

THE REIGN OF JUSTICE

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Whose interpreters are we?

MANY in this world are the gods that mankind bow down to and worship, but there is one true God, and only one, as we have often pointed out.

We are always the interpreters of the god we serve. The idol, the god, of many people is wealth. Moreover, the divine Word is explicit on the subject. It says that Christendom has constantly worshipped idols of gold and of silver, and calls it Babylon, the confusion. This is the consequence of man having forsaken the divine law. That law is wonderful and sublime. It requires all things to exist for the good of all, every creature to be a blessing to its surroundings, and everything that happens, to be the expression of goodness and kindness, owing to a constant supply of God's Holy Spirit, which sets all things in motion and confers life and being on all.

The law by which men are ruled at present says: "Every man for himself, and the Devil take the hindmost." Having broken the divine commandment which says: "Love God above all and your neighbour as yourself," and to be able to keep going, they have had to pass laws with all sorts of prohibitions, so that people who exasperate and mistreat their neighbours, are kept in check as much as possible. Such are the laws of all civilised countries. The governments are forever passing new ones because unforeseen cases come up, which have to be repressed with fresh restrictions.

The god, at present, in power over men is the great Lucifer who became Satan (the Adversary, the Devil). He disguises himself as "an angel of light". At the time of the temptation in the wilderness, he came to our dear Saviour with a lot of good advice, so he does not hesitate to give advice to anyone who wants it. He even tries to convince those who do not want any that his way of doing things is the right one, the indispensable one, and that they could not live without it. It is for this reason that — with all their knowledge, their science and their wisdom — mankind always end up in utter disappointment, in ruin and in death, being the faithful interpreters of Satan's way.

Thus, at present, there are two opposing laws in the world: one is the devilish selfish law, which causes suffering and death, and the other is the divine Universal Law, which has magnificent and glorious results. It harmonises all things with the thought of that kind, affectionate and beneficial justice, which is love for others. All who grieve their fellow creatures are crimi-

nals, neither more nor less. Some people would hate to make others suffer. It is their desire to serve their fellows and to be agreeable to them, but they do not succeed, in spite of all their willingness. The character they have acquired under the influence of the devilish spirit, is constantly uppermost with punishments desired for all who manifest opposition. The wish to do well, to be sure, is present, but the ability to do it is another matter, because the education people receive is contrary to reason, contrary to the harmony which reigns throughout the Universe, and also to the law which governs their bodies. The human body is perfectly balanced by its muscular energy, when it is in order: it is therefore able to move around with ease, in spite of its volume and of its weight.

The Creator made all things harmonious and perfect. Man, with his organism, gives proof of this. The fact is that no part of it has to suffer when everything works as it should. Such is not the case with the organism of human society, ruled by the Adversary. Constantly, there are people who suffer, who are badly off and who have pain. Those who possess and who hold the power, make life hard for the rest, and the restrictive laws they pass cause trouble and pain to their fellow creatures. Besides which, those who possess often live immoderately and so have to suffer for their excesses, for it is impossible to break, with impunity, the law which governs one's organism.

Thus, the god who directs mankind, at present, makes them unhappy. To be sure, their mentality agrees with devilish principles, which are a flagrant infringement of the Universal Law. The great Adversary, who has shaped the mentality of men, has given them substitutes for everything in their social relations and family relations. Those relations would be a source of great joy if they were founded on the divine law. But since mankind are suggestionized by the great Adversary, who has instilled the law of selfishness in them, the foundations on which all their relations are built is false from the start. The consequence of this is that international relations are frequently strained and tainted with animosity and hatred, so that when things come to a head, men become murderers. To make the resulting murders look reasonable and legal, the conflicts that lead to them are called "war", and everyone is induced to accept the phenomenon as a natural and unavoidable thing. Under the influence

of the Adversary's spirit, which is a spirit of division, people even frequently fail to get on with their close kin, in the family circle, which should be a sanctuary of blessing. With all this, true happiness is impossible.

Thus, social and economic relations on Earth are detestable. There is always jealousy to be feared, and rivalry, animosity, hatred and mass murder. On top of that, the many religions are to be feared, and they are further evidence which bears out our statement that mankind are in the service of the Devil, without a shadow of a doubt, and without realising it, of course. They think they are in the service of the true God. Those who wrongly call themselves Christians do adopt the teachings of Christ in theory, which bid us to neither violate nor slander our fellow men, and to love them as the Lord Jesus did. Nevertheless, in reality, they remain selfish and always seek their own interests before anything else, and so fail to love anybody.

Such is the way of the world, which demonstrates that people are the interpreters of him who used to be a son of God, called the "son of the morning", a protecting cherub with outstretched wings. He turned his back on the Almighty, his Benefactor, and engaged in hostilities against Him. He influenced mankind to make them also turn their backs on the Almighty. Having taken, for himself, the good things the Lord had created on Earth for the happiness of men, Satan caused the latter to fall into lawlessness with his suggestion. In this way, he led them into misfortune and resorted to all manner of expedients to entertain them and keep them in his power. That is how his harmful spirit works on Earth. Under the effect of this suggestion, many children have no love at all and no kind feelings towards their parents: they impatiently await the death of their parents to be able to enjoy their fortune. That is what the spirit of the great Adversary of God, does to people, making men avaricious like himself, and suspicious, vindictive, prone to anger, proud and wicked. With all this, they attend their church. They pray, but, of course, they can only pray to the Adversary, the Devil, for you can only worship the true God with his own Spirit, being disposed exactly as He is, having the same desires, and doing your best to be like Him.

Jesus Christ, the Faithful Interpreter of the true God

The wonderful law preached by our dear Saviour is: "I give you a new commandment: love one another. Just as I have loved you, you should also love one another." Our dear Saviour loved his disciples to the last. He

The victory of good over evil

A fine summer's afternoon had brought about a great concourse of people on to the banks of the river, just outside the town of L. They were keen on escaping from the stifling heat of the town, that is all those whose jobs made it possible for them to have the afternoon off. Just here, the banks of the river were sandy, and a very agreeable outdoor relaxation area had been built. The river bed had been dredged so as to make a deep pool for the good swimmers, and then there was also a part where those who wished could stay within their depth. Pleasant lawns had been laid out in the shade of some magnificent trees. There was something to satisfy every taste.

Today, whole families had come out to enjoy that freshness to be found nowhere else, and all were keen on enjoying themselves. A lively chattering was going on,

jokes were being cracked everywhere, and adults and children were all as noisy as they could be. The water was teeming with folk. Some were swimming seriously, others were playing around with floating balls, and on the lawns, many were spending a restful hour sunbathing. All those people — gesticulating, shouting and laughing — gave the impression of a lot of children let out of school.

Few were the people strolling on the banks of the river. There were only three: a couple of old people, and a little way behind them, a young woman by herself. The old people looked very troubled. The sight and sound of all those gay and carefree people only made them feel sadder in contrast. Their facial features were tensed in a way that gave an idea of the painful feelings they were having. They would, from time to time, cast a stealthy glance at the young woman behind them, who would soon be catching up to them. It

looked as if they were impatient for her to get out of sight.

She, for her part, was walking happily along. Her body motion expressed calmness and consideration. She glanced discreetly, though very kindly, at the two old people she was catching up to, and perceived, at once, that they must be exceedingly unhappy.

"What a contrast!" she thought. "Over there, quite close by, there is the laughter and other joyful sounds of cheerful people having a good time. And here, there is pain beyond bearing. If only I could comfort these poor souls with the wonderful message of the Truth!"

First offering up an ardent prayer to the Almighty, she approached those two walkers and spoke to them with great kindness: "I'm sure you also are seeking a little peace and quiet."

"Yes," the woman answered tersely, "we are seeking silence and tranquillity."

That was not very encouraging. However, Clara, the young woman evangelist, did not allow herself to be put off.

"May I offer you a paper?" she said, presenting *The Monitor of the Reign of Justice* to the old woman. "It is a message of peace and consolation, in which I myself have found great comfort."

"No, young lady," came the answer. "It's of no use to us. We're not interested in anything. We've had enough of struggling and suffering. We can't bear to hear people sing and laugh. We even find the Sun burdensome."

A tear of deepest compassion ran down the young evangelist's cheek. She then said: "I would so much like to comfort you, to let you feel how much I sympathise with you. I've such wonderful things to tell you. Won't you just make the effort to listen to me? There are better times coming, wonderful days of blessing. God has a plan of love, according

loved them when they expressed great joy over being in the service of the Best of Masters.

He also loved them when they were not docile. When Peter denied his Master, the Lord Jesus went on loving him without weakening. Jesus remained faithful. He made his Father known to men with the wonderful sentiments he displayed in everything he taught them, in all his kindness and the relief he gave them, the experiences he permitted them to have, and the deliverance he granted them. In this way, he was his Father's Faithful Interpreter.

Our dear Saviour faithfully obeyed all the commandments of the true God, so that everything he did led to magnificent results. Already in his pre-existence with the Lord, he carried out the Lord's intentions in everything he created, keeping the Universal Law, which is the expression of the will of God. According to that law, everything that is thought, said or done, must lead to blessing. God's children must be inspired with the magnificent lessons our dear Saviour gives them with his own submission to the divine law. They must always have this object in view: every thought must always be to do good — everything said must be comforting — and everything done, in any sort of work, must lead to blessing in every way and to the benefit of everything that will come into contact with the work done. If such is always our object, we are bound to have the Lord's full approval for our thoughts, words and actions, and to be good interpreters of the Lord.

The Apostle John was able to discern the Spirit which is at the root of all God's actions. He supplied the essence itself of the revelation of his character in this single thought: "God is love." Such is indeed the case. All the Almighty's creations are the expression of benevolence. Just like a flower constantly emanates its scent, so do all of God's works emanate the perfume of his noble character. We are filled with enthusiasm when contemplating our dear Saviour's ministry. We must agree that everything he thought, said and did, always expressed love, the desire to serve, to confer blessing and to give rest and deliverance. The only thing he had in view was the Salvation of men, as a glorious ideal, whose fulfilment he had undertaken. He never did anything to crush them, even when they were hostile to him. He always sought to confer blessing, even on his enemies. He advises his disciples to bless those who curse them, to pray for those who persecute them and to be merciful like their Father in Heaven is merciful.

Our dear Saviour was the tender and affectionate Master, and he always honoured his Father in an irreproachable manner. He made the true God known and hallowed his holy Name. On some occasions, his disciples proved very clumsy, they lacked tact, particularly when a woman, bursting with gratitude, poured a precious ointment on his head. They proved, on that occasion, that the Almighty — the God of liberty, of nobility and of kindness, and Who blesses without tiring — was not yet very much their Father. In spite of their rudeness, our Lord did not browbeat them, he uttered no harsh words. He only said this: "You always have the poor with you, but you do not always have me." He refrained from reminding them of all the benefits he had showered on them, for his sole aim was to honour and glorify his Father's holy Name, to confer blessing on all, and also deliverance. That was how he faithfully interpreted the divine character and displayed all the grandeur and magnificence of God's Holy Spirit.

All throughout the High Calling, the Lord Jesus chooses the Little Flock, made up of people who succeed in interpreting, to perfection, the glorious character of the Almighty, the God they serve with all their heart. We find the characteristics of the mentality of the

Little Flock in the description of the New Jerusalem, made up of true disciples of Christ. The Apostle Paul says that that city is not built by the hands of man, but that God is the Architect. The building materials are precious stones, which illustrate the character obtained by those who have been faithful interpreters of the true God. They reflect divine love with all its wonderful modulations with the work of patience, of benevolence and of devotion they do for the benefit of mankind.

The Little Flock is shaped by our dear Saviour throughout the Gospel Age, which is now drawing to its close. Now is the time when the last members of the Little Flock are making their calling and election sure. It is they who are called on to introduce the Kingdom of Justice, now beginning to take shape at the same time as the fall of Babylon is inevitably showing itself with a growing number of signs which are unequivocal in the eyes of those who are able to think. The Prophet Isaiah tells of that Reign of Justice in these words: "When your [the Lord's] judgements come on Earth, the world's inhabitants learn righteousness." What is righteousness? It is respect and love for fellow men, it is to exist for their good, to give them joy, blessing and consolation. That is the programme to be carried out in the Kingdom of God.

What now has to take place is that which the Apostle Paul calls: "The revealing of the sons of God," to the groaning and suffering creation. This revelation cannot be given by people who merely think they are children of God, but are not so in reality. Those who give the Revealing of the Sons of God, are members of the Little Flock, and of the Host of the Lord. The Host of the Lord is made up of the first people who intend to keep the Universal Law, the divine law, and to turn away from the Adversary and his spirit. Those people are what they claim to be. They prove it with works and with a character which reveal the power of God's Holy Spirit working in them. That is what makes them capable of introducing the Reign of Justice amidst mankind.

That Kingdom is already starting now in Test Stations, which are to gradually become Demonstration Stations of that wonderful Realm. In these stations, everyone is doing his best to live the divine programme of the Universal Law, existing for the good and the blessing of his fellows, thus giving a display of the beginning of the great Family of Nations, who will spread all over the world. That time was foreseen and announced by Isaiah. He declares that mankind will come and will say: "Come, let us to up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, and we shall walk in his paths." That is what will take place as the result of the Revealing of the Sons of God, who faithfully interpret the intentions of the glorious Jehovah (the Almighty, the only true God) and of Jesus Christ, who has been given to men as the Lamb of God, who takes away the sin of the world.

The dance around the shiny metal

The French newspaper *Ouest-France*, on the 16th of July 2022, published a very informative article by its chief editor, François-Xavier Lefranc, which exposes the unscrupulous methods of some giant companies. We reproduce it in its entirety:

Facing the lawless billions

Twitter here, Uber there, and sometimes the words in the news intertwine and form rhymes that could let us forget that they are describing a universe of cold monsters. Within a few hours, much is said about the two American companies Twitter and Uber.

Twitter, whose logo is a small and peaceful-looking blue bird, is a platform on which people can communi-

cate very freely, but can also be insulted or threatened without restraint.

Twitter has implemented a moderation policy that allows a certain number of messages to be deleted, but that is in no way capable of preventing the many harms and human-rights violations, caused by hate messages, fake news, threats, and violent language. The reason is obvious: noise and fury increase the audience size [users, accounts, followers], and a large audience size generates enormous advertising revenue for so-called "social" networks.

The news of the week is that the world's richest man, Elon Musk, an entrepreneur with a keen business sense, refuses to buy Twitter, which he wanted, and for which he made a purchase offer of 44 billion US dollars.

To fully understand what we are talking about, you have to keep in mind that Elon Musk's personal fortune is estimated to be at least 225 billion US dollars. That amount represents 70 times the GDP (gross domestic product) of Burundi, the poorest country in the world.

It should also be noted that Elon Musk, the bold leader of Tesla and SpaceX, benefitted from billions of dollars in public money and tax credits. Twitter feels aggrieved by this withdrawal while the sale was engaged. Elon Musk claims that 20% of Twitter accounts are fake accounts (which Twitter disputes). [Editor's note: Elon Musk purchased Twitter on the 27th of October 2022, for 44 billion US dollars].

As for Uber, another American company frequently in the news, the information comes from revelations by the International Consortium of Investigative Journalists, with 42 partner media (including Le Monde [a French daily newspaper]).

The investigation reveals the extremely aggressive methods of Uber to bend the countries and counter any regulation by law. Uber operates mobile applications that allow quick contact with private drivers and in contested social conditions. Uber has used colossal financial resources to carry out its lobbying campaigns. Like, in its time, Google, which poured in streams of money to try to prevent, in vain, in 2019, the adoption of the European directive on "related rights".

Thank you, Europe!

What those events tell us is that — faced with the monstrous financial power of large private companies that intend to twist laws, deregulate, and directly oppose political powers — democracies must lead a fierce fight.

That is what the European Union is doing in the face of abuses of the major digital platforms with the establishment of powerful legal regulation. The Digital Services Act and the Digital Market Act, which will come into force by 2024, aim to make platforms responsible for the content they broadcast, and to combat the abuse of a dominant position.

Europe wants to impose a major principle: what is illegal offline must also be illegal online. Thank you, Europe!

In view of "the lawless billions", we ask the question: "Are there lawful billions?" The answer is "no"! A realization imposes itself: humankind have abandoned the Lord God, they have turned away from Him. However, they cannot live without God, because they are dependent on the Source of life; they don't have life within themselves. God is the Source of life, which He dispenses to all the celestial and terrestrial creatures who place themselves under his influence.

Because humankind have separated from the Almighty, they are wandering around randomly. Humanity are like sheep without a shepherd, going here and there. They are defenceless against the influences that want to subjugate them, especially that of God's Adversary (Satan) who has made humanity his kingdom. One of the Adversary's weapons is money (mammon, "the god of war and tyranny"). As we can see in the above article, money has enormous power over human-

to which, He will make all people happy at a time which is rapidly drawing near. In those days, all tears will be wiped away, and no one will have any more troubles. There will even be an end to death, and all over the world, people will only do good to one another. All mankind will love one another. It will be magnificent. Will you not allow yourselves to be convinced and comforted?"

"What you are telling us, my dear, is too good to be true. You are young, you have no acquaintance with the seamy side of life. As for us, we've had all we can stand, so that no consolation can help us. Nevertheless, I must say I feel much better for having spoken to you, it has eased my heart. It is not as sore as it was. Almost in spite of myself, hearing you speak has given me a gleam of hope. It's very curious, and I can't understand it. You give out a fluid of sympathy. Yet you could not imagine what we contemplated doing, my poor husband and I! I don't know why

I'm telling you about this, it's quite beyond me. You probably won't believe it, my dear, but when we saw you catching up to us, we decided we'd let you go past and out of sight, and then we intended to throw ourselves into the river, where we know its deepest area, and that was going to be the end of all our troubles. Come, there's a seat over there, we can go and sit there, and I'll tell you our story. Then, you'll understand."

"I'm with you," said the young evangelist, glad and grateful for the way things had turned.

The old lady began her tale: "Not so very long ago, we were rich and had a prosperous business in this town. We had two good and affectionate children, a boy and a girl. Growing up, our girl got married and went her own way. Our son was so attached to us that he decided he would never get married and would always stay with us. He suggested we should put our business and our two blocks

of flats, in his name. He explained to us all the good reasons there were for doing so, and it was true, this operation presented many appreciable advantages. So, we agreed at once. We lived in this way for several years, all three of us very happy. Our son was our right-hand man. However, one day, a day fatal to us, he became acquainted with a woman who possessed the power to alienate him from us. That was the day on which sorrow entered into our lives.

Under his wife's influence, our son changed utterly. He displayed no more affection for his father, and no more attachment to his mother. He became indifferent, self-interested and cruel. He didn't even have the courage to prevent his wife from driving us out of our flat. We were allotted a single room in one of our own blocks of flats, and we even had to pay rent for it through the post office, for our son refuses to see us anymore. The last straw was that when their little boy

was born, they even forbade us seeing him. That is how the matter stands at present. We can see him from afar off, the dear little fellow, and that is all. So, you see how it is, my dear, our son is no longer our son. Our funds and our strength are running out, and we are devoured by sorrow. We are in utter despair. You must understand that life has no more attraction for us. Our only prospect is a wretched old age, bereft both of hope and of joy. That is why neither of us desires to go on living. Isn't that so, Francis?" she added, turning to her husband.

"Yes," he answered with a catch in his voice. "Never would we have thought it possible to be so wretched. We were obsessed with the idea of destroying ourselves and putting an end to it all, all that pain that tears one's heart. How cruel life is! What there is for a human heart to endure in the way of mental pain and heart soreness, is beyond description!"

kind. Why is this so? Simply because we have given it this power, and because we don't know anything else.

François-Xavier Lefranc has shown us the power of those big companies, a power that comes from their colossal financial resources. He cites the example of Elon Musk, who has 225 billion US dollars, which is 70 times the GDP of Burundi. It's hard to imagine what such a fortune means, and then we read that he benefitted from billions of dollars in public money and tax credits, perhaps for projects to start new companies. We can say that money attracts money because we don't think that it's easy to raise such large funds for the poor, helping them doesn't pay off for investors!

We can also see that governments have difficulties in creating legal frameworks that protect citizens from the fantasies of giant companies. This shows us how powerful they are.

The Bible tells us: "Place your gold in the dust, and the gold of Ophir among the stones of the brooks. Then, the Almighty will be your gold and your precious silver" (Job 22: 24 and 25). To do that, one must have faith. It is faith and love that replace money. Our dear Saviour, Jesus Christ, the noblest man, never needed money. He put his trust in God, and walked by faith. He gave us an example to imitate and recommended us to follow in his footsteps.

It might then be said to us: "How will you live without money in a society that is governed by finance?" In fact, that seems to be impossible. However, it is very possible for those who put their trust in God. When the rich young man asked the Lord Jesus: "What must I do to inherit eternal life?" our dear Saviour answered: "Go, sell everything you own and give to the poor, and you shall have treasure in heaven, and come, follow me."

Money has replaced faith and love, in our society. It has usurped the place that it occupies. It's not easy to familiarize oneself with the thought of living without money. Some people will do anything to get money and to get rich. Some don't hesitate to rob others in order to increase their personal fortune, as is the case of some big companies, shown in the above article. Money and profit let people lose all dignity and every notion of justice and fairness. It lowers the feelings of the heart, and turns us into power-hungry egoists, who always want more, and who are always dissatisfied. As Luther said: "It is impossible for lust to be satisfied by the acquisition of the things that it desires. It is just like the love of money, which grows in proportion to the increase of wealth, and so, when the soul loses its substance, it becomes thirstier and drinks more. As the preacher says: 'The eye is not satisfied with seeing, nor the ear filled with hearing' (Ecclesiastes 1: 8). This is true for all desires. As Christ said: 'All those who drink this water will be thirsty again.'" John 4: 13.

Man became a wolf to his fellow man. Those who are clever and cunning, have been able to make a place for themselves in society. Through hard work and business acumen, but also often through dishonesty, they have acquired great wealth. Some go so far as to sell their soul for money, because money opens all doors in this "dark world", but, for us, it closes the door to God's Kingdom. What hasn't been done for money! War is declared against others. There are countless victims of profit. This terrible mentality is denounced by the Gospel of grace, which was brought by our dear Saviour, but which is fought against by "the present evil world". Currently, Gospel Truth seems harmless and defenceless against the colossal power of the world of finance. But the day is coming when the Truth "shall sweep away the refuge of lies", error and tyranny. It will deliver all people from governments, giant companies and big financiers, which enslaved them. Our dear Saviour was the first to tread the path of love for others. He gave his life for all sinful people, separated from divine grace. A class of personalities have followed in his footsteps of Sacrifice and of self-devotion, for others. We are cur-

rently at the point of the introduction of a new era: the Kingdom of God. The first enemy that will be pushed aside there, is money. There will be no more poor or rich, who accumulate immense wealth at the expense of people. Everyone will consider others as brothers or sisters, but not as rivals who must be exploited. The currency in God's Kingdom, is love for others.

Everyone is invited to collaborate on the introduction of that new system of things, in which all people will be happy and able to live eternally.

Saved from the cook pot!

While stories of dogs rescuing humans are common and plentiful throughout the world, stories of humans rescuing dogs are much rarer. However, there are some that are just as touching and heart-warming, such as the one told by Pit Weller in the German magazine *Neue Post*, which we happily reproduce as follows:

"Lucky" the dog was destined to be butchered until an animal lover rescued him from his cage

Lucky recognises his saviour from a distance. Barking with joy, he jumps against the wire mesh of his cage. He would love to leap at the tall man, but it's impossible. Lucky has to stay in quarantine for another month. "Look at this beautiful animal," says Simon Kinnersley. "Isn't it horrible to think that this dog was going to end up in a cook pot?"

Simon Kinnersley had brought Lucky back from Korea. As a reporter and journalist for a British magazine, he had flown to the capital city of Seoul for the Olympic Games. But other than the pole vault, the decathlon and the 100 m, he was also interested in the country itself. For hours, he strolled through the streets of Seoul, and even ended up in areas that are not usually frequented by tourists. On the outskirts of the city, he walked along a market street. "I immediately became aware of the whining of the dogs," he explains. "I knew that dog meat is a delicacy for Koreans, but when I saw how these poor tormented creatures were crammed into and vegetating away in large cages, I was shocked. And these dogs know very well that their death warrant has been signed when they are taken out of the cage. Because the sold animals are slaughtered on the spot. Each dog has already seen dozens of its fellow dogs go under the chopper and bleed out..."

One of the many dogs immediately caught Simon Kinnersley's attention. "He seemed to be less frightened than the others. He stood upright, wagged his tail and poked his nose through the cage bars as much as he could. His friendly look seemed to say: 'Don't let me die here: please take me with you.' I was approached by the trader, a gruff-looking man in his late forties. At that very moment, I had already made up my mind. I had to save at least this dog."

The great haggling began. "In Korea, it's customary to negotiate prices," explains Simon Kinnersley. "But how does one haggle for a life? The trader wanted the equivalent of 280 euros for the dog, I offered 160. The trader assured me that the animal was definitely delicious and that the slaughter and the cooking are included in the price. I saw things quite differently. Finally, I got the dog for about 250 euros."

When the mongrel was taken out of the cage, it could not yet know that this was not its death, but its rescue. So, when Simon Kinnersley tried to stroke it, it flinched with fear. It was only when the journalist spoke to it calmly that it slowly gained its confidence. It felt that this man meant it no harm. It happily licked his hand.

"And what happened next almost tore my heart out," says Simon Kinnersley. "I suddenly felt something pushing against my leg. A little dog stretched out its paw through the cage bars to get my attention. It looked at me with sad eyes. It also wanted to be rescued. And

the other dogs also noticed that something special was happening. It must have seemed like a miracle to them that a man would treat one of their own kindly. Suddenly, several of them began to whimper. My goodness! I would have gladly bought them all. But unfortunately, I couldn't."

Together with his photographer, the reporter took the dog, which he named Lucky, to a vet for a checkup. "Dr Seo stated that Lucky, despite all he had been through, was remarkably healthy and strong," recalls Simon Kinnersley. "Over the next few weeks, Lucky really pepped up and was given vaccinations and injections. I wanted to take him back to England. Who knows, in Seoul, he might have ended up in a cook pot..."

For the reporter, the complicated formalities began: it's quite difficult to import animals into England. The last big hurdle is the six-month quarantine, but when that's over, Lucky will finally be a "true English dog", "Due to my profession, I'm often away on business, so I unfortunately can't look after Lucky myself," regrets Simon Kinnersley. "But I will find a good master or mistress for him."

When Simon Kinnersley took off for Korea, he certainly didn't think he would be bringing back a dog from that country... He was fully committed to his mission and to providing his employer with a sensational report on the progress and results of the many gruelling sports events of the Olympic Games. He would not have anticipated a possible situation that would have compelled his compassion to be burdened with a simple mongrel before returning home. He could have easily found a purebred animal in his own country without exposing himself to all the associated complications, import and customs formalities, and costs! And what is even more extraordinary and commendable, is that this journalist — who frequently has to travel the world, and who is subjected to the demands of his job — cannot keep this dog with him. So, it was really out of pity to save the life of this friendly animal, that he launched himself into this adventure, causing himself a great deal of expense and hassle.

But what a joy it was for him to see the gratitude and attachment of this intelligent animal, which had understood what he had done for it! He had freed it from the appalling condition it was in and the sad fate awaiting it, the same that it had already seen suffered by many other of its companions in misery! It was not necessary to explain to Lucky what was going to be done with him and to force him out of his cage by trying to convince him of the good intentions of his buyer. His fine sense of smell, not only concerning the type of odours, but also that of influences, immediately put him at ease with this visitor, whose compassion he sensed. And what a joy it was to see answered the ardent plea emanating from his eyes, and to set off with this charitable man, far from this terrible place! The photos taken by the journalist's photographer bear witness to the Lucky's enjoyment near his new master.

As for Simon Kinnersley, you can understand his emotion when he saw the other dogs begging him to do the same for them... And how much he would have liked to save them, too! But alas, money, which hardens the hearts of some people and makes them do the most shameful and wretched things to obtain it, also conditions the hearts of others, and curbs their generosity when they would like to be able to show it, but they lack the filthy lucre for it.

The devaluation of the money of nations — which goes hand in hand with the incessant increase of their potential for destruction, in both the military, and environmental pollution — will lead eventually to its disappearance. This is how the fictitious things will again have to give way to the real ones, the false values to the true ones, and what destroys life to what produces it. The notion of good will regain its place in the brain of

"I do understand you and am with you with all my heart," Clara answered, having all the trouble in the world to hold back her tears. "But all is not yet lost. What you must do is to place yourselves in God's hands, to turn your fate over to Him, and to count on Him. He is both Father and Friend to the forsaken. He is quite close to the brokenhearted and intends to give them such consolation that no one will ever be able to grieve them again. The great thing will be to learn to forgive. It is a power of suggestion they have no mastery over, that gives your children that hardness and indifference. But all that can change. There are hundreds of thousands of people on Earth who suffer as you are suffering and who are in similar or even worse situations. If, instead of dwelling on your own sorrow, you would seek them out and comfort them with the message of the Truth that I have brought you, you yourselves would be com-

forted, just as I have been in doing good to my fellow people."

"Thank you so much for your kind and helpful words," the old lady exclaimed. "I already feel a different woman. Don't you feel a deal better, Francis?"

"Yes, indeed!" replied her husband. "I don't feel like putting an end to things anymore. Hope seems to be stirring once more in my heart. If only the Kingdom of God, of which you speak, young lady, could come soon. Then, our son will also return to kinder feelings, won't he?"

"Sure, he will!" answered Clara. "But you yourselves can do your bit towards hastening the coming of that day if you will associate in the Lord's Work, which will reconcile all men. I'm bringing that message of divine grace to all around me, with the folk who are doing like I am, and we are the happiest people on Earth. Yet, what a lot I've had to suffer. One day, I shall certainly have the opportunity

to tell you everything that I have also gone through. You must do like me and enter the School of Christ, where we learn to become altruists, that is to say, to exist for the good of others, which is our cure."

The old lady said: "At all events, my dear, you've saved two wretched people from committing suicide, and you have given us a breath of the perfume of kindness and affection. This has done us a lot of good. We shall try to follow your advice and are going to read your paper gratefully. But do not leave us to our own devices. Come and see us to comfort and cheer us."

The evangelist responded: "I'll do that willingly. I shall be in this neighbourhood for a while yet. We hold meetings in town. Would you like me to come and bring you to an evening meeting next Sunday?"

The two old people joyfully agreed to that proposal. At the meeting of The Angel of the Lord (the Philanthropic Association), they

found a real family, sincere friends, who lavished quite selfless affection on them.

The old man, who was very frail, passed away a while later, his heart comforted by the assurance of rising again on Earth in the Kingdom of God, Paradise restored.

As for the old lady, she became a docile student at the school of our dear Saviour, who says: "Whoever wants to be my disciple must deny himself." She also endeavoured, with all her might, to live up to this thought: "Forgive us our trespasses as we forgive those who trespass against us." Thus, she came to forgive her son and her daughter-in-law, and she made them feel she had by being very kind to them on many occasions. Her son was so deeply touched that he found the strength to shake off his wife's yoke. One fine day, he knocked on her front door. He took her in his arms and eagerly asked her to forgive him.

He had his little boy with him, whom she gladly hugged. From that day forward, their

humankind, and evil will be identified and eliminated in all its forms. Depraved desires and pleasures, also caused by money, will disappear as a result of the programme presented to all humankind to lead them back to lawfulness. Humans will no longer kill animals to eat their flesh, and animals will no longer fear humans. The Work of Redemption will put all things in their place, which means, as they were at the time of Creation, when humans, for their part, appeared among them.

Resilience or sanctification?

For some time, there has been the recurring talk of resilience. This concept is neither new nor unknown. However, our politicians tend to generalize it and expect that all citizens should have this ability to adapt themselves to, and to overcome, serious events. This is explained to us in an article by Aurelia Jane Lee in the Belgian French-language magazine *En Marche*, No. 1702 from the 20th of October 2022, which we reproduce as follows:

When resilience becomes the law

Nuclear accidents, pandemics, attacks, disasters... Do we have to get used to living with a high risk of catastrophes? And when they do happen, do we have to get used to living with them? ...

The French Larousse dictionary defines the term "resilience" as "the ability of an individual to progress and live satisfactorily, despite traumatic circumstances". The concept of resilience was popularized in the 1990s by Boris Cyrulnik [a French doctor and psychiatrist], and is today used for all possible purposes, sometimes with difficult side effects for victims. Thierry Ribault, a social-science researcher at CNRS [the French National Centre for Scientific Research], warns us about the one-sided recycling of Nietzsche's saying: "That which does not kill us makes us stronger." Thierry Ribault was living in Japan at the time of the Fukushima nuclear disaster. He observed how the disaster was managed by the authorities, and he denounces the communication lie that exploits resilience and over-emphasizes individual responsibility in a situation that the individual is not responsible for. "We transform collective problems into individual problems," he laments.

The government downplayed the harmful effects of the radioactivity (including the incidence of thyroid cancer), and kept the citizens in the dark, says Ribault. "No reliable estimates of the doses of radiation exposure, were carried out." The inhabitants were encouraged to not leave the contaminated area, to show resilience by "adapting", and to adopt new behaviours, such as regularly measuring radioactivity and joining the collective effort. Those who preferred "to go into exile" [to leave the area], in order to save themselves and their family, were accused of selfishness and irresponsibility.

And yet people have to live...or survive

By urging people to not be "irrationally" alarmed and to see the disaster as an opportunity to become more resilient, the Japanese government establishes a "fear

of fear". Yet this is a legitimate reaction when faced with a proven health risk, says Thierry Ribault. It's not a sign of weakness, but of common sense. "Convinced that we reveal our true nature in unnatural situations, the proponents of resilience defend the thesis that man's true nature is revealed in atrocities," says this French researcher. He quotes, on this subject, the French geographer Marie Augendre, for whom "catastrophe is a sieve that eliminates the weak and strengthens the strong: that's life". Under the guise of a praise of resilience, this type of discourse tries — and risks — getting us used to misfortune and to a survivalist, and even a eugenicist, view of the world. Life becomes a struggle, a fight, that can only be won by the most "stress-resistant people".

Sacrifice the individual to the community

In the political use of resilience, the community takes precedence over the individual: it ignores the private tragedies of a situation. The group must emerge stronger from the ordeal, even if this means collateral damage: families torn apart, people in exile, bereavements, suicides, bankruptcies, discrimination... There is no benevolence, says Thierry Ribault: for the government, it's all about stimulating the economy, while denying individual and family situations. Thierry Ribault mainly deals with the post-Fukushima period, while making regular comparisons with the post-COVID-19 society. At the beginning of the health crisis, we regularly heard that it was an opportunity to develop collective resilience in the face of a global threat.

There's no going back to the way things were

In the case of the Fukushima nuclear disaster, we cannot deny the real and irreversible damage to health and the environment. Isn't the same true for COVID-19? We talk about getting over the crisis, the end of the tunnel, as if, at some point, we are going to be able to consider the incident closed. "How can one reasonably claim to close the impossible?" asks Thierry Ribault. After a catastrophe, things never go back to the way they were: there have been deaths, losses...

The Japanese government is perverting the notion of resilience by trying to get the victims to come to terms with their fate (this is the well-known "new normal" term, mentioned during the COVID-19 pandemic), rather than working on the causes of their suffering, criticizes Ribault. It's effect is to "deprive people of any prospect of becoming aware of their situation, and of rebelling against it". We are dealing with the consequences of the disaster, without questioning the political or societal choices that might have led to it.

No one in the world is able to overcome traumatic events. And when governments try to demand resilience from their citizens, this proves that the governments themselves don't have this quality. Because if every individual should be able to overcome a disaster, then the various institutions of a country should be able to supervise and take care of its citizens. However, this is not the case. We have seen this in recent years. In fact, the concept of resilience is a pretext for our authorities

to pass the buck to the victims. Instead of helping one's fellow people in distress, one says that they should be able to adapt.

Furthermore, as we know, we do not find ourselves in a society that helps its fellow people. Quite the contrary, it profits from them and exploits them. It's like a mother that eats her own children. The problem is that this way of doing things leads us straight into catastrophe. God's Adversary, Satan, introduced these phrases on Earth: "Each person for themselves," and: "Divide and rule." Without our fellow people, without empathy, without sympathy and without true love, one cannot live. But these are values that are not defended in our society.

We must therefore seek elsewhere for assistance, for a support that doesn't fail in times of distress. This support exists. God Himself has provided it in the person of his beloved Son, who became the Author of everlasting Salvation for all. The Prophet Isaiah already predicted this in his time: "Behold, I have laid a stone in Zion, a tested stone, a precious cornerstone and a sure foundation. Those who believe will never be shaken." Isaiah 28: 16.

To build on that foundation, it naturally requires faith, faith in the Work of Redemption that our dear Saviour accomplished. We must admit and be aware of our poverty. One has the feeling, the imperative feeling, that one needs a Saviour. One must be so greatly penetrated by these truths, that one feels that it is impossible to live without feeling the presence of our dear Saviour at one's side. This naturally leads to one's heart having to be purified. We believe that it is impossible to live close to the beloved Son of God, without us cleansing ourselves of all the filth, of all the sin, that is in us. This purification guarantees us an ever-closer communion with the Lord God and our dear Saviour, and this communion will strengthen us. It puts us in the position of forgetting about ourselves and of thinking about others, even in the greatest difficulties. This is true resilience, there is no other. Because the resilience mentioned in the article is still a selfish sentiment. One wants to be strong to overcome the difficulties of life, but one rarely thinks about one's fellow people, whose situation is often unimportant to us.

Let us therefore rejoice over the wonderful Work that the Almighty has accomplished for the benefit of all sinners. Let us accept the terms and conditions of the contract that He proposes to us, and through which He wants to justify us by faith in the blood of Christ. Then, we can enter our dear Saviour's school, and, by changing our character, become true benefactors to our fellow people. Furthermore, the Lord invites us to collaborate on the imminent introduction of his Kingdom on Earth. If we accept this invitation, it is our Salvation. In fact, according to the Universal Law, our personal Salvation is assured when we work on the Salvation of others.

As we see, there is a marvellous restoration Work to do. If we let ourselves be employed in this tremendous task, we will experience never-ending joy, and we will inherit the divine promise: eternal life on the restored Earth.

family life was restored, and all the past was forgotten.

Being deeply moved with gratitude, this dear mother has increasingly become more strongly attached to divine ways. Today, nothing gives her greater happiness than to bring, to those around her, the wonderful message of divine love and forgiveness, which comforted her so thoroughly.

News in brief of the Reign of Justice

Here we are on the threshold of a new year. The Lord, in his infinite patience, still grants us the time to strengthen our hearts and to bring the witness that He invites us to give and that the world is waiting for. God's servants, who have gone before us, have made the most of the time they were given to fulfil their ministry. That was the case for the Faithful and Wise Servant, the dear Messenger of our time, whose victorious race end, we will celebrate on the 31st of January. We happily reproduce extracts of one of his commentaries in which he retraced some phases of his ministry:

"Matthew tells us about the Faithful and Wise Servant whom his master finds managing when he returns. The coming of this servant coincides with the introduction of God's Kingdom on Earth, and with the moment when the mystery of God is accomplished. That is why this servant is given the ability to explain Revelation.

I did not seek to be the Faithful and Wise Servant, but I ardently sought the Truth. When

I started to take an interest in divine things, I understood that there had to be a Little Flock, a Royal Priesthood. But I would never have dared to hope to be part of it, I did not have the faith for it. But I had a burning desire to know a member of the Little Flock, of that New Jerusalem that Revelation speaks about so grandly. It was only gradually that I came to understand that all those who turn to the Almighty with all the sincerity of their heart, can hope for themselves in these promises.

With the conviction that that calling was also for me, I felt ineffable happiness. But then I asked myself the question: 'What are you now going to do to be worthy of the Little Flock and to fulfil the conditions attached to it?' That was the other side of the coin, where the programme was mapped out. I took the conditions to heart, and, little by little, I was able to discern what had to be put aside in my heart. I then decided to stop practising it, and I earnestly set to work on the task, with the ardent desire to stop making compromises. That is how I came to understand the ministry of reconciliation, which must be performed by the Little Flock. From then on, I exerted myself to do that for the benefit of my brothers and sisters. I have felt that this ministry produces, in the heart of one who practices it, a powerful action of grace and blessing, which dispels all bitterness, and which brings wonderful help for the change of character. I felt that the divine programme was not difficult to carry out and that the ministry of the priesthood is a ministry of love, of kindness and of mercy, which brings deliverance to the one who benefits from it,

and which provides inexpressible joy to those who practise it.

We have to take things very seriously if we want to succeed. We can't achieve success with approximates. It takes full and complete consecration. This is the only way that the Lord can truly take pleasure in us. That is what I understood when I consecrated myself. I had a business, but I gave it up in favour of the Kingdom. My family, according to the flesh, counted above all else for me. I put it after God's Kingdom because I definitely wanted the Almighty to come first in everything in my heart. That is how we must subordinate absolutely everything to God's Kingdom, which must have the very first place in us. That is the only way to be able to be at the benefit of God's Spirit, with which we can do everything, but without which we can do nothing. Throughout the entire time of the Heavenly Calling, the faithful members of the Little Flock have conducted themselves in this way.

The Lord God is faithful. With Him, nothing is left to chance, and everything is wisely, wonderfully and grandly planned in advance, according to his divine foreknowledge. When He calls someone to a ministry, He is also there to support them. That is why a child of God who is called by the Lord to an important position, must never think that they have been entrusted to it without the Lord also giving them the necessary abilities to fulfil it. Because it must not be imagination, but assurances and proofs that backup what is being said. As far as I am concerned, I would never have had the courage to affirm

the divine will in front of God's people, but the Lord made things unequivocally clear. The message that the Lord entrusted to me is a key that unlocks all the mysteries. It is the message that has been my support and given me the courage to face the situation that the Lord presented to me, and to accept it. The obligation was before me, to make the whole Truth known to the Family of Faith, including what gave God's people the discernment to recognize me as the Lord's Messenger.

What we need to do is focus on being faithful in our ministry. For me, I constantly observe myself and continuously ask myself: 'Is this servant faithful, and is he wise?' I check myself, and as soon as I see something that needs to be fixed, I do what is necessary. If I did not, it would no longer work, and I would not have anything to bring you. But if one is sincere, faithful and wise, then everything fits together admirably.

We therefore want to strive to fulfil our holy and glorious ministry, so that we, each for our part, may also be a servant whom the Lord supports, a chosen one whom He takes pleasure in and whom He can crown with his victory and glory."

Let us imitate the zeal of those who were confirmed by God and who could receive his approval. Time is short. Let us know how to make it bear fruit to the glory of God, and for the blessing of humanity.