

THE REIGN OF JUSTICE

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Happiness is within the reach of everyone

WHEN we examine the state of mankind in general, we perceive that they are constantly alternating between joy and disappointment, between ups and downs, following each other in rapid succession. In frequent cases, people behave with phenomenal thoughtlessness. Suddenly, the result makes itself felt in the shape of pain and sometimes of very serious illness. Then, there is deep regret of having been superficial.

One says: "When my legs were nimble at twenty, when my sight was keen, and when I used to be able to do this and that, if only I had been wiser, I wouldn't have burnt the candle at both ends!" The thing is that there are factors that activate decrepitude, and there are others that bring it on more slowly. Finally, there are others that prevent it: they are the principles of the Universal Law. That is the road that the Lord proposes that mankind should follow. It leads to life, health, joy and blessing.

Putting the Universal Law into practice, of course, immediately faces man with a complete change of line of conduct. Having been an egoist, one has to become an altruist. Having been an appropriator, one has to become a benefactor. The Universal Law requires each person and thing to exist to do good and to bless. It demonstrates that one is able to do good to oneself only by doing good to others. This is "the immutable law of circulation". Lasting life depends on this line of conduct, which is followed automatically throughout the Universe by everything that has neither brain nor intellect, that is to say, by matter.

The result of keeping the divine law is truly wonderful. You can see this for yourself when you contemplate the creations all around you, the splendours of nature. This fills the heart with wonder, and the soul with a delightful sensation. You obtain an idea of the greatness, of the power and of the infinite goodness of Him Who created all these things for the good and the blessing of mankind. Then, you think how wonderful it is to be able to place yourself under the kind protection of the Lord God Almighty. The teaching of the Universal Law — with its derivatives: the Law of Equivalents, and the Law of Balance — enables us to weigh up the glory of the Lord, his infinite wisdom and his omnipotence. When we have done this, we entrust ourselves willingly to that Power of well-doing, so ineffably good and affectionate.

Those who do not know God cannot feel his support, because they make no attempt to obtain it. Conse-

quently, they have constant cause for disappointment and for sorrow. A mere nothing will upset them. Loss of money is a catastrophe in their eyes. Humiliation affects them deeply. Numberless things give them bitter pain, and suffering that sometimes is terrible. He, on the contrary, who does his best to live up to the divine law and renders himself accessible to God's Holy Spirit, considers things quite differently.

As for God's children, at the start of their race as disciples of the Master, they find it very hard to place themselves entirely in the hands of the Almighty. They are in contact with all manner of influences outside the law, originating from the Adversary, to which every human being has become accustomed, and to which we are still highly receptive. This is how it comes about that, at first, although we are acquainted with the process of blessing, a small trial is still able to strongly work us up, and the smallest vexing thing makes us forget the ninety-nine blessings the Lord constantly lavishes on us.

So, the question is to establish ourselves in divine ways and to start considering trials for what they are in reality. They are simply wonderful aids for overcoming, in us, all the traits of character that prevent us being happy. The denial of self, lived sincerely, neutralizes the effects a trial could have on us, be it something vexing, a danger, a threat or whatever else it might be. To renounce self enables us to feel the Lord's assistance and to hear his kind voice, which says: "Fear not. ... I will help you." He always comes to our assistance, provided we accept the assistance in the shape He sees fit to grant it, and provided we have faith enough to receive it.

The psalmist was able to feel that his heart was in that wonderful condition, which is why he said that when we are under the protection of the Most High, we are sheltered from all danger. He even said that though a thousand fall at our right hand and ten thousand at our left, nothing will hurt us. He added that neither the arrow that flies by night, nor the pestilence that makes its way in secretly, will be able to get at us. Such is indeed the Truth. We only have to practise becoming receptive of the influence of divine grace through the Vital Fluid.

The two consciences

The Lord has gone to the assistance of all who sought Him. He has done so most affectionately and power-

fully by means of the teachings of Truth. We have learnt that man has two consciences when he is under the action of divine grace, whereas if he is not under that wonderful influence, he has only one, the devilish one, and of the other, he is quite ignorant.

When, however, he has been touched by divine grace, he is impressed alternately in accordance with the line of thought he is following, by the influence of God's Holy Spirit, or by that of the Adversary's spirit, whichever he has allowed to take effect on him. When it is the Spirit of God, his good conscience speaks in him and permits him to obtain peace through the blood of Christ. When it is the Adversary's spirit, his evil conscience moves him, frightening him by showing him, like through a magnifying glass, the wrong he may have done.

Some people, after having done something wrong, get so worked up, haunted and obsessed by it, that they go as far as to commit suicide to escape from the infernal torment.

So, mankind are wretched. Our dear Saviour invites them: "Come to me, all who are weary and burdened, and I will give you rest." What wonderfully kind words! It is true that when the divine conscience begins to have its say in us, it gives us wonderful consolation from the Lord. It demonstrates to us the power of the blood of Christ, which washes all defilement away and adds the full weight required to restore our balance and do away with the harm done by us breaking the law. For this to take place in our favour, we have, of course, to have faith. The evil conscience works on the basis of credulity, which corresponds with the affairs of the Devil. Faith, on the contrary, depends entirely on a heart that will be guided by divine grace and the principles of justice, of truth and of love, in accordance with the infinitely varied wisdom of God.

People, in general, are hostile to divine ways. They are under the power of the Devil, and that is why they are greatly subjected to the spirit of fear. No one in the world is free of this. There is indeed every reason to fear, for the wrong that is done must inevitably lead to catastrophe, to death, because evil is a principle of destruction. To banish fear from our hearts, we have to place our fate unreservedly in the Lord's hands.

Throughout the centuries, they have been very rare who have placed themselves entirely in the Lord's hands and have counted solely on his assistance and his grace. To Nebuchadnezzar, the Three Hebrews said: "Our God, Whom we serve, is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. But if not, let it be known to

Radiant consolation

THROUGH a ground-floor window of a splendid looking house, a young man, hardly eighteen years old, is to be seen deeply absorbed in the study of a heavy book. The dazzling spring sunshine, streaming into the room, is lighting it up, even to its furthest corners.

All of a sudden, a lively and healthy young chum appears at the window, and his cheerful voice exclaims: "Francis, Francis, you old bookworm. You've done enough for today. Put your books and your homework down. Can't you hear the birds singing their delightful songs? Can't you smell the fragrance of all the flowers everywhere, inviting you to come out and frolic with us in the atmosphere of this charming and radiant spring day?"

To add to the attraction of his invitation, the young man breaks into song in a clear

and ringing voice: "Spring is calling, let us go..."

Francis cannot hold out against temptation. It is impossible to resist. He feels it as he closes his book. A twinge of conscience makes him hesitate for an instant: dad will be displeased, he is forever thinking that Francis does not apply himself enough to his studies. Nevertheless, the thought of roaming around the woods with his chums, outweighs everything else.

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The years speed by with all the hazards they scatter along man's way. Ten of them have passed since that spring day. It is once again the month of May with its bright sunshine which brings brightness wherever no obstacle is put in its way. At the moment, it is showing up the pale and careworn face of a man sitting at his desk. It is Francis who is feverishly sorting a heap of papers, bills, and demands of payment. He is not yet 30, but

there is already some grey on his temples: sorrow, worry and adversity have ploughed deep furrows in his heart. His parents are dead. Being heedless and lacking seriousness, he has failed to manage his affairs and is now faced with catastrophe, and doesn't know which way to turn. He can no longer satisfy his creditors, and like a drowning man, he feels is going to be submerged in a sea of trouble.

The sunshine, coming in through the open window, is doing its best to strike a bright note in the midst of all that despair. Outside, in the distance, a voice breaks into song, the same song he heard in the past: "Spring is calling, let us go..." Francis winces with the pain of memory. His eyes come to rest on a framed portrait on his desk: the face of a charming young woman returns his gaze, and she is carrying a beautiful baby in her arms. His mind flashes back to that day, ten years ago, when he went roaming around the woods in

the merry company of friends, which included this young woman who was to be his life's companion. Alas, after two years of happy marriage, a severe attack of flu carried her off together with their baby, at the very time when their happiness seemed, to Francis, to have reached its peak.

Those scenes present themselves to his mind's eye like a moving picture while he gazes unseeingly at the portrait. Tears fill his eyes and run down his cheeks. He thinks: "Can it be possible for happiness to be so fragile, and to slip through your fingers in this way, leaving great pain in the heart where joy and hope were so abundant?"

A few more months have passed. Francis is now facing an irreversible situation. All his belongings will be seized, all those things which contain so many memories dear to his heart. He cannot stand the thought of watching things his father, mother and wife have handled, pass into the hands of strangers.

you, O king, that we will not serve your gods or worship the golden statue that you have set up." Such is an admirable and wonderful conviction.

Our dear Saviour suffered a searching trial which was much keener than that, and he came through it triumphantly. He sustained, with unshakable fidelity, the shock of adversity that assailed him. He stood perfectly faithful, although at one moment, he felt entirely alone, forsaken even by his Father, otherwise he would not have been able to die. Then, he cried out: "My God, my God, why have You forsaken me?" After which he added: "It is finished!" This was faithfulness fully proved, admirable and sublime courage, and an unflinching continuity of sentiments of affectionate attachment, never spoiled by a single thought that might have tarnished their nobility and purity, in spite of the acuteness of the trial which he felt very keenly. In Gethsemane, he cast himself on his knees before his Father, saying with all the strength of his soul: "Father, if it is possible, let this cup pass from me. Yet not as I will, but as You will."

That was a far more severe, incisive and extreme trial than that of the Three Hebrews. He overcame in all things. He is a wonderful Pattern and a magnificent Stimulant. It goes without saying that such faithfulness brings with it its equivalent. The Apostle Paul writes to the Philippians that Jesus did not consider becoming equal to God, as did the Son of the Morning, but that he abased himself to death on the Cross, which is why God has highly exalted him and given him a name above every name.

God's power and foreknowledge

We can feed our minds on our dear Saviour's confidence, so that we may learn to trust in Him. He is able to get us over every difficulty. Were we in the greatest danger or in direct adversity, while being quite in tune, the Law of Equivalents would work in our favour to perfection for our protection, for it is immutable and cannot fail. In the Universe, nothing is lost. All things are recuperated in one way or another. Only our life power can be lost when we turn it in the wrong direction and destroy our organism. And even then, the matter of which our body is made up is not lost either, since it returns to the dust, and manures the ground. Thus, the elements of which the body is built up are decomposed. The organism itself is destroyed, but the elements return to the earth from which they were taken.

To bring back to life, on Earth, the human race who has gone into "the land of the dead", resurrection is required. The Almighty, Who knows all things beforehand, made every arrangement to this end, even before the first foundation of the Earth was laid. He is indeed the Almighty. He is omniscient and omnipotent. He alone is almighty and possesses foreknowledge of everything that happens, not only on Earth, but also throughout the Universe. He directs the vastness of Space and of the stars, with perfect ease.

Nothing takes place in the Universe without it being the divine will, at least in everything that does not concern intelligent creatures. As far as they are concerned, the Lord allows them full freedom, without compulsion and without restriction. He wants us to be quite free and, being responsible, to choose justice and love for our line of conduct, of our own free will. With such freedom, of course, one can do all sorts of things, but it is certain that one will reap what one has sown. If we do what is right, we draw near to God and consequently to life. If we do wrong, we go away from God and in the direction of death. Right is everything that is good for us, and leaves no detrimental traces for the future.

Divine things are wonderfully sensible. In the Bible, sin is mentioned. The Universal Law shows things to us very clearly and comprehensibly: all things, to us, are then quite clear and tangible. Some sentiments are exceedingly favourable to the prosperity of our organism, while others destroy it, cause tension of our nerves and do us terrible harm. Every lawless thought, word or deed, leads to death. It is not necessary to eat, like Eve, of the forbidden fruit to commit what the Bible calls sin. It is sufficient to cherish a thought or to utter a word that does not tally with the divine law, to harm our organism.

The fact is that a thought is as effective as a deed in doing ourselves harm. That is why our Lord said that if a man looks at a woman to lust after her, he has already committed adultery with her in his heart, without perhaps ever even having spoken to her. This shows how far-reaching a thought can be. Our dear Saviour also said that he who calls his brother a fool is already worthy of death. These things, in the long run, lead to the destruction of the organism.

The programme to be carried out to become happy

Salvation is offered to us in Jesus Christ, our beloved Saviour: "Choose life, so that you may live." Of course, it is up to us. We can feel the Lord's marvellous assistance, but if we are not receptive, that help and that encouragement are of little use to us, because we are incapable of feeling and of appreciating them.

The Lord wishes to heal our hearts, to comfort them and to transpire us with his assistance and blessing, so that we may become creatures who are kind, agreeable, useful, beneficial, precious, beloved, cherished, appreciated, and capable of living eternally in happiness and prosperity, and of possessing the peace and joy that nothing can spoil. But it rests with us to allow ourselves to be cured by submitting to the conditions of the divine education.

To become vessels of the Lord's blessing, we must willingly submit to the various trials that arise to help us to become altruists. We must not fear them, they are very good for us. It is by their means that we are able to find out what is slumbering in our hearts and then gain the impetus required for extricating ourselves from our plight. In this way, we shall be able to acquire a viable character, which will make us people with happy dispositions, capable of making those around us happy, and be a wonderful encouragement, comfort and blessing.

The Almighty Himself says to be courageous and hold on, I am coming to help you, and to trust entirely and faithfully live up to the divine law, thus joy and happiness will be with you and will never leave you. That is what is today being set before everyone who will make a covenant with God on the divine law.

God's plan for humanity

From the French newspaper *Ouest-France* on the 29th of March 2022, we quote the following article by Mr Marcel Paigier, with the heading:

Life: a priceless gift

If life is our most precious possession, how can we understand that we are not equal in terms of the quality of this "gift"? Life was not created to be understood, but to be lived. It's too short for us to make it mediocre.

Life is not about having good cards in our hand, but about playing our cards well. Life is divided into three periods: the present, the past and the future.

Of those three periods, the present is very brief, the future is uncertain, and the only certainty is the past. Life can only be understood by looking back, but it can only be lived by looking forward. We have to live

and not just exist. In the end, what matters is not how many years pass in the course of time, but how life is lived during each year.

Life's capital, which is given to us at birth, is not always easy to manage. It can disappear quickly if we are at the wrong place at the wrong time. Everyone's life is so different and random, that we end up saying: "It's fate." It's pleasant when it's shared with respect, tolerance and sincerity, but it becomes difficult when these essentials do not exist. Some people experience heaven, but others go through hell—is that the price of life? Should we accept all this without asking questions?

Every day, we are confronted with the uncertainties of everyday life. Couldn't we try to limit all the difficulties that stand in the way of life, instead of creating even more of them?

We see that, even in the darkest moments of conflict or war, life is given to these little beings who only ask to flourish away from bombs, ruins and suffering. Why is there all this hate and all this violence?

Many people would like to be able to continue the journey in peace and quiet for as long as possible, but this seems very complicated in 2022.

It is as if some people's lives have little value in the eyes of others. The others who rape, who torture, who invade and who give themselves the right to kill. The world is outraged, but what can it do to end all of these atrocities? If intelligence has limits, stupidity has none!

That article is the cry of the heart of its author, who is sensitive to his own situation as well as to occurrences around him and in the world in general. We understand him and share his questions, which for most of us remain unanswered. The above article is illustrated with a photo showing Myanmar Rohingya children playing in a refugee camp in Bangladesh, with the caption "Despite the situation".

For a human being, one's physical life is the result of the function of one's bodily organs. One's spiritual life, if one has one at all, depends on the feelings (sentiments) that one cultivates and maintains, and that can bring one into contact with the Lord God, with one's spirit. As essential element of spiritual life is faith, without which, one cannot have contact with God. When both of those aspects of human life are in balance, one can live eternally, which is also one's destiny.

To return to the article's subject, we currently do not find ourselves in the Reign of Justice, but in the kingdom of sin and selfishness, which urges some people to enrich themselves at the expense of others, who must then content themselves with a low quality of life, and live in poverty and misery.

What is difficult for some, is not for others. The living conditions of the poor do not worry the well-off. That is what is known as "each for himself".

Marcel Paigier asks why there is so much hate. The reason for it is personal interest, which one prefers to satisfy, rather than thinking about one's fellow people and existing for their good. That is why the life of some people has less value in the eyes of other people. In fact, intelligence has limits, but if stupidity and wickedness have none, then love also has none. It is that unlimited love that enabled the Almighty to give his Son to save humanity from sin and death.

That is the Good News that we would like to bring here to Marcel Paigier and to all those who suffer and to all those who are not indifferent to the suffering of others. The time in which we live may be considered as the Permission of Evil, which is a period of time in which sin in all its forms has ruled. But during this time, good and its participants have not been inactive. Our dear Saviour came to announce the coming of God's Kingdom to the world. He gave his life and called disciples who formed his Church during the 2,000 years since his coming to Earth. That work is almost completed. Currently, a people of goodwill presents itself to associate with the last members of Christ's Church.

His mind is made up, he will run away from it all, far, far away from this terrible and impossible situation.

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Francis is now in another country. He has thrown in the towel. He has found a job and barely earns a living. Often, he does not know where his next meal is coming from. All the troubles and reverses he has gone through have undermined his health. He can only do a limited amount of work, and is faced with uncertainty every morning.

Today is Sunday. Francis is strolling aimlessly through the streets. He sees whole families going on outings together, and feels even lonelier because of it. He remembers a song that was sung at school: "Spiritless, countryless and friendless, I spend my life homeless and always alone." He muses: "That's my story, a sorry story if ever there was one! Why? Why? If only I could find someone to talk to, with whom to exchange thoughts

and impressions, someone who could provide the answers to all the question marks that keep coming up in my mind. There must be people who have gone through adversity like I have, who must have the same problems: why, after all, are we in the world, for what purpose? Must the day we are living through always be followed by another even gloomier than the one before? And after having spent such a life on Earth, can it be possible that it should all end in nothing? Can it be possible that of those whom one has loved, whom have loved one, and who have then disappeared like shadows after sunset, that nothing at all is left, nothing, and that everything has gone for ever? If that is so, why did we ever come into the world for such a senseless destiny? Is there a God? Is there not? If I only knew!"

As he mused in this way, chance brought his footsteps to the front of a tall building. His eyes came to rest on a notice which read:

"Congress of the Philanthropic Association of the Angel of the Lord."

Francis wonders: "Philanthropic Association, are there any such people? It's very likely a utopia." He goes on his way. Yet the words of the notice have aroused his curiosity, for he can't stop thinking about them. He goes home to prepare his frugal meal. He eats it, absent-mindedly. The notice is on his mind, and he cannot think of anything else. At last, he comes to this conclusion: "A congress usually lasts a whole day, sometimes even longer. Tomorrow is also a bank holiday. I may as well go and find out what they say. It'll make a change from my gloomy thoughts. If it isn't open to the public, they can only send me on my way. So, I won't lose anything."

That is how it has come about that Francis is walking the same streets as yesterday. But there is something he had not thought of: he cannot, for the life of him, remember the exact spot. He tries to remember the streets

he walked. After a few attempts, he finally finds the building where the congress is held. Here, a suggestion takes hold of his mind: "What in the world are you doing here? Go back home." However, he masters it and resolutely goes through the door and finds himself in the presence of a large gathering of people, there must be over a thousand gathered there. He looks around and only sees agreeable faces. On the platform, a mixed choir is singing a hymn.

"My word! I've got into a religious gathering," thinks Francis. But he likes the hymn's melody. Unfortunately, he is unable to understand the words. A young man sitting near him seems to perceive his wish and offers him his hymn book. Francis thanks him and follows the words. His eyes suddenly go misty, for what he is reading moves him deeply:

*All Heav'n and Earth hold festive season,
Jesus' sweet voice, the dead have heard.*

They are well-disposed hearts who will collaborate on the introduction God's Kingdom on Earth.

The Kingdom of God (the Reign of Justice) will be preceded by the Great Tribulation. About that, the Bible tells us that "all the proud and the wicked shall be stubble [chaff, straw]". They will have "neither root nor branch". But for those who fear (respect, revere) the Lord, "the sun of righteousness shall rise with healing in its rays".

Everyone is invited to become a part of that people of goodwill. We have magnificent Work ahead of us: the Restoration of All Things, which begins with our own character. Under the guidance of Christ and his Church, we should turn away from evil and definitively leave the Enemy (God's Adversary, Satan). We should no longer do his work, but instead do good, existing for the good of those around us. Good is an invincible force, whereas evil passes very quickly. If we consider our dear Saviour's painful Way of the Cross, up to his death, we nowadays no longer talk about the evil that was done to him. But at Easter, we are nevertheless reminded of everything he endured for us. The good that he did is immeasurably important and lasts forever. We will talk about it and appreciate it for all eternity. Every knee will bend before our dear Saviour, and every tongue will confess that God loved him. He has received the name above all names: the immortality of divine nature.

That is why we can say to all who currently suffer and long for a better world: "Raise your heads, because your Salvation is approaching."

Touching and edifying facts

Both of the following true stories were published in the German magazine *Heim und Welt*:

It was only a few years ago that many humans realized to what extent animals helped them in their conquest of the Earth for economic purposes. That fact was shown when "Toby", the last mining horse [pit pony] in Germany, was able to leave a mine in the city of Gelsenkirchen, after 18 years of work, to retire, at last, in the daylight. This horse was the last link in a long, long chain of brave animals that were the indispensable helpers and faithful friends of miners.

Paul Habraschka, who himself was a miner for decades, wrote down, for Heim und Welt, some of his most moving observations on the wisdom and faithfulness of these mining horses. We begin his report with one of his most dramatic experiences in a coal mine. The following happened:

"I was barely 16 years old when the foreman picked me out to be a horse driver. I was one of the youngest workers in this coal mine, and I had never anything to do with horses. Therefore, I apprehensively approached 'Roshick', the name of this grey and white horse, to bridle it.

This male horse seemed to understand that I was a beginner. He flattened his ears back, rolled cunning eyes and squeezed me against the wall of the underground stable.

I thought I was going to die, but Roshick released me, looked at me and started to neigh. I would still bet today that his neigh was completely derisive laughter. Roshick had tried to frighten me, and he had succeeded very well.

Soon, 'my' Roshick and I became good and even inseparable friends. But he never missed an opportunity to let me know that he was no 'ordinary' horse.

From the first day, I realized that Roshick took it very badly when he was whipped to work. He then intentionally walked slowly to the inclined plane for the haulage. There, the empty coal wagons were put on to the narrow railway track, and the full ones were coupled up.

Normally, Roshick would pull eight coupled-up coal wagons. As soon as one of them moved, it made a me-

tallic click noise.

But one time, there were nine loaded wagons waiting. I attached them to the horse's harness, which he then started pulling, but quickly stopped. He looked at me and started to neigh, as though he was furious that anyone dared to make him pull an extra wagon.

Near me stood the man who had coupled up the wagons and who burst out laughing with irony: 'My boy, you can't fool Roshick.' Then he also said to me: 'Roshick counts every click.'

Astounded, I uncoupled one of the wagons, and Roshick started to trot away with his load. Later, I often tried to trick the horse by adding on an extra wagon, but I never succeeded once.

Roshick had kept the same routine for a year now — back and forth, almost a 1,000 metres — underground. At the start of every shift, he greeted me as though he hadn't seen me for months.

One morning, just after we started the first trip, I walked a short distance in front of the horse, which was harnessed to the heavy load, in order to switch the points on the railway track. I slipped and lay on the track. I was dazed for a few moments.

We were on a downward slope, and the heavy coal wagons were rolling at full speed. Like in a dream, I heard Roshick neigh as loudly as he could when he saw me laying on the track. He must have quickly understood that I was in danger of being run over by the coal wagons.

However, Roshick tried to stop with all his might against the coal wagons pushing him forward from behind. Alas, he was unable to stop this heavy load of several tonnes, and he was pushed to the ground.

Panicked, I rushed to my faithful horse. The first wagon was crushing his rear legs. They were broken and smashed. Blood was pouring out of them.

It was such terrible sight that I threw myself beside him and burst out sobbing. I put my arm around his neck, stroked him and whispered to him repeatedly: 'My darling, my poor faithful darling! Why did you do that?'

Roshick looked at me with pleading eyes, as though he expected help and assistance from me. But there was nothing I could do for my friend that had saved my young life. I knew that it was impossible to mend a horse's broken legs. I knew that Roshick was doomed to die.

I ran to a miner with a gun, to whom I explained the terrible tragedy in tears, and I begged him: 'Please, Roshick must die without pain. He mustn't suffer.'

The good man answered my plea and gave my faithful horse a truly merciful and painless death. A bullet to the head of the animal writhing in pain.

When it was all over, I returned to the mine, crying and aware that, in my young life, I had never had a better friend than the one I had lost on that day."

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Paul Habraschka also knows about other mining horses, like the brave Roshick, that sacrificed themselves for their masters, or that saved their "human friends" from certain death. A wonderful example of that happened many years ago, in the following:

A horse without revenge, returns good for bad

For a long time, Josef Kusak had worked in a Russian mine, accompanied by his jet-black horse called "Peter". They were fond of each other. But Josef was hospitalized for several weeks because a mine accident. Today, he returned to the mine for the first time.

While talking to his foreman, his horse, Peter, walked past, exhausted. A young man, with a brutal appearance, was driving the animal while whipping it violently.

Josef Kusak had driven Peter for years before his accident. He was greatly attached to this horse, to which he was linked by sincere friendship. When he saw how the animal was being tortured, he angrily approached the young man and shouted: "Anyone who treats a mine horse in such a shameful way is a scoundrel!"

The young man's face was tensed up with fury. He got out his carbide lamp and was about to throw it at Josef's head. But in one leap, the horse stood between them. With all its strength, it powerfully pushed against the aggressor, who went tripping a few steps backwards. Then, Peter started to gently neigh and laid his soft nostrils on Josef's shoulder.

The foreman succeeded in calming the tension between the two men, and Josef returned to his work as Peter's driver.

It was about halfway through the shift, and Josef and Peter had brought back the empty wagons. Suddenly, Josef's lamp started to flicker a green colour. Several miners had already run past him. They shouted to him that "while blasting, a weakness developed in a sealed-off area, and toxic gas was spreading throughout the mine".

Fear of a shocking death underground, was written on all the miners' faces. They continued rushing past, without waiting for him. Josef and Peter quickly followed them until they came to a passage that was too narrow for Peter to get through.

Josef yelled: "Help me," to the other miners ahead of him. "Do you want to let Peter die?"

The young animal torturer scornfully yelled back at Josef: "As far as I'm concerned, your miserable old nag can die, and so can you!" But some of the other miners were moved with pity and helped Josef desperately widen the passage, so that Peter could also continue running.

Ahead of him, Josef could see the moving lamps of his workmates who were running at top speed. Then, Josef found a body laying motionless on the ground. Peter stood still, snorting in front of it. Josef recognized him, the young animal torturer, who had become unconscious here.

Peter sniffed the body and then carefully grabbed the man's jacket with his teeth. While Peter was dragging the unconscious man forwards, Josef was half-conscious and stumbling forwards.

He found his fellow miners about 100 metres further along the passage. They were laying unconscious in front of a wooden weather door that had jammed shut and separated them from the fresh air. They were already so weak that they didn't have the strength to break it open.

Peter stood in front of the door for a moment, and then his animal intelligence must have understood that the door was an obstacle to their survival. He turned around and kicked the wooden door with such force that the planks flew in all directions. The draft of cool fresh air pushed the deadly gases back down the passages. Thus, the miners gradually regained consciousness.

From that day on, Peter became the miners' favourite. Even the young animal torturer softened up whenever he saw the mine horse. He once said to Josef: "He returned good for bad. Since that day, I've become an animal lover."

They are emotional experiences that don't need a long commentary. They show us, on one hand, an intelligence, and on the other hand, a sensitivity, nobility, and spirit of sacrifice among these animals, which shared the hard work and exhausting life of miners, who were altogether exposed to great dangers.

They are eloquent examples without words, which are expressed in both of those stories, and which should especially be found in the hearts of Christians. There have been numerous others heroic deeds and rescues performed by animals. They are all events that touch the heart and are able to teach the true meaning of life, shown in the Gospel: exist for the good of others, and even better, if possible, return good for bad.

That is the only programme that can bring human-kind out of the curse, because it leads them to true and lasting peace and happiness.

They all have come forth from their prison: No more can death hold them interred.

Dear children of the Resurrection, See them returning from the dead. Hark how they sing their jubilation; See youth eternal crown their heads.

They come, great joy their brows adorning, Those whom from chains, the Lord hath freed. All those for whom we have been mourning, His love doth give them back indeed.

When the hymn is over, people out of the congregation are invited up to the platform, one after the other. Francis is gripped by everything he hears. He feels as if he has been transported to another planet, where an entirely different language is spoken. For instance, a young girl speaks with emotion vibrating in her voice. She tells how happy she is to know the Lord and his splendid ways. She lost her father and mother when still very young. She used to feel entirely alone in life.

Here, at the School of Christ, she has found a wonderful family: one who does not die, and one of great nobility of mind, because it follows the principles of the Kingdom of God, all kindness and altruism. Now, she knows that her father and mother will return from the dead, back to Earth, which will be restored to perfection. It is her great joy to work, with all her heart, on hastening that Day of Resurrection.

Francis wipes his eyes. In truth, the atmosphere of this congress is delightful. It must be the atmosphere of the Kingdom of God, which the young girl speaks of. She is followed by a man in his prime. He says he is an evangelist. He tells how happy he is in his mission, and what joy it is to possess, in his heart, the glorious treasure of the Truth, to no longer be lured by figments, but to be guided by true things, and to be able to give real consolation, one that is true and lasting, to all the sorrowful people he comes across,

even the entirely hopeless. He says that a few days ago, he met a young widow who intended to put an end to her life. He was able to instil, in her heart, the glorious certainties of the Kingdom of God, which is on the way with its many blessings. The young woman's courage revived at those splendid prospects. On the same day, he also met an old man who had just lost his wife, and whose face brightened up immensely on hearing the message of the Resurrection. The evangelist concluded by saying: "Nothing in the world can compare with the joy of having the possibility of introducing those who are unhappy into knowledge of the Almighty and of everything He has in store for suffering humanity, who have been misled by the Adversary."

On to the platform, then comes a youth of very tender years with clear and honest eyes. He says how happy he is now to have his feet on solid ground, to have before him things which are sure, to know why man

dies, and what to do to die no more, since "the road to life" is now open, thanks to the Sacrifice of Christ and of his faithful Little Flock. He says it is quite easy to understand that worry, sorrow, jealousy, bitterness and anger, wreak terrible havoc in the body: he has distinctly felt it himself. But if we place our destiny in the Lord's hands, and do our best to live "the law of altruism" (the Universal Law) — to learn to serve our fellow men and to do them good — instead of tension, there is relaxation in the sensory nerves, and this does us immense good. We can distinctly feel that man was made for felicity. However, to be happy, one has to make others happy. That is what he is learning to do: practising hard, and doing his best to detoxicate himself of his wretched selfishness, and this gives him great joy.

All these words sink into Francis's heart, in the way of delightful things. He hangs on to the lips of those who speak and who —

Plague, famine and sword

We quote the lead article by Virginie Lenk in the Swiss newspaper *Tribune de Genève* on the 5th of May 2022, which deals with a current subject: famine:

Famine, our failure

The war in Ukraine, which could lead to "a hurricane of hunger", according to the UN, highlights the fragility of our global food system. The irony is equal to the drama. There is enough to feed nearly 8 billion people on Earth, and yet we can't. This observation is not new. It is only reinforced by the Ukraine conflict and the extreme interdependence of our food markets.

In our interconnected world, everything is connected: it takes gas to make fertilizer — it takes fertilizer to increase agricultural production — wheat is needed for the bread of countries in which it is the main food — and money is needed to buy this wheat, whose price, which was already high in the past, is now soaring. Humanitarian organizations are now reduced to begging their donors for the money they urgently need. Meagre rations are limited to feed more and more hungry people.

Over the past decades, countless political and economic decisions have pushed us towards this global food crisis. The awakening is brutal. How did this happen? How did we manage to entrust almost all the export of wheat, on a global scale, to seven countries? Why did we make Indonesia the greatest producer of palm oil? We are now helplessly watching the suspension of its exports in order to avoid revolts in its own country.

Faced with the fear of not having enough, old selfish reflexes take over. Even in our supermarkets, where we frantically fill our shopping trolleys with sunflower oil.

"Hunger, starvation and malnutrition are always the result of political failures," said the United Nations Special Rapporteur on the Right to Food. The war in Ukraine sends us back, once again, to our failures.

What a sad report! Even more so, as Virginie Lenk notes, because there is enough to eat for everyone. She asks the question: "How did this happen?" The United

Nations Special Rapporteur on the Right to Food, gives an answer: "Hunger, starvation and malnutrition are always the result of political failures." In other words: the result of selfishness. We live in a paradise, but turn it into a hell. A minority wants to take something, but thereby produces suffering and misfortune for the majority. That reminds us of the people of Israel, who attracted a terrible equivalent for themselves in the form of plague, famine and sword (Ezekiel 7: 15). One wants to defend one's own interests without being concerned about the difficulties that they cause others. That is shown to us in the following report in the same newspaper *Tribune de Genève* on the 8th of May 2022, which we reproduce as follows:

Threat of a food crisis. Stop organic farming, says Syngenta boss [Syngenta is a Swiss company that produces pesticides and seeds].

Erik Fyrwald denounces the lower yields of organic farming, and calls for increased agricultural production in the face of the risk of a global food shortage.

Faced with the threat of a global food crisis, Syngenta boss Erik Fyrwald is calling for the abandonment of organic farming. Rich countries have an obligation to increase their agricultural production in order to avoid a global catastrophe, he said.

Yields from organic farming can be up to 50% lower, depending on the product, says the managing director of Syngenta (the Swiss producer of plant pesticides and seeds) in an interview, published on Sunday, by [the Swiss newspaper] NZZ am Sonntag. "The indirect consequence is that people in Africa are starving because we are eating more and more organic products," he said.

... Although Syngenta produces genetically modified pesticides and seeds, he disputes the accusation of opposing organic farming, because of the interests of this Swiss company, which has been controlled by the Chinese state-owned ChemChina company since 2017. "The whole industry makes high profits with organic because consumers are willing to pay a lot for it."

... Swiss organic farmer and president of the Small Farmers' Association, Kilian Baumann called the Syngenta boss's argument "grotesque" on Twitter: he [Erik Fyrwald] defends his turnover because farmers

use fewer pesticides. It's not organic production that increases the need for land, but the hunger for meat, writes the farmer.

... Bio Suisse [the main organization for organic farming in Switzerland] points out that a third of food ends up in the garbage. Huge quantities of grain, corn and edible oil are also being used for fuel or to produce meat, while people are starving, said the organization's spokesperson Lukas Inderfurth in a statement sent to Keystone-SDA [a Swiss news agency].

It's obvious that the Syngenta CEO wants to defend his own advantages when he argues that organic farming should be stopped. We should, however, not forget that the production of pesticides is a significant source of pollution for the environment, and that their use also ruins the soil, the flora, the fauna and eventually also us.

That says a lot about the matters that divide people, and we understand that the solution to the problem must be appropriate to the difficulties. It must be radical. The solution is the change of character. An egoist must become an altruist, who thinks about others and does nothing that could cause their fellow people difficulties.

If we seriously consider that change, we will recognize that it isn't possible with our own strength. The only effective help is found in our dear Saviour, who redeemed us through the Gift of his life. His Sacrifice not only enables our justification by faith in his blood, but also a new education at his school, as he recommended to his disciples: "Learn from me, for I am gentle and humble." Matthew 11: 29.

That is the only way to Salvation, as it is clearly put: "Salvation is in no one else, for there is no other name under heaven given to humankind by which we must be saved." Acts 4: 12.

What we are currently experiencing shows us that humanity is heading towards an unprecedented Tribulation, which was announced in the Bible. God's Kingdom will follow this Tribulation. All those who have descended into the grave will hear the voice of the Son of Man, and will come out. When humankind learns to love each other and to live the Universal Law, they can live forever in the restored Paradise on Earth, in which there will be no more misfortune, war, hunger or death.

in this way, as in a family — express, in all simplicity, the experiences they have had, their joys, their desires, and their happiness in being part of the divine family, and in having a definite goal before them, that of the Kingdom of God, which is not a disappointing goal and does not terminate in a coffin, but in lasting life and happiness.

Francis is so enthralled that he is present the next morning at the time when the congress is scheduled to start. A Bible-text commentary is read out, whose author is the founder of the movement, the Lord's Messenger. The commentary describes, with clarity and precision, the Fall of man, the Ransom, and the Restoration of All Things.

The commentary possesses, at the same time, such a flavour of kindness, and communicates such a feeling of divine power, that Francis is deeply impressed. The prospects opened up are infinitely rejoicing. He finds the answers to all the questions that have pre-occupied him for the last few years. He grasps the full beauty of the divine programme. He also realises, however, that there is something personal to be done. One of the things said in the course of the commentary, has struck him particularly. It is: "The wages of sin, which simply means selfishness, is death."

The thought of the Universal Law, which requires each to live for the good of all others, also greatly occupies his mind, for he realises that it calls for a deal of work from one's heart. He thinks, however, that if all people would resolutely set about living up to that principle, there would surely and immediately be the Kingdom of God on Earth. Therefore, how cheering it is to know that a certain number of people have already started to obtain some magnificent sentiments. He thinks it would be a grand thing to be like them.

Having got into contact with the group of the Philanthropic Association in the town he lives in, Francis obtains from them *The Message to Humanity* (the Book of Remembrance) and other publications, which give him further enlightenment. As the light increases in his heart, the desire to become a balanced man, useful to his fellows, and capable of abiding constantly under the power of the Universal Law of love and of goodness, increases in proportion.

Never before had Francis been able to understand what being selfish meant. It had never occurred to him that the result of

such a fault could be destruction. Now, he was increasingly realising more clearly that there are serious efforts to be made to obtain a complete transformation in one's character and to become an altruist, and that it is also the only way to become happy, with a happiness that no one can rob us of. Moreover, he is already able to feel that the efforts he has made have been the source of immense blessing to him. Knowledge of the Truth, and the few steps he has taken in the direction of altruism, have quite transformed his outlook.

The feeling of loneliness has quite left Francis. He feels the full benefit of being part of the divine family. The assurance that one day he will again find those he has loved so much, and the knowledge that he can, even today, work on their resurrection, provide him with immense consolation. He also realises that to have the infinite joy of hastening that blessed day, and to be able to himself greet his loved ones in the Kingdom of God, he must shape a character that will render him viable and make it possible for him to pass from the present dispensation into that of the Kingdom of God, the Restoration of All Things, without dying.

It is under the influence of entire conviction, and being consoled by the Truth, that Francis joins the valiant combatants of the Host of the Lord. His faith, his conviction and his happiness are growing day by day. He does not have enough words with which to thank the Lord for having guided his steps into the divine family. He finds happiness in being able, like his brethren, to carry to others the message which is healing his own heart and leading him to eternal life as he practises living up to it faithfully.

News in brief of the Reign of Justice

On the 18th of April, we will have the joy of gathering to celebrate the anniversary of the Host of the Lord, the people of God's "good pleasure". We happily provide here some extracts of a sermon that the dear Messenger brought in his time for this occasion:

"One of the wonderful phases of God's plan is the calling of the Host of the Lord, which we are celebrating today with all the enthusiasm of our soul. It is the first to enjoy the ineffable benefits of the Ransom paid by our dear Saviour. It can assimilate the promises

by living the conditions. Everything obviously depends on the zeal that one puts into running the race, and the speed with which one builds one's 'wall of Salvation'. It is a promise of immense scope, which obviously requires a corresponding appreciation. It is a matter of watching one's feelings in order to eliminate everything that is not a boost for life. Only altruistic feelings are beneficial. All selfishness must be banned. And this is precisely where honesty is still greatly lacking. That is what prevents the magnificent manifestations that could happen. It is therefore a matter of pulling oneself together and of starting to build the wall solidly and in the right way. It must not have any gaps. ...

The Host of the Lord must become full of life and health. It is a group of magnificent people. For this, of course, they must not stay in an old rut. The calling and the destiny of humankind is to become children of God. And children of God are occupied with the affairs of their heavenly Father. They seek only one thing, the Kingdom of God, because they are convinced that Lord will give them everything else on top of that.

The Kingdom of God is today being introduced on Earth. They are all new things. If we are occupied with the Kingdom of God, the Lord will take care of us.

What is often still lacking is faith, and why is faith lacking? Because the heart is not eager enough to make the necessary effort. That is what produces hesitation and a lack of confidence, and what prevents faith. ...

The Host of the Lord is victorious. Each of its members is an overcomer. They win the victory of youth over old age, of good over evil, of health over sickness, of life over death, and of happiness over unhappiness.

Of course, that is a constant struggle. It is about fighting 'the old man' to put him out of action. Those of the Host who faithfully keep their covenant, will cross the Jordan dry-shod. If they are unfaithful, they sink. It is each individual's business. Everything is free. ...

The candidates for the Host of the Lord, must, in order to overcome death, have, in their hearts, a sufficient power of love to follow the Little Flock and to endure, with it, the present difficulties and all that might arise. Their love must also be stronger than death and lead them to eternal life. Neither the flesh, their own family, comfort nor fear, should make them bend. They are characters

refined by fire, who do not fear the fight or the death of the old man. They are those who put everything into the scale pan of life. ...

The marvellous Host is also shown as those who cross the Jordan dry-shod and enter the Promised Land. It is also mentioned in the Gospel of John, where the Lord himself says: 'I have other sheep that are not of this fold. I must also bring them in, and they will listen to my voice, and there will be one flock and one shepherd.' They are the Host of the Lord, which is beginning its ministry and is bringing everywhere the message of 'the everlasting Gospel'.

It is obvious that, up till now, we have mainly had theoretical demonstrations. The practical demonstrations are not yet very visible. However, there are already some wonderful demonstrations, which are extremely pleasing. It is a very small beginning, which must now increase every day. We should not think about anything else, and liquidate all other things. ...

It is certain that to be part of the Host of the Lord, it requires patient endurance, courage, faith and fervour. We should not be fearful or shy. But if we are, we just have to correct ourselves. I was also fearful, even very fearful, afraid and shy, because I was very proud. But I have changed my character. ...

The Almighty speaks to the Host of the Lord, saying: "They will be mine," says the LORD of hosts, "my treasured possession, on that day I am preparing. I will have compassion on them, just like a father has compassion on his son who serves him." This is therefore a marvellous communion of the heart that should electrify the Host of the Lord, to take all the steps.

That is what I wish for the Host, with all my soul, on this day of rejoicing. And I greet every one of them with a holy and festive kiss from the Lord and his beloved Son."

We join in those wishes expressed by the dear Messenger in his time, and all our hearts and minds will be with all the festive assemblies.

The congress in Germany will take place in Sternberg Castle, God willing, on the 22nd and 23rd of April.