

THE REIGN OF JUSTICE

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The power that can overcome death

THE great commandment given, of old, on Mount Sinai indicated how necessary it was to love. To love is an art, though it may appear strange to say so, as the term has not been previously applied to love. Nevertheless, to love, truly is an art that needs to be learnt. Of course, here, we mean real love, for there is a false love, which is the exact opposite of the true. For real love to be able to make itself felt, the perfect balance of everything that depends on it is required.

Love depends on justice and wisdom. It is an extraordinary power. Only real love, which is altruistic, leads to a good result, whereas selfish love has disastrous results, for it leads to destruction. The fact is that mankind die of their selfishness, and they also destroy the Earth with their selfishness.

God's love, real love, is "the high science", which is the only unchanging one. All the other sciences are wrong: they do not have any good results, and so are unable to satisfy either the heart, the mind or the body. The Law of Balance, the Law of Equivalents, indicates where good begins and where it ends. It ends where the balance is lost. Then, evil begins in all manner of ways. That is the high science of the ways of truth.

Divine love is admirable and glorious. It is the perfect balance of a magnificent edifice, it is the most sublime grace. There is no mystery that cannot be elucidated by divine love. It succeeds in extricating human beings from their wretchedness, from their pain and from the terrible conditions in which they are, and will make them become kings on Earth.

When the Lord speaks of kings, He means people with a royal education — that is to say, a divine education — who truly love their fellows with all their heart, and so are capable of bringing blessing to those around them, and of subsisting unendingly on Earth.

To love is the superb science presented to us. Our nervous system is so made that if we do not love our fellow creatures, we cannot live. At present, our life is exceedingly ephemeral. Its unsoundness is due to the great wear that takes place within us simply because we do not love our neighbour at all, or not sufficiently. We have to love him to the extent that the sentiment will render us viable.

If we do not eat enough, we do not have sufficient substance in our body to have vitality, or if we breathe air which does not contain even the bare amount of oxygen needed, we shall rapidly decline, we shall be

utterly weakened, owing to not receiving the needful supplies. It is the same for our sensory nervous system. It needs to be supplied from God's Holy Spirit, and this Spirit is drawn to us by the good we do to all around us. Consequently, since the education we have received has made us malefactors on Earth, we now need to become altruists, real benefactors, which means that we should love sufficiently to render ourselves accessible to the Vital Fluid, God's Holy Spirit.

Generally speaking, when we have done the least bit of good, we regard it as an extraordinary thing. If it happens to us to render a service, we often have a feeling of having done something exceptionally deserving, whereas to a perfect creature, balanced in accordance with the law of love, it comes quite naturally. These wrong ideas spring from the fact that we are not accustomed to being benefactors who constantly have the wonderful principles of the universal and divine law in mind. The Kingdom of God must be our joy and our happiness. We have to be capable of laying all our habits aside for the sake of that Kingdom. It is the only place where it is possible for us to exist. If then it has been our habit to do one thing or another that does not fit in with that Kingdom, we should be able to lay it aside without any trouble at all, since we know what suits our constitution and what, in man's case, constitutes the principles of life.

The trouble we have to listen to the divine law, and to submit to and obey it, is an indication of the enmity in our hearts towards the Lord. We are able to spot it only with the assistance of the trials which, with immense compassion and charity, He permits to reach us. Trials, therefore, are great blessings. I always admire the Apostle James, who was not afraid to tell us the truth. He said, amongst other things: "Consider it all joy when you face various trials." With his teachings, our "old creature" is on the carpet and shown up for what it is.

Our former character is made up of all manner of impressions we have received and which we are frequently attached to without realising it. Why do we have so much trouble to obey God's ways, most particularly the divine commandment: "Love your neighbour as yourself"? Because we still love ourselves far too much, because the equilibrium of divine love has not been set up in us. When one whom we hold in great esteem pays us a visit, we have no trouble at all in

giving our time to him and in serving him. Even if his wishes are different from ours, we do not hesitate to gratify them if we can, because we esteem him and he stands high in our opinion. It is easy to love one who is agreeable and who breathes benevolence, gentleness, mercy and affection. Such a character is appreciated and liked by those who have to do with him, whereas one who is selfish has no friends, because there is no blessing to be had in his company.

At present, the human race is being directed by the great Adversary. He does not love it and treats it ruthlessly, just as the Israelites were treated by the Egyptians. The Egyptians had allowed the Israelites a few good things, the better to hold them, and because of the fleshpots they were deprived of in their march in the wilderness towards the Promised Land, they regretted the land of Egypt. They failed to remember the beatings they had received, the sufferings endured, all the humiliations and all the hard and dirty jobs, and remembered only the fleshpots they used to have in Egypt, which they were deprived of.

Yet the Lord had freed them from bondage. He had got them across the Red Sea dry-shod. He had held their hand and shown them all his grace: in spite of all this, they were not attached to Him. As for Moses, he was attached to the Lord with all his heart, but hardly any of the other Israelites had any desire to serve God, the Almighty.

As far as we are concerned, it is the same. We have to get out of the spiritual Egypt, which stands for "the spirit of the world", in other words, selfishness, which we have to lay aside, so that we may learn to love our neighbour. We have to get used to loving our fellow creatures with all our heart. The proof that we love them so, is that we shall esteem them, that we lavish all our affection on them, and that we display a wish to serve them and to hold out a hand to them, without ever being tired or offended, and always determined to carry out the wonderful programme of love.

Our dear Saviour lived a life of love to its noblest expression, that of sacrifice. He came to Earth to lay down his life for condemned mankind. In a general way, his work was not thought much of. Yet it was the beginning of the gigantic work of the Restoration of All Things. The work of his soul met with total incomprehension. Even his disciples failed to understand at first.

To be able to grasp divine ways, one has to live up to the Universal Law, and only then will understanding open and harmony make its appearance. Every difficulty is smoothed out by this, and we become more and more capable of creating the atmosphere of the King-

Martha's decision

STANDING apart from the village, the little house appeared to be nestling under the protection of the big chestnut trees. In truth, it was a poor little house, but young Charlie wouldn't have exchanged it for a king's palace.

Under the vast dome of green, nothing appeared to him more splendid than the checkered pattern of the blue sky, and the play of light through the leaves was a constant delight to his boyish soul. A clearing in front of the house gave the Sun an opening to bring forth the miracle of flowers, of berries and of vegetables. The language of nature had not been overly defiled by man, and one could live in peace, far from the vain hubbub of the world.

Nothing had ever given Charlie to suspect that he had been found, one day, in a church porch, and that it was to the foundling's home

that Peter and Mary had gone to fetch him. They loved the little fellow as their own, and the lad returned their affection in full. He was still very young when Peter was carried off by a terrible disease.

Then, Charlie had courageously set to work. He found no difficulty in learning his trade with builders. And then he met Jessy, who had not had a happy childhood like him. She had not been abandoned in a church porch. But what long years of distress there had been in her family in which nine other children, besides her, had shared their mother's tears! Ten little ones whom alcohol frequently deprived of necessary things, their father being a slave to drink.

So, Jessy was very much in a position to know the unbelievable sum of suffering brought about under the dictatorship of that habit. She held drink in abhorrence and had quite made up her mind to have nothing to do with one addicted to it. So, the first

thing she asked Charlie was: "Do you like wine?"

Charlie had never even tasted it, and there was nothing about him to lead one to believe he was inclined that way. Jessy's fears being dispelled, they got married. There seemed to be the most peaceful prospects for the future, and they lived happily with Mary in the little house beneath the chestnut trees.

However, the future often does not live up to the fondest hopes of mankind. Jessy, like her mother, would learn it the hard way, for the heart of man is defenceless in the face of temptation. In the company of his work mates, Charlie gradually fell into the habit of smoking, and then of drinking. Misery had now entered their home, and Jessy would often find herself without bread to feed her little ones. Mary's presence kept her from sinking into the same abyss as her hopes, and, in their sincere friendship, the two women had discovered the means of standing up to the trial.

Children were born close behind one another, while the means for receiving them were gradually diminishing. Little Martha, the fourth to share in this life of galley slaves, was as lively as could be, in spite of it all. Nothing could prevent her from climbing up, behind her brothers, into the loft to play in the hay. One day, however, she slipped and fell down, and was picked up for dead from the stone floor below. Yet she was not to die, but her mother was to wait some time to learn by what act of Providence the miracle was brought about.

A large church dominated the village, and the villagers were dominated by great fear of the church. On Sundays, it was a rare thing for anyone to allow the summons of the bells to go unheeded. In this way, they followed this religion, thinking they were in the Truth, till the day when an evangelist from France came to the neighbourhood. One family was the first to receive him, for they were seeking

dom of God, thus providing a powerful demonstration and delivering a wonderful testimony.

To be able to esteem the divine programme, which bears within it the Salvation of all mankind, we have to change the sentiments of our hearts. Until this change has been obtained and we have become viable, we have to carry on by faith, and faith has to make itself felt in us with power until, with the work of our soul, we arrive at transforming our heart completely and thus definitely become a citizen of the Kingdom of God.

We will therefore endeavour to alter our habits so as to follow out the magnificent and glorious divine ways. The Lord's promises are splendid, but they have conditions attached to them, which we have to take to heart, so that they may fetch us out of the atmosphere in which we are at present and give us to make rapid strides. We will therefore apply ourselves to living that programme out, so that we may be steeped in the beneficial atmosphere of the Kingdom of God.

When we observe all the work that has so far been done on our small Test Stations of the Kingdom of God, we are made very glad. This gives us courage to go ahead in faithfully living up to the divine principles, particularly that of loving our neighbour, which will prove that we love God. For scientific people, we have a very interesting schematic demonstration of the fact that our nervous system has been made for nothing but loving. If we do not love sufficiently, we go short of a large measure of what is indispensable to us for living. So, we have to exert ourselves to love our neighbour, to try to be of assistance to him, to be a standby and an encouragement, and to get him to feel our friendship, our sympathy and our affection. For that purpose, God's Holy Spirit needs to be able to work in us. We attract it by seeking to lay aside all lawless sentiments and by applying our whole heart to living up to the principles of the Universal Law, which urge us to exist for the good of those around us.

The Kingdom of God now has to be introduced on Earth by those who are still running the race of the High Calling. They are the last of the 144,000 mentioned in the Bible as the Little Flock, the Church of Christ. This Church has been a hidden mystery all along the Gospel Age. It has developed without the knowledge of all the religious denominations wrongly called churches, and that have nothing in common with the true Church of Christ.

Today, that Church is beginning to become visible because the time has come for it to appear in its mission as the Revealing of the Sons of God, to groaning and dying humanity, as the Apostle Paul writes in his Epistle to the Romans. That is also why the first fruits of the New Earth — those people who accept the principles of the Universal Law, and who do their best to live up to them — are already coming forward. They understand divine ways: they are fully aware of times and seasons, of their calling and their mission, and of the immense privilege they have in being permitted, if they will keep the divine law integrally, to step from this dispensation into that of the Kingdom of God, without going the way of death. They have the possibility of fulfilling this wonderful thought in the Bible: "Choose life, so that you may live."

What has to be done to obtain this wonderful result, is to simply carry out what was already indicated in all ages: "Love God above all, and your neighbour as yourself": "Do this, and you will live."

That is what is laid down today for all who will rally to divine ways. The way to life is wide open to them. The instructions for following it are given at length in the Book of Remembrance (*The Message to Humanity*). Everyone who wishes may read it and has noth-

ing to fear about the future if he will live up to those instructions.

Of those who place themselves in his hands in these days of reckoning for the proud and the evildoers, the Lord says: "They shall be mine...on that day that I am preparing. I shall have compassion on them, as a man has compassion on his son who serves him." "My people will live in safety." They are the wonderful prospects ahead of all who will rally to the principles of the Universal Law of divine love, and become of the number of "the meek", so that they may inherit the Earth, as our dear Saviour says in his Sermon on the Mount.

Climate change is a stress test for the European Alps

We all know about the problem of climate change (global warming), which especially affects the cold regions of the poles. Its effects can now also be observed in the Alps, the largest mountain range in Europe. This was shown in a recent study by universities in the Swiss cities of Basel and Lausanne. The following article was published in the Swiss French-language newspaper *Tribune de Genève* on the 3rd of June 2022, and was written by Mr Julien Wicky:

The Alps are becoming green, but that's not a good sign. Swiss researchers have been able to observe the greening of these mountains, from satellite images. The following explains why this is a serious problem:

What if, in the future, you no longer needed a grey pencil to draw mountains? We would be satisfied with green, and, in rare cases, some white would be left on the top, for a bit of snow. That is how one could summarize the article that scientists at universities in Basel and Lausanne, recently had published in the journal Science. To reach this conclusion, they had to analyze nearly 40 years of aerial images, taken between 1984 and 2021, by four different generations of satellites, in order to quantify the progress of the vegetation.

"The greening of the Alps was a known phenomenon, but it was not previously possible to measure the extent of the development, which turns out to be massive. We could aggregate a large quantity of data, and achieve an unprecedented level of detail, which show, pixel by pixel, the progressive development in certain regions of the Alps," explains Professor Grégoire Mariéthoz of the Faculty of Geosciences and Environment, at the University of Lausanne, and a coauthor of the study. This greening has already been well documented in the Arctic, and now it is starting to be clearly identified in these mountains.

The study shows that above the tree line, around 1,700 metres, the vegetation cover has increased in more than 77% of the surface of the Alps. In other words, highland meadows have spread over areas previously covered with scree [rock fragments]. This, together with the retreat of the glaciers, confirms that climate change is having a big impact on our regions. "The fact that such a change is visible in less than 40 years, is a warning about the sensitivity of the Alps to climate change," continues Professor Grégoire Mariéthoz.

Is the "edelweiss" [a mountain flower] in danger?

This increase in vegetation in the Alps, which is attributable to the change in the rain pattern and to rising temperatures, is not going to fix anything. Even worse, it will accelerate a chain reaction. "Greener mountains mean less reflection of sunlight, which will increase further warming, and the snow cover and its reflective power will automatically decrease," summarizes Professor Sabine Rumpf, the lead author of the study, and from the Department of Environmental Sciences at the University of Basel.

The already fragile biodiversity in the Alps is expected to suffer from the spread of species that are usually confined to lower altitudes. That will begin with a very Swiss symbol. "A flower like the edelweiss is particularly threatened by this phenomenon," warns Professor Grégoire Mariéthoz. Although alpine plants may have adapted to harsh conditions, they are not competitive. Thus, as environmental conditions change, these species lose their advantage and are overtaken by the competition.

The study's authors might have hoped to find some positive in the greening of the Alps, because one can imagine that green areas contribute to the absorption of CO₂ (carbon dioxide). But they were disappointed. "The 'biomass' that we see is rather small, and its capture power is therefore very limited, so the effect would be negligible," he explains.

The snow resists

Surprisingly, the areas that are covered with snow all year round, still seem to be resistant. It should be noted that the researchers focused on the summer season and excluded glaciers from their calculations, which are already being carefully monitored. Since 1984, the extent of the snow cover has decreased significantly in about 10% of the regions analyzed. This is less than expected, but should not be underestimated. "Previous analyses of satellite data had not identified such a trend," says Professor Antoine Guisan from the University of Lausanne and also a coauthor of the study. Moreover, we are only talking about the surface area and not the depth of the snow, which other studies have shown to be decreasing.

As for drawing the Alps exclusively green, comparable to the peaks of the [nearby and lower] Jura Mountains, that will not happen today. "When the snow disappears, it takes forty to fifty years for an area to be covered by vegetation," says Professor Grégoire Mariéthoz. That means tomorrow.

Climate change is now also making itself noticeable on our mountains. This is a sign that this phenomenon is increasing all over the world. From this, we can deduce that, in the near future, it will also be perceptible on our plains. Our scientists are powerless against this appearance, which certainly can be measured, but not stopped. We are trying to reduce environmental pollution, especially CO₂ emissions, but the noose is still becoming tighter and tighter. Moreover, we don't have unlimited time to solve the problem of climate change.

Our mountains are showing the same symptoms as our poles. When the mountains become greener, they reflect less light and thereby contribute to a further temperature increase. That is a chain reaction. Furthermore, as the study in the above article shows, these "green areas" (biomass) of the mountains only minimally contribute to CO₂ absorption. Finally, glaciers and snowfall are not parts of this study. It seems as though they are more resistant to climate change than rocky surfaces, but as mentioned above, the depth and not only the surface area of the snow should be taken into consideration.

Our economy and our reasoning are based on two central points: production and consumption. Now, this logic does not permit any consideration for the harm that we thus inflict on nature or on our fellow people. This is one of the reasons why our society is not viable and why it will come to an end. It will be replaced by a new human society that is based on other, altruistic, principles, in which humankind and the environment are the centre of attention. This new human society is already in preparation. The law that governs it, is called the Universal Law, because it is applied throughout the entire Universe. It has only two articles: all things have communion with each other, and all things exist for the good of each other. This means that, before one does something, the first consideration should be whether it

the Kingdom of God. They recognized it in the words of grace spoken by this servant. Then, they had gathered their family together with all their friends, to come and hear the message of deliverance. Shortly after this, someone knocked at the door of the little house under the chestnut trees, which sheltered Mary, Jessy, Charlie and the children.

Those events, which were the consolation of some, were the cause of anxiety to others, to the priests in particular. They responded in a way that showed that their preoccupation was not the Kingdom of God. To prevent its blossoming forth, it must be nipped in the bud. They attempted to dissuade everyone. But the Truth, which had reached the ears and opened the eyes of the people, went on with its work, for, as the prophet symbolically said, it will one day invade the refuge of lies.

The priests even called the authorities, the mayor of the town, and the police, to stop, if possible, the impetus that the Reign of Jus-

tice was inducing in the hearts of those who were upright.

Yet, what was there to be afraid of? Was the disciple greater than his Master, of old? Was not his ideal still the same: gentleness and humility in heart? To make all people happy and to seek nothing in return? Why is it that, in these times of so much knowledge, Christ's Kingdom should be so unwelcome?

Failing to extinguish the flame or to put a stop to the meetings, the opposition sent some young students to one, who, thinking they were doing good work, decried the Lord's programme. This gave rise to a stormy atmosphere, but God's Holy Spirit knows no defeat, and it was by it, as in the days of the apostles, that witness was borne. Amidst the 300 people, there were some policemen, and several of them confessed they had never heard such good words. Amidst all the youthful troublemakers, there was also one for whom "the words of life" were no subject for

ribaldry. Since his heart was not a heart of stone, he, like Gamaliel, also of old, warned his comrades: "If this movement is of men, it will destroy itself, but if it is of God, you can't do anything about it."

From that day onwards, he attended the meetings regularly. Charlie had also attended, for he was not bad at the bottom of his heart, but he was so strongly addicted to alcohol that he had not found the strength to take the first step.

Divine consolations and hopes enriched good old Mary's last years with joy. She went to her final rest with the assurance that she would return to this Earth when it is restored, on which there will be happiness and peace forever.

A large concourse of friends accompanied her to the cemetery, and an immense crowd assembled. They had heard, for the first time, a man was going to speak about the mystery of death, and to strip it of all illusions. There

was a large number who had come merely out of curiosity, and they were not disappointed. The darkness had had to take flight that day, for the Spirit of the Lord was on that faith brother who announced the Good News to the afflicted.

The newspapers, which had never before come across such an event, made it frontpage news, occupying several columns.

Jessy was greatly consoled. She had spoken to her people out of the abundance of her heart, and one brother who had derided her when she had spoken to him for the first time of the Kingdom of God, now returned almost in spite of himself. He asked her many questions and learnt that the days of the present world were numbered, but that the new one was still offering eleventh-hour workmen a special privilege... When faced with this choice, Joseph had somewhat hesitated. But so strongly did this ideal pull at his heartstrings that he finally offered his

is for the blessing or the harm of our fellow people and of nature, and especially whether it is for the glory of God. This is the only law that can last forever.

The foundation of this new society is the Ransom that our dear Saviour paid on the Cross. Thanks to that Payment, all of humankind can be restored and attain their destiny: eternal life. The Earth will also be restored. There will no longer be any tears or cries, and only exclamations of joy, and feelings of gratitude for the Lord God, the Author of our Salvation, as well as for our dear Saviour. This vision is not a Utopia, because the prophets could already see it, and it will soon be fulfilled over the entire Earth, where all people will learn to know the Almighty and live to his glory.

Is that reasonable?

Gene technology (also called genetic modification, genetic manipulation and genetic engineering) opens many possibilities and awakens desires. It enables numerous practical applications. There is a great temptation to develop research in this relatively new area of science, but what do we know about the long-term consequences of gene technology? A gene is a unit of hereditary information in an organism's cell. A genome is all of an organism's genetic information, all of its inheritable traits. The following article, which we quote in its entirety, was published in the French newspaper *Ouest-France* on the 8th of October 2022:

Insect production, local breeds, beekeeping... [Innocent insects to replace Brazilian soy]

A state-of-the-art genetic-research laboratory — backed by INRAE [the French National Research Institute for Agriculture, Food and Environment] and ANSES [the French Agency for Food, Environmental and Occupational Health & Safety] — works for some of the world's largest international companies. It is the SYSAAF laboratory that selects the best genes for them.

SYSAAF is the French Poultry and Aquiculture Breeders Technical Center. Behind this acronym, there is a small but highly specialized laboratory that links national research institutes (such as INRAE and IFREMER [the French Research Institute for Exploration of the Sea]) to the largest international animal-breeding companies. It is directed by Mr Michel Surdioux and has 25 employees, including engineers and doctoral students, who are spread out among the cities of Tours (in the department [district] of Indre-et-Loire), Rennes (in the department of Ille-et-Vilaine) and Brest (in the department of Finistère).

Its principal mission? "To transfer our research, news and methods, to our members," explains Mr Michel Surdioux. The first job is poultry breeding, with a better understanding of genetics in order to make better selections.

DNA and forensics

News: In the last five years, SYSAAF has succeeded in developing genomic selection in poultry and in aquaculture [fish farming]. With this particular challenge, "that a bull is big and valuable. We know its heritage". With a trout, on the contrary, it is another matter. Therefore, the laboratory has developed similar methods to forensics. "With a small DNA sample from a fin, for example, we already know all about its ancestry."

The same applies to current research on poultry: "Cage farming could be completely eliminated. All poultry could be 'free range'. The same method could reconstruct their pedigree."

This study of genomes has been announced as a future "revolution for all species of fish, oysters and prawns [shrimps]". This laboratory community has furthermore received a sovereign mission from the French Ministry of Agriculture: "Preserve the genetic heritage of the small local breeds." There is an incredible reservoir of genetic diversity that could prove to be very valuable

in the future. There is certainly no living "gene bank", but there is a conversation about it "in natura" [in a non-laboratory environment] with small-scale breeders.

The primary objectives of breeders are now focused on health, defence against disease, animal welfare, and the expression of natural behaviours. "But also the adaption to climate change, to heat resistance, to a decrease of oxygen in the water, etc." With the aim of selecting the most resistant breeds.

Another new project is "entomoculture" [insect breeding]. Several big companies have started to invest in the production of insects. "Black soldier flies' and 'mealworms' can produce animal meals and oils that are very rich in proteins and lipids," explains Mr Michel Surdioux. His laboratory is there to advise and support these new companies.

They are big bets, but they have great potential. "This insect production is virtuous because it is done by recycling waste in order to produce proteins of high quality and quantity." This production still seems to be a bit expensive when one imagines that they should replace Brazilian soy on cattle and pig farms. "But it will grow very quickly."

In a more distant future, one could imagine breeding other insects, like grasshoppers and locusts, in order to provide proteins for human consumption, "but we are still a very far away from an industrial scale".

Helping the bees

The last and very sensitive research subject at SYSAAF, is the work on beekeeping. "For a year, we have been selecting strains of bees, with the French Technical and Scientific Institute of Beekeeping and Pollination (ITSAP - Institut de l'abeille)." The laboratory is trying to select strains of bees that are more resistant to the "Varroa mite" [a very small external parasite that is 1 to 2 millimetres in size, that has eight legs and that attacks and feeds on honey bees], and to even help them better resist climate change. The genetic fight against the "Asian hornet" [also known as the "Asian predatory wasp"], insecticides and other scourges that decimate these "nectar gatherers", is unfortunately not yet possible.

In the above article, we see how enthusiastic our scientists are about gene technology, which, in fact, seems to be very promising. The same furthermore also applies to nuclear technology. We don't want to play the role of a "spoilsport", but we are convinced that we should moderate this enthusiasm and take a step back from these innovative technologies.

An intervention in the genome definitely has consequences that we cannot foresee. The same applies to the atom. One will say to us that "you can't stop progress". We will respond to that with: "Is it really progress?" We can literally see that with all of these new combat methods, they mainly attempt to fix the effects. It would be truly innovative to combat the causes.

Let us take the example of the bee. Instead of producing, with the aid of gene technology, species that can "live" with the *Varroa* mite, one should work on stopping the *Varroa* mite from proliferating in our regions, because it didn't previously exist there. That certainly can't be done with gene technology. Then, we will be told: "That's impossible!" And that's that.

We should not forget that today's progress, which might seem extraordinary, is often associated with great difficulties for the future: pollution, disease and all sorts of other troubles. All of these problems must be fought with new progress that, for its part, will be the plague of future generations.

Progress, in order to earn the qualification of "scientific", should not produce any problems. In "the new dispensation" — which will soon be introduced on Earth, under the guidance of Christ and his Church — God's Spirit will be shared out to all people. Good will reign as the sovereign master. There will be no more

spread of pests, and consequently also no chemicals to fight them. It will be the Restoration of All Things, in which humankind will attain eternal life by living the Universal Law.

The councils of the church, and the Truth of the Gospel

The French newspaper *Ouest-France*, on the 8th of October 2022, published an article by Laurent Marchand, in its column "Editorial", about different councils (meetings) that have been held by the Catholic Church. We reproduce it in its entirety:

Vatican II [the Second Vatican Council, the Second Ecumenical Council of the Vatican] is 60 years old

On the 11th of October 1962, more than 2,500 representatives of the Roman Catholic Church, from all over the world, entered Saint Peter's Basilica [in Vatican City, in the Vatican] for the opening of the council, which was both expected and dreaded within the church. For the first time, an ecumenical [cooperational] council brought together bishops representing all nations. Observers from the Protestant and Orthodox churches also participated in all the work.

The modern world was changing, and an "aggiornamento" [Italian for "update", "an adaption to current conditions"] seemed necessary in the eyes of many. At the same time, "the grey eminences" [the power brokers behind the scenes] of the Roman Curia [the Roman Catholic Church administration] dreaded this meeting. The church had not held a council since the year 1870, which was a disastrous year for papal [the pope's, papacy's] power. With the Capture of Rome (the final event of the unification of Italy), the pope [the Roman pontiff] lost the Papal States [a large area of land in central Italy]. He continued to remain the universal pastor of Catholic souls, but he was no longer a worldly monarch. The pope was then banished to the 49 hectares of the Vatican Hill [the Vatican].

The so-called Vatican I [the First Vatican Council, the First Ecumenical Council of the Vatican] [in 1870] was dictated by traumatic events. It is this climate of siege that explains why a widely contested principal was adopted in the Christian world: the dogma of papal infallibility. Vatican II, which was convoked in 1959, was going to take a completely different perspective. That of openness and dialogue with the modern world.

Reforms

To an evening visitor who asked him why he initiated such a heavy process of mobilizing the church on five continents, Pope John XXIII apparently answered, while opening a window: "To let in a little fresh air." With his openness and his good-natured manner, John XXIII actually unleashed an unprecedented draught that his successor, Paul VI, had to contain until the end of the council in 1965.

Since the 19th century, the Roman Catholic Church had been stubbornly opposed to the shocks and the progress of the modern world, and couldn't deal with being left behind any longer. The French theologians of the time were not the last to seize an opportunity for real change. By reversing the preconceived agenda, they enabled a vast and unprecedented internal debate.

Recognition of the role of the laity [laypeople, non-clergy], liturgical reform of the Latin Mass, a historical break with anti-Judaism, and dialogue with other Christian denominations and other religions. There was a long list of points of reform. The conservatives, who were the minority at the time of the votes, accused the council of selling off dogma and of accelerating secularization and the vocation crisis.

On the contrary, the council might have spared the Roman Catholic Church more violent breaks. The council

services for that great and splendid Work of the Father's House. Several young women had also come forward to spread that message further, and Jessy and her children gathered ever-increasing strength from the Spirit of this new family.

Thereupon, Charlie took it into his head that he wanted a change. However, this had nothing to do with changing his habits. So, his family had to follow him to the south where he thought the skies must be more clement.

Once more, they took up their quarters in a very old house. In summertime, the children who had reached the age of nine, had to go out to earn their living...

The house was, in fact, exactly like the present world: on the verge of ruin. One night, Jessy awoke to the noise of the cracking of beams, and the rumble of fallen masonry. She cried out in terror as her bed sank with the floor which had given way. Her son hurried to her assistance in the dark, and fell,

in turn, into the stables beneath on top of the wreckage. They got through it all with no small amount of agitation, but the main thing felt by them all was that some power was watching over their lives.

Martha, the little girl who used to play in the hayloft, was growing up. Her turn also came around to go and work in the fields. It was exceedingly hard on her small strength. It was even harder to be taken away from her mother's tender care. She would come home in winter and set off again at the return of the season. Such a life was spared her when they found a situation for her in a large town. It was in the service of some people who were quite well off. The mistress of the house immediately took to Martha. The master could see there was some quality in the girl, but there was also something that made him uneasy. Martha would have nothing to do with church. He was moved, at first, to turn her away, for, according to what he had been

taught, there was nothing good outside religion. Nevertheless, he had a feeling that prevented him from doing so, and he was guided by his heart, which was better than his doctrine. Martha also was guided by her heart, and she did not fail to go every Sunday to join the assembly which, from earliest childhood, she had been attending with her mother, and from which both of them had always drawn comfort and courage.

"Though our Martha has a magnificent temperament, those meetings she goes to do her a deal of good. We ourselves have never obtained from our church services that influence which enlightens the mind and inclines the heart to such kindness, to be modest, to forgive and to unpretentious uprightness. The lass truly loves us, and we love her." Such were the cogitations of her employers.

Many happy years sped by in this way, and Martha, who was going on 20, was being fortified in love and in faith. She had

long realised that to associate in "the victory of good" was the ideal to which the divine invitation called. Every Sunday, she was attentive to the voice which spoke of grace, and she would often think of the courage of the prophets, and the even greater courage of the Master and his Work for the freeing of mankind. She perceived the courage, zeal and devotion of the disciples, and realised that, being at the benefit of such an example, she must, in turn, line up in the ranks of those who had courage.

Martha went to the faith brother who had sown "the everlasting Gospel" in that big country, and offered him her services. He was very glad indeed to receive this offer. He had known her ever since she was a tiny tot, and was overjoyed to see her step forward in this way, for "the harvest is great, but the workers are few".

Her employers, however, were struck with dismay when she informed them of what she

favoured the role of the church from other continents, which was now decisive in demographic terms. By building bridges with the world of science and culture, the church turned its back to outdated antagonism. By opening itself up to debate, it made the democratic practice, which was already very old among some religious orders, less foreign to the habits of the clergy. By enhancing the place of the laity, it opened the way for future developments, if only very cautiously, on the role of women.

The spirit inspired by Vatican II remains current for the Roman Catholic Church, which is affected by scandals and which is, more than ever, confronted with secularized societies in Europe. This is also the reason for the next synod [meeting of bishops], which the pope has convened for 2023.

As we know, the Truth is eternal. It is not subject to any changes. It existed long before us and remains immutable in space and time. The Truth is found in God, the Source of life. It was incarnated in his Son, Jesus Christ, about whom Apostle John gives a wonderful testimony at the beginning of his gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. All things were made through him, and without him, nothing was made that has been made. In him was life, and that life was the light of all humankind. The light shines in the darkness, and the darkness did not comprehend it. ... That was the true light, which enlightens everyone who comes into the world. He was in the world, and the world was made through him, but the world did not recognize him. He came to his own, but his own did not receive him. But to all who did receive him, to those believed in his name, he gave the right to become children of God, who were born, not of blood, or of the will of the flesh, or of the will of man, but of God. And the Word became flesh and lived among us. We have seen his glory, the glory of the only begotten of the Father, full of grace and truth. ... From his fullness, we have all received grace upon grace. For the law was given through Moses, but grace and truth came through Jesus Christ. No one has ever seen God; the only-begotten Son, who is at the Father's side, has made him known." John 1: 1-5, 9-14 and 16-18.

That tremendous testimony alone is enough to give us an idea of the glorious personality of our dear Saviour, who could rightly say: "I am the Way, the Truth and the Life" (John 14: 6). He did not say: "I have the Truth," but: "I am...the Truth." The Truth is not our dear Saviour's property, but his nature, and it is found in him, but nowhere else. Apostle Paul well understood this deep concept of the Truth when he explained our dear Saviour to the Colossians: "God was pleased to have all his fullness dwell in him" (Colossians 1: 19), and further: "In him bodily dwells all the fullness of the Deity, and you have been filled in him" (Colossians 2: 9 and 10). All these testimonies help us to understand where we must look if we thirst for the Truth.

When we quote the above fundamental declarations, it is to initially give the most precise concept of the Truth, which dwells in our dear Saviour. Those who have followed him since his coming to Earth, until today, could gradually receive the Spirit of Truth, which then guided them into the full Truth. They form the true Church of Christ, which existed, throughout the Gospel Age, on the margins of all other religious denominations; the latter could not receive God's Spirit, because it is only the share of those who follow our dear Saviour and who cultivate the same sentiments as him: love for others, which goes as far as giving one's life for them. This helps us to understand the reason for the various councils in which the church wanted to adapt to the secular world, even though our dear Saviour said about his disciples: "They are not of the world, just like I am not of the world." John 17: 14.

When one doesn't have the light, one needs all sorts of tricks to impress the believers. One must also make arrangements and compromises with "the spirit of the world". Thus, these councils take place, perhaps with great pomp, and led by the dignitaries of the church, but we can say, with certainty, that Christ's Spirit does not preside at these meetings. Luther said — at the Diet of Worms (a meeting of an assembly in the German city of Worms) in 1521 — that councils have often made mistakes (the Vatican II council lasted for three years!), and that certainly is the case, and how could it be otherwise?

We rejoice over the day when the Truth will triumph over error and superstition. Humankind will learn to understand God's true intentions towards them: "To save that which was lost."

A crow that knows how to defend itself

In the French animal magazine *La Vie des Bêtes*, No 73, we found the following interesting story, written by Mr Elian-J. Finbert:

One day, in a park, I picked up a baby crow that had fallen out of its nest, to the bottom of a big tree, and saw how it flapped its wings and opened its beak to indicate that it was hungry. I took it home and fed it, and got so attached to the little crow that I ended up raising it.

I called it "Blackie", and Blackie grew and grew, and lived outside my house without ever flying away.

Blackie liked to go into the horse stables where it found oat seeds that it collected. By living here and hearing the horse-cart driver say: "The cart is here," when he drove it to the front steps of the house every day, Blackie finally managed to learn and clearly say the words: "The cart is here," and we heard Blackie repeat them behind the horse-cart driver: "The cart is here. The cart is here."

Because I noticed that Blackie easily picked up words, and because I feared that a hunter would shoot it one day, I taught it to say: "Don't kill me."

When it flew from tree to tree in a park, and saw a pedestrian, it never failed to say in a loud voice: "Don't kill me. Don't kill me," or: "The cart is here. The cart is here."

One day, a new security guard saw Blackie sitting on a tree branch and quietly approached it and aimed his gun at it. But Blackie recognized the security guard's gun barrel, and began to shout: "Don't kill me. Don't kill me." When the security guard, who was superstitious, saw these words come out of the crow's mouth, he did not doubt that he was looking at a demon. He dropped his gun and began running in the direction of the house. Blackie, who saw the man running away, found it amusing and flew behind him. When the security guard reached the house door, he explained that he was being chased by a demon. Blackie landed on his head and clung to his hair, and repeated: "Don't kill me. Don't kill me."

It was no use trying to convince the security guard, who came from a distant region, and to repeat to him that this demon was just a crow. He didn't want to believe it and returned to his home region.

The above article confirms the opinion of many zoologists who view the crow as the most intelligent animal, especially the most intelligent bird. Sometimes, the crow has a bad reputation and is even considered a pest. Furthermore, some other animals are also considered as pests. We happily see that a significant number of people currently appreciate the harmony of nature. They have reached the conclusion that there is really only a small number of animals that should qualify as pests in their perfect natural environments.

Wherever there is human intervention with its flawed reasoning, always on the basis of selfish interests, there is an imbalance, which we have often mentioned in *The Monitor*.

The crow and other species of birds can, on the contrary, be very useful. It obviously happens that they sometimes eat small animals, including chickens. But it is also certain that they eat a large number of vermin and crop pests.

We happily mention stories like the one above, because they remind us that the moment is coming when a new dispensation will be introduced, the New Earth, which God's prophets have spoken about. Then, a marvellous communion will be established, not only among humankind, but among all Creation. It will carry the admirable "seal of perfection", due to the lived Universal Law. That will be the time, about which it has already been written, in which "the former things have passed away...I [the Lord] make all things new".

It is up to us to work in that direction, by us learning to live the admirable Universal Law of altruism and of brotherliness and sisterliness, in total selflessness.

wanted to do. They were unable to make up their minds to the idea that she wished to leave them. Nevertheless, they realised that a call of conscience was at the back of the decision of a girl whom they loved as their own daughter, and said: "We shall keep your place open for three years, and if you are unhappy, you will always find our door open for you." The parting was hard on all three of them, but henceforth Martha was in a position to say these words of a hymn:

*If this Earth we do abandon,
Our relations and our friends,
'Tis to do a work of pardon
Which, for them, in blessing ends.*

*For that Reign the Father graces,
Which we very soon shall see,
Let us then give up our places,
That its day may hastened be.*

Martha's decision gave Jessy much joy, and it was only then that she understood why the little girl hadn't been killed when she fell from the hayloft. Henceforth, she was aware that the future, which had appeared not to belong to anybody, really belonged to God. It will take shape in accordance with his kind and holy will. In that future, mankind, regenerated by his Holy Spirit, will learn to know Him and will come into possession of eternal life on the restored Earth with the most splendid things.

United in the bonds of the great divine family, Jessy and Martha have that joy which is pleasing to the Lord and makes them sure of a tomorrow free of all disappointment.

News in brief of the Reign of Justice

On the 18th of October, we will have the joy of meeting to celebrate the birthday of the

dear Little Flock. On this occasion, we will read, in Cartigny, an exposé that the Faithful and Wise Servant gave in his time. We happily share some of its principal passages with our dear readers, as follows:

"It is with great joy that we gather today to celebrate Jerusalem, to whom our dear Saviour tenderly says: 'Fear not, little flock, for it is the Father's good pleasure to give you the kingdom.' We are therefore delighted to celebrate, with the warmth of our hearts, all the faithful Consecrated who have already accomplished their sacrifice, as well as the latest ones who are in the process of making their calling sure, and are in the final trial of the maturity of the fruits they produce.

The Salvation that our dear Saviour offers us, cost him unflinching devotion in every trial. He took, on himself, the equivalent of the curse that burdened the human race. He endured the punishment in order to set free condemned humankind and to completely unburden them. He did this especially for us, so that we can associate with him to introduce his Kingdom on Earth, and so that he may raise us, as the Consecrated, to divine nature.

For that, we must take the place of the guilty and endure punishment for them. It is therefore necessary to completely put aside the dreadful selfishness that always urges us to prefer ourselves to our fellow people. It is a matter of only thinking about our ministry in order to be able, like our dear Saviour, to voluntarily give our lives, and to never respond to evil, or to insult with another insult, but to pay and to cover evil with good. Our dear Saviour never felt animosity towards anyone, otherwise he wouldn't have said: 'Forgive them, for they do not know what they are doing.'

What really gives the seal of divine blessing to our work, is, above all, benevolence and loving-kindness. Our dear Saviour showed that it is necessary to bless those who curse us, to pray for those who persecute us, and to always return good for evil. This is the lesson to be learnt in order to completely change our mentality. Our heart must stay clear in all situations, and everything must be sorted out with love, renouncement, payment and sacrifice. Always bring peace at any price.

God's Tabernacle among men, is the manifestation of nobility, an elevation of feelings, and an incomparable greatness of soul. They are powers of self-denial, of devotion and of sacrifice — something ineffable. In God's Tabernacle, all breaches are repaired, deficits filled, and debts paid. In what manner? By the continual sacrifices and payments made by those who work in it. This is a nonstop continuation of voluntary immolation and of unlimited devotion, which manifest without counting or getting tired. It is obvious that for this to happen, we must always be covered by the merits of the Lamb of God — pursue the purification of our heart, with meticulous care — and truly set ourselves apart for the priesthood, with immense respect for the ministry. The consecrated person who truly faithfully fulfills his functions, distinguishes himself by the marvellous reactions of his soul, and by the divine anointing that is felt from him, which give his whole bearing a sublime nobility. Everything that emanates from him does good, encourages, and inspires goodness, dignity and an elevation of feelings. One senses, in him, a Consecrated who is in close contact with the Lord. ...

The God's true Tabernacle must now manifest itself in quite an expressive, powerful and demonstrative way, among humankind. Now,

many of us call themselves Consecrated, but have never really made atonement, because they have never purified their heart enough to be fit for this great ministry. This is because not just anyone can make atonement. One must have the right feelings. But if one has not started yet, one can start today and then want to know nothing else apart from the ministry.

It is therefore a matter of copying, day by day, until we arrive at the exact resemblance of what is required of a member of the Little Flock or of the Host of the Lord.

We are faced with a choice. We chose according to our personal effort. Everyone is completely free, and the Lord is very patient with us, tremendously patient. But there comes a moment when one must absolutely do what is necessary, otherwise all is lost.

Let us therefore apply new vigour on this spiritual feast day, so that we no longer hold back in our sacrifice, or in the walk towards life for the beloved Host. Thus, this day will be pleasing to the Lord and the occasion for a new advance in the spirituality of God's dear people. This is my birthday wish, addressed to each of you, from the bottom of my heart, to the glory of Almighty God and of our dear Saviour."

We join the dear Messenger in wishing our dear brothers and sisters, a blessed day of celebration, followed by sincere effort in sanctification in order to make our calling and election sure, and to effectively collaborate on the introduction of God's Kingdom on Earth, to the glory of the Lord God and of his beloved Son.

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