

THE REIGN OF JUSTICE

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Man was made for life and happiness

MAN was not created for bearing pain, for worrying, for grieving, for suffering mental pain, for being ill or for finally dying and going into the grave, after having had a little factitious enjoyment mixed with a lot of mental and physical pain. He was made for being constantly happy and full of life and health, but never for suffering or dying.

To get into that magnificent situation, which is the destiny for which he was created, he needs a suitable education, the very opposite to the one he is given today. The education he presently receives on Earth has made him into a sectarian creature, who only thinks of his own interests and of those of his family. That is his entire universe. Now, man was created according to an immutable principle, that of the Universal Law. This law requires everyone to exist for the good of his neighbor. It is therefore a law of mutual assistance, of goodness, of kindness, of affection and of good feeling. After all, it is simply the practice of this divine commandment: "Love God above all, and your neighbor as yourself."

Our first parents were placed in the Garden of Eden. The conditions there were magnificent: an ideal temperature, always between 22 and 25°C, bright sunshine, an agreeable atmosphere, pure air, and food suitable to man's organism. On top of all that, there was a delightful heart's communion with his Creator and Benefactor, (the Almighty, the God of all grace and of every perfect gift). If Adam and Eve had fulfilled the conditions that would have enabled them to go on perpetually enjoying all these benefits, there would have been no need for them to go into the grave. However, owing to their ingratitude and disobedience, they upset "the equilibrium of life" that they possessed, and owing to this, they were only able to give birth to fallen and dying creatures.

As we have often pointed out in the columns of *The Monitor*, the life of every human being entirely depends on three circulations, namely: the circulation of blood, the circulation of gas, and the main circulation, which is that of the Spirit of life. In other words, on his food, on the air he breathes, and on God's Holy Spirit.

People are ignorant of that profound truth. Many do all they can to obtain a physical hygiene of the highest possible quality. They choose their food with great care, and try to get as much fresh air as is possible in present conditions. They even respect some altruistic principles. But all of that is not enough. As long as a

man does not have a contact of heart and feeling with the Lord, Who is the Source of all life, and as long as he does not respect "the law of life" (the Universal Law) and does not get perfectly into line with the will of God and with the plan He has established for the Salvation of men, he will be short of the essential thing.

As we said, man's body was created according to the principle of the Universal Law, which is the law full of kind and benevolent sentiments. In that divine law, there is nothing harsh or brittle. This is why, in man's body as well, everything has been created in magnificent harmony. For instance, the bones, which are the framework of the body, are covered with muscles and flesh that completely overlay their hardness with the softest padding.

Such affectionate and kind arrangements are to be found everywhere in man's body, in which every member and every organ, exist for the good of all the rest. That is what makes man a wonderful creature, the whole organization of his physical form is praise to his Creator. His dispositions should be the crowning of such a masterpiece. Alas, such is not the case, because his education is the opposite to what is good, to altruism and to kind and proper sentiments. You often see people who are physically well built, graceful, and well proportioned, but whose mental makeup is detestable. A heart can even display frightful cruelty and terribly harsh and wicked sentiments. A man's voice may be agreeable, harmonious and even charming, yet, in response to adverse stimuli, break into discordant shouts, expressing anger and hatred, which make you shiver. That is a demonstration of man's terrible fall from the condition of a son of God, which used to be his, into that of a slave of the Adversary, who is Satan. So, the exterior may be resplendent, while the interior, as our dear Saviour said with highly suggestive imagery, is filled with "dead men's bones". They are living corpses who spend a few days on Earth, to disappear like the grass before the mower.

Yet God's kindness had prepared blessing, happiness and peace for man in the Garden of Eden. It was his breaking of the immutable law of love and kindness, that brought about the wretched condition of the human race today. The Adversary defiled man's sanctuary, which is his heart, and which should be constantly vivified and maintained by the Spirit of God, which is the expression of love. The Spirit of God provides health,

life and happiness. However, instead of allowing himself to be educated by his Maker, man listened to the lying, harsh, irascible and wicked spirit, which comes from the Adversary, who set himself up as "the god of this world". So, man has followed the tortuous and hard path of the one whom the Lord called "a liar...a murderer from the beginning". He has become hard and wicked like the master he has chosen. That is why, among the human race, you hardly meet with any affection or understanding. The hearts are dry, cold, and shut in. Consequently, man is a stranger to his fellow man, whereas all should feel close to one another in sentiment. Instead of that, the rule is: "Every man for himself, and the Devil take the hindmost."

All of that is the consequence of — we repeat it — forsaking the divine law. A further consequence is that the human race is at the mercy of a small class of privileged people commissioned to set up a gimcrack legal system, so unfortunately organized that every law is accompanied with threats and punishments. They are exceedingly harsh laws, mostly unjust and even savage, and quite contrary to reason, and therefore, they are accompanied by all manner of threats to compel people to bend to them.

In this world of darkness then, man is not educated with persuasion or with a good example, but with violence and compulsion. In families, for a start, what makes children obey is fear of punishment rather than fear of grieving their parents. That is quite a false education, which leads to trouble. There is always the fear of the whip or of retaliation, whereas people should feel they are enfolded in gentleness and affection, and should feel irresistibly urged to do good out of gratitude.

All the people who are of the privileged class, who govern the rest, themselves break the laws they have made. You are taught that you must not kill, and millions of men are sent to the slaughter. You are told not to tell lies, and multitudes of promises are made and never kept. The great, the powerful and the violent, punish perjurers, but themselves do what they reprove in others. That is the infernal way of this world governed by Satan.

"The pitcher goes to the well so often that it finally breaks," says a proverb. That is what is going to happen. All this shows that with harshness and violence, all you can make in the long run are ruins. So, mankind are rushing headlong to unprecedented catastrophe, in the course of which, the whole organization of the present world will crumble away, and this will make room for the New World, the Kingdom of God, governed by

Springtime for Sarah

WINTER, which had been dragging on interminably, had tired Sarah even more than the year before. There had been frequent snow, and each time, this 80-year-old woman had to very painfully clear the path. With the patience of old age, she had shovelled the snow up higher and higher, so that the white wall stood several inches above her head, taxing to the full, a strength that was on the decline.

Besides, the path had seemed longer to her than ever before, and steeper too. Walking up it this morning, she had wondered if she was, once again, going to get through the winter in her dear old house.

Long was the tale of the experiences that attached her to those old walls. She was born under this mossy roof that had sheltered several generations of her people. Today, Sarah is its sole inhabitant and probably its last.

Those she loved have all gone before her, over there, behind the church, whose belfry is all she can see of it.

All of them?

With a wide sweep of her hand, Sarah seems to chase away a painful impression. She wipes a tear from her cheek, pokes up the fire in the ancient stove, and then sits down by the window. She loves this familiar landscape, for the little valley below, and the village within easy reach, represent a whole chapter of memories. On a clear day you, can even see (in this part of Europe) the distant Alps with their bright-white snow.

For several days now, the horizon has been blotted out by low-level clouds, and light rain is melting the remaining snow. This is not a very pleasant view, but Sarah knows that it all heralds the end of winter. In a little while, the small snowdrop plants, which she can see from her window, will pop up their white flowers to confirm the fact. Then, the

warm wind currents will come and add the finishing touches that will bring about the annual miracle of spring.

"I'll be 81 soon, if God grants it," thinks Sarah. It was long ago that the great spring-time renewal made its first impression in her life, for she was born at the very time when the cherry trees were in blossom, when nature gives man its most pleasant and richest promises.

Every year, her beloved parents, who affectionately cherished this somewhat delicate child, used to celebrate the event with a magnificent birthday party. They would set up a large table under the big cherry tree. Their many relatives would come up from the village. In this peaceful and rural atmosphere, cousin Arthur would offer up a prayer, while from the kitchen, there would waft the irresistible smell of tarts.

Sarah sees herself running around the orchard, exhilarated by green space and pure

air. She used to go running down to the brook that, lower down, meanders through the fields between bush-lined banks. She would then follow it upstream to the waterfall on the verge of the big forest. It was there — in the peaceful shelter of the spreading branches, close by the rock against which the bubbling water dashed before falling into the brook below — that she had several times had the feeling of a fatherly hand guiding her destiny. Behind her, the forest was alive with animal sounds and bird songs, which, with the fall of twilight, would be stilled, rendering the woods more sombre and filled with mystery.

Then, it would become the kingdom of the eagle-owl, and would be invaded by flocks of crows. During the daytime, there were several large clearings where the mother deer would come with their fawns to warm themselves in the Sun.

How pleasant it used to be in autumn to

love, by kindness and by the divine law of altruism, of justice and of benevolence, in practice.

The Almighty is the God of all eternity. He is able to foresee everything. He directs all things with infinite wisdom, for good and for blessing. His purposes are admirable, and nothing can get in their way. He foresaw man's Fall and the wretched conditions that would result from it for all mankind. That was why, also with such infinite love, He provided, in advance, for the Salvation of the poor human race. He sent his own Son to Earth, to accomplish their Salvation.

Throughout the Gospel Age, the Son of God has been choosing a Little Flock whom he has invited to freely follow in his footsteps for the purpose of sharing, with him, in saving humanity. The result of that Work of the souls of Christ and of his faithful associates, has already become visible in the calling up of the Host of the Lord. These valiant warriors voluntarily come under the divine law. In this way, they climb back to life and avoid having to die. In fact, the time has come when the earthly Kingdom of God is beginning, still imperceptibly to the world, but nevertheless effectively.

The Almighty plans to give mankind some lessons of love and kindness, so powerful and penetrating, that confound them and win them over completely, and so that, in their turn, they might live up to the law of life and of blessing. To get mankind to feel all these things, the Lord is educating his Little Flock and his holy Host, in the sentiments of the Kingdom of God. In fact, they are the people who must give mankind the revelation of divine love, by creating for them the delightful atmosphere of love, of nobility and of devotion. That atmosphere must become so expressive and so powerfully gripping, that it inspires mankind with an ardent desire for the Kingdom of God.

To make that testimony living and effective, we have established some Test Stations, which must become practical, tangible and convincing demonstrations of the Kingdom of God. This is to be brought about by humbly and faithfully living up to the Gospel of our dear Saviour, as we have been taught. That is how mankind shall come to know the Almighty's benevolent purposes concerning them. Then, they will wholeheartedly say: "Come, let us go up to the Mountain of the Lord, to obtain happiness and everlasting life by obeying his commandments and keeping to his ways."

"Kintsugi" or Christ in us?

An article in the Belgian-French magazine *En Marche* on the 11th of May 2022, caught our attention. It is about what could be called "a philosophy of life", which, according to the writer, enables one to live better with "the cracks of life". We reproduce the text in full:

Kintsugi: another view of the cracks of life

To make beautiful what has been broken. That, in a nutshell, is the goal of kintsugi. It is a Japanese art, dating from the 15th century, which consists of repairing a broken object by following a slow and meticulous process, and to highlight the repair with gold powder. This technique has become a philosophy that is now also used as a therapy to deal with the cracks of life.

"The results are not good. Tests show the presence of abnormal cells." The diagnosis has been made: it is cancer. A cold shiver runs down the spine. It's hard to be optimistic or resilient after this kind of announcement. Yet that is what society expects us to be. Because it has a pronounced aversion to sickness, to the mention of death, and to the fragility of the body... We like beauty, strength, stability and happiness. Cancer is none of that. Not on any level. The rejection of ugliness, and self-protection from uncertainty, are expressed in different

ways in human beings. When a person is faced with an illness, some concerned people around that person try to be reassuring without necessarily knowing if there is any hope, by saying, for example: "I know someone who had the same cancer as you, and they got through it unscathed." Other concerned people who suddenly become more expert than the experts, act like one is already dead, and say: "In my opinion, you still have some time." Also, others act as though nothing has happened. When one has gotten rid of cancer, there is a great wish to resume the life that was interrupted by the disease. Quickly return to the beautiful, to the strong, to the stable and to the joyful! But the scars are there.

A scar tells a story, a part of a person's life. It is an indelible trace of damage. This can be physical, like the scar from a cut, stretch marks, illness, or the amputation of a limb... Sometimes, this can turn into a disability or a significant complication. Then, there is invisible damage, which marks our inner self, and which affects our personality, our perception of the world, and our relationship with others. For example, when we experience a trauma, a breakup with a lover or a friend, or a bereavement, or when are the victim of aggression, etc.

Mr Boris Cyrulnik [a French doctor, neurologist, psychiatrist and author] introduced into France, from American culture, the concept of "psychological resilience", which is "the ability to succeed, to live and to develop, in spite of adversity". For Boris Cyrulnik, "unhappiness is never pure unhappiness, and it is the same for happiness". Nevertheless, it takes time to show resilience. The philosophy of kintsugi offers practical keys to reach this state, which allows us to move forward.

A slow and meticulous work

One of the first stages of kintsugi is to gather the pieces of the broken object and to clean them. Psychologically, it's about taking stock and stepping back from an unfortunate event. Sometimes, taking a piece from another object can help to complete the object. In a person, this process means "openness to others" and encourages us to step out of our comfort zone in order to discover new facets of our personality. In her French book Kintsugi: L'art de la resilience [Kintsugi: The Art of Resilience], Céline Santini, who has written more than 20 books on personal development, justifies this phase of "openness to others": "We all have a tendency to live withdrawn into ourselves, by going through the same familiar ways. But it is often outside of our comfort zone that we make the most enriching experiences." Then, we must fill in the cracks and sand them down. A phase of lacquering with "urushi", a special Japanese composition, is applied to finally sprinkle the cracks with gold.

In a standardized and smooth world, it is difficult to accept our imperfections. However, it is the marks of life that make us unique. These steps, from a philosophical point of view, allow us to not put time and energy into hiding our imperfections, but to adapt our complexes and to use our weaknesses, in order to accept them and to draw strength from them. Kintsugi invites people to take the time to make their history an extraordinary experience, as difficult as it may be. An ordeal like cancer can break us. But it also paradoxically has the power to enrich us in our relationship to ourselves, to others, to our body and to life. It is no longer a matter of responding to what society expects of us, but of responding to ourselves.

We admire the courage of the promoters of kintsugi, because this discipline visibly tries to help people who are physically or morally affected. It is true that it is not easy to "live" with trials that daily affect our health, family, work, economic situation, etc.

Under those circumstances, it can be comforting to find friends who can help us to overcome those difficulties. However, we realize that kintsugi greatly depends on the courage of the affected person. Despite the support of people around us, it is we ourselves who have

to face the problem that affects us. Especially because, as the above article says, society does not like illness or death. Thus, one who is affected by a serious incurable disease must live hidden. They must not expose themselves, because others do not know what to say or do in the face of such trials. We are helpless, distraught and disarmed.

A crack, even if it is covered with gold, remains a crack. A serious illness, even if we try to accept it as well as possible, remains a crack. In other words, philosophy can certainly help us to accept a situation, but not necessarily to overcome and eliminate it.

However, we are not alone when facing difficulties. Because there is assistance for all the unfortunate on Earth. To receive this hope, it is appropriate to stop and think, and to seek help where it is to be found, namely, with God. As we shall now see, this help is appropriate to the difficulty.

What is the problem facing us from our birth to our last breath? It is our condition of sinners, which cuts us off from communion with God, Who is the Source of life. This is the massive problem that our great God, in his infinite wisdom, has solved in the person of his beloved Son.

As soon as we know the cause, we immediately understand that we cannot solve this problem alone. As we know from the Bible, "the wages of sin is death". To ensure that humankind escape this disastrous fate, God replaced the guilty, whom we are, with a Victim, his beloved Son. Jesus Christ came, in place of us, to endure the equivalent of all our sins.

It is up to us to receive that Salvation by faith. If we are ready to recognize our state of sinners, and wish to receive the forgiveness of our sins, according to the divine grace that is assured through the atonement of our dear Saviour, then we can consider the change of our character, and acquire, at the School of Christ, the divine virtues. They make us God's children, who can inherit life forever.

We can see that Kintsugi is not sufficient. To be set free from what makes us die, it needs much more than that. That is why we happily proclaim everywhere the Good News of Christ's Gospel, which is the Salvation of all humankind.

Childlike tenderness

In the Austrian newspaper *Die Ganze Woche*, Nr. 31, we read the following in a column: "A short story by Dan Clark":

Puppies for sale

A store owner was tacking a sign in his store window, which read: "Puppies for sale", when a little boy appeared.

"How much are you selling the puppies for?" he asked.

The man told the lad he didn't expect to let any of them go for less than \$50.

The boy reached into his pocket, pulled out some change, looked up at the store owner and said: "I have two dollars and thirty-seven cents. Can I look at them?"

The store owner smiled and whistled. From the kennel, a dog named Lady came running down the aisle, followed by five tiny balls of fur.

One puppy lagged behind. Immediately, the little boy asked about the limping puppy: "What's wrong with the doggie?"

"The veterinarian told us the dog is missing a hip socket," said the store owner. "He'll always limp like that."

"That's the one I want to buy," the lad said quickly.

The store owner replied: "No, you don't want to buy that dog. If you really want him, I'll just give him to you."

The boy came close to the store owner's face and said angrily: "I don't want you to just give him to me. That

fill her pockets with gathered nuts, to crack them under the trees in the orchard, and to munch on them with the many kinds of apples to be found there!

How pleasant it was at midday to hear her father's voice and to run down the hill into his strong arms! How splendid it was to live together without fear or without a care, under that unassuming roof!

Divided between the joys of home and those of her forest, and between her work at the village school and her jobs in the garden, some truly happy years had slipped by. She would spend her days off from school with the children of cousin Arthur, the school teacher.

Springtime had followed springtime in quick succession, and the cherry-tree blossoms had made their appearance for the 20th time when Sarah met John.

He came from a neighbouring country and worked on cousin Arthur's land. Cousin

Arthur and his family liked the young man so much that he had rapidly become one of them. Scarcely a year had passed before he seemed to have always been there. He was a robust lad and entirely reliable. There was only one fly in the ointment: John was in no way inclined towards religion, and no one was ever able to get him to church on Sunday. They had praised, to him, the devotion of the pastor and the high quality of his sermons, and the gothic style of the church porch and the incomparable architecture of the belfry. No argument, however persuasive, had been able to find the way into his heart. There had been a gleam of hope when they spoke of Christ, for John was impressed by the example he had set. The unsurpassed loftiness of heart, exemplified in his life of Sacrifice, had frequently made him thoughtful. But the things he had observed had been far from convincing him that one could follow his example.

They came to learn that John had had a deal to suffer from the unjust behaviour of those who constantly had the name of God on their lips, but failed to respect the principles of the Gospel. He was open and honest. He liked Sarah's parents and the peacefulness of the farm near the forest. They were married in the following spring, and the ceremony and celebration took place on a sunny day in May, which seemed to Sarah to be the brightest she had ever known. The sky was deep blue, and dawn began with a glory of colours. John, in his very first new suit, had accompanied her to church, and as they came out, radiant sunshine had given them blessing. Further along the village street, near the fountain under the maple trees, cousin Arthur's class had sung:

*Loving's simple and fair,
Greeting life with a song.
It doth charm away care
When the wish for it's strong.*

How touching it had been, and indeed, loving was simple, and life was gay as a song. Under the big cherry tree, amidst the flowers where the humming of bees was an accompaniment to the songs of the birds, the big table had once again been set up, and around it, a large family had rejoiced.

★

Now, Sarah gazes at the valley that lies weeping under the sadness of the mist and rain that cover it. She can only just make out the belfry, behind which... She must drive away such impressions like these that assail her mind. Her eyes are wet with tears, and since her sight is misted, she has some doubt about what she appears to be seeing. With the weather bad as it is, she isn't expecting anyone. Nevertheless, someone has come and is knocking on the door.

"A good day to you, mother Sarah!"
That voice reminds Sarah of someone, but

doggie is worth just as much as all the other puppies, and I'll pay the full price. In fact, I'll give you \$2.37 now and 50¢ a month until I have paid for him!"

The store owner replied: "No, no, no. You don't want that dog. He's never going to be able to run and jump and play like the other dogs."

In response, the little boy pulled up his pant leg to reveal a badly twisted right leg, supported by two steel braces.

"Well, sir," he said. "I don't run so well myself, and the puppy will need someone who understands."

What a touching response from the child! The store owner was undoubtedly moved and let the puppy go, knowing well that it would be in good hands.

Suffering can embitter some people, making them hard and demanding. But it can make other people so soft that they sympathize with the suffering of others.

That is how it was for this boy, who was disabled, and who wanted to buy the puppy that also was. They would have undoubtedly been each other's best friends in the world, because they would have understood each other's limits in their playing. They would have also known that friendship doesn't need physical strength to be delightfully expressed.

Let us take this boy as an example, whose compassionate heart knew how to take care of the disinherited of nature!

From words to actions

The Belgian-French magazine *En Marche*, No. 1699 on the 1st of September 2022, published an article about freedom of speech (free speech), and its effects and consequences. This is a big subject, about which, much could certainly be said. We quote its text, by Soraya Soussi, in its entirety:

"Let your speech be impeccable!"

Speeches have been made to make the voices of the movements "#MeToo", "Black Lives Matter" (BLM) and "Climate strike", be heard. The same for "My body, my choice", etc. They are freedom for some, but also a muzzle for others. Because in the wake of these revolutionary speeches, some people complain that they can no longer say anything.

Sometimes, we talk too much. Sometimes, not enough or not at all. There are those who talk in order to subjugate people. Others speak up in order to fight against injustices. On the 12th of August [2022], the writer Mr Salman Rushdie was stabbed as he was about to give a lecture in Chautauqua, a small town in the U.S. state of New York. The subject of the lecture was freedom of speech! To speak publicly or through a book, on sensitive subjects, such as religion, is a risk. By continuing his fight for freedom of expression, Salman Rushdie has become a target "who must be silenced". That was an order by the obscurants [obscurantists]. In such cases, is it better to be silent? It is certain that silence can be a means of survival. But it can also be deadly or sickening. The heroes of social struggles are admired and recognized because they dare to be politically incorrect. It takes courage to go against the current and against the culture, and to follow one's convictions.

Between domination and revolution

What medium is better than a podcast for "speaking up" or for talking about something? In the French podcast Fracas, from Louie Media and Radio Novia, the host Charlotte Pudlowski questions the relationship we have with speech and with other people. For this podcaster, speech has always created a link. Other people influence our speech. "The way we talk to each other can define the way we are together. On the same level or not. It also determines whether we take the upper hand and win a debate or an argument. It's a matter of power."

When the feminist movement that followed #MeToo

denounces social gender equalities, it is women who are regaining power over a patriarchal society that creates unpunished violence. When Black Lives Matter protests take to the streets to chant for the rights of African descendants to live in safety in society, they are the voices of the victims' relatives over abusive police officers and over an abusive system. These struggles have caused enough commotion among the citizens for the political class to take up these issues in their programmes.

Laws are reformed, and new ones are created. Civil society has also been introducing advocacy and talks about countless subjects, such as undocumented people, homeless people, domestic violence, incest, disability and previously unknown diseases such as endometriosis, for example. There is so much awareness thanks to speeches, which also make visible that which was previously kept silent. Speech is political!

One can no longer say anything

Today, free speech has encouraged others to speak out. There is no more sexist, racist or discriminatory speech towards others "for fun", not even towards overweight people. We have entered the age of "wokeism", which literally means "awareness of the injustices suffered by ethnic, sexual and religious minorities". Even if the term is now overused by conservative ideologies, even on the far Right, this awareness has put limits on discriminatory speech, and has given minorities enough courage to speak out and to (re)take their place, facing others. This can be frightening. The change or the feeling of being branded as a bad person (as a masculinist or a racist) can be unbearable.

In the face of wokeism, the signs of "cancel culture" are being held up. The French journalist Judith Dupontail, in her podcast, questions the reluctance to intellectual awakening: "We can't say anything anymore, or are we pining for the time when the 'old world' had the monopoly on official speech?" This "we can't say anything anymore" is an argument that no longer holds in a society where language, vocabulary and mentalities are evolving towards equality. Of course, it is utopian to think that we can understand everyone immediately. Just as it probably takes time to get rid of old language reflexes (sexist and racist remarks, etc.) But if respect for others is still a value dear to our societies, the hope of an evolution towards fair and flawless speech is still possible.

Before we comment on the actual subject of freedom of speech, we should remember that we are not all equal when it comes to the right to freedom of speech. While we, in our areas, can say almost everything that we think, without risking our lives over it, that is not the case in some parts of the world, where a simple speech can put a person in prison or cost them their life, as the above article shows.

Even in the case in which our life is not in danger because we express an opinion, that does not mean that our opinion will also be heard, let alone implemented. We live in an imperfect world in which everyone believes that they are treated wrongly and that they suffer injustices. Everyone wants to be heard and have the possibility to express themselves in order to defend their rights and what they think is right. But does one also think about others?

If we all agree with the right to freedom of speech, this doesn't mean that we can approve of everything. If we really want everyone to be able to express themselves, then we need a framework and rules that define what is right and what is wrong, and what one may and may not do. Even then, not everybody agrees.

In imperfection, which we share with all, the golden rule to be observed is tolerance. It can be easily applied when we are aware that we are no better than others. We are simply different, and we must accept this difference. Because we are imperfect, we can accept the mistakes of others. Accept, not approve.

The problem is that when we want to express our view of things, it is often to the detriment of other people. One must become aware that it is difficult to defend one cause without attacking another one. The statement by Soraya Soussi: "Let your speech be impeccable!" is, according to our understanding, impracticable, because we ourselves are not impeccable, but poor sinners. Our speech is therefore a reflection of our mentality. However, as we will later see, our speech, under certain conditions, cannot only become impeccable, but perfect.

Throughout history, there have been numerous examples of people who have expressed their opinion. Some of them have subjugated entire populations to their ideology. That shows what power speech can have over mind. A power of persuasion and even of suggestion, indoctrination and a spell. It is obviously no longer a question of freedom.

Without delving further into that, we would like to present here the only programme that offers an acceptable solution to the problem that occupies us. It is the programme that our dear Saviour, Jesus Christ, recommended to his dear disciples: "If anyone wishes to follow me, let him deny himself." That is the key to the solution of the problem. Of course, the accomplishment of this programme requires faith, and for us, it opens new horizons, which become infinite if we faithfully follow this valuable advice.

It is not necessary to express oneself when one denies oneself! By faith, we don't doubt for an instant that the Lord Himself comes to our defence through our dear Saviour. We live with this certainty of Apostle Paul: "If God is for us, who can be against us?" Self-denial gives us unshakeable assurance. It places us under God's Spirit and makes us able to love others. If we faithfully continue in that way, joy and happiness will be our share, and blessing will attach itself to us. We will progressively change our way of thinking, and become God's true children, who are capable of honouring and glorifying God with their words and line of conduct.

Then, we will have the joy of participating in the introduction of God's Kingdom on Earth, where there will be no more oppressed people. Everyone will be able to freely express themselves and praise the Almighty, the Author of all excellent grace and of every perfect gift.

Nanoparticles are attacking the far north

Our environmental pollutants, and now also those in the form of nanoparticles (extremely small particles, approximately one millionth of a millimetre in size), have reached all regions of the globe. This is what we are informed of in an article in the French newspaper *Ouest-France* on the 29th of September 2022, in the column "Sciences":

Nanoparticles found near the North Pole.

Environment: Tiny environmental pollutants have been detected in the snow of Greenland. If we know the pathways of contaminants that disrupt the natural world, we can combat them.

They travelled to the ends of the Earth to reveal the invisible. For three weeks, the team led by the French scientist Julien Gigault was on a mission in the far north. They finally returned to the Svalbard islands, Norway, on the 22nd of August, aboard the icebreaking cruise ship Le Commandant Charcot.

Those environmental chemists did not study mammals or the atmosphere, but tracked traces of tiny pollutants: nanoparticles, which were created by industry.

Julien Gigault has been living in Quebec, Canada, for two years and is conducting research at the Takuvik Research Laboratory, where there is a joint international unit responsible for collecting and analyzing nanoparticles. In a partnership with Canada's University Laval

she cannot ever recall being greeted so kindly in all her life.

"Don't you recognize me?"

Now, Sarah does have a glimmering of recognition. It must be Albert, that rich farmer who set out over 20 years ago to carry to the world the message of the Gospel. She remembers that he left a very comfortable position and a large property, and did what a rich young man in the days of our Lord, found it impossible to do.

It had caused a deal of talk in the neighbourhood, and opinions had been divided. The pastor had even said something about false prophets, and cousin Arthur about fanaticism. Sarah's memories of the occasion begin to take shape, and she can again hear what John had to say about it: "The courage of the man compels me to believe and to hope. Never have I come across so much sincerity and so much faith, and in any case,

I take my hat off to him, for I couldn't do what he's done."

So, it truly is Mr Albert Laval sitting there facing her, with his massive frame and open countenance, and his expression of great kindness. He enquires about the state of Sarah's health and that of her family, with kind interest.

"Yes, I would have liked to have seen John again. But I must tell you that nothing is definitely lost: we possess a magnificent hope, and you still have your two children."

Sarah is startled, for this is the very thing that has long been worrying her.

"Mr Laval, life is such a baffling pilgrimage! At the outset, there appears to be nothing but smiling prospects, there is only gaiety, a cloudless horizon and a future full of promise. After a while, we are overtaken with adversity, surely and cruelly. When I questioned Providence, it was unable to answer, and John would be forever telling me that if Heaven is

deaf, then Heaven is empty, or else it is we who are in need of understanding Heaven's justice. And he would add that, in any case, I must not count on his religion to give me a satisfactory answer.

All was going well till the day when a terrible disease carried off our dear daughter Cherry. I've been trying so long to forget, to drive away that nightmare in my life. It was hard for us to have to follow our child to the cemetery. She was greatly attached to us. As we were going through the village square, under the maple trees, I recalled, in my mind's eye, a special and lovely day, years before, when cousin Arthur's class sang: 'Loving's simple and fair, greeting life with a song...' Only our son Lionel is left, but we haven't had a word from him for many years."

Mr Laval has been listening with deep sympathy. His receptive heart understands the sorrow, the distress of mind, and mankind's revolt at fate, for he knows they are all tor-

mented by the spirit of the great Adversary. Many are the hearts bruised by vicissitudes, and by no means rare are Albert's opportunities to be a good dispenser of the benefits and the tenderness that God pours into his heart. It is over 20 years since Albert and his wife took the divine invitation seriously, and because they have sought the Kingdom of God and his righteousness before all else, today they are able to dispense those soothing words, which give new hope to those in deepest despair.

Out of that good treasure, he draws what Sarah is in need of, and talks to her at great length about the glorious law that governs all things. Starting with the testimony of the prophets, and being filled with the Spirit, he goes on to tell of the outstanding Work of love accomplished with justice and wisdom, by him on whose shoulders henceforth, there rests power and dominion. He describes the mystery of the Gospel Age, the calling of

(UL) and France's National Centre for Scientific Research (CNRS), the laboratory's programme aims to gain a better understanding of the impact of environmental disturbances on the Arctic ecosystems and geosystems, in the ocean and on the land.

"We now have instruments and methods to characterize nanopollutants. It's time to trace them! We want to know where they are going and what their effects are on living organisms," explains the researcher.

Titanium in goose eggs

These scientists are looking for six pollutants. Among them, titanium dioxide is on the blacklist. This molecule is widely used in paint, toothpaste, sunscreen, sweets, etc. Titanium oxide (E171) is the natural oxide of titanium. This food colouring, which was banned this year by the European Commission because of its toxicity in pregnant women, is found in the Arctic.

Julien Gigault and two professors, the Canadian Pierre Legagneux and the American Mohammed Baalousha, have observed an increase of titanium oxide over the last ten years...in the eggs of snow geese. "We have just shown that there is a strong correlation between the presence of this pollutant in very remote areas, and the increased production of man-made titanium nanoparticles," reveals Julien Gigault.

That ground-breaking discovery, coauthored by those three researchers, is due to be published shortly. Julien Gigault and his colleagues were awarded a CNRS medal [for scientific research] in 2020, and have this year already won the prize for the best article in the journal Environmental Science: Nano.

Another black-listed pollutant is nanoplastic. Before

this summer's mission, an expedition, in May, was organized to the fjords in Greenland. "In the snow near Inuit [Eskimo] villages, we found nanoparticles," continues Julien Gigault. These results are also new.

Once this knowledge is shared with the public, it could encourage the implementation of pollution-control techniques. "Cities emit nanoparticles into the environment, but no wastewater-treatment facility is equipped to filter them effectively," emphasizes this chemist. Innovative solutions do exist, including membrane treatments developed through environmental-engineering research.

Why look for clues so far away?

"Sooner or later, contaminants carried by the atmosphere and the oceans, reach cold places, mountains and the poles. These particles condense on contact with a cold surface and stick to it. Snow is a collector of contaminants," explains the chemist Julien Gigault.

These field missions explain what is happening today. "My hypothesis is that nanoparticles have an effect on biological cycles. The biological cycles can transport, over great distances, contaminants that combine with living cells or other viruses."

Pollution at the North Pole! This might seem surprising, but it informs us about the harmfulness of our products. No part of the Earth is spared from the dangerous effects of our productions. And how can we clear the vast areas of the far north, of these pollutants? Because if we do nothing, they will be stuck in the snow, and there will be future generations who find them due to melting snow and who will be faced with this problem.

We see that our industries cause a lot of environmental damage, and regarding nanoparticles, it will certainly not be easy to detect and eliminate them. Thus, in addition to our production technology, we also need elimination technology in order to neutralize the harmful effects of our products. We are not making it easy for ourselves and should perhaps ask ourselves if it would be better to invest in research for less environmentally polluting industries.

That is a big debate. However, some substances, like oil, have experienced long periods of massive production and exploitation. They have produced a lot of money. One would therefore have to be prepared to give up profit for the benefit of the environment and health.

We are confronted with pollution problems on a planetary scale, and it will certainly be difficult to fix them. It will be so difficult that we believe that humankind is not able to find a solution. It is God Himself Who will solve the problems through the introduction of his Kingdom on Earth. In that time, another authority will take over the leadership. Those who will receive responsibility in that Kingdom, are not chosen according to their education or their various abilities, but according to the dignity of their sentiments, and their aptitude to receive God's Spirit, which will then reign as the Sovereign Ruler.

In that Kingdom, all humankind will be brothers and sisters, who love each other. As the Prophet Isaiah says, the nations shall not "learn war anymore". There will be no more injustice or harm done anywhere on the entire Earth, which will again become the Paradise that it originally was.

the disciples and their walk by faith, and then the mystery of the End of the Age, when the "one of the thousand", the "messenger" prophesied of by Elihu, brings the plan of Salvation to "the meek" (the gentle). He describes, for her benefit, that wonderful time — the Kingdom of Christ in glory, and the Restoration of All Things — when even the graves will give up their victims.

Sarah is captivated, and though the room is dark, it appears full of light. She has a feeling as if a heavy curtain in front of her is being slowly drawn aside. In the tender light of this new vision, she perceives, to her heart's great joy, the sublime and glorious Work of the thrice-holy God.

When Mr Laval takes his leave of her, deep night has the whole valley in thrall, and now Sarah is turning over his parting words in her heart: "My brethren and I will think of you in our prayers, of you and your son."

If there were only one happy man in the world at that moment, it would certainly be him, Brother Albert. The darkness of deepest night envelops him amidst the mists of the valley, but he pushes ahead, entirely fearless, and offers up his prayer on behalf of mankind. He also sings of the happiness he has in performing his mission:

*Tell hearts that are bleeding,
Tell souls in despair:
God's children are pleading
For them all in prayer.
Free them from their badness,
Arm thee for the fray;
Change their tears to gladness,
Drive their fears away.*

The return of spring once again celebrates the potency of the resurrection. Sarah also rejoices because, in the autumn of life, the warmer weather is very welcome. It is spring-time, not only in the woods and fields, but particularly in her heart, because ever since Brother Albert's visit, "the sun of righteousness" has been warming her with its rays. Reading the splendid *Message to Humanity* (the Book of Remembrance), that tender warmth penetrates her a little more, every day. Her fears, her mental pain and her revolt, are now no more than an unpleasant souvenir. Under the influence of the new impressions, she can at last make out the path of grace, for, according to the Universal Law, loving is indeed by far the simplest thing, if one will greet life with a song. The terrible resentment that has been making her suffer for many years, melts like snow in the sunshine.

When the big cherry tree blossomed in festive array, the humming of a thousand bees came, as of old, to accompany the concert of bird songs. The valley was at its best when the postman brought her mail: "Here's some good news for you, mother Sarah!"

The letter trembles in Sarah's shaking hand. She suddenly feels she must sit down on the bench outside the house, for her legs refuse to hold her up. She knows this hand-

writing among a thousand others. She has some trouble to read it, for her eyes have misted over:

I wanted to start this letter with "My beloved parents," but I have not been a son to you. I have given you nothing but sorrow, worry and heartbreak. I have spared you nothing, except perhaps the grief of seeing me go away. Ten years ago, a light must have got through the cover over my eyes, and my conscience awoke. From that day forward, I have been reaping what I have sown, for justice truly does exist. I am being nagged at all the time by terrible remorse. Not a day passes free of anguish, and not a night without its nightmare.

I have started to take this step a hundred times: to write and ask for your forgiveness, but my courage failed. I kept feeling I had gone too far, and my heart condemned me, offering no hope, and showing no clemency. I was on the edge of a precipice when a gleam of hope got through this night of death. That, at least, is my belief, for otherwise I would most probably be lost.

Your repentant son, Lionel.

The shadows had lengthened out, and the Sun was about to sink behind the hill when Sarah shivered. She went indoors, stumbled a little, sat down and wrote with a trembling hand:

My dear son,

I have read your letter over and over again. It took over two months to complete that long journey, but by the grace of God, it arrived today for my birthday. When you come home, I will have a lot to tell you. But I can assure you, at once, that everything that is behind is forgotten. You will not find your father here when you return, but we shall see him again, as Mr Laval has explained to me.

That event is already described in the book The Message to Humanity. It contains wonderful things, which are a great consolation to the heart. It is God Who sent you his assistance. Mr Albert Laval — whom you used to know, and who brought me that Message — on leaving me, said: "My brethren and I will think of you in our prayers, of you and your son." You posted your letter the very next day.

I'll be seeing you soon,

Your loving mother.

Laying her pen down, Sarah sat there a while in thought. What extraordinary things have been happening to her lately! These events give her so much happiness that it is almost more than she can bear.

And yet... Mr Laval's visit... His prayer... The *Message* that floods her mind with light and hope... Followed finally by this letter... Exactly on her birthday... She certainly has not been dreaming all this. Outside, spring is gently singing: "See, Paradise is close at hand!" Her 81st spring, and the most splendid one in her life.

Sarah has not been aware of the passing of time, and under the charm of impressions of happiness, it no longer counts. But following a magnificent twilight evening, night has come, and the Moon is flooding the valley with its tender light, and seems to be looking at her and saying: "Good night, Sarah. Go to sleep and trust!"

News in brief of the Reign of Justice

On the 15th, 16th and 17th of July, the dear Family of Faith in Italy had the joy of meeting in the city of Turin to receive divine instructions dispensed by the Faithful and Wise Servant of God. We are pleased to give here an overview of the presentations at this congress. On the Saturday, the *Heavenly Dew* Bible text was our beloved Saviour's affirmation in the Book of Luke 21: 19: "By your patient endurance, you will possess your souls." We were advised:

"To acquire this perseverance and this total faith, we must overcome all feelings foreign to the Kingdom of God, especially pride and jealousy, which are appalling flaws. ... So, it all depends on the ardour of our desire to change, and on our intense thirst for new feelings. ..."

Today is the time to usher in the Kingdom, and we can no longer afford to procrastinate. As soon as we spot a flaw, a shortcoming, we have to fight until it is eliminated. Sometimes, this means a struggle against old habits, but the most important thing is to achieve victory. ...

The effort required is often greater than our little faith, and sometimes discourages us. That's when it's time to take note of today's recommendation: 'By your patient endurance, you will possess your souls.'

The Lord has infinite patience with us. He waits for our goodwill, so that the victory of love, which is stronger than death, can manifest itself gloriously, majestically and radiantly, with its ineffable consolation! So that death will soon have no more power, and so that Christ's redeemed people can come out of the grave in the blessed time of the Restoration of All Things. ..."

On the Sunday, the *Heavenly Dew* Bible text was this exhortation from Apostle Paul to the Philippians: "Be blameless and pure, children of God without fault in the midst of a warped and crooked generation, among whom you shine like lights in the world" (Phil. 2: 15). The Faithful and Wise Servant commented on this passage as follows:

"Apostle Paul recommends us to be blameless and pure children. This word is addressed to each of us individually, as candidates for either the Little Flock or the Host of the Lord. It invites us to get our bearings, to pull ourselves together, and to look deeply within ourselves in order to get ourselves in tune with it. ..."

What we should have in front of us as a clearly established programme, is to be children of the light who have it at heart to not stay the same. For this, we need a very pronounced fighting spirit against evil. It requires an unequivocal decision on our part, followed by an action that is no less determined. It is the power of will, which must be activated by the lever of gratitude and attachment. It all depends on our interest in the Kingdom of God. We attract this interest, and we develop it and increase it through the effort we make, the spirit of watchfulness and prayer we cultivate, and the intense search for communion with the Lord. ..."

This magnificent congress closed, on the Monday, with this warning given by Apostle James in his epistle: "Do you not know that friendship with the world is enmity towards God? Therefore, anyone who wants to be a friend of the world becomes an enemy of God" (Jas 4: 4). We quote here several passages from the presentation of the dear Messenger:

"Today's lesson: 'Anyone who wants to be a friend of the world becomes an enemy of God' also means 'don't like anything that is murky, compromises, or is done behind the scenes or in secret'. You have to be completely open, so that there is no risk. Otherwise, we're at the mercy of all the tricks of the Adversary, who continuously deceives us.

We must now break all connections with our former master, Satan. We improve a little each day, until God's love is perfected in us, and all enmity against the Lord is overcome. ..."

We must let the light shine, like our dear Saviour. He brought a gentle, penetrating and healing light. He was kind, tender and ineffably compassionate. He took our burdens on himself, he carried our pains and sorrows, and he stripped himself of his life in order to absolve us. This is what characterizes a child of the light! We must therefore get in tune with these rays of light. Our dear Saviour came to kindle the flame of love in our hearts. We must feed it with our effort, in order to become the Revealing of the Children of God. ..."

Let us have nothing more to do with 'the spirit of the world', which is at enmity against God, and let us only think about our ministry: the introduction of God's Kingdom on Earth, for the deliverance of poor humanity, to the praise of the Lord Almighty and of our dear Saviour."

We thank our dear faith brothers and sisters who devoted themselves to make this congress possible, and we wish everyone divine assistance, so that the dear Messenger's recommendations are followed by effort in sanctification.

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