

The Monitor of THE REIGN OF JUSTICE

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

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

Founder: F.L.A.Freytag

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

The effects of living God’s law

GOD’S will is that everyone should be happy on Earth. He requires no more than that of them, but mankind can only become truly happy if they will follow the Almighty’s ways. The human body is so made that it can only be truly well and prosper, if guided into law-abiding, into keeping God’s law. This law teaches us to do good to those around us, to sow benefits, good and beautiful thoughts, words and deeds. If we do this, we are law-abiding.

If our body is kept to lawful ways, it will render us every service we expect of it, and it will be a magnificent servant to us. On the other hand, if we depart from law-abiding, our system will soon feel the effects of it. It will give us pain, and this is a sign of trouble. Whereas if we respect the Lord and put Him first in our hearts, following his ways and his advice, the power of his Spirit can work in us always and in all circumstances.

Now, God’s Holy Spirit is the most important of the three circulations that the permanence of our life depends on. However, if we have no desire for its company, we shall have to do without it. God’s Holy Spirit does not nag at us nor compel us to be under its influence. It is a spirit of love and of freedom, which respects each individual’s ideas. No one is compelled to follow the line of conduct laid down by the Almighty. What proves it, is that, at present, mankind are going quite another way. They have adopted a multitude of doctrines. They have studied a lot, but their wisdom is foolishness, which leads to pain and the grave, that is, utter discomfiture. The fact is that, as we pointed out above, the human body is designed for living in accordance with divine principles.

God’s ways are wonderful. God created the first man, so that he would be happy on Earth. But Adam failed to honour the Almighty, his Maker and his Benefactor. Eve, his wife, allowed herself to be seduced by the Adversary, and Adam listened to her rather than to the Lord, and this brought on condemnation, pain and death as the automatic effect of breaking the divine law. It is very simple and very logical. Adam could have laid down his life for Eve, and have saved her in this way from disaster, instead of which, he followed her in her lawbreaking. Owing to this, condemnation and destruction came upon him and on all his seed. So, condemnation is in no way a sentence of punishment passed by the Almighty. It is simply the outcome of the

line of conduct — taken up in lawbreaking — that has led to disaster in accordance with the immutable Law of Equivalents.

God’s ways and intentions are elements of life and happiness to us. If we are guided by them and follow his instructions, the result will be blessing, joy in our hearts, and contentment of mind. We have an example of this in the story of David, king of Israel. He was adulated and paid great honour, and this is generally felt to be highly gratifying to people so treated. Nevertheless, David declared: “A day in your courts is better than a thousand elsewhere.” This meant that, to him, communion with the Lord was to be preferred to all riches and all honours.

So it is indeed: when God’s Holy Spirit can exert its powerful influence in our hearts, we are joyful and happy, and we possess, within our souls, the very source of life and blessing. For God’s Holy Spirit to come to us, however, we have to follow out the divine principles.

God’s law invites us to love our neighbour. Our Lord Jesus made this plain in the Parable of the Good Samaritan. Here we are shown a man attacked by robbers, stripped and beaten, leaving him half dead. A religious man, a priest, passes that way and perceives the poor wretch. He goes by without a thought for him.

Then comes a Levite who takes no more notice of him than the other man did. Finally, there comes a Samaritan, a man who is despised by the Jews, by religious people. He takes pity on the unfortunate man and bandages his wounds.

That parable shows us what our neighbour has to be to us, how to take care of him and to expend ourselves on his behalf. It is the duty to our neighbour that is incumbent on us, towards the whole of mankind. Our dear Saviour came to Earth to live that parable. He is the Supreme Samaritan who takes pity on poor mankind, bandages their wounds, lifts them on to his own animal, brings them to an inn, and pays for them.

That is a splendid line of conduct, which we are bound to follow in turn. In the past, selfish as we were, we thought that if we did God’s will, He would reward us in a special way and would grant us special favours. We were ignorant of the Law of Equivalents, which operates automatically. The fact is that the good we do is a seed which leads to a harvest that is all for our own benefit, and the evil we do bears evil fruit which

fails back on us in accordance with the principles of law-abiding and of lawbreaking.

There are then two things we are faced with. If we sow good things, we reap good things, that is a blessing. If we sow evil things, we shall reap evil things, that is a curse. The good we can reap is a character in harmony with the principles of the Kingdom of God, a character adapted to the Lord’s ways. This makes it possible for us to create the atmosphere of divine grace, that is to say, the happiness and joy that refresh and rest the heart and maintain life.

Mankind entertain the idea that to heap up wealth for oneself promotes happiness and felicity, and also creates power to carry out their designs. The truth is that wealth can procure some momentary satisfaction, but contains no virtue that will spare man sorrow, pain or sickness, or avert death, which are the equivalent of lawbreaking. To heap up wealth is lawlessness. The divine law is an altruistic law of circulation, but not of stagnation. Circulation produces life; stagnation is a morbid principle.

The Lord’s ways are wonderful, but not, of course, to a selfish man who intends to remain selfish, to go on in his own way, and does not listen to the Lord’s instructions, in which case, however well we may know all the divine programme in theory, if we will go on loving self above all else, it will be impossible for us to change. We shall remain the same lawbreakers, who, in spite of all our knowledge, go headlong into destruction. The divine law gives us to understand that we cannot truly do ourselves good unless we do good to others. It is the good that we do to them that returns to us in blessing. Our dear Saviour points out the way to us, he says: “If you love me, keep my commandments.” Apostle John says: “His commandments are not burdensome.” And what is our Lord’s commandment? It is: “Love one another.” If you love someone, you will surely do your best to exist for his good.

Our dear Saviour existed for the good of mankind so thoroughly and so nobly and generously, that he went to the length of laying down his life to save them. In the course of his mission on Earth, he gave a magnificent illustration of what his Work of Redemption will produce all over the world. He relieved and healed the sick and comforted the poor and the grieving. He even brought some dead people back to life in order to show what will take place, on a large scale, in the course of the Restoration of All Things. In those coming days, all those who are in the graves will hear his voice and will come back from “the land of oblivion”.

Our dear Saviour became the Author of eternal Sal-

Elizabeth’s present

THIS morning, Elizabeth was, once more, having to drag herself away from the charm which was invading her with ever-growing power. The autumn sunshine and the deep blue of the sky, gave one to forget the summer which had been rather dull. Now, warmth was gilding, a little more every day, the grapes hanging from the trellises. This cascade of light, the harmony of tones, the shimmer of colour growing blurred in the distance, and the muffled rustlings of the leaves, incited one to dwell on the sweetness of being alive. It was a picture of paradise, as it had doubtlessly existed in the view of the prophets of the ancient past.

The farmhouse, sitting firmly on top of a fairly steep slope, had no apparent difficulty standing up to the assaults of the weather. The terraced vineyard, already tinted with purple and gold, cascaded, from one wall to the next,

right down to Lake Geneva, in Switzerland. From up there, the view was spread out and incomparably beautiful. To the left, there was the Rhône Valley with the Rhône River passing through it, looking like a silver ribbon in the shadow of the lofty peaks. While to the right, the landscape blurred into the distance where Geneva, Calvin’s city, was located on its lake shore and had, for centuries, been watching the Rhône River streaming by on its eternal way.

Elizabeth would very much have liked to stay a little longer under the warm caress of the Sun, daydreaming, into which her thoughts would slide only too readily. Yet she was a woman of action with an inborn sense of duty. But a need to escape from contrariety and the rough passages of life, had thrust her further and further into the land of dreams and of the imagination. True, she was already cured to some extent. However, the inertia due to a habit maintained in the

past by the power suggestion, sometimes revived this deceptive tendency. That was how it came about that this morning, once again, Elizabeth had to drag herself away from the influence of this spell. For she now knew that she had two states of mind to choose from. Experience had tragically taught her the bad quality and the fraudulence of one; while the other, the genuine one, had been revealed to her discreetly and had brought her out of the greatest distress it was possible to experience.

The trials which had brought her to that had, it seemed to her, come like an avalanche of snow and rocks that could carry away a mountain chalet. Excessive labour in a tense atmosphere of serious misunderstanding, had, for a start, seriously undermined her mental and physical stamina. Then, there came the deaths, one after the other, of two baby girls. The land of dreams, in which the young mother would frequently take refuge,

suddenly turned into a land of nightmares without an exit.

Then, one day, a “messenger of grace” knocked on her door. He offered her a printed paper, which, on a first impulse, the young woman refused with great bitterness: “I’ll have nothing to do with such tales, and furthermore, I’ll never go and kneel to a god who gives and takes away again, and who takes vengeance and strikes!”

However, as the Reign of Justice had nothing to do with that god, Elizabeth accepted the message and read it. Just then, she felt, in her great distress, that here was a harbour in which to drop the anchor of her heart. She realized, at the same time, that, according to “the law of cause and effect”, it would be incumbent on her to carry this consolation further. For she had surely read in *The Message to Humanity* (the Book of Remembrance): “Every reader is thus initiated into what is good, and he is bound to do good by

vation for all mankind, and the Source of life and blessing, because he fulfilled the divine law, in its very purest and most sublime essence, by giving them the Gift of his life. He took a group of people as his associates who, all throughout the Gospel Age, have followed him in that same programme for the Salvation of suffering and dying mankind, after firstly having been redeemed by the power of his redeeming blood.

The calling and formation of that Little Flock — as the Scriptures inform us, of that small faithful church, which is a hidden mystery and has nothing to do with the present Christian churches — are drawing to their fulfilment. That is why the glorious effects of the Work of Sacrifice and Salvation, are already starting to show. The calling is now being given for all mankind and for everyone individually: “Now is the day of salvation. ... Choose life, so that you may live [Why do you want to die? The doors of life are wide open to you].”

To go in through those doors to eternity, there are, of course, conditions to fulfil. Those conditions are the changing of the character, which has to change the selfish and lawless man into an altruistic creature, who lives the divine law with all his heart, and reaps life and Salvation from doing so. So now, we have to wish to exist for the good of those around us. Yet how hard we still find it, at times, to make an effort to gladden the hearts of our fellow creatures! Why is this? Simply because we still love ourselves more than our neighbour. This is a flagrant demonstration of the fact that idolatry still has deep roots in our hearts. The divine law is “Love God above all, and your neighbour as yourself”: “Do this, and you will live.” To be able to do this, we need to have no more idolatry in our hearts. We must arrive at always putting God first in all circumstances whatsoever.

Our dear Saviour says: “Seek first the kingdom of God and his righteousness, and all these things [and everything else] will be given to you as well.” If we respond to this invitation, counting on the Lord’s Word, we shall see how the Lord will help us, protect us and direct all things for our good and our blessing. He will give us everything we may need in abundance, with a solicitude and tenderness that we have no idea of. We shall be happy, carefree and without fear, having trustfully placed all things in the Almighty’s hands, and He is the Almighty Who loves us and is faithful. For this to be our portion, we must, once and for all, repulse all the Adversary’s lying offers, and choose the Almighty as our Benefactor and our Father, and his dearly beloved Son as our Saviour and Instructor. He is now introducing his Reign on Earth, for the joy, the consolation and the blessing of all the wretched.

When nature reclaims its rights

The French newspaper *Ouest-France*, on the 25th of February 2025, published the following interesting article by the French politician Mr Stéphane Buchou on climate change and its consequences on the rise of the sea level along the French coastline:

The ocean is submerging us, and we are looking the other way

Fifteen years ago, Cyclone Xynthia caused the death of 47 people in France, including 29 in the area of La Faute-sur-Mer (in the region of Vendée, on the Atlantic coast)... When will we finally realize the urgency of the situation?

More than 20 years ago, the former President of France, Jacques Chirac, said, while observing the ravages of global warming: “Our house is burning down, and we’re blind to it.” One consequence, among others, of this warning that has been observed and predicted

for decades, is that our planet is sinking, our coastlines are being submerged, but what are we doing about it? We look the other way!

Indeed, not a day goes by without the media reporting on climate change and, in particular, its effects on coastal areas. Not a day goes by without us lamenting its consequences on our territory and on all the coastlines of the planet.

In Indonesia, the capital city of Jakarta is sinking by 18 centimetres every year. So much so, that 20% of the capital is now below sea level, a proportion that is expected to double by 2050. In 2002, the Indonesian Parliament decided to move its capital to a region that has, so far, been spared.

In France, 20% of our coastlines are receding at the rate of a football field every week. This means that, in 30 years, France has lost 4,200 football fields! More than 500 of the 841 coastal local governments are affected. More than 1.2 million of the 6.4 million inhabitants who live there are impacted. By 2028, coastal erosion is expected to expose 1,000 buildings on the seafront. The “Le Signal” building [which was 4 storeys high and contained 80 home and holiday apartments] in the area of Soulac-sur-Mer (in the region of Gironde, in the south-west of France), was demolished as a preventative measure in 2023, and has become a symbol of the coastal-erosion disaster. Built in 1967, it was 200 metres from the water, but last year, it was 20 metres from the water.

A year ago, the Centre for Studies and Expertise on Risks, the Environment, Mobility and Urban Planning [CEREMA, a French-government agency], unveiled 3 maps projecting the dramatic recession of the coastline in France by 2028, 2050 and 2100. Following this announcement, the previous government proposed a new National Climate Adaption Plan (PNACC-3). But what is the point of these maps, reports, repeated conferences and empty announcements that simply repeat what we have known for far too long? There is a time for observation, awareness and reflection, and another for action! Not tomorrow. Now!

Six years of empty promises

Once again — once too often, I might be tempted to say — the government has missed the mark by failing to create, in the 2025 budget, the financial tools for necessary action that I and many other local elected officials, are calling for. The relocation of people and goods, is not a figment of the imagination, it is a reality. Since 2019 and my report What Kind of Coastline for Tomorrow?, I have been calling for the implementation of financial solutions to support local authorities.

It has therefore been 6 years since concrete proposals were made! 6 years since they were laid on the table! 6 years since, every year, we have believed in promises that have come to nothing! The Climate and Resilience Law, of 2021, paved the way, but the financial aspect was rejected by the French Ministry of the Economy and Finance.

The longer we wait, the more it will cost all of us. The longer we wait, the more real and concrete the threat to people and property becomes. Political will and responsibility must now take precedence over procrastination! Let’s take action!

We approve of Stéphane Buchou’s presentation and commitment, but we are not surprised by the national government’s lack of response. There are other priorities, at the moment, than submerged coastlines. That’s the way it is, even though we have to acknowledge that the phenomenon is progressing at an alarming rate. If we take the cited example of the “Le Signal” building in the area of Soulac-sur-Mer, we can see that the sea has encroached more than 3 metres per year on the shoreline. That’s enormous. What Stéphane Buchou is proposing is a financial plan to relocate people and property at risk. However, what is needed is action to

stop this coastal erosion. But how, and above all, what should be done?

The example of coastlines, whether by the ocean or the sea, teaches us one all-important lesson: we are not the masters of nature. We should learn this lesson and act accordingly: be more humble. In its pride, humankind believes that it can control everything, but we have often had the occasion to see that this is not the case. Storms, earthquakes, volcanic eruptions, floods and other climatic disasters have already shown us how dangerous the elements can be for humankind.

Without wishing to appear pessimistic or to discourage those who want to do something to help the climate and for the good of coastal residents, we are nevertheless convinced that it is already too late. Indeed, how can we claim that we are going to reverse a process that is causing us to lose an area equivalent to a football field every week, or approximately 7,140 m²? On the other hand, we are all united in our efforts to remedy climate change. However, the war in Ukraine, approximately 3,300 kilometres from Paris, has already produced carbon-dioxide (CO₂) emissions equivalent to those of Austria and Slovakia for a year, i.e. 230 million tonnes of CO₂. The efforts that we could make in the West are swallowed up by the pollution caused by the war in the East. It is an unsolvable problem from the human perspective.

We say “from the human perspective” because, for the Almighty, there are no unsolvable problems. We know that the Restoration of All Things (Acts 3: 21), announced long ago, will be the solution to all the problems facing humanity. Although these problems are numerous, complex and seemingly unsolvable, the remedy has already been provided by the Lord, since the foundation of the world. It is unique and radical. We can therefore remain confident and, even better, join in this plan of Salvation, since collaboration is offered to all those who want to participate in the introduction of the Kingdom of God on Earth. Even the return to life of all those who have descended into the grave, is provided for in the Restoration of All Things. Nothing has been forgotten. It is the Sacrifice of God’s beloved Son that makes this magnificent hope possible. Obviously, humanity will have to accept the divine education, which consists of learning to love one’s neighbour. This is what will make us worthy of life. But we are convinced that most of humankind will be won over by divine mercy.

Indeed, what more can we demand after we have received divine forgiveness? When we know that this forgiveness cost the life of our dear Saviour, the renunciation of the glory he had in Heaven with his Father, and the giving up of his spiritual nature in order to take on human form. On Earth, he divested himself, humbled himself and lowered himself to the point of being made sin in order to pay our Ransom. One day, these great truths will be known by all humankind. It is understandable that all people will then express continuous praise to the Lord God and to their Saviour. This is something that we can even do today, if we so choose.

A touching idyll!

In the French magazine *Point de Vue et Images du Monde*, in an article written by the Frenchman Jacques Trémolin, we read the following touching story with the heading “The Return of the Lion Cub”:

All animal lovers have heard of the Nairobi Animal Orphanage. In Kenya (Africa), where the large Nairobi National Park protects animals, the idea arose to take in orphaned animals. The young lion cub whose mother was gored by a buffalo’s horn, the lost ostrich chick, the baby gazelle too small to keep up with the herd, and all the other young animals that the Kenyan rangers have rescued, have ended up there.

becoming a fellow worker in setting up the New Earth. To maintain mankind’s general revolt against the Universal Law owing to self-interest, or to preserve a privileged position, all this would amount, in the case of one who has been enlightened, to plunging back into sin and crime; such a line of behaviour would certainly meet with just retribution.”

At the thought of that duty which justice itself set her, Elizabeth took fright. She turned her back on the friendly hand held out to her and returned to the land of dreams, which proved to be the realm of trials and of ever-deepening distress.

She thought to escape by means of a rope, but it failed her and broke. So, she found herself exactly where she was before: thoroughly beaten and in despair. As a final resort, she swallowed an overdose of sleeping pills, the only way to put an end to her tormented existence.

The next day, however, she woke up with no knowledge of where she was. She opened her eyes in a room painted all white. As her eyes became accustomed to the brightness, she made out someone standing at the foot of her bed. Well, of all people, it was the village pastor! The young women thought she must be dreaming as she listened to the man who, faced with the most utter human wretchedness, had nothing better than a little homily to deliver.

Elizabeth smiled as she watched him, but it was really life that she was smiling at: the new life that was penetrating into her, in the way that sunshine was flooding through the window. She had to go that far, to the very bottom of the abyss, in order to grasp the hand of friendship held out to her, which had dragged her away from certain death.

The pastor, always with the most praiseworthy intentions in the world, continued his homily to the end, but coming, as it did out,

out of nothing better than book knowledge, his words failed to convey anything approaching reality. Had he been able to simply say, like these words of a hymn:

*Man’s habits are tightly
Fixed into his mind;
His battle is mighty
Those bonds to unbind.
But to God he calleth
When, sore in his heart,
Pain silently galleth
And maketh it smart.*

*Then, on him who crieth,
God pity doth take:
His truth He supplieth,
His great thirst to slake.*

then, the young woman would have been able to understand better, for that was what she glimpsed from her hospital bed. Now, Elizabeth’s life was changed utterly. She understood the calling of divine grace, and

this time it was with undivided determination that she intended to respond. Snatched providentially from a tragic end, she knew on Whom today she had a right to fix her hopes, and in her heart was born the decision to offer, to God, the best of herself for the introduction of his Realm. Elizabeth now knew, from experience, that *The Message to Humanity* made no false declaration when it said: “Not to contribute towards the setting up of that glorious Kingdom would be a real crime against oneself, for it is in working on that, with all one’s heart, that one obtains blessing and life.”

So, Elizabeth drew near to that spring from which she was able to quench her thirst with “the waters of truth”. The duty which had so greatly frightened her had come up again, for, according to the Law of Equivalents, much is always required of one who has received much. The young woman, snatched from the most terrible torment, was not going to

They are raised together, each in its own way, of course. As soon as each animal is out of danger, it may leave if it wants to. Indeed, each animal does leave, and gets used to life in the wild, but returns when it has had enough. I wanted to see this earthly paradise.

On the day of my arrival, everyone was sad: D’jambo had been missing for a week...

“He is a three-month-old lion cub,” one of the animal keepers told me. “Something must have happened to him in the savanna, he’s so small! His adoptive mother, Macquarie, is in despair. She hasn’t eaten anything since her adopted son left.”

I offered to comfort the animal: I was led over to her. She was a warthog, a sort of large and not particularly attractive boar. Lying sprawled in the mud, her fur was bristled, and she looked like she was dead.

“We took her in because her leg was broken by an attack from some wild animal,” the same keeper explained to me. “Now, recovered, she refuses to leave. When D’jambo came to us, he got into the habit of sleeping in Macquarie’s fur. She nursed him as if he were one of her own...”

I held out a potato to the warthog. She opened one eye and rolled over in the mud, snorting. Nothing interested her. It was then that a commotion sent us running to the entrance of the orphanage. A tall black man was getting out of a van, carrying a sack in which something was thrashing furiously.

He said: “I found a little lion that was stuck in the mud in the marshes of the Tana River, and I thought...”

He opened the sack and pulled out, by the scruff of its neck, a lion cub, filthy from the tip of its nose to its tail, and trembling with fear and misery.

“D’jambo!” all the keepers cried.

It was him, but in what a state! He must have tried to chase some animals into the marshes and got stuck in the mud. Several days spent struggling in the mud had reduced him to a pitiful and wretched creature, emaciated and gasping for breath. We ran to get water and meat. We tried to give him something to eat and drink. D’jambo refused everything, and whimpering, we didn’t know what to do. We crouched around the little animal, barely able to stand.

Suddenly, we all found ourselves on the ground, knocked over by an incredible force. Macquarie ran between us at full speed, all 100 kilograms of her. The big beast nudged the little lion with the tip of her nose, growling. D’jambo meowed pitifully. He was like a stammering child: “I didn’t mean to, you know... Look how unhappy I am!”

We got back on our feet. In front of the silent group of men, the warthog lay down with the lion cub snuggled up against her, and he closed his eyes and dozed off.

A long moment passed. Macquarie watched the little lion sleep. Then, when his breathing became steady, very gently, with the tip of her snout, she began to knock off the clumps of mud stuck to his fur. From time to time, the cub stirred. The big beast growled: “Be still, for goodness sake!”

Then, the warthog raised her head, looked at us and flapped her ears. Her eyes seemed to say: “You can see for yourselves that this little one is filthy! He must be cleaned first, and then he can eat...”

Macquarie sighed and seemed to conclude: “Oh, these humans!”

Once again, we find ourselves faced with the manifestations of nature, in all their comforting and encouraging aspects. What a striking contrast with the line of conduct of humanity who has moved further and further away from the laws of nature, and reaps unimaginable suffering, while awaiting death.

When we read the prophecies, assuring us that, in “the world to come”, everyone will be under their “vine [grapevine] and fig tree”, this seems absolutely impossible at the moment. Yet voices are being raised, and even cries of distress, showing just how the hellish

existence in which so-called “civilized humankind” is currently being driven, no longer and in no way deserves the term “life”. Everything is being increasingly defiled, poisoned or polluted. We could also say that there are deafening noises, pestilential smells and more and more “deadly” manifestations!

How many animals, if they could speak, would say: “Oh, these humans! To think that they have such pretensions and boast so ridiculously about their abilities, their inventions and their science!”

How comforting it is, on the other hand, to draw strength from the wonderful promises declared by the true men of God, to whom God’s Spirit was able to give ineffable visions of the future! They explained them for our benefit, in order to help us get through the painful stages we are currently facing, and also collaborate to introduce the New World. The visions of the prophets will then become reality, thanks to the Ransom paid by our dear Saviour, which enables the Restoration of All Things, for the happiness of all humankind.

Atheism under the microscope

It is always saddening for us to observe that atheism is on the rise in many countries. This phenomenon has several causes. To introduce this subject, we reproduce here an article published in the French newspaper Ouest-France, on the 27th of February 2025, with the heading:

Bernard Guillon is the militant apostle of France’s atheists.

As the head of the Union of Atheists, this doctor, who has witnessed violence committed in the name of God, preaches in favour of humanity, secularism and science. He hopes to be heard by more institutions.

“Atheist” and “militant proselytizer”: this is a somewhat provocative portrait that Mr Bernard Guillon paints of himself. This president of the Union of Atheists [in France] is also never short on jokes when it comes to commenting on the barometer of France’s “desacralization” [secularization]. He observes, with interest, the “religious disaffiliation” that is gaining ground. This is a tangible fact, like the “scientific knowledge” that serves as the compass for the activist network he has led since 2012, which has a strong core of about 40 active members.

“Science hasn’t answered everything yet, but, at least, the little it provides can be shared. This knowledge can be questioned. This is not the case with religious dogma,” says this steel-hardened Cartesian mind.

The growing trend of not believing in God or of not being interested in Him, as measured by surveys, strengthens the social presence of agnostics, atheists and the undecided. Bernard Guillon should be rubbing his hands with satisfaction, but... “In the 55 years since it was founded, our union has never once been invited to a single government meeting or to any debate concerning secularism.”

The doors are closed at the National Ethics Advisory Committee. There was no response from the national representative either when, with secularism deeply ingrained in him, he denounced “the wearing of the veil by nurses” at a hospital [in the region of Île-de-France] where he was temporarily working. This “discrepancy, internally tolerated due to staff shortages” makes his long grey beard bristle. According to him: “The voice of atheists has never counted.”

Until the day when the government invited him, at the end of 2023, to the Abbey of Mont-Saint-Michel [in Normandy, in north-west France], along with representatives of various faiths. Catholic, Jews, Muslims, Buddhists, Protestants, Orthodox Christian and atheists gathered for a round-table discussion on secularism. “I found it hard to believe. This is natural for me, because, to me, God does not exist.”

He delivers the final blow, recounting the “perpetual persecution of atheists”. Also, the torment of the young French nobleman, François-Jean Lefebvre de La Barre, condemned for impiety, blasphemy, sacrilege...tortured and executed in 1766, in France. “His bones were broken before he was beheaded. All this happened 150 years before the separation of Church and State.”

“Atheism leads to humanism,” counters Bernard Guillon, quoting the French philosopher André Comte-Sponville. “Rationality is the best way we have chosen to define common rules. Because a belief — and there are so many of them — can never suit everyone.”

“I wanted to become a priest”

He makes a distinction “between believing citizens and religious institutions”. Because their ministers “at the forefront of hatred and war, prove incapable of channelling human violence. This disqualifies them from regulating our lives”. He cites the example of the Russian Orthodox Church Patriarch Kirill, who preaches for “holy war” in Ukraine.

He detests wars, especially when religious leaders fuel them. Sri Lanka, Gaza (in Palestine), Mosul (in Iraq), Kosovo, Haiti, Africa, Asia... Bernard Guillon has come face to face with violence and hatred. All too often, he has treated their wounds.

As an obstetrician and gynaecologist, he has participated in countless humanitarian missions throughout his career. “Even as a child, I took care of others,” he explains. Because in French area of Anjou, the land of his roots, his parents, who were “left-wing Catholics”, gave him a religious education. “I was a believer. I even wanted to become a priest.”

What turned him away from God? Activism with his socialist (PSU) friends at the Lycée Colbert [Colbert High School] in Paris. Also, reading... “From the moment that I opened myself up to knowledge, I let go of the church.”

Believing only in humankind is enough for him. But he says how much he appreciates being with those who have faith. “On Shabbat, I eat with Jewish friends. I break the Ramadan fast with Muslim friends. I go to sing the Christian midnight song in churches, and sometimes in temples, when a singer is needed.”

This staunch atheist never avoids dialogue or friendship with believers. “Bernard is quite at peace with himself. He is also open to dialogue,” says Ms Françoise, a close friend, engineer, theology graduate and member of the Roman Catholic Diocese of Annecy [in eastern France]. “For me, science can neither deny nor prove the existence of God. That’s what differentiates both of us.”

“What came after the Big Bang is for you, and what came before the Big Bang is for us!” Pope John Paul II is said to have told British astrophysicist Stephen Hawking, according to an anecdote recounted by the French physicist and philosopher Mr Étienne Klein in his book [in French] Discours sur l’origine de l’univers [in English: Discourse on the Origin of the Universe].

“Today, no one reads the Bible, thinking that the six-day creation story is literal truth. Science helps us understand. But it doesn’t govern everything,” Françoise points out. She emphasizes the limits of her friend Bernard’s “faith” in rationality and in humanity. Also, the ever-present element of mystery. Enough to spark endless discussions...

We can well understand the growing tendency of our fellow citizens to reject God. However, it is appropriate to formulate this statement more precisely. What is most often rejected is religion, because, can anyone claim to know the Lord? Certainly not, because our dear Saviour, his beloved Son, himself said: “Now this is eternal life, that they know You, the only true God, and Jesus Christ, whom You have sent” (John 17: 3). Apostle John declared: “Beloved, let us love one another, because

draw back, whatever the cost to herself, from the effort to be made to carry “the message of deliverance” to the unhappy ones of the Earth. That was why, on this autumn morning, so bright and fair, Elizabeth dragged herself away from the baneful spell intended to prevent her — from that power of suggestion attempting to hold her back — from the path of duty. She mustered her courage and thrust away one last urge to give way, and suddenly found herself knocking on a door, and faced with the unknown.

“Come in, come in!” the voice was fairly loud, and seemed to come from a long way. At last, Elizabeth saw Mary, a robust peasant woman in bed, laying on her side with her back to Elizabeth. This octogenarian must be feeling the weight of her years, and that of her work, even though nature had endowed her with a solid constitution. She was there because she had fallen in her apartment, and it was easy to see that she had not fallen

softly. The young woman started telling why she had come and all about her hopes, as she explained *The Monitor*....

She was abruptly interrupted by Mary: “You’d do better to rub my back rather than to tell me a lot of stories!” This matter appeared to be much more urgent than the needs of her soul.

There was a bottle of massage oil on a bedside table, ready for application by the providential arm sent there apparently for the purpose. So, Elizabeth started the task with right goodwill, conscientiously as was her nature, for it was clear that the blessing of the Kingdom of God had to reach our octogenarian via her back before it could reach her heart.

When the treatment was finished, Mary suddenly looked at her nurse with interest: “Well, of all things, I don’t think I know you! What are you doing in my home?”

Of course, the good woman realized that

this improvised nurse had not come there for the purpose of rubbing her back. So, at last, Elizabeth was able to tell her about the ideal which had so thoroughly changed her life and had taken, from her, her terribly bitter disappointments and had dragged her away from death. She told her about the good and only Master and his compassion, and Mary, deeply moved, spontaneously took out a subscription to *The Monitor*....

So, ever since then, Elizabeth has been paying Mary frequent visits. The good lady has read *The Message to Humanity* assiduously, without missing a page, and little by little, her heart has opened to the divine impressions. Mary would tell Elizabeth her problems, and even if they were occasionally slightly unpretentious, she nevertheless counted more and more on the advice, the friendship and the devotion of her evangelist.

“You positively must teach me,” the good

peasant woman would say from time to time with a deep sigh.

Thus, our young evangelist had several opportunities of doing the good lady a service, and this illustrated the principles of the great Universal Law, as revealed in *The Message to Humanity*. In the month of July, Mary asked Elizabeth to help her write a letter to her lawyer.

The trouble started 50 years earlier, at the time when she worked in her vineyard from dawn till dusk. As Mary had never had a child of her own, she and her husband adopted a little 18-month-old orphan boy. He was only just adolescent when her husband, the adoptive father, died, and Mary, the adoptive mother, went on working harder and harder, day in day out. The boy got married, and his family increased by two lads. They wanted to build their own house, and for this reason, Mary gave them her vineyard, which her parents had owned

love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love." 1 John 4: 7.

Those statements help us to understand what true knowledge of the Lord represents, which is not merely an intellectual process, it goes much further than that. Because God is Love, because love is his essence and identity, we ourselves must learn to love in order to approach the Lord through the Spirit. This is already possible through faith, but this knowledge is only complete through the love that we express.

We can therefore confirm that no one, religious or not, knows God. Because, as we can deduce from what is quoted above, knowing Him does not only mean knowing his Name, attending worship services and giving alms to the poor. Apostle Paul went even further when he said: "If I give all I possess to the poor and give my body to be burned, but do not have love, I gain nothing." 1 Corinthians 13: 3.

As we see, knowing God is only the privilege of those who follow his guidelines, according to the example of his beloved Son. Therefore, it is not surprising that there are more and more non-believers in the world, because religion alone is not enough. While it is essential to listen to the Bible, this alone is not enough to build true faith. Action is required. We are all sinners and, as a result, separated from God, Who cannot have contact with sin. Our only hope of restoring this contact with the Lord, Who is the Source of life, is the Sacrifice of our dear Saviour. If we accept, by faith, his precious merits, which cover us and justify us before our good heavenly Father, then, and only then, can we experience this ineffable blessing: divine communion. This is essential to maintain life in our organism.

But to maintain that communion, to constantly remain under its influence, much more is required. We must sanctify ourselves, because God is holy. To sanctify ourselves means to change our character. This is what

Apostle Paul understood. However, faced with this transformation, he had to admit: "Who will rescue me from this body of death?" (Romans 7: 24). He himself gave the answer in the following verse: "I thank God through Jesus Christ, our Lord!" This is indeed the only path that leads to Salvation.

We can therefore easily understand why more and more people are turning their backs on religion and regard themselves as atheists. We say "regard themselves..." because, are we really in a hurry? It is worth delving into the concept of atheism. As we mentioned earlier, can we really say that someone whom we truly do not know does not exist? The Lord God, through the love that He expresses to all creatures, exerts such a powerful attraction that no one can escape it. We can thus affirm that it is out of ignorance that people declare themselves to be atheists. It is only because we do not know the Lord God that we claim that He does not exist. The Prophet Hosea said: "My people are destroyed for lack of knowledge". (Hosea 4: 6). On the other hand, the Lord Jesus declared: "And I, when I am lifted up from the earth, will draw all people to me" (John 12: 32). Also, Apostle Paul made it clear that our dear Saviour has the power "to subject all things to himself" ("to bring all things under his authority"). Philippians 3: 21.

The article states that it is enough for Bernard Guillon to only believe in humankind. However, humankind is not infallible. Therefore, those who place their trust in humankind are bound to be disappointed. This is enough to make anyone lose all confidence. Let us consider just one example, that of Apostle Peter when he denied his Master. He was sure of himself when he replied to our dear Saviour: "Even if all fall away on account of you, I never will" (Matthew 26: 33). That same night, he denied his Master.

Religion is not what suits a human being who is seeking Salvation. Was it not religious people who

opposed our dear Saviour? Good is not a religion. The Lord Jesus did not belong to any religion. He was the Son of God, and it was he who saved humanity. Those who followed him during the Gospel Age, did not form sects or religions either. On the contrary, they were often persecuted by civil and religious authorities.

Bernard Guillon relies on scientific knowledge and rationality. He claims that "rationality is the best way we have chosen to define common rules". All of this is insufficient. To live together, we must love our fellow people. This is the only way to harmonize with our fellow person (our neighbour). Without this, there will always be a point of dissension that separates us.

Moreover, Apostle Paul clearly demonstrated the superiority of love over knowledge, when he said: "If I have the gift of prophecy and know all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing." 1 Corinthians 13: 2.

Bernard Guillon has elsewhere said that "it was a priest who wrote an essay (a testament) on atheism. The writings of French Catholic priest Mr Jean Meslier [who preached in the area of Étrépigny, in the Ardennes, in northern France, and who died in 1729] were posthumously released... He is considered a precursor to the Enlightenment...". To call the denial of God "the Enlightenment" is utter darkness! This is what the Psalmist thinks about it: "The fool says in his heart: 'There is no God.'" Psalm 14: 1.

Shortly after Pentecost, Apostles Peter and John were arrested and brought before the Sanhedrin for healing a man who was lame since birth. Peter then declared to the priests, speaking of the Lord Jesus: "Salvation exists in no one else, for there is no other name, under heaven, given to humankind by which we must be saved" (Acts 4: 12). No one is forced to believe; however, there is no other way to attain Salvation than through faith in Jesus Christ.

and worked in. It was specified in the agreement that, every year, Mary could come and take for herself as many grapes as she desired.

However, friction arose and constantly worsened. Between daughter-in-law and mother-in-law, there developed an ever-widening breach and ever-increasing tension. One day, this reached breaking point, and all contact was broken off. Mary left the area to get away from what was getting her down and also because she could not bear the sight of her grapevines. Now, every autumn, she would dream of her grapevines and of the grapes which she could no longer enjoy and which were ripening over there. It was more than she could take, so that was why she asked Elizabeth for assistance in writing to her lawyer.

There remained something to be cleared up in grandmother Mary's understanding, for what she intended to do was not going to earn the approval of Heaven. The justice of men does not do what is right in the sight of God. "Isn't He our Advocate in his House, to Whom we should go?" So, as Elizabeth's conscience dictated, she pointed out to Mary the way to the divine solution for this kind of conflict. She must love and consequently forgive and forget. She must go even further: overcome all antipathy and all resentment towards her children.

Grandmother Mary, however, had her own ideas about the matter, and they were soundly fixed in her head: she wasn't going to give in tamely in that way! So, to make up for Elizabeth's objection, Mary had recourse to a social assistant (a support worker), and it was this visiting nurse who wrote her letter. With this oil cast on the fire, relations with her family became even more strained.

It was the beginning of last December, and everyone was feverishly preparing for Christmas and the New Year. Once again, on a round of pastoral visits, Elizabeth called on Grandmother Mary. She left with her a seasonable booklet titled *Beautiful Christmas Stories* and faithfully promised to call by again before the 25th.

Time sped by for both of them, and one memorable day when Mary opened the door, she hugged and kissed Elizabeth, and laughed and cried at the same time. At last, she invited Elizabet to sit down, for she had something extraordinary to relate!

"Oh, *The Monitor of the Reign of Justice, The Message to Humanity* and the *Beautiful Christmas Stories!*" she exclaimed. She had read them over and over again, and in the end, those examples had stirred her to the

bottom of her heart. The desire to do something had taken hold of her and had, at last, become irresistible. So powerfully had good drawn her that the prospect of the greatest possible effort had failed to frighten her. Furthermore, she had felt an immense load lifted off her heart. She also felt a beginning of faith, strong enough to say to a certain mountain: "Get out of my way!" Liberated and happy, she went to the shop around the corner and chose two boxes of the best chocolates to be found: one for her son and daughter-in-law, and a bigger one for her two grandsons. When she got home, she wrapped her parcel with even greater emotion. She added a kind word, written with a trembling hand, a simple word, kind and straight from her heart. It was a splendid parcel, and Mary was eager to get it posted. So, she put on her outdoor clothes. But just then, she was seized with great pain and was constrained to lie down. Her legs hurt so terribly and refused to carry her. Yet there was her parcel and Christmas wishes, waiting to be dispatched. It was such a short time till Christmas!

So, Grandmother Mary was thinking of all that. She was picturing, to herself, the surprise and pleasure of her children on receiving the parcel...after so many years, during which... Then, Mary was startled...the doorbell rang, announcing a visitor. Painfully, she got to her feet to answer the door. There were three men there, with their arms loaded with parcels. In spite of her eyes being unaccustomed to the daylight, she recognized her two grandsons and, behind them, her son!

"Just think about it, my dear. There they were! I hardly recognized them, yet it wasn't a dream. All this because of your stories. How is it possible to not believe that your God exists and that He answers our prayers?"

That evening, Elizabeth went home empty-handed. Of all Christmas presents, this was the most splendid one she had ever had, the one God has in store for those creatures whose hearts are upright in living for the good of others, after having been snatched from the Adversary's clutches. The precious vision which was feeding her faith, confirmed, to her, the exactitude of the divine promises, and, at the same time, gave body to the words of the angels to the shepherds in Bethlehem: "Peace on Earth to men of goodwill!"

News in brief of the Reign of Justice

We reproduce here an excerpt from a very fine article published in the newspaper *The Angel of the Lord* — combined issue No. 9 and 10, from 1921 — which deals with humility:

The antidote to pride is humility, which leads to life

"People who are brought out of the darkness and into the marvellous light of divine grace, are, as it were, regenerated when they enter the atmosphere of truth, purity, grace and love, and of benevolent justice that exists under the influence of the Holy Spirit. The Holy Spirit is a spirit of love, which brings true, beneficial and wonderfully comforting justice. In this love and justice, we find the magnificent and unfathomable wisdom of the Lord. This is the almighty power of the great God, Jehovah, Who holds, in his hands, the wonderful plan of Salvation. All of the Adversary's schemes, wisdom, science and violence, have only contributed to the accomplishment of this marvellous plan.

The angels who see God's face cannot fully comprehend the Lord's unfathomable character in all its richness of goodness, long-suffering, patience, gentleness, benevolence and humility, because, every day, they benefit from the Almighty's generosity. They continually receive sustenance for their lives through the power of the Holy Spirit. They have never been separated from God's goodness. They are not in communion with sinners, and in their hearts, there is no thought that is not in perfect harmony with purity, justice, love and truth. Yet the immeasurable heights and depths of God's character have never been revealed to the angels. They do indeed see the transparency and the marvellous light of the Almighty's character, but cannot grasp it in all its fullness, because, for them, God has never needed to humble Himself or show mercy, since the angels are without sin. God has never needed to exercise patience, since they obey both the Word and the Spirit instantly, without any hesitation, as soon as they understand the Lord's instructions.

All those things that we have just mentioned were done for the benefit of humanity and of the fallen angels. The depth of divine love, which is inexhaustible, had to be revealed. For this reason, divine love moved the Lord to profoundly humble Himself for sinners. In contrast, when a well-educated person who lives in the greatest affluence, safety, cleanliness and light, finds himself facing a beggar who is languishing on a miserable bed and who is covered with ulcers and infectious diseases, giving off a repulsive odour, this state of corruption turns their stomach, and they turn away in disgust and try to erase this terrible image that remains with them and haunts their imagination. This is certainly not how the Lord God acts towards us.

Human beings are depicted, as the Prophet

Isaiah tells us, as covered with pus-filled sores from the head to toe, sores that have not been bandaged or soothed with oil (Isaiah 1: 6). Divine love had to move God's compassionate heart to an unknown depth of humility, so that He might humble Himself and give his beloved Son in order to redeem this living rot moving on Earth. What man, having a son, an only son, whom he dearly loves because this son is obedient, gentle and cherishes his beloved father with delightful affection, what father would be moved by compassion to the point of giving up that son in order to redeem a beggar who has never been anything except a rebel, though admittedly deceived by Satan, and who reaps, in their own flesh, the curse from the seeds they have sown? Obviously, no one could accomplish such a tremendous work, especially if the father and the son themselves lived in bliss and in ineffable happiness, because of their perfection. We therefore see that humility is an essential part of love: it is an ineffable benefit and a great blessing. All who are humble are moved by love.

Human beings are unhappy because of their pride, and divine love moved the Lord God to give his Son: the Son was happy to do the Father's will by giving himself to save sinners, by humbling himself below the angels, and even below sinful human beings; he possessed endless love and courage. The Lord was so humble that he did the work of the Good Samaritan; he is not disgusted with humans, and he wants to lead them to life, happiness and immortality. Humility contains goodness, gentleness, patience, mercy, friendliness and the unfathomable love of God. It is through this humiliation and this magnificent humility of the Lord God and of his Son, that the Almighty has saved the Church by calling, to his great Salvation, human beings who become his associates. These people humble themselves with our dear Saviour in order to share in divine grace and to acquire divine love. God pours this love into the hearts of the disciples through the Holy Spirit, so that they may be moved to humble themselves for the benefit of sinners. Then, they will be able to educate them and bring them blessing. 'Humility comes before honour.'

We again mention the upcoming congresses that will take place, God willing, as follows: Lyon, France: September 5 to 7. Sternberg Castle, Germany: September 26 and 27.

Publisher: The Angel of the Lord. Philanthropic Association. Editor: Philippe Miquet. Imprimerie Villière, 74160 Beaumont, France