

THE REIGN OF JUSTICE

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The only faithfulness that counts

FAITHFULNESS is out of the question for mankind, because their teachings and practices are not founded on the truth. To acquire true wisdom and happiness, they must become untrue to their false principles. Neither can religious people be faithful: they do not consider themselves as "of the world"; however, they are animated with "the spirit of the world". Those who declare themselves hostile to all religion are also animated with that same spirit and are just as religious, for they worship themselves. None of these groups of people can therefore be faithful.

Only those things which are founded on lasting principles, which can be proved to be true and right, can subsist. No one has been able to discover this profound truth. For all things to be true and lasting, all must be governed by divine love. Thus, all people have gone astray, from the least of them to the greatest. Even the most famous scientists have been unable to discover the principle of perpetual motion. They propound all manner of scientific explanations, and operate the most complicated calculations to attempt to explain the rotation of planets around the Sun. All these explanations are wrong because they are founded on errors. The fact is that he who does not love his neighbour knows nothing, because all he thinks he knows is error since his judgement is ill-directed.

The principle adopted by mankind is selfishness. Yet, to be in the truth, one has to live altruistically, and this is the opposite to living selfishly. Therefore, you have to be untrue to the principles adopted by mankind if you intend to be true to that which is right. It is on that principle of altruism, that divine law is founded, displaying its full grandeur and magnificence in the fact that everything exists for the good of everything else, to be of service and a blessing. On such a foundation, one may well be faithful, and such faithfulness develops in the hearts of those who are called out of the darkness and into the admirable light of the divine law, which governs our bodies. It also governs the water circulating on Earth, being set in motion in a glorious manner.

All things in the Universe are true to divine principles: water goes and returns because it is faithful. Times and seasons run out and return because they are faithful. Blood circulates, being faithful to the principles adopted: it does not need to change its course, for its course is an exact representation of the truth.

In everything taking place in the Universe, there is

to be seen the essence of truth itself. If we will follow this truth, we shall come to the divine principles. When we have done our best to follow out these principles, we shall become true. Then, we shall have the possibility of being faithful, but till then, it is out of the question.

Faithfulness then is a concurrence of processes founded on principles of truth, which make it possible. Since our characters and habits are founded on untrue things, after that, we shall have to adopt the principles of truth, and exert ourselves to be true to them.

Thanks to the teachings given to us today in *The Message to Humanity*, we are now able to take our stand on solid foundations, to which it is possible to be true. This will enable us to develop faithful characters because there will be no need to change our line of conduct, since it will be founded on true things.

Our dear Saviour is called the Faithful Witness because he showed us the revelation of the truth. In the presence of Pilate, he declared: "I was born and came into the world, to bear witness to the truth." He had no need to change his line of conduct, because it was perfect. Whether then or later, everything was proved true: his every thought, word and deed conformed with the truth, and they were therefore perfect in exactitude and faithfulness.

What is essential for us then is to adopt the ways of the Lord, making a covenant with Him, and following out his principles. Then, we shall become faithful, being directed by his Spirit of faithfulness, which will make us true and consequently viable.

All the stars that orbit in Space are set in motion by God's Holy Spirit. Were it not so, there would be breaches of faithfulness in their behaviour. Nothing could be verified, be proved exact and create perfect harmony. However, there is utter faithfulness. Even a child can see for itself that the Sun rises at a given time and sets with the same punctuality. Everyone can predict that this is the course events will take, because they can be checked, and they prove their exactitude, their faithfulness and their rightness.

Perfect righteousness is true love. Mankind are entirely in error because they do not love. They punish those who break their laws, and treat them with violence. They have to set people to watch and catch those lawbreakers.

The Almighty, for his part, has no need for checkers

or for overseers. Everything He does and everything that originates with Him, is exactitude itself, because everything is faithful, glorious and wonderful. He who sows bad things reaps bad things for himself, but he who sows good things reaps good things, in accordance with the Law of Equivalents, and the Lord has no need to punish anyone or to offer violence in any way at all.

Our Lord pointed out to his disciples how they were to behave. He gave them very exact directions. Any who wish to be children of God, must never depart from these principles. They are called upon to bless, to never curse and to do good, and never evil, even when evil is done to them. If they come upon people who oppose them, combat them or cause them suffering, they have to faithfully keep to the principles of divine justice, which never depart from doing good.

They are the divine principles set before us, which we have to respect in obedience and submission, even if we do not yet fully understand the Lord's ways, their bearing and their immense scope. When we live them, we are able to check how right they are by the blessing they provide us with. Thus, we begin to understand the Lord's book, written in nature in God's own handwriting, and given to mankind for witness. It is one of God's faithful witnesses. But men have eyes and cannot see, they have ears but cannot hear, and a heart but cannot understand.

God wishes us to live his principles, because that is the only way we can be happy. We pain Him when we do not follow them out, because, in that case, He cannot bless us by placing us at the benefit of his Holy Spirit. If we are submissive to God's Holy Spirit, we have principles of faithfulness in view and are then easily able to respect them, and so to correct our mental register till the ideal of goodness comes to be lived in us. To succeed, we have to operate daily corrections in our characters and habits.

In the Scriptures, we have wonderful examples of men of God, who have faithfully lived up to the divine principles, so that when they were faced with very great difficulties, they succeeded brilliantly, and with the greatest of ease were able, in every trial, to deliver a wonderful testimony. This simply resulted from them exerting themselves to bring the small details of their lives into harmony with the principles of Christ. If we are not faithful in small matters, in trial, we shall be prone to irritation with the person who causes it, and then we go off the track. We are put out because we have not been true to the divine principles.

The principles we have to adhere to are to forgive,

Once upon a time

ONCE upon a time, there was a little girl called Elizabeth. She was the liveliest little girl who ever was, and was as happy as the day was long. Father and mother loved her tenderly and cherished her as they did all their children. They were a splendid family, closely united, no rare thing in those days in that Jewish nation, dispersed among all the nations of the world (the Jewish diaspora).

On the morning when our story begins, as they were travelling through the poorer streets of the city of Istanbul (in Turkey), she realized, as she went hand in hand with her father, that there was a big project on the programme. They headed for the port, but when they got there, they discovered that something had happened — which, at first, they could not believe — and which, if truth be told, they did not want to believe.

However, the fact was that the ship had left without them!

In silence, the whole little family stood watching the cloud of black smoke issuing from the departed ship's immense smokestack and unfurling over the Sea of Marmara. They gazed long at the horizon over which was disappearing their hope of treading the soil of the land of their fathers (modern-day Israel), on the mountains of Ephraim and on those of Judea. They had come too late, owing to a simple matter of vaccination, because "the age of knowledge" had inaugurated great fear of the microbe. So, they had not been able to board ship as foreseen, and had had to go back into town to satisfy those requirements. Meanwhile, the ship had sailed...

With heavy hearts, they returned to the place where the big circus had parked its caravans. The gold of the minarets was glittering in the sunshine above this ancient Byzantine city. Sunset was still firing the sky

before the shades of night started to fall over this legendary metropolis. They dreamt long, under the stars, of that ship sailing away to the land which Abraham had promised to his descendants.

Elizabeth, the fair little Magyar (Hungarian) girl, young as she was, was no longer surprised at anything. From her very cradle, she had been a traveller and had known no other roof than that of a caravan. Her mother had belonged to an aristocratic family, and her marriage to a trapeze artist had, at the time, raised a cloud of dust. However, she had a passion for travelling, and the qualities of heart of this circus artist had attracted her. And so, with the circus, travelling from the Hungarian capital city of Budapest, and through several European countries, they had come to this capital city of the Ottoman princes.

The city of Jerusalem was not very far away, only a few days by sea. They dreamt

of it lying beyond the vast horizon, and they had set their hearts on seeing it at last. And so, one morning, they had come to the port only to discover that their dream had gone up in smoke.

However, a few days later, they learnt that the ship had sunk with all its passengers and crew, in 300 metres of water in a storm between the Dardanelles (a waterway in Turkey) and the Cyclades (an island group in Greece). So, the misadventure, which at first sight had appeared unfortunate, turned out to be their preservation. This was also their last journey with the circus, for Elizabeth's father did not want his children to follow in this profession.

On the international scene, the first act of "the tragedy of the nations" was being played. A formidable boil had burst (World War One), and the things issuing from it were not good, showing the ugliness of mankind's mentality. Would they not, at last, wake up to the causes of the disasters for ever hang-

to give support, to be kind and benevolent, and to be patient, meek and charitable. This was what our dear Saviour taught. It is as we live this programme that we are able to make great progress in changing our characters. Then, the consequence of our every thought, word and deed, will be happiness for us and for everyone around us. It is therefore by maintaining exactitude in our thoughts, words and actions, that we obtain felicity, happiness and lasting life.

We have, in our hearts, the wonderful joy of having been called out of the darkness and into the admirable divine light, so that we may receive the Lord's instructions. This should impel us to develop gratitude, one of the principles of truth. The more grateful we are, the more faithful we shall be. The more ungrateful we are, the more unfaithful we shall be. In the latter case, although we may receive the glorious things which come from God, they will not give rise in us to will and to do of his good pleasure in changing ourselves. Then, we are dry fruit, that is, people who have failed to receive blessing intended for them.

Mankind lost the blessing in Eden through having broken the divine law. This is the cause of all atmospheric disturbances. We have discovered some pointers which indicate that, in the beginning, moisture used to not circulate in the way it does today. The vegetation used to absorb the moisture from the air and to pass it into the soil to feed the streams, the rivers and the big watercourses flowing into the sea. This kind circulation used to make storms, hurricanes and cyclones impossible. Thus, everything on Earth had been prepared and laid out with a view to safety and happiness.

Men lost that happiness by going the wrong way. The consequence, 1,656 years later, was the Flood. Furthermore, today we are all witnesses of the fact that all the pains taken and all the work done by people who call themselves Christians, have simply led to the terrible wars we have lived through, and will bring on the great trouble ahead of us. So, these consequences simply demonstrate the reprobation and expose the wickedness and crookedness of all religion and make it clear that the Adversary is its guiding spirit.

Self-styled Christians have demonstrated what they could do. The consequence of their efforts is going to be, not a flood of water, but a deluge of fire and of wickedness. On the other hand, the consequence of the efforts and the faithfulness of those who have done their best to live the principles of truth, will be the introduction of the Reign of Justice for the benefit of all mankind.

The beginning of the Test Stations of the Kingdom of God, does indeed display the Reign of Justice being established, which we are enthusiastic about, and for the sake of which, we shrink from no pains and no sacrifices.

Therefore, we intend to rid ourselves of all our load of selfishness and unfaithfulness, to cast them off completely and to acquire a new character, mutually encouraging one another to follow out divine ways for the purpose of introducing the Kingdom of God on Earth.

The Kingdom is wonderfully beautiful, poetic, harmonious and artistic. It is the perfect harmony of colour, of sound and of form, in full diversity. Divine blessing will thus return to Earth to a splendid degree. It will come upon those who live the law, and through them, upon those around them. In point of fact, it is by man that the Earth has been cursed, and it is from man that it will, once again, receive blessing, as a consequence of man's faithfulness and of his zeal, once he is a faithful witness to divine grace.

"If he has wronged you in any way or owes you anything, charge it to my account"

Philemon 1: 18

The French newspaper *Ouest-France* published the following reader's letter on the opinion of France's national debt. We do not know the publication date of this newspaper's edition.

Debt: When the country can no longer pay its debts

Far beyond the debate on pensions — which I think is secondary, and which I don't want to comment on — I think that France's current problem is much more serious, because it threatens the country's financial independence and, above all, its future as a sovereign nation. I am worried that some of our citizens cling to petty privileges and are not fully aware of the situation.

France's debt is 3 trillion euros [3.21 trillion US dollars], and the payment of interest on loans, is the government's second largest budget item. [The former prime minister] Raymond Barre's last balanced budget was over 40 years ago. Every year, the deficit increases, without us being able to make up for it or even stabilize it. [The former prime minister] François Fillon used to say that he was governing a bankrupt country.

In "a prudent man's" budget, expenditure must not exceed revenue, but the country has chosen to live on credit. If our country were a private individual, it would be over-indebted. If it were a company, it would be in receivership before filing for bankruptcy.

The wasteful lifestyle of our country..., to which are added the expenses that are not directly beneficial to our citizens (interventions by our armies on foreign soil, financial aid to certain other countries), the multiple levels of government, the increasing number of civil servants in all sectors, and the management of deficits and subsidies (the railway [SNCF], pension funds, social security, allowances for gas, petrol, etc.), are responsible for expenses that are no longer in proportion to revenue.

The growing foreign-trade deficit is making the situation even worse. The retirement age has been 60 since the early 1980s, there are 5 weeks of annual leave, there was the 39-hour work week and then the 35-hour work week, which have all increased labour costs and lead to deindustrialization and relocation. This financial situation no longer makes it possible to manage the deterioration of sectors that are in difficulty and that cannot be relocated, such as public health, police and justice, which are never priorities for any government...

Half of the country's creditors are foreign (China, Qatar, etc.). When one buys a car with the help of a credit organization, and one doesn't pay one's installments, the credit organization recovers the car. When a country is no longer able to repay, foreign creditors will gradually become the owners of France, whose future government will have even less power than it does today.

France will then become, at best, either a large holiday club or an open-air museum, and will be managed by foreign funds. The "new owners" will not care about our "social achievements" and will have no qualms about doing away with them.

There is no miracle solution if no one realizes the seriousness of the situation. We must stop asking for subsidies in social conflicts, work more, become a wealth-producing country again, and force the country to make operational savings.

The picture painted by the above article might seem pessimistic, but it is rather realistic. We have made the mistake of putting our fate in the hands of the financial world, called Mammon in the Bible. Today, France faces a debt of about 3 trillion euros. The annual payment of the interest of this debt, which amounts to 48.8 billion euros, is on the way to becoming France's biggest budget item. This is worrying, because when one has

a debt to pay that is becoming the largest item in one's budget, it's easy to understand that other sectors are less well served. So, as this article points out, if France can no longer pay the interest on its debt, it will quite simply become the property of its creditors, with all the consequences that that has.

That situation, while not imminent, is nevertheless a threat, and France is not the only country in this critical situation. Every country in the world is in debt. In terms of gross foreign debt, the United States of America is the most indebted country, with a debt of more than 30 trillion US dollars in February 2022. If we consider debt as a percentage of GDP (gross domestic product), Japan in the most indebted country, with a debt ratio of more than 261% of its GDP in 2022.

Those figures give us an idea of the state of the world's nations, and it's not hard to deduce that the system is heading for bankruptcy. The big question is: "What happens next?" Although monetary debt certainly has worrying consequences for our society, we have another debt that is much more serious for us, because it is killing us. It is the debt that we owe to God and to our body, through sin. This debt is so great that it is killing us, and we ourselves are not able to pay it.

It was our dear Saviour who kindly took on the responsibility of settling that debt by taking the place of the guilty. We receive this debt forgiveness, free of charge, because we ourselves cannot pay it. However, it requires a corresponding equivalent of gratitude from us, which means, complete gratitude and attachment to the Almighty Lord and his beloved Son.

The Sacrifice of our dear Saviour not only delivers us from sin and death, it also allows us to leave the Adversary and to attach ourselves to God and his beloved Son, in order to become children of God, who can reach their destiny: eternal life.

"You shall not take the Name of the LORD, your God, in vain"

Exodus 20: 7

The Swiss French newspaper *Tribune de Genève* on the 14th of July 2023, published an interesting guest contribution by Pastor Jean-René Moret on the subject of blasphemy. It deals with the question of whether blasphemy can be forbidden or punished. We quote the article in its entirety:

It is better not to ban blasphemy

Following the public burning of a Koran in Sweden [editor's note: on the 28th of June 2023], countries with an Islamic culture called for an urgent debate at the United Nations (UN), with the desire for an international legal framework against acts that offend religious convictions. This once again raises the question of blasphemy. Should we protect the convictions of believers by banning statements or representations that insult their beliefs or their divinity? As a Protestant Christian, I see several good reasons not to go down this road.

Firstly, the charge of blasphemy has often been used to persecute Christians, whether in ancient Rome, where they were accused of atheism for refusing to sacrifice to pagan gods, or today in regions where they are a minority. A ban on blasphemy is dangerous, as it gives a free hand to those who persecute minority religious positions.

Secondly, Christians believe in a God Who is powerful enough to defend his own honour. As a theologian, I can only advise everyone against blasphemy, but the consequences are between the individual and God. Moreover, Jesus assured us that all blasphemies against Him [God] will be forgiven, which should dissuade his disciples from persecuting blasphemers.

Thirdly, protecting a particular opinion from question-

ing over their heads? The political powers crumbled before the just readjustment of conditions, while powers of a different colour were built up on the still-smoking ruins of the former ones. The mountains shook with the swelling of the seas, according to the words of the Psalmist. So, among the growing chaos, Elizabeth's family had resigned itself to following the road of exile, and this led them to the country of Romania, as a first step, where an uncle had a soap factory. They stayed there for two years. However, the pervading uncertainty, and the small esteem in which the people of the dispersion (the Jewish diaspora) were held, induced them to look further afield, westwards. In that direction lay France. Although it might not be the Promised Land, between the Nile and the Euphrates rivers (in the Middle East), two uncles lived there, and they felt very much at home.

With fresh hope, they made a fresh start and, soon after, landed in Paris. Truth be

told, it was not as alluring as the Eldorado of their dreams, far from it, in a small and dilapidated building, two rooms of which served them as a flat.

Father was working in a factory, to mother's great disgust. She was the daughter of big landowners on the banks of the Danube River (in Hungary), and probably did not forget that her forefathers in "the land of Canaan" (in the Middle East) used to have above them only "the hand of the living God". It was far from being a consolation to her when Elizabeth was employed in a workshop producing caps. Yet this was a matter of habit, since others were doing it without complaining! But habits... That's a serious matter! They cannot be changed like changing one's coat!

In their room, mother started making cakes, according to the recipe of her Hungarian homeland, for the purpose of selling them to workers leaving the factory. This failed to brighten the gloomy vista of roofs, or that of

the grey-brown coloured walls, among which, millions of people, such as themselves, were condemned to live.

That unalleviated period lasted several years. Then, one day, an uncle from the French city of Nice, came to visit them. He found them sadly imprisoned in the realm of filthy plaster. His conscience awakened in him. He himself lived in a splendid villa, beneath the blue sky of the Mediterranean coast. And these unfortunate people, were they not "bone of his bone, and flesh of his flesh", his family?

Once the doors of his heart had opened, the doors of his house also opened to receive those exiles. The glorious palm trees, the acacia trees, and the fig trees on the terrace, were making a royal display of their green leaves in the sunshine. Enough to make one forget many troubles, and, in accordance with the justice of the supreme law, the uncle was made the happiest of them all. He was a fur-

rier. They all learnt the trade from him, and several long and peaceful years followed.

The sky was nearly always blue, and the sea with it. Nevertheless, some dark clouds began to gather on the political horizon once more. After the terrible storm of World War One, several bright intervals had given rise to splendid hopes. The governments had even signed a pact which outlawed war.

Some splendid resolutions, on expensive paper, were signed, but they should have outlawed pride, and greed of gain. War was merely the logical outcome of all the wrong that was said, thought and done, day in, day out. And so, from east to west, and from north to south, the nations gathered together their inventiveness in "the valley of destruction".

Elizabeth, now married, had two girls, and her husband, like her, was of the dispersed people (the Jewish diaspora). There had already been several rumours circulating concerning persecutions of that people in

ing is detrimental to the search for truth. Jesus Christ presents himself as "the Way, the Truth and the Life", and truth is better served by free enquiry and reasoned argument, than by the imposition or protection of a truth by the States [governments]. It is true that one can argue against someone else's convictions without insulting their beliefs, but the difference is sometimes subtle and can depend on personal sensitivities. Love and good manners require us to not offend for the sake of offending, but we must not make this a matter of law, as long as we do not reach the point of inciting hatred or other manifest excesses.

Furthermore, Protestants strongly insist that faith in God or Jesus Christ must come from personal conviction, and is not authentic if it is imposed by tradition or State authority. Similarly, respect imposed by the law would be of little value. Regardless of personal convictions, it is good to live in a liberal society where opinions and beliefs can be freely discussed and challenged. That requires everyone to be prepared to hear things that shock them, and prevents one opinion or another from being privileged by State protection. That is a maturity that everyone must learn, but one that is necessary if everyone is to enjoy genuine freedom of belief.

Punishing blasphemy undermines the possibility of genuine debate. On the other hand, like all freedom, freedom of expression comes with responsibility for the use to which to which it is put.

The laws of many countries do not punish blasphemy, unlike offences against personality, such as insult or defamation, which are punishable by law.

For believers, especially Christians, the question does not even arise, as we will see. In fact, the Law of Moses already commanded: "You shall not take the Name of the LORD, your God, in vain" (Exodus 20: 7). That is the fourth of the Ten Commandments. It was directed at the Jewish people, but not at other people who did not know God.

If we want to take that commandment to heart, we immediately realize that it goes very far. In fact, if we recognize the Almighty as our God, then we should praise Him, glorify Him, obey Him and be faithful to Him, just as it is the duty of a creature to its Creator. However, our situation of sinners does not allow us to observe all of those conditions without breaking one of them at some point. Sin continually pushes us to satisfy our personal selfish desires and lusts, and to do our own will, without taking into account the divine will that requires self-denial.

Under those circumstances, it is difficult, if not impossible for us to be models for our fellow people, especially for those who do not believe in God and who have the right to ask why we believe. Because we must not forget that "we have become a spectacle to the world, to angels and to people", as Apostle Paul points out in 1 Corinthians 4: 9. And as we give a testimony of our faith in God, our conduct must correspond to our words, otherwise we might scandalize those around us, as Apostle Paul declares: "God's Name is blasphemed among the Gentiles because of you." Romans 2: 24.

That is where blasphemy often comes from. It must be recognized that religions have often given a very bad testimony, even going so far as to wage war, so-called religious wars. And there have been so many abuses committed within various religious groups. Often, instead of serving, they wanted to rule. In order to do that, they have compromised with the civil and military powers, and have totally forgotten that our dear Saviour said of his disciples: "They are in the world" (John 17: 11), but "they are not of the world" (John 17: 16). Is it any wonder then that God's Name is blasphemed and that many people no longer believe in God? Many of them have been scandalized.

If we know ourselves, we must admit that it is often our fault that people turn away from God. We should therefore look at ourselves, to humble ourselves, pub-

licly if necessary, and to repair, as far as possible, what we have not been able to do well. Because we have to give a testimony to the Truth. Our dear Saviour said to his disciples: "You are the light of the world." Matthew 5: 14.

Instead of asking for a law against blasphemy, we should live the law that commands us to love our neighbour as ourselves, until those around us notice our good works and glorify our Father in Heaven. That is what needs to be done. We will not stop until all people know the Lord, until they know that He is good, that He does not punish and that He sent his Son to save us. That ministry brought the Son opposition, persecution, and death on the Cross.

We will certainly encounter some opposition, but we are in the time when the Truth will soon invade the refuge of lies. Truth will triumph, and no one will stop it. If we join the great movement of the Restoration of All Things, which has begun, we will also be overcomers. That is the programme that is placed before all willing hearts, for the Deliverance of humankind, and to the glory of the Lord God and his beloved Son, our dear Saviour.

"Redemption is drawing near"

Luke 21: 28

In France, farms are being sold to overseas companies. Have the consequences of these transactions been sufficiently thought through? It is doubtful when one reads the following report in the French newspaper *Ouest-France*, whose publication date, we don't know, and which has the heading:

The takeover of agricultural land.

The fall in the number of farms in France, is accompanied by a shift of farmland that was once family owned, to companies. Among them are food and cosmetic giants, both foreign and French. Behind this phenomenon, which is difficult to control, is the issue of access to land for new farmers.

French farmland under a Chinese flag. It was 8 years ago: nearly 1,700 hectares of grain-growing land, in the region of Berry in central France, was bought by a Chinese company, provoking strong reactions. This transaction is just one symbol of a much wider phenomenon that is changing the face of French agriculture: the capitalization of the land.

In the last 50 years, the number of farms in France, has been divided by 4. From 1.5 million in 1970, there are now fewer than 400,000, according to the latest census. This slow disappearance is accompanied by a shift of farmland that was once family owned, to companies.

Today, only 35% of farmland belongs to the farmers who work it, according to the second report on "the state of farmland in France", unveiled at the Paris International Agricultural Show on Tuesday by Terre de Liens [a French citizens movement].

Both foreign and French, big food and cosmetic companies are getting their hands on farmland through complex financial arrangements. The opaque system is highlighted by Lucile Leclair in her investigative book Hold-up sur la terre [Hold-up on Earth]. These purchases allow companies to secure their supplies, drive down prices and eliminate the need to negotiate with independent producers. But this can lead to abuses. "Agricultural land is now coveted by corporate agriculture, in which financial interests take precedence over food consideration," warned a fact-finding mission from the National Assembly on agricultural land in 2018.

Unfair competition

Control is proving difficult. A large number of financial transactions now escape SAFER [the French government's "Land Development and Rural Settlement

Company", whose mission is to ensure transparency], the land "policeman", responsible for regulating the purchase of agricultural land. Its mission suffers from a lack of resources, due to a drastic drop in government funding (from 80% when SAFER was created in 1960, to less than 5% today) and in the strength of networks in the agricultural and agri-food sectors.

What's at stake here is access to land. Nearly one in two farmers will retire in the next 10 years. At a time when it's crucial to attract new farmers, buying a farm is like an obstacle course. Fewer farms mean bigger and more expensive farms. The average price of farmland is 6,000 euros [6,560 US dollars] per hectare, with strong disparities depending on the region. The land grab by big companies represents unfair competition for farmers.

Are we heading for "farmland without farmers", as the sociologists François Purseigle and Bertrand Hervieu, similarly titled the book they published last year? For years, we have been waiting for a major piece of legislation on farmland. The Sempastous Law, which is now coming into force, will be a tool in the fight against concentration, but it will not be enough.

Emmanuel Macron promised an "agricultural orientation and future law" in 2023 to meet the challenge of generational renewal. A real policy to protect land and encourage new farmers to set up, will be crucial. This is important for the environment, for our food supply and for maintaining family farming in France.

We were already aware of the problems farmers face today in financing their equipment and expanding their estates. This has forced many of them to abandon their plans. Added to these problems are those mentioned in the above report. Indeed, in our society, money is king, and those with the means can afford whatever they like. As a result, our farmland is passing into the hands of other countries and companies with no interest in agriculture. This is a serious phenomenon, because we can see the consequences that such practices can have. Among other things, famine. Indeed, it is easy to deduce that foreign owners will be completely indifferent to the country's food-shortage situation. They will want to defend their own interests, but not those of the country.

The land of a country should remain the property of its inhabitants. But nowadays, the lure of money is so great that people are willing to give up everything for the shiny metal. Some would sell themselves, so eager are they to possess. This is how a good part of industry has been sold off in France and in other countries too. Perhaps without realizing it, we are playing with fire. The numbers speak for themselves: nearly 1,700 hectares of French farmland sold to a Chinese company, and only 35% of French farmland belongs to those who farm it. The situation is worrying.

Faced with those problems, governments are trying to react, but will the planned reforms be equal to the difficulties? The report's author seems to doubt it, and we share their opinion. Indeed, the Bible announces an unprecedented Tribulation as the equivalent of human conduct. We have entrusted our destiny to finance instead of God. This is a serious mistake, and we are beginning to see the consequences. They will grow until every country becomes bankrupt. The Evangelist Luke tells us the following words of our dear Saviour, which depict the distress of human beings as the storm approaches: "Then, they will say to the mountains: 'Fall on us!' and to the hills: 'Cover us!'" Luke 23: 30.

We don't want to be alarmists, but to remain realistic. Fortunately, we know that those difficult days will be followed by the Kingdom of God, announced by the prophets and by Christ. It will spread over the whole world, and all people will live happily there. Because the Earth does not belong to us. We can grab it with a bit of money, but when the time comes to leave it, it automatically slips away. The Earth belongs to Almighty God, Who will give it to "the meek" ("the gentle"),

certain countries, but here, in kind France, there could be nothing to fear.

However, a year later, France was invaded (part of World War Two). Elizabeth refused the proposal that she should take out forged papers. To repudiate her origin, would that not mean betraying God? He was not the God of Hell or of everlasting torments, but the God of laws, according to which, unfaithfulness had to be paid for sooner or later. So, Elizabeth refused to have anything to do with compromise or also with the testimony of an affectionate friend who had spoken to her of these things. According to this friend, the law which governed all things was exceedingly simple, while being perfectly just. It was the great and perfect law which animated all of nature with its eternal cycle, the law of the atoms and of the stars in Space, and the law of the children of God. Always, according to this friend, it was the law of intelligent creatures through whom the world will one day

become the land of delight, of riches and of peace, as the prophets had foreseen. But it was also a strict law of renunciation, of abnegation, of selflessness, of granting support, of forgiveness, of indulgence and of kindness.

Elizabeth possessed everything she needed: a splendid family, well-being and her religion... She was very fond of that friend, Naomi, owing to the ambience of peace which clung to her, but understood nothing of the simple language of the truth. In this, she was similar to all her contemporaries, but she held Naomi in great esteem, whom a ray of hope accompanied wherever she went.

Then, in most tragic circumstances, the danger in which they were living was revealed to them. Their family's shop was confiscated. Elizabeth's uncle, aunt and brother were taken away. The latter did succeed in getting away, but they were still ignorant of the fate which awaited the children of that nation. Mother was insistent, begging them

all to go away and hide. But neither Elizabeth's husband nor her brother would believe that they were in any danger. But Elizabeth, obeying a vague sense of danger, one day, walked off into the mountains in search of an out-of-the-way place.

So, she went off early in the morning, leaving the children at home for the first time. The eldest girl, who was eleven, would have liked not to leave the house, but Elizabeth compelled her to go off to school. In the evening, when Elizabeth came home, she found the shop closed and the flat locked, there was no one there at all. The grocer, next door, warned her: "You must go away!" The Gestapo had already taken her husband and her brother away, but her sister had been able to hide the children.

Elizabeth thought she would faint from the effects of the shock. Everything around her appeared to be wavering. The neighbour kept on urging her: "You must go away! I'll

go with you as far as your sister's..." However, at her sister's place, there was no one! Looking for a place to hide, Elizabeth finally obtained shelter with some distant family, one of whom, a youth, one night, went to her deserted home and, forcing a window open, got in and brought her some things which were precious to her.

The next day, they finally found her sister with the children, but, alas, one was missing. Where could the eldest possibly be? At last, they found out that she had not come home from school. On coming out of school, the head mistress had waited for her on the stairs and had taken her to her office. There, the Gestapo were waiting for her. Elizabeth never saw her again, yet she never abandoned hope. She must wait, and she thought: "However depraved and wicked men might be, they wouldn't hurt innocent children, especially a little eleven-year-old girl, so pure-minded and angelically sweet!"

who will inherit it, free of charge. They will inhabit it forever and ever.

The Sacrifice made by our dear Saviour, the Son of God, will make possible the introduction of the new system of things, where evil will be overcome by good forever. Money will be replaced by divine love and love for others, which will be the currency of that New World.

A dog that can count!

In the French weekly magazine *Télé 7 Jours*, whose publication date we don't have, we read the following story under the heading:

Can a dog learn to count?

Absolutely! A well-known French writer of animal stories, Mr E.J. Finbert, tells the story of a farm dog that had the job of watching over hens in the barnyard, and that carried out its task with great conscientiousness. Every evening, once the chickens had returned

to their coop, the dog would stand for a long time in front of the wire fence, watching them without moving. Then, after a while, the dog would walk away, looking reassured. "It's as if it comes to count them to make sure that they're all there!" said the farmer, not really believing it. But it was true. One evening, the farmer sold three hens to a man who put them in a basket and then departed, walking home. A few moments later, the farmer put the rest of the chickens in the coop, and then went into his nearby house. The dog, which hadn't witnessed the sale of the three chickens, then punctually came to make its daily inspection. A minute later, the dog ran off, picked up the man's scent, and set off in pursuit. The dog caught up with the man on the road. Furious, the dog shoved the man, threw itself at his legs, made him fall to the ground, used its mouth to pick up the basket by its handle, in which the three frightened chickens were squawking, and headed back to the farm with its trophy. The farmer was very surprised to find the three chickens in the basket on

his doorstep the next morning. And he was even more surprised when he learned, from the disgruntled man who had come back to get them, how they got there.

We are increasingly faced with extraordinarily interesting and encouraging facts. After so many centuries of darkness, during which poor humans thought that they were easily superior to animals, we must admit, in the face of ever-growing evidence presented to us, that this so-called superiority has instead become inferiority. Who would dare deny that human decline is infinitely more serious than that of animals?

Moreover, animals only show decline because of humankind's foolish behaviour. The same applies to the entire natural world.

Let us rejoice in knowing God's ways and benefitting from them by working on his wonderful programme of the Restoration of All Things, so that humanity can regain its true condition, which is that of earthly children of God, from whom emanate radiant blessing on everything they do and touch.

Two days earlier, Elizabeth's mother had been operated on in a nursing home. They brought her out urgently and, with her, fled into the mountains like hunted animals. A quarter of an hour after they had left, the Gestapo went to the nursing home. So, they were condemned to flee, to flee further and further, where they were quite unknown. By roundabout ways, they finally came to the region of Lot-et-Garonne (in south-west France). There, they were refugees, complete strangers like some others, and were able to live in comparative peace till the end of the war. However, Elizabeth was constantly sending up sorrowful pleas to Heaven...: "Why such trials?"

As soon as the armistice was signed, the main thought was to get home and, above all, to meet again. Immense crowds invaded the railway stations, where everything was chaotic. It took them many days in trucks, in waiting rooms, in dormitories, in lofts, etc., to get back to Nice, which they did at last.

There, they found the flat pillaged, and the shop as well. There was no very hopeful news. Little by little, Elizabeth learnt the frightful thing that had happened. Six million of her compatriots had perished in Dachau, Buchenwald and Auschwitz.

One day, when she was attending a public auction sale in the hope of picking up something for her flat, a man standing beside her had uttered some short pithy remarks concerning the incoherence of life...: "Fancy coming home from Auschwitz, to find neither wife nor children!"

Elizabeth showed him a photograph of her husband, and he recognized him at once. They had lived eight months together in that hell, and he himself owed his life to hiding under a packing case where he had spent three days and three nights in order to escape!

Elizabeth's last hope was wrecked. Life was no longer worth living. She was plunged into great despair from which it seemed that nothing could save her. She was convinced that nothing in the world would have the power to comfort her and to restore, to her, a taste for life. What was the use? In any case, death had started its work in her, and held her in its fatal claws. But God had not said his last word...

Her old friend, Naomi, had found her again. The friend who would always bring a ray of hope. She had once again turned up to pour out the warmth of her friendship. Nothing had had the power to cut off the affectionate interest, the patience and the delicacy with which she expressed herself. Others, in her place, would have wearied and been discouraged by Elizabeth's obstinacy in not listening to anything that could alleviate the pangs which were undermining her. This faithful friend had persevered and, in misfortune, had always been at hand. In spite of all rebuffs, she had gone on sprinkling the dew of affection on this grieving and weary heart. And one day, the improbable miracle happened. Having slid gradually nearer to the abyss that was opening for her, Elizabeth was suddenly seized with disgust, disgust in herself about the animosity and bitterness in her heart which would be expressed vehemently. The spark of hope, which her friend, in need, had ignited in her, saved her from disaster. When this friend, Naomi, greeted her as they met by chance, Elizabeth told her of the desire which had taken root in her heart: "Come and take me, and I'll go with you to the place where you obtain courage for living."

One evening, sometime later, she went with Naomi to that meeting place, where, truth be told, she had no idea what she should find.

However, as soon as she crossed the threshold, she felt bathed in an atmosphere of peace which came over her in tender waves, soothing her heart. She felt at home, even though, as yet, she did not understand the words of justice which filled all present with gladness. A corner of the veil had been raised to allow her to catch a glimpse of the restful vision of the Kingdom of God. The justice of the law was bound up with the unfathomable mercy of God, and all things harmonized in assuring sorrowing mankind of the certain Restoration of All Things in their real Father's House.

So, Elizabeth opened wide her eyes and also her ears, and realized that here there was something to heal the gaping wound in her heart, and decided not to leave those friends without taking *The Message to Humanity* (the Book of Remembrance) with her. She read all through the night, and the dawn found her still with her nose in the book which would transform her life. Similarly to this dawn, the one rising in her heart flooded her in its tender light: the veil of deep darkness which surrounded her was torn away as she read, but only very gradually, for the load of ancient impressions cannot be shrugged off so very quickly.

For instance, there was that small voice which always sounded in her ears when she was on the way to join her brothers and sisters in faith, and it would say: "Are you forgetting that you are a Jew, and have no right to serve any other gods except the God of Abraham, of Isaac and of Jacob? You have no right, no right at all!" As time went on, Elizabeth came to understand that it was her bad conscience speaking, the same conscience which turned all people, or almost all, away from following the path of truth and of life. The intelligence which comes from the Universal Law had demonstrated to her that the God of Moses and of the prophets, was the very God of Jesus Christ, the Cornerstone which the builders rejected.

Thus, little by little, the scales fell from her eyes, while she was filled with ineffable consolation at the thought of the time of the Restoration of All Things, the blessed time when eternal grace will crown the heads of the redeemed of Calvary. Her heart, which had been so terribly closed by the effect of her immense grief, opened out like a flower in the morning Sun, and a remarkable and profound feeling of forgiveness penetrated her with its power to heal. The intense bitterness which had taken up its abode in her, was dispelled. The murderers of her family were, after all, only poor wretches, fallen creatures, incapable of realizing what they were doing, just like those who, nineteen centuries earlier, had conspired to put their Saviour to death on the Cross.

The light of joy was chasing away the shades of sadness. Elizabeth did not need to think very deeply to realize that she could not keep such blessings to herself selfishly. Therefore, from street to street, and from house to house, she set forth to pass on to others those precious treasures of blessing. She set forth to publish the Good News of the Kingdom to all who, like her, had suffered enough to understand.

Many years have flown by since then, and the happiness she recovered has never left

her. On the contrary, it has blossomed further under the kind influence of experience, and has even increased like the talents in the parable.

She does not forget that...once upon a time, there was a young Jewish mother from whom had been taken her brother, her husband and an affectionate little girl! She clearly remembers the great despair and the claws of destruction laying hold of the unhappy woman whom she used to be.

But, once upon a time, there were the former things which, as it is written, had been replaced by new ones, and the light had then had the victory over the darkness. Today, Elizabeth is able to feed her mind — as is demonstrated in the chapter "The Morning of the Resurrection" in *The Message to Humanity* — on a living hope, by living, in the present, according to the intention of Him Who has drawn her out of the darkness.

News in brief of the Reign of Justice

During the month of October, the dear Family of Faith will have the joy of coming together to celebrate the feast of the dear Little Flock. We will be fondly thinking of all the meetings that will be taking place everywhere, and we happily provide here a summary of the faithful Messenger's exposé that will be read out in Cartigny on the 18th of October:

"This day of celebration is a very special occasion to fulfil the prophetic words of Isaiah: 'Rejoice with Jerusalem, and be glad for her, all you who love her.' He spoke, without realizing it, of the New Jerusalem, of the faithful Little Flock, which will soon bring blessing and Deliverance to all humanity.

The New Jerusalem is created to bring blessing and consolation to all the families of the Earth. It will soon be established as the focal point, given to humankind, so that they can recognize infinite divine wisdom and receive healing and Deliverance.

It is the Father Who draws disciples to his Son, as his Son said: 'No one can come to me unless the Father, Who sent me, draws him.' The Son receives the disciples as his inheritance. But when he receives them, they are still dying, immersed in sin and corruption. Therefore, the Son must enhance the inheritance he receives, making it noble and valorous. He succeeds in a wonderful way by making it worthy of inheriting divine nature. However, this represents an incredible labour of love, without ever tiring. It requires constant diligence, care and kindness, and unimaginable tenderness. This work is so arduous that it takes almost 2,000 years to give full value to this inheritance, to make these 144,000 hearts transparent like the purest crystal, without any flaw, so that they, in their turn, can receive their inheritance.

That inheritance is unregenerated humanity. The Little Flock receives it in its raw state. So, it's the Little Flock's turn to devote itself, without a moment of relaxation, to the benefit of humankind, of the Host firstly. The Little Flock must function as a priest, headed by the High Priest, according to the Order of Melchizedek. The Little Flock, in its turn, lives sacrifice, which is, devotion until death.

In view of those infinitely powerful and grand things, we understand how necessary it is to completely purify ourselves in order to become worthy of carrying the vessels of the Lord. No profane person will be able to participate as an effective collaborator in this

ineffable programme, or to enter into the glory of the Lord. There are limited positions. Those who do not know how to value what is placed in front of them, are being replaced. That is why the Lord said: 'Hold on to what you have, so that no one takes your crown.' It's up to us to love the Lord and our dear Saviour, with all our soul. How? By loving God's family, our brothers and sisters, as they are, by respecting them, by having, for them, sentiments that are worthy of our calling as the Consecrated or as the Host, and by now living out our ministry with respect and dignity. This is very serious, very deep and very urgent.

And now, dear brothers and sisters, where are we in the ministry that we have taken on? It is about building the walls of Zion, about forming this New Jerusalem, by denying ourselves, by forgiving, by paying for the guilty and by doing for the Host of the Lord, what God does for us.

It is the Lord Jesus himself who is in charge of purifying the members of his Body, who are represented by the feet of Christ, and who bring good news and say: 'Your God reigns!' They appear as priests who have received the glorious 'ministry of reconciliation', which means, daily propitiation, bearing of sins, and payment. They are God's tabernacle among humankind.

From then on, 'the mystery of God is finished', and at the end of the earthly story of the Little Flock, the Host of the Lord rises, which can discern the last members of the Body of Christ at work in their sacrifice. The consecration of these last members is so ardent that, in his vision, John sees the feet of Christ, glowing like white-hot brass in a furnace. They are the ones who introduce the Kingdom of God on Earth, which must now take place.

That is how the last members of the Body of Christ, end their careers in intense consecration, without any restraint, which allows them to acquire a character resembling the Head of the Body. 'The new creature' has now acquired all its power, and 'the old creature' has been completely annihilated by the faithfully lived consecration.

Then, the Almighty receives the Bride of Christ, and confers on her, as on his Son, 'divine nature'. This is the marriage of the Lamb. It will be an occasion of joy and splendour beyond imagination. After the return of the Son to the Father, after his resurrection, it will be the most marvellous celebration to ever take place in the entire Universe.

The ineffable effects of the Lamb's marriage will then manifest themselves. From the heavenly Jerusalem, peace will spread over the Earth like a river. It will be: 'From Zion, perfect in beauty, God shines forth.' It will bring joy and Salvation to the nations, comforting all people on Earth. The Earth will gradually return to being Paradise. No more harm or damage will be done on the Lord's holy mountain.

We can rejoice with the heavenly Jerusalem, which we celebrate, on this day, in the true Consecrated: those who have put, and those who still unhesitatingly put, everything into sacrifice. I wish them every success and greet them with all my appreciation and great esteem. I also express my desire to see the holy Host attain the crown of life."