object, and that is to hasten the Day of God, to introduce his Kingdom with holy conduct and true godliness.

The calling of the Host of the Lord

When the Little Flock has reached its final phase, when its last members are on the point of making their calling sure by faithfully living their life of daily sacrifice, another calling makes itself heard. In the Book of Job, chapter 33, mention is made of it in these words: "If there is a messenger for him, a mediator, one of the thousands, to tell man what is right for him, then God is gracious to that person, and says: 'Save him from going down into the pit: I have found a Ransom.' Then, his flesh shall be fresher than a child's; he shall return to the days of his youthful vigour. He shall pray to God and find favour with Him."

That is not a calling to sacrifice, it is a calling to eternal life, due to the glorious Ransom Work done by the whole Christ, which is our dear Saviour (the Head), and the members of his Church (the Body, the Little Flock).

That calling reaches all whose hearts are well disposed and who are seeking God. It made itself heard some time ago through "one of the thousands", the Lord's Messenger, who showed man what he must do to die no more. This calling is contained in *The Message to Humanity* (the Book of Remembrance) which is mentioned, in advance, in the Bible. There, in Malachi 3: 16-18, one may read: "Those who feared the LORD spoke with each other, and the LORD heard them. A Book of Remembrance was written in his presence for those who fear the LORD and honour his Name. 'They shall be mine,' says the LORD of hosts, 'my treasured possession on the day that I am preparing. I shall have compassion on them, as a man has compassion on his son who serves him. Then, you shall again see the difference between the righteous and the wicked, between those who serve God and those who do not.'"

As we have learnt, the Lord God never punishes anybody. He allowed mankind to have their own experiences in disobedience and selfishness. The result of their line of conduct will be a convergence of calamities, mentioned in Holy Writ under the name of "great tribulation". This is a terrible pile-up of equivalents which is about to strike mankind, and is the automatic consequence of what they have been doing. They have sown the wind, and they now reap the whirlwind. We are told, concerning this time of trouble which is on the way, that "all the proud and the wicked shall be stubble". But these words follow: "For you who fear my Name, the sun of righteousness shall rise with healing in its rays."

Those last mentioned are the people who make up the Host of the Lord. They learn the Universal Law, the divine law of altruism and of kindness, and apply themselves to living up to it with all their heart. That law requires everyone to live for the good and for the blessing of their fellow men, and never to their sorrow. This, after all, is what has always been offered to man, but what has never been done: "Love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind, and your neighbour as yourself. ... Do this and you will live."

We have come now to the time of the Restoration of All Things, which is preceded by "the great trouble". That trouble causes the fall of Babylon, which stands for the whole assemblage of religious, political, social, financial and economic institutions of the present time, directed by "the god of this world", the former Son of

the Morning, who has become Satan, the Adversary of God and man.

A total upheaval will therefore take place, without God setting his hand to it, but as the harvest of the bad seed sown by mankind, gone off the rails. It will thus be terrible tribulation for mankind in general, but it will very soon change into a day of rejoicing and of consolation. The Apostle Paul tells us that all creation is groaning and suffering, and is unknowingly and anxiously awaiting the Revealing of the Sons of God.

Those sons of God are particularly the members of the Host of the Lord, who are also depicted as holy warriors armed with justice, with holiness, with uprightness and with truth. They invade the refuge of lies and of falsehood. They reveal the Almighty's admirable character and dispositions, and his purposes, which are all love, concerning mankind. Tribulation will not harm those warriors, for they will be under divine protection, as it is written: "They shall be mine...on the day that I am preparing." They will teach mankind all about the Divine Law and what will have to be done to restore the Earth, so that Paradise, lost in Eden, may reappear and spread all over the world.

The Restoration of All Things

The Restoration of all Things is the final result of the glorious Work of Redemption done by the Lord Jesus Christ and his Church. It is the crowning of this majestic undertaking: the creation of Earth and man. It is a sublime display of the power, the wisdom and the foreknowledge of the Almighty, Who knows all things long in advance and accomplishes all things in accordance with his wonderful plan.

All things were known by God before the first atom of the dust of the Earth was made. He knows all that goes on in the hearts of men. Nothing is hidden from Him. He foresaw man's Fall in Eden, and provided a Ransom for his Salvation and that of all his descendants, and all of that before the first man was formed. God foresaw and prepared the Restoration of All Things, including that of man to perfection and in accordance with his destiny, which is eternal life.

The Almighty is the God of all excellent grace and of every perfect gift. At present, mankind do not know Him, neither do religious people. They know only the false god who passes himself off as the true one. They are all going to learn to know the true God, they will rejoice over it. The time is at hand when that knowledge is going to spread everywhere. As the Bible tells us, mankind will then return to the Lord God with songs of gladness and shouts of joy. They will acclaim the Almighty and also the King of Glory, the Son of God.

It is not only the people living at the time of the introduction of the Kingdom of God on Earth, who will enjoy the felicity of the Restoration of all Things. All who have gone down into the grave will hear the voice of the Son of Man and will come out, as our Lord himself said. They will rise again to receive the wonderful education that will make them capable of obtaining lasting life.

Those prospects are therefore admirable, glorious, and consoling, and vivifying to the highest degree. They are now open to mankind, for we have come to the dawn of the wonderful Kingdom of God, foretold by all the prophets. Everyone may now take an active part in setting up the Kingdom of God, by getting in tune with the conditions that enable us to create the new things that promote life and happiness. Every desirable indication concerning these things is given in the books *The Message to Humanity* and *Eternal Life*, possible on Earth.

So, we invite all our dear readers to choose the new

things, those of the Kingdom of God, so that they may build up a character which will enable them to feel divine protection and to head for lasting life and happiness.

Where is the truth?

One can really ask oneself that question when one reads the following article. It was published in the European newspaper *Sans abri*, No. 267, with the heading:

According to Pope Francis, culinary joys... "come from God"

"The pleasure of eating is there to keep you healthy by eating..." specifies the Argentinian pontiff

Pope Francis, a critic of bigotry, which sometimes seems to be law within the Church, says that culinary pleasure... "is simply divine", in a book of interviews, published this Wednesday in Italy.

"The Church has condemned inhuman, brutish, vulgar pleasure, but has, on the other hand, always accepted human, simple moral pleasure," said the pope, answering questions from Carlo Petrini, an Italian writer, gastronomist, and founder of the Slow Food movement.

"Pleasure comes directly from God, it is neither Catholic nor Christian, nor anything else, it is simply divine," emphasizes Francis.

"The pleasure of eating is there to keep you healthy by eating..." specifies the Argentinian pontiff. He is categorically opposed to "a bigoted morality" and rejects how the notion of pleasure was used in the history of the Catholic Church, which for him was a "wrong interpretation of the Christian message".

That pope laments that opposing views "have caused enormous harm, which can still be felt strongly today in some cases".

"On the contrary, the pleasure of eating... come from God," insisted the leader of 1.3 billion Catholics.

*In that book, the pope also emphasizes his unconditional admiration for the film *Babette's Feast*, which is set in an ultra-Puritan Danish Protestant community in the 19th century, and in which people are invited to a sumptuous banquet, prepared by a French cook who has won the lottery. "For me, it is a hymn to Christian charity, to love," judges the pope.*

*The book, titled *TerraFutura* — which contains three conversations with Pope Francis on "integral ecology" — was written by the world founder of the Slow Food movement, originating in the 1980s, to oppose fast food.*

*The book focuses on the very social vision of Pope Francis on ecology, as expressed in his encyclical *Laudato Si* (Latin for, Praise be to You), published in 2015.*

We agree with that article when it emphasizes the fact that pleasure in the satisfaction of the sense of taste, of touch, of sight, of hearing and of smell, comes from God, because it is God Who created humankind and endowed them those five marvellous senses. Furthermore, it was God Who placed humankind, at Creation, in the Garden of Eden, a wonderful Paradise, which was created to delight their senses and to place them in the best environment to glorify their Creator.

Because one should not forget that when joy comes from God, it must also return to God. Was does that mean? Now, when we can enjoy the delicious taste of a fruit, the beauty of an enchanting scenery, melodious birdsongs and the exquisite fragrances of flowers, we should not remain unmoved by the purely physical joys of all those benefits. The consequence of those wonderful sentiments should definitely, and we really mean definitely, be a feeling of gratitude to the Creator of all those marvels. Without that, something is missing, and the benefit sooner or later loses its savour.

In fact, our dear Saviour responded well when — at the end of his 40 days in the wilderness, and at the beginning of his earthly ministry — Satan wanted to

He is affected with a bone disease, and the doctor has given him the impression that he will come out of it almost fit. This hope has kept him going for four long years of pain, and has helped him to get through five operations. Today, he has come to realise the grievous fact that, for the rest of his life, he will be nothing better than a poor cripple, at the mercy of his fellows. What is to become of him?

War has also left some traces. In an invalid chair, pushed by a nurse, there is a man of about 40 with both arms and legs blown off and blinded by a burst of shrapnel. There is nothing on his face to show his mental suffering other than a crease of bitterness at the corner of his mouth. As he goes by, people turn away to avoid a sight which hurts them and which they feel, at the same time, is a living reproach. When they get home, they tell their people about him, and then, as the business of life takes its course, the memory

of him fades from their minds. So quickly does one forget the misfortunes of others.

An ambulance drives up at the main entrance, and male nurses deftly lift out a girl on a stretcher. She is deathly pale, and her eyes are closed. Long fits of shivering shake her slender frame. Every minute counts: they fear for her life. The doctor busies himself with her, while his assistant writes down her details.

"Name, surname...?" his assistant asks the woman accompanying her in the ambulance.

"Monica D., 25 years old, housemaid, daughter of M. and D., both deceased..." the woman answers on her behalf.

"Are you a relative?" the doctor asks the middle-aged woman accompanying the patient.

"No, I'm just a neighbour. The girl has no family."

"Whom are we to inform in case she dies?"

"Nobody, there's only me. I'm quite fond of her."

The doctor glances at the woman and says: "It's meningitis. Don't come back for at least three days. If death occurs, we'll let you know."

Before leaving, the woman gives a look of friendship to her young friend. It was her last look, because a stroke carried the woman off a few days later.

A fortnight has gone by, and Monica is out of danger. Her head feels heavy, and there is a buzzing in her ears. Nevertheless, she is feeling better. She glances at the next bed: there lies a girl like herself, who appears to be resting quietly. Painfully, she tries to collect her thoughts. She recalls the beginning of her illness. If only everything had ended there, she thinks to herself. Now, my recovery leaves me exactly where I was before: all alone without a relation in the world, and without friends. I feel so weary of life. Her

heart bursting with grief, she smothers a sob in her pillow. This does not pass unnoticed by the girl in the next bed. A few days ago, a nurse told her about Monica's circumstances, and she feels for her companion in sickness.

The girl turns to her and says in a friendly way: "My name is Martha, and I believe yours is Monica. Would you like to be friends? You'll see, we'll get on well together. For the time being, you must rest. Afterwards, when you feel better, we can chat."

Monica thanks her with her eyes, and goes to sleep, soothed by those friendly words, which are magical to her. She doesn't feel lonely any more, she realises that Martha is watching over her.

The recovery of the two girls, who are now friends, takes its normal course. A gleam of sunshine penetrates into the room and caresses, with its light touch, a bunch of lilies from the valley, which the friends sniff in turn.

tempt him by suggesting to him to turn stones into bread. Satan had to listen to this response from the Lord Jesus: "Man shall not live on bread alone, but on every word that comes from the mouth of God." Matthew 4: 4.

Humans are beings of flesh and blood, but are also endowed with a spirituality that can bring them into a relationship with their Creator. That is a relationship that should be constant, so that humankind can reach its destiny, for which it was created: eternal life.

We said that when joy comes from God, it must also return to God. In fact, according to the Universal Law, everything is submitted to a circulation, without which, it cannot last. When we feel joy while eating a delicious fruit, that is good, and it is also indispensable that that sensation of physical joy is followed by a sentiment of gratitude to the Almighty, Who created everything that exists, Who gives us life, Who sent his Son to save us, and Who will soon restore all things to perfection on Earth and make humankind God's children who live eternally. That is how the sensation of joy through the sense of taste, which is satisfied by a delicious fruit, is continued by a sentiment of gratitude to the Creator of all things, from Whom all things come, and to Whom all things must return. That circulation is essential for physical joy to last and to not become ordinary through habit. That is how everything we do can produce life. As our dear Saviour said: "The Spirit gives life; the flesh profits nothing." John 6: 63.

We can go even further and affirm that deeply felt gratitude is stronger than the joy of the physical senses. That is how it must be for our entire being to be able to receive the influence of the Vital Fluid, God's Spirit, which alone can give and maintain life in our body.

If that circulation is not established, then a human being is no more than an animal. The physical sensations cannot fully satisfy humankind, who are subjected to all types of imbalances. Desire, if it is not regulated by gratitude, effects humankind like a temptation. As Luther clearly explained in his Heidelberg Disputation, in the year 1518: *Desire cannot be satisfied by acquiring the things that it desires. Just like the love of money grows in proportion to the increase of wealth itself, so is a person's addiction to water: they become thirstier and drink more, as a poet said: "The more water they drink, the thirstier they become." The same thought is expressed in Ecclesiastes 1: 8: "The eye is not satisfied with seeing, and the ear is not filled with hearing." That is true for all desires.*

So also is the desire for knowledge not satisfied by the acquisition of wisdom, but is increased even more. Similarly, desire for glory is not satisfied by the acquisition of glory, the desire for control is not satisfied by power and authority, the desire for praise is not satisfied by praise, and so on, as Christ shows in John 4: 13, when He declares: "Everyone who drinks this water will be thirsty again."

In the article's text, it also mentions "bigotry". The Bible, if it is properly understood and lived, cannot lead to bigotry. According to the gospels and the epistles, happiness is not found in the satisfaction of our physical desires, but rather in the denial (the renouncement) of self. And there is nothing bigoted in that. It is not without reason that our dear Saviour declares: "Whoever wants to follow me, must deny himself and take up their cross, and follow me" (Mark 8: 34). In fact, the spirit must control the flesh, but not the other way around, as is currently the case in all humankind. When he spoke the above-quoted words, our dear Saviour did not want to invite his listeners to total asceticism or to a secluded life in a sombre monastery. On the other hand, he no longer recommended the unrestrained joys of the physical senses, absolutely not. On the contrary, he wanted to show the true way to Salvation: the development of divine spirituality, which consists of loving God above all and one's neighbour as oneself.

The true Church of Christ has lived that programme during the Gospel Age, which means, from the time of our dear Saviour's coming to Earth, until nowadays. In the Reign of Justice, which will soon be established on Earth, all people will have the opportunity to follow God's ways and to live eternally in the restored Paradise.

Why is there so much hate?

That is the title of an article which was published in the Belgian French-language magazine *En Marche* on the 13th of January 2022, and was written by Julien Marteleur. It deals with a subject that preoccupies our society: the spread and the downplay of hate. We reproduce it in its entirety:

Insults, rejection of the media, conspiracy theories, homophobia, racism... Hate speech is openly spreading. How can this "dangerous return" of hate be explained?

Hate: It is a fearful and dangerous feeling, and a poison that flows in the veins and settles insidiously. If hate worries us so much, it is because it exists in each of us, lurking in the shadows and waiting for a destructive awakening. "There is inside me an abundance of love and hate, which I don't know what to do with," sighs the character Chevalier d'Albert, an idle young man who drags his boredom through the pages of the French novel Mademoiselle de Maupin by Theophile Gautier. For most of us, hate never reaches its peak. Sometimes, some people let themselves be invaded by it. History is unfortunately a series of outbreaks of hate, for example, against Armenians, Jews, Tutsis, Yazidis, Uyghurs... Those people remind us that genocide — and its terrifying "group effect" — is undoubtedly the most complete expression of hate: one no longer kills others on impulse, one kills them every day until the annihilation of what they represent and of what one believes they are responsible for... In a world of black and white, where there are only culprits and victims, hate can quickly become contagious.

Keyboard "shortcuts"

The appearance of social networks and their discussion platforms, seems to have accentuated this binary [duality] in society. If we don't agree with someone, it means that we are against everything that they are! We can see it today in the extremely turbulent debate about vaccination against COVID-19 [coronavirus]: the art of conversation and its nuances, do not go well together in the Digital Age. Their erosion is reinforced by the "car-interior syndrome", according to Olivier Ertzscheid, a lecturer of information sciences and technology [at the University of Nantes, in France] and the author of the book What is Digital Identity?: "In the protection of your car, you will not hesitate to insult or threaten someone who cuts you off or moves too slowly, because they cannot hear you. On Twitter, Facebook, etc., it is exactly the same: behind a screen, speech is free because it does not suggest any direct consequences. The physical absence of someone sitting opposite, facilitates extreme and insulting remarks." In 2017, the web-analysis company Kantar Media conducted a groundbreaking survey, titled "24 Hours of Hate on the Internet". In one day, on the world wide web, it counted 200,456 insults: the equivalent of two insults per second. Additionally, it was only a survey conducted on public forums and was limited to a list of 200 words. Racist or anti-Semitic insults were not included in that horrendous number, because words like "Jew", "Arab" and "Muslim" are, by definition, not insults. On the other hand, they are present in a multitude of hateful comments.

Hate, a speech

"Hate speech" can have many faces: while "direct hate speech" is based on verbal threats and the denial of

others, "hidden hate speech" is based on stereotypes, prejudices and generalized statements. Isn't it easier to hate an indefinable mass, an object or a danger — real or imaginary — rather than one person in particular? Some political groups have understood that well: when stable elements are threatened, hidden hate speech creates a confusion that requires simple answers and certainties... French psychiatrist Daniel Zagury says: "Hate is such an answer. It creates one or more culprits who will have to play the role of scapegoat on whom hate will be able to pour out." Hate has its origin in fear, and feeds on great upheavals, whether political, economic... or health.

The lack of a concrete way out of the COVID-19 pandemic, and the anxiety that the pandemic produces, could therefore explain the increasingly uninhibited, undifferentiated and digitalized hate. However, they are not the only causes. In the middle of last century, the African-American writer James Baldwin dared to say this thought: "I imagine one of the reasons people cling to their hates so stubbornly is because they sense, once hate is gone, they will be forced to deal with pain." Hate deserves to be condemned when it leads to the act of destruction. But it also needs to be examined for what it is: the symptom of a deeper evil, the expression of a pain that seems to be incurable. Then, perhaps, we can begin to cut the evil at the root.

Julien Marteleur asks the question: "Why is there so much hate?" But what one should mainly ask is: "Where does hate come from?" Because, "to cut the evil at the root," as it says in the above article, one must know the origin of "the evil". That origin goes far back in time. The Bible teaches us, in the Book of Genesis, that, in the beginning, God created Heaven and Earth. At that point in time, everything was perfect, and there was no hate yet. When the Earth was created with all the beings that inhabited it, this creation was recognized as perfect. God then granted the management of the Earth, of humankind and of the animals, to a protecting cherub with outstretched wings: Lucifer. The latter should have been infinitely grateful for that honour. He should have glorified God for the esteem and confidence that were shown to him.

But that was not the case. On the contrary, Lucifer didn't appreciate divine benevolence: his gratitude and attachment to the Almighty were not sufficiently developed in order to balance the goodness of his Creator. Because gratitude didn't fill his heart, there was room for developing other sentiments, especially envy. Lucifer had the thought of raising himself and of being equal to God. To achieve that, he devised a plan: he wanted to plunge the angels with him and also the first human couple, into sin, so that they would be under his power. That is how he became God's Enemy, his Adversary, Satan. Satan was also displeased that humankind had an ability that he didn't: procreation. He deeply resented that, and soon became jealous. He wanted to definitively separate the fallen angels, who followed him, and the first human couple, from God, and in that moment, the feeling of hate developed in his heart.

That brief explanation shows us that the origin of hate is selfishness, especially the desire to rule. Now, to be able to rule, as is known, one must divide. Hate does exactly the opposite of divine love, which unites.

Why do we feel hate? Because of the selfishness of our heart. One doesn't love one's fellow person. One doesn't want to serve them. One might not have the ambition to rule, but one certainly doesn't want others to rule over one. Consequently, one fears losing one's position, the affection of those around one, or respect, or one considers one's fellow person as a rival, instead of considering them as a brother or sister, and of loving them.

Hate has caused terrible harm among humankind. One only needs to consider history. There have been

It has just been given to them by a group of metalworkers who have devoted this first day of May to fetching a little happiness to their fellow people in misfortune. This delicate offering, made with simplicity and kindness, is found most touching by all the patients, and they give warm thanks. The workmen feel moved, and a heart-to-heart contact is established. For the time being, physical pain is forgotten, worry fades away and plaster casts feel less heavy, and the hospital staff, also carried away by the atmosphere thus created, work cheerfully from bed to bed on a task which is not always easy. The small white flower bells with their delicious perfume, and the simple and kind hearts of the men, have worked a miracle by sowing momentary joy where there is adversity.

Lying back on her pillow, Monica is thinking. She looks sad, and Martha, who is aware of her circumstances and perturbation, respects her silence, though sympathis-

ing with her trouble. The convalescence of the two friends is going to bring about their separation.

"If only I could help her out of her trouble," thinks Martha. "If only I could convince her that it now rests with her not to be alone in the world any more, that there is a Divine Family on Earth, and that this noble family is prepared to welcome her with open arms, as I myself was welcomed a short while ago. How am I to get her to understand the hopes I cherish, which altered my whole existence at a time when I was most miserable? Is she going to believe me? I'm such a novice in that wonderful way of Truth, and so clumsy at explaining those marvellous things, which I'm only just beginning to understand. How I long to impart to her the brightly shining hope of the Kingdom of God, which is on the way, in which nobody will be alone any more, left to one side in a corner, and in which all will be brothers and sisters who love one another

dearly and who all have the same Father, the Lord, the wonderful Father of widows and orphans! I must tell her about the Divine Family who is already taking shape on Earth, about those true friends who are rallying to the Universal Law of love and of nobility, and who are moved by a single desire, to make their fellow people happy. I shall ask the Lord for assistance: He will help me."

As soon as the doctor perceived that his two patients were much better, he allowed them to have visitors. For Monica, alas, being friendless, there was no question of visitors. In Martha's case, on the other hand, already on the first day, several pleasant-faced people gathered around her bed, creating such a warm family atmosphere around her, that Monica also felt the benefit of it. A lot of parcels were scattered over Martha's bed, and the room was decorated with flowers. When they left, all those pleasant people gave Monica a farewell smile, which contained so

much affection, that she was moved to the bottom of her heart.

The visitors had gone, but the room was still pervaded with the delightful perfume of friendship and affection they had brought with them. The two friends opened the parcels together, which had been made with so much delicate affection.

"My dear Martha," Monica said, "to think I had to go to the verge of death to make your acquaintance, and to be so happy today in your company. This is the most wonderful moment there has ever been in my life. Your friends have left a splendid feeling behind them. Would it be indiscreet on my part if I asked how you came to establish such agreeable relations?"

Martha's heart began to beat very fast in her chest. This was the moment she had been waiting for. Now, she could and must speak. She thus began with warm feeling: "My dear, I'll tell you my story. When I was very young,

many wars and revolutions, and all types of conflicts. It is a sad spectacle that all those human lives were sacrificed for the glory of some tyrants. To satisfy the desire to rule, one doesn't hesitate to lead thousands of young people into a massacre. Those who organize such a slaughter are also often called "Christians". It certainly isn't the true God Whom they serve, but the god of war and despotism: Satan in person.

Obviously, not everyone goes that far in evil. Yet hate can be found everywhere. It is enough to examine our reactions when our personal interest is damaged, or something opposes our will. It doesn't take long for a bitter feeling to spread in our heart, and after a while, hate is not far away.

Holy Scripture also talks about a "malignant ulcer", which is discontent. That malignant ulcer is not the consequence of difficulties that people have fought against, quite the opposite. It developed at the time when great progress made everyone's life easier. One should have appreciated those blessings, but the selfish and ungrateful human heart doesn't know what gratitude is. As Martin Luther (the 16th-century German reformer) so aptly said: "Desire cannot be satisfied by acquiring the things that it desires. Just like the love of money grows in proportion to the increase of wealth itself, so is a person's addiction to water: they become thirstier and drink more, as a poet said: 'The more water they drink, the thirstier they become.'... That is true for all desires."

In that context, because an easier life, due to certain technological and social progress, was not received with gratitude, discontent developed in the heart of the beneficiaries of all those graces. The more one has, the more one wants. That discontent is called a malignant ulcer because it can easily transform itself into hate. The hate of the nations will, in the near future, trigger a terrible Tribulation that marks the end of the current rule of evil.

After we have examined the origin and the consequences of hate, we must now answer a further ques-

tion: "How can we overcome and eliminate it?" Our dear Saviour has shown and illustrated to us, the only way out of the dead end of sin. He tells us: "Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use and persecute you." Matthew 5: 44.

One could ask oneself: "Why should those principles be adopted?" Because they are only means of escaping the spiral of evil that irresistibly attracts us through the Adversary's suggestion. Furthermore, to be able to survive, our body absolutely needs to feel the impressions that result from the practise of the Universal Law, which says that we should exist for the good of our fellow people. To eliminate evil, we must do good and only good, even towards those who harm us. That obviously requires a change of our character. It means, giving up selfishness, and becoming altruistic. One easily understands that we need powerful help for such an education. We find that help in our beloved Saviour, through his Sacrifice and his precious merits that justify us before God.

In the Kingdom of Christ, which will soon be established on Earth, all people will receive that education, by which they can regain their destiny: eternal life.

Touching intervention!

While the world is full of stories about the mistreatment of children by their parents, it is comforting to look at the actions and attitudes of some animals that prove their superiority over many so-called "superior" human beings.

In the European publication *Orizzonti*, we read the following short news story:

In an American zoo, a gorilla mother saves a human child.

Humans slaughter gorillas, but gorillas save humans. At the Brookfield Zoo (in Illinois, USA), a 3-year-old boy, accompanied by his mother, accidentally fell into the gorilla enclosure.

Immediately, a gorilla mother, which was carrying her baby on her back, approached. She took the human child in her arms and carried him to the enclosure door, to give him back to his desperate mother, who did not initially realize what was happening. Along the way, the gorilla mother had to protect the child from the interference of the other gorillas. Finally, with her baby still on her back and the human child in her arms, the gorilla mother laid down the boy near the enclosure door, for the zookeepers and for his screaming mother.

An example that proves to us that animals can think like us.

That scene undoubtedly stunned many spectators who rightly wondered what the child's fate would be! While gorillas are horribly decimated in the practice of vivisection (animal tests), they prove that they have a heart capable of feeling sorry for the misfortune of humans. The gorilla mother was undoubtedly moved by the cries of the child's mother, and its instinct urged it to bring him back to her. Protecting him from the interference of the other gorillas, it promptly carried him to its enclosure door. How touched the boy must have been by this unusual care! This scene will certainly be forever engraved in his memory. Not to mention the relief of the young mother who was able to get her somewhat unwary child back.

That once again reminds us that if some animals have become wild, it is because of the curse that humankind have brought on to the Earth through their selfish and greedy behaviour. When humankind are restored to their position as earthly royalty, under the protection and guidance of the precious Work of Christ, they will exude such an influence of peace and serenity, that animals will seek contact with them, as the animals did in the Garden of Eden! That will be the time of which it is said that there will be no more hurt, harm or destruction anywhere on the Lord's "holy mountain" (the Earth), and in which the restored Earth will breathe peace and happiness for all eternity.

I had, like you, to struggle against adversity. My parents didn't get on well, so, sorrow soon made its way into our home, and it became a place of torment.

Often, in moments of revolt, I would exclaim: 'What have I ever done to God to be so wretched?' But I found it basically impossible for God to be the cause of so many calamities, and I tried to put my trust in Him, in spite of everything.

At last, one day, I came into touch with those wonderful friends, some of whom came to see me just now. They taught me some marvellous things, particularly the true character of the Lord God. They explained to me what He intended for mankind, the wonderful prospects ahead of us, the true destiny of every human being. What struck me most was that if, at present, there is so much suffering on Earth, so much misfortune, so much trouble, misery and implacable death, it is because our first parents, in Eden, broke the contacts of affection that attached them to their Maker, the Almighty. Those friends told me that the question now is to rebuild the bridges that connect us to the Lord, that He is the very Source of joy and of life, and that in this way, happiness will take the place of the present woes. I felt that a new horizon had opened out for me, with prospects previously unknown. I got into closer contact with those friends who are associating with all their heart in the Work the Lord is now doing on Earth. They have a single aim: to work on shaping the Divine Family who now has to spread everywhere, teaching mankind to know and to love God as their Father. He is a Father, full of sublime kindness and affection, and Who only has thoughts of peace, of love, of kindness and of nobility towards all his creatures.

And so I began to be truly happy. Shortly after this, I fell seriously ill as the result of my painful experiences and my own lawbreaking accumulated till then. I came here to have the happiness of telling you today all I know about divine ways, so that you may be comforted and gladdened for always. I have only one desire, and that is to bring to others the wonderful message of Truth. And look here, my dear, if you are willing, we can henceforth be more than friends, we can become real sisters, joining in the same sentiments and serving the same Father, the Almighty, Who has permitted us to know each other, so that I may acquaint you with the divine promises."

Monica listened to her friend in silence. Her eyes spoke volumes concerning her

feelings. The seed sown fell into ready soil. Half laughing and half crying with joy, she jumped out of bed to hug Martha with immense gratitude.

Turning up unexpectedly on his evening round, just in time to witness this scene, the doctor was astonished at so much effusion, and teased the girls pleasantly: "Well, well, young ladies. What's this, are you plotting something?"

"Yes indeed, doctor," Martha replied. "We're planning to go ahead courageously and to hasten the day when everyone will be relieved of mental and physical pain, when the hospitals will close down and everyone will have health, life and happiness, and when everyone will know and learn to attain their wonderful destiny."

"Perfect," said the doctor. "So, that means that we shall soon have to let you go. Another week, and away with you." Turning away to hide his emotion, he walked to the door, saying to himself: "If only all my patients were like these two lassies!"

The week sped with the fleetness of wings. Monica became more closely acquainted with her new family, who immediately unfolded her in its warm intimacy. The day of their release finally came. Still frail, but very happy, Martha and Monica left the hospital, and the doors closed behind the two friends who are now sisters in arms in the Good Fight of Faith, and in carrying the happiness of the Kingdom of God to mankind.

News in brief of the Reign of Justice

The Angel of the Lord newspaper in January 1929 published an exhortation by God's Faithful and Wise Servant, on humility, which it seems is very appropriate to reproduce in summary in our columns.

Don't resist the Lord's kindness

God resists the proud, but gives grace to the humble. — James 4: 6.

Those who are humble get through everything, they have every ease, they don't constantly encounter all types of asperities...

There is nothing better than knowing how to be flexible and to not demand one's rights. Our dear Saviour had no difficulty with anyone. He simply didn't respond to those who were unwilling to receive the message of divine love; on the other hand, to the slightest glimmer of hope that a word from his mouth might give food for thought to his fellow person and be beneficial to them,

he responded... He was in no rush to justify himself, to be eager to have the last word or to always be right... That is what we must also know how to do. We need, by the power of God's Spirit, to have discernment to speak wisely and to also know how to give up talking when it is not useful.

Later, when marvellous divine grace has reached the Host of the Lord, and when there will be enough of them to establish the Universal Law on Earth, those who will not join them will not be harassed. We will leave them alone, and they will have the complete freedom to join God's people or to stay away. That's not how things are currently happening in the world, because those do not obey are subjected to coercion and all sorts of punishment; there is no freedom...

Love can't hurt, because it's love, otherwise, it's no longer love, it's hate, animosity and wickedness, all feelings that are fruits of the flesh, diabolical sentiments. Now also with regard to the Lord, we have complete freedom, but our body doesn't have freedom. It's created in a certain way to be able to store the impressions that are favourable to it, and it's subject to the Universal Law, by which these impressions can be discerned.

If therefore humility is a fruit of the Spirit, then it's obviously also a sentiment that must be extremely beneficial to the body... To have communion with the Lord, humility is necessary, because the Lord is humble. But if we're proud, our character prevents us from having communion with Him...and that's a huge deficit for us...

Pride is a terrible sentiment that causes a lot of pain and difficulty, especially to those who suffer from this horrible disease... God resists the proud, our text tells us. That doesn't mean that He doesn't love the proud and isn't willing to help them, far from it. It's simply because there's no access between them, no open door to establish contact with the Lord through the blessing and the powerful action of his Spirit, because they refuse what He offers them.

One who is humble feels in one's heart a wonderful impulse of gratitude. One knows how to value the work of others, especially the Lord's great Work, our dear Saviour's Work of the soul, for one's benefit. One is deeply touched, and this attitude allows divine grace to act powerfully in one's heart. One is eager to correct oneself, to put aside one's faults and unlawful traits of character, so that one can receive all of God's grace and be a useful instrument in the Lord's House. They are all

the benefits that come from humility... The Lord kindly invites us to become humble, to acquire our dear Saviour's character by following in the footsteps of his Work, which consists of us humbling ourselves for others in order to keep them above water, to help them, to give them a hand, to do for them, in one word, what the Lord continually does for us...

When there are difficulties, we must always cover them with love, and for that, we need humility, that sublime grace that is above all others. Then, we have every ease, and when those who have wronged us realize that we have stayed kind, that we have carried them in our heart and supported them before the Throne of Grace, and that there are only thoughts of affection and devotion in us, they feel overcome by our love. They feel how precious sincere and unwavering affection is, which never fails or grows cold, and which is filled with divine love, never takes offence and always stays the same, being faithful in all circumstances. It is with that love that we can plug all the holes that can be produced by the wear and tear caused by committed unlawfulness...

We want to follow our glorious Model, our dear Saviour, who taught us, by his life, to humble ourselves in order to uplift others. He humbled himself to death on the Cross, and that humility was indispensable to be able to lift humankind up and out of their desperate situation. Uplifting humankind consisted of our dear Saviour placing on them the merits of his glorious and sublime Work. They accept that cover by means of faith. Its merits then become active and enable them to approach the Lord and to begin to walk in his ways under the blessing of divine grace...

We have come to realize that the main obstacle that stands in our way and that makes us resist the Lord, is pride, which is also a branch of the poisonous tree called selfishness... We can therefore exhort all the beloved brothers and sisters, and our dear readers, to not resist the Lord's kindness, and to take to heart his willingness, his love, his kindness and his great humility. His offers only come from his charitable heart, and all his thoughts are filled with benevolence and ineffable tenderness. That is why, "today, if you hear his voice, do not harden your hearts".

Publisher: The Angel of the Lord. Philanthropic Association. Editor: Philippe Miguët. Imprimerie du Château, 1236 CARTIGNY/Ge, Switzerland