

THE REIGN OF JUSTICE

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The Truth will sweep away the refuge of lies

WE have come to the time when, according to the divine Word, the Truth will sweep away the refuge of lies, when the sheet which covers the nations will be torn away, and when all mysteries will be explained by the introduction of the Kingdom of God on Earth, for the blessing of those who hunger and thirst for peace and harmony.

The heart of man is an impenetrable jungle to its owner himself. A man is quite incapable of making himself out and of knowing himself as he is, for he is not at the benefit of the light of divine truth. At present, his heart comprises the Mystery of Iniquity, owing to the impressions he has received from the bad spirit, impressions with which his mind is saturated. That spirit, which is the spirit of Satan (whom the Scriptures call "the father of lies"), completely envelops the brains of men, and leads them into ways of misfortune and so to disaster. They are unaware of it, not being enlightened by the light of Truth, for one has to be under the influence of God's Holy Spirit to be able to see things in their true light.

The history of the human race is consequently a long series of lamentations, of complaints and of disappointing demonstrations, ending in death. This is the way of all flesh, rich and poor suffer it alike. Their end is always miserable, for it is decrepitude, difficulties, pain and old age, all ending in destruction. However, many people refuse to openly admit their vicissitudes, their heart's sorrows and their many disappointments. They put on a prosperous and happy front, while, all the time within, there is concentrated mental pain. That is the act that is constantly being put on by mankind, suggestionized by "the god of this world". The Apostle Paul calls it the groaning and suffering creation which, without knowing it, is anxiously expecting the Revealing of the Sons of God.

The Mystery of Iniquity is in the heart of each individual. It translates into bitterness, animosity, jealousy, pride, quarrels, wrath and even fury. Being ignorant of divine ways, people are unable to make out what spirit they are animated with, to master themselves and, even less, to improve themselves, for they are ignorant of the process by which they could change their mentality and find happiness. They are selfish through and through, from head to toe. Now, an egoist cannot be happy or viable. That is quite impossible. That is why one has to change one's selfish mentality into an altruistic one.

This can only be done at the school of the Best of Masters, our dear Saviour. Then, one becomes happy with a happiness which nobody has the power to deprive one of. One also becomes capable of giving happiness to those around one.

Knowledge of the Universal Law gives us to understand that happiness can only be obtained through service to others, that is to say, through seeking to do them good. As a matter of fact, the Universal Law, which governs the whole Universe, requires each to exist for the good of all, and for all to have intercommunion. These splendid principles are not respected by mankind. That is why there is trouble, sickness and death. The fact is that man's body is designed in accordance with the immutable principles of the Universal Law. If it is subjected to behaviour in contravention to this law, this inevitably leads to trouble: in the end, his organism declines and is finally destroyed. It is the same for any machine put to a work for which it was never intended or built. It will get out of order and soon be useless.

The Universal Law has kindness, goodness and altruism for its basis. When it is demonstrated to us in pictures with appropriate illustrations, we can see that all things in Heaven and on Earth, closely resemble one another.

There is always the same altruistic operation. The basis is, in all cases, the principle of mutual assistance, of kindness and of faithfulness. It is the same everywhere except with man. Man, at present, is a depraved creature, whose mind is impervious to the principles of the Universal Law of goodness and of blessing.

The Almighty — Who keeps the uncounted, immense and glorious spheres revolving in Space — created all things in accordance with the Universal Law. It is by the waves emanating from his Throne that all things in the Universe are kept in motion. According to this law of kindness, the Sun does the job of keeping the water on Earth in circulation. If the Sun's influence did not make itself felt in this way, the water would stagnate and go bad. Thus, it is the Sun that kindly sets the water in motion on the surface of the Earth, thus building up the indispensable circulation which we know of, according to the Universal Law, which requires all things to exist for each other's good and to have intercommunion.

So, all things in the Universe are set in motion by God's Holy Spirit, the ultimate Source of all energy.

For instance, the original motion imparted to Adam has subsequently been transmitted from generation to generation, to all his descendants, on the strength of the Universal Law. Therefore, originally, all things were set in motion by the Almighty. Wherever circulation ceases, this is due to a lack of fresh supplies from God's Holy Spirit, which is the only appropriate food for man's sensory nervous system. The fact is that the ordinary supply of air and food, is not sufficient for man's organism. It needs God's Spirit for life to go on in it forever.

That is why mankind today are no more than a puff of wind. Today, a man may be in perfect health, but tomorrow be only a corpse. That is how things have gone on ever since Adam's Fall. Adam cut himself off from the communion with the Lord that he used to enjoy through the Holy Spirit. In this way, he deprived himself of the supplies indispensable to staying alive, and so was able to provide his descendants with nothing but a dying life. So, the question now is for man to regain that communion, and it is made possible for us by the Ransom paid by our dear Saviour, for all mankind, when he offered up his life as the Sacrifice on the Cross.

It is indispensable to always have these truths present in our minds, so that, through our sentiments, we may place ourselves under the powerful grace of the Holy Spirit of God, of the Almighty, our Maker and our Benefactor, from Whom comes every good gift and every perfect gift. God's Holy Spirit is constantly at our disposal, but we have to draw it to ourselves with the efforts of our hearts to live up to the altruistic principles of the Universal Law. Selfishness is, in fact, a terrible repellent to the influence of God's Holy Spirit. This Spirit is only able to exert its influence in a heart that gets into harmony with the divine principles.

To fulfil that condition, as we said, we have to go to the School of Christ, which has kindly been opened to us. There, we learn all about the Mystery of Iniquity at the bottom of our hearts. Once we have exposed it, we can be washed and rid of all that iniquity in the clear and limpid water of Truth. Till that purification is completed, we are kindly covered with our dear Saviour's precious merits, which he acquired for our sakes through his blood which was poured out at Golgotha. We are intended, after that, to be pure on our own account owing to daily efforts in sanctification and in the transformation of our mentality, that is to say, in becoming altruistic through and through.

That process goes on as we follow our Lord's instructions with docility, for he shows us the way. We need

"How good and pleasant it is...!"

WHEN his mother died, Albert was still a very little boy. As his father had no intention of marrying a second time, he put him in the care of one of his grandmothers. During the holidays, he would go to the other grandmother.

It was with the latter that the quiet little Paris urchin came to know Switzerland. Never, not even many years later, could he forget these wonderful surroundings where a big chalet used to accommodate them in the central town of Weggis on the northern shore of Lake Lucerne with its crystal-clear water.

The mountains, serene in their majesty, cast their reflection in the deep waters of the lake. In this setting of greenery, this gem of creation had provided Switzerland with a cradle equal to its destiny. Milk, honey, butter and even jam tasted different from anywhere else. There was never anything short on the

breakfast table. This first meal of the day used to be set out under the trees by the lake, with sunshine filtering through the branches. The little lad was discovering nature in the songs of the birds, and in the festival of colour produced by a great variety of flowers. The dive of the grebe bird, and the call of the ring ouzel bird to the accompaniment of the ripple of the water, made a sharp contrast with the greyness and the makeup of the big city of Paris in the closing days of the 19th century. In short, every year, Albert used to thoroughly enjoy his stay in this country that a poet had written about long ago:

*No, nothing here is dead,
All things grow and thrive:
Switzerland is sacred,
Switzerland's alive!
Her mountains, heroes all,
With vast majestic brows,
Those snow fields, fold on fold,
Which admiration rouse:*

*From which many a full lake doth spring
And brooks that murmur through the ling.*

In October, back in his boarding school in Paris, other impressions would fade out the outline of Mount Pilatus and its pasture flecked with flowers, and the tree-covered slopes of Mount Rigi, both near Lake Lucerne. Albert's mind did not wander from his studies, he was neither flighty nor lacking in discipline. He was docile and studious, and every year would rope in a prize or two, frequently the first.

His father, who did a lot of travelling, followed his education from afar. He would readily say he was a deist, which implied that he believed in God while having nothing to do with the sort of worship men offer Him.

The time spent in Switzerland had set its seal of sunshine, of clean air and of restfulness on the passing years, and the young man, finishing one phase of his life, obtained

his B.A. His college had to close its doors and move elsewhere after its state subsidies were cut off, and our young friend went to England. A year later, with another degree to his credit, he was employed by a dealer of wines and spirits.

Then, he returned to Paris and obtained employment with a firm importing goods from China and Japan. He stayed in this job for a few months. But his employer, a great hand at making promises, did not have the same enthusiasm when it came to keeping them. Another import firm, with greater honesty, opened its doors to him, but this time dealing with Brazil, and so he was obliged to learn Portuguese.

He was 20 when he was called up. His new duties made a striking contrast with the teachings of the catechism, which did say something about loving your neighbour, but the history of the nations demonstrated that it was regarded as impracticable in mankind.

to show ourselves exactly as we are, to hide nothing more, to no longer dissemble, to become truthful in all things, and to every day make every effort to improve with the all-powerful assistance of our dear Saviour.

The more we dissemble and seek to hide our faults, the more intense the Mystery of Iniquity becomes in our hearts. Whereas the more we unbosom ourselves, seeking to purify our hearts, and the more efforts we make to live the divine programme, then the more our hearts become limpid and transparent. In this way, the Mystery of Iniquity is driven out of them completely. The divine law is written there through practising it, and at last, by divine grace, we become viable children of God and of our dear Saviour, his beloved Son. From being miserably condemned poor wretched sinners, we become beings who are worthy, noble and transparent, and who are capable of abiding eternally in the Lord's House.

Mankind thirst after esteem and consideration. They follow all sorts of tortuous ways to obtain such things. They constantly dissemble, disguising their bad feelings. Their object is not to improve, but to hide their faults, their inaptitude and their evil deeds. If nobody knows about them, this is all they ask. They do not realise that, in this way, the Mystery of Iniquity grows and grows in their hearts to their great misfortune. All this makes them mistrustful and suspicious. They believe in evil rather than in good. They are always afraid of being imposed on because they themselves impose on others and judge others according to themselves. In this way, the Adversary has a terrible hold over them.

That is how the Adversary succeeds in twisting people around his little finger, and sinks them ever deeper into a condition of pride, boastfulness, selfishness and ill-breeding. The fact is that, in his kingdom, everything is a take in, it is all camouflage, duplicity, falsehood and eyewash from the top to the bottom of the ladder. The result, as we have seen, is tears and death.

At our dear Saviour's school, it is just the opposite. It is all uprightness and limpidity. He disguises nothing from us. He does not mislead us. He openly tells us things and shows us the Truth exactly as it is, and he points the way to become happy and viable. He does not draw a veil across the conditions. He says: you cannot become my disciples and become happy and viable, if you will not deny yourselves. While the Adversary says: with me, there is freedom in all things, you can do just as you like, and there is no need to deny yourselves. But when you have taken bait held out by "the god of this world", who is Satan, once he has got you, he takes the whip to make you deny yourself. He makes you deny yourself much more than the Lord does. The latter respects our will and does not compel us to do anything. The Good Master kindly points out that it is impossible to stay alive and be happy without obeying the principles of the Universal Law, which requires each to exist for the good of all, and it is only possible to be happy by making others happy, that is to say, by being altruistic. "Love the Lord your God with all your heart. ... Love your neighbour as yourself." ... : "Do this and you will live."

Divine ways are wonderful, kind, tender and affectionate. They magnificently suit our organism. It has been created in accordance with the law of goodness, and it cannot deviate from it without undergoing serious damage. Those then are the ways of our whole being, the only ones to take into consideration and to adopt.

All who faithfully follow them feel the immense blessing and the wonderful freedom they provide. This is what is demonstrated to us, in full detail, in *The Message to Humanity* and in the other book *Eternal Life*,

possible on Earth, which point out to man what he must do to no longer suffer or die.

Hope for a better world

The world is in a bad way in many areas. Even the greatest optimists agree with this assessment. So, what can be done about it? Mr Michel Urvoy paints a realistic picture of the situation in an article published in the French newspaper *Ouest-France*, from the 16th and 17th of March 2024, in the "Reflections" section:

Political powerlessness, a factor in violence

Let's stop drowning ourselves in the details of current events, and consider the major forces at work: whether in 2, 10 or 20 years' time, we are preparing ourselves for a painful future. It's not being a doomsayer to point out trends that, if their trajectories are not corrected, will lead us to chaos.

The construction of a few factories here [in France] will not blind us to the fact that the future of the automobile industry, of energy supply, of the health system and of the digital economy, remains in the hands of a few lifelong autocrats and a few lawless multinational companies.

The construction of a few neighbourhoods will not mask the housing crisis — 20,000 house-construction applications in the northwest French city of Rennes alone — caused by inflation, interest rates and the explosive demand of short-term rentals.

The fact that some environmental progress has been made will not blind us to the fact that water — as well as energy, uranium and rare minerals — will become very expensive and a source of conflict. This is especially true if we compromise on ecological concerns to put an end to the agricultural crises.

The fear of a tsunami

The fragile European solidarity around Ukraine must not make us naive in the face of empires that seek, by all means, to impose their will on the world. Our leaders, with their eyes fixed on the next election, have never grasped the long-term strategies of some of the "greats" of this world.

Demographic imbalances, with a Europe experiencing declining birth rates, weaken our systems of solidarity, to the detriment of the most vulnerable, and justify increasingly painful social reforms.

Immigration, which is manageable and even desirable to a certain extent, risks destabilizing our societies if it becomes massive. The distress of young Senegalese, the legalization of migrant smuggling in Niger, and the excesses of the Tunisian government [all of these three in Africa], combined with the effects of wars and climate change, raise fears of a tsunami that no policy can control.

The daily use of cybercrime, and the malicious use of artificial intelligence (AI), threaten our businesses, our administrations, our information and our democracy. It is feared that, up to now, these things are only a taste of things to come.

A more-desirable future

All of this means that we are creating a strange world for ourselves. Our inability to avoid it can only produce violence, which is unacceptable but understandable. It is the violence of those who are desperate about the injustices. The violence of those who are excluded from housing, growth and the digital revolution. The violence of environmentalists who are either ill-intentioned or genuinely distressed. The violence of extremists who are eager to find flammable ground to light their match. The violence of political debate.

When survival on a daily basis becomes a luxury, and when living in peace becomes the exclusive privilege of a minority, we are not surprised that all the symbols of power are attacked, because the problems it causes

are not always under control, and because its responsibilities are not very simple.

The French Yellow Vests protest movement for economic justice, the French farmers' protest movement, and the bad social situation in some French suburbs, could all only be a small foretaste of what awaits us. These things are sufficient warnings for those in power to abandon their crude political tactics. And for the opposition to stop behaving like arsonists.

We immediately need to work together with as many people as possible in our cities, in France and in Europe, in order to bring all sides together, in order to avoid chaos and in order to create a more-desirable future.

That is a clear view of our society that escapes the positivism that wants to see everything beautiful and perfect, and isn't so pessimistic as to see everything in black, even when it isn't. That article is marked by striking and touching realism. However, it lacks something crucial: faith.

Indeed, our society is in a bad way, and to be honest, it won't improve as long as it remains under the influence of the one who currently governs the world: God's Adversary, Satan, who wants to maintain his power and keep humankind under his domination.

However, we are happy to say to Mr Urvoy and to all who are suffering from the tragic situation in which we find ourselves, that there will be a better future. However, the solution will not come from humankind, but from God. We must not place our trust in humankind, but in God. It is from Him that help will come. But to be helped, we must want it.

We see that it was about 2,000 years ago that the Saviour of the world, our Lord Jesus Christ, gave his life, which he paid to redeem us from sin and death, and yet we can ask the question: "How many men and women have been saved?" Very few, in reality. Because, to be saved, we must want it. A sick person cannot be healed against their will. A person cannot be saved without their consent.

Our dear Saviour appeared among his own people. He put his whole soul into his ministry. Day and night, he was in action, in order to comfort, encourage and heal those who came to him. And yet, how much opposition he endured! So much so, that, in the Book of Hebrews, he is cited as an example: "Consider him who has endured so much hostility from sinners, so that you will not grow weary and lose heart." Hebrews 12: 3.

As contradictory as it might seem, humankind are the enemies of their own happiness, their own enemies, influenced as they are by the Evil genius, the Devil, who leads them out of the range of action that the Lord uses to "save the lost".

As our dear Saviour lamented when he came: "O Jerusalem, Jerusalem, who kills the prophets and stones those sent to her, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were unwilling! Look, your house will be desolate" (Matthew 22: 37 and 38). Today, we could utter the same lament about the world in general. Because it is exactly the same today as it was in the time of our dear Saviour, who said to the Pharisees who had not recognized John the Baptist: "To what, then, can I compare the people of this generation? What are they like? They are like children sitting in the marketplace and calling out to each other, saying: 'We played the flute for you, but you did not dance; we sang a funeral song, but you did not cry.'" Luke 7: 31 and 32.

However, we must recognize and proclaim the power of the Gospel, which has enabled 144,000 people to attain the greatest and most precious promises by following their Master and Saviour wherever he went: in humiliation, suffering and glory. This class of people forms the true Church of Christ, which was not known by the various churches and was even fought against. Despite everything, these brave people, like their Master, have managed to love their enemies, to

Albert was not war minded. Arms held no attraction for him. Consequently, to have his mind at rest on that account, he took a course for staff secretary. His time of serving coming to an end, and here suddenly, with no wish for it on his part, he found himself as an officer with a splendid uniform. He returned to Paris to celebrate the event, in spite of the fact that already there were serious rumours concerning trouble among the nations. He had hardly got there when he received an order to rejoin his unit. Having no inclination to do things in a hurry, Albert went on hanging around till a peremptory telegram summoned him in a hurry. He arrived late at night and was astonished at the feverish agitation that prevailed all over the place. He had not been aware that matters were as serious as this, so serious that only a spark was needed to set the whole world ablaze in World War One. And indeed, 3 days later, the most solemn treaties were treated

as scraps for the waste-paper bin, and the men were called up.

From his position, Albert could hear the far-off thunder of the guns. The front, that insatiable eater of men, kept on demanding more of them for the feast. All the shirkers of active service were sent. So, in spite of himself, Albert had to go, and the offensive started with 8 days and 8 nights of vicious shelling. Albert had no desire to hurt anyone and, very likely for this reason, was not afraid. Instinctive trust in his lucky star kept him calm in the thick of danger. However, a burst of shelling cleaned out the position in a most tragic manner. Being seriously wounded, he had to be operated on behind the lines. After this, he was transferred to a hospital in Paris.

He was safe, and thanks to the "fortunate" wound, he was henceforth no longer compelled to bear arms. To be sure, he had never used them. Doubtlessly for a good purpose,

it was the custom in the course of this inhuman tragedy, for each soldier to have a girl penfriend to cheer him with letters and also with parcels.

"I'll introduce you to a young friend of mine," said one of the nurses looking after him.

And that was how Albert met his future wife. Laura came from an extraordinary stretch of country where living springs bubbled amidst luxuriant verdure. There were copses from which rang the trills of the nightingale bird, fields where corn turned to gold, and orchards where peaches, figs, apricots and all kinds of plums grew. There were woods where the shade of the copper beech tree wedded that of the ash tree, the alder tree and the Aleppo pine tree. There were also splendid gardens, like necklaces of flowers around the houses.

It was a land of dreams where, nevertheless still quite young, she had to work hard.

They were small farmers; however, Laura's father did a little business as carrier, locally and a little further afield. Before school, the little girl used to have to go around in the neighbourhood with the milk, and it was often still dark. She used to be afraid in the unfrequented parts, so frightened was she that she used to take off her wooden clogs when crossing the darkest places. She was as lively as a cricket and carried away with enthusiasm over everything nature had to offer. She used to passionately care for her flower garden and also admire the tall elm trees at the front of the house, in the shade of which, they used to lay the table every fine Sunday.

After all, it was a happy childhood, with parents who pulled together, and 8 brothers and sisters. Laura had come to Paris to keep house for a cousin, an umbrella merchant, and there she had caught scarlet fever and had been sent to hospital, and it was there

pray for those who persecuted them, and to even lay down their lives for the guilty. This remarkable Work will lead to the imminent restoration of all humankind on Earth, which will also be restored. Everyone will have to go through the education that will make them earthly children of God, who have learnt to love their fellow people as themselves, and who will thus be worthy of eternal life.

A moving adventure

From the French-language newspaper *Le Courrier du Sud*, we read the following, under the heading:

My friend in the country of Chad, in Africa

The adventure I experienced is so astonishing that it surely does not happen often in the world, and I am sure that my account will meet with many skeptics and scoffers. So, let me ask you this: "Is it really so hard to believe that an animal is capable of being grateful for many years?" I even think that animals are more capable than humans, whose feelings, over time, are overloaded with intelligent "considerations".

The animal that I'm going to talk about was a wild African elephant. I encountered it during one of my film expeditions in the bush, south of Lake Chad, in central Africa. When it saw us, the animal fled, but it couldn't get very far: its front left leg was so badly injured that it limped severely and moved with great pain and difficulty.

"Let's finish it off!" said my friend, Pierre Villon, grabbing his rifle. He was undoubtedly right. An elephant has to cover vast distances if it wants to eat its fill every day. If it can't, it's doomed to starve to death, sooner or later...

I didn't like that thought. A bullet is too violent a form of medicine. Its injured leg, what if we could...

Pierre thought I was mad when, all of a sudden, I rushed out of the car. I couldn't believe all the things he said about my impending death. I was certain that an animal had to be able to sense, through its fine instincts, the intentions with which a man approaches it. I had often seen how, in the harsh winters of our cold northern mountains, various deer, usually so fearful, allowed themselves to be fed by humans, their enemy.

It wasn't easy to get close to the elephant, which, at first, seemed to want to charge at me. But its injured leg prevented it from moving quickly. When I got within a few steps of it, I stopped, and then started talking to it in a calm voice, which gradually relaxed its agitation. Slowly and carefully, I further approached it. Its wide and fan-shaped ears twitched in irritation, but it stayed where it was. Finally, I found myself beside it.

A miracle! The animal remained peaceful and did nothing to me. It had recognized me as a friend. It willingly let me examine its injured leg. A rusty nail, at least 20 centimetres long, had completely penetrated into the sole of its front left foot. With each step, it penetrated deeper into the flesh. I'd heard that nails were used to hunt elephants... There was only one way to remove it: use a knife to cut around and free it and then pull it out, but that couldn't be done without pain. What would the elephant do? I took a chance. I was able to remove the nail, without the elephant making any attempt to touch me. "Look at it. That's the evildoer! ... Make sure that you get better," I said, catching my breath when it was all over.

Two years later, I returned to this place, alone, with a camera as my only weapon. I was in Chad, hunting for big game. It was in the vicinity of Lake Chad that misfortune struck. A buffalo charged at me. Its horn penetrated my thigh. I flew through the air, fell back to the ground and lost consciousness, which saved my life. The buffalo must have thought I was dead! It moved away from me.

When I regained consciousness, I realized that I had

never been in such a desperate situation. My car was far away, and there was no way I was going to reach it with my broken leg. There was nothing left for me to do but lie there and wait for help. It could be a long time...

Then came the second miracle in my life: in my nightmare, I saw the image of a huge elephant, and then I felt myself being lifted up and carried away. I woke up in a farmhouse and soon knew the mystery of my rescue. I had seen correctly. A huge elephant had suddenly burst into the farmhouse, carrying a bloodied man with its trunk. It dropped me on the threshold, trumpeted briefly and then left. It was limping slightly on its left front leg...

A deep wave of gratitude burst from my heart. So, it's not too bad...this creation! So, it wasn't just a dream: a paradise where humans and animals live together in peace!

Facts like that are bound to move any sensitive heart. They automatically evoke, in us, the images of the future that God's prophets saw. These images are treated as Utopian by humans imbued with the history of today's world. Indeed everywhere, there is nothing but violence, wars and bloody crimes, large and small, filling the pages of daily newspapers and periodicals of all kinds.

It is certain that many people feel deeply unhappy in those conditions and would like to get out of them. It is therefore up to those who are aware of God's plan to make known to those around them what God's Faithful and Wise Servant rightly called "divine consolations, hopes and certainties".

What a relief it is to know that there is a future in which the present will only be a memory of a deeply unhappy, tormented and dying world! In that future world, as the Book of Job shows, humankind, conscious of their sad and unhappy past lives, will be able to say, in paraphrase: "We have sinned and perverted what was right, but we did not get what we deserved [punished]." Job 33: 27.

That will be the blessed time of the Restoration of All Things, in which this promise of the Lord will also be fulfilled: "The hour is coming when all who are in their graves will hear his voice [of the Son of Man] and come out." This will be the Day of the Resurrection, spread over a period of 1,000 years (the Millennium), as announced by the divine Word.

Facts like the one that is the subject of the above article, are like small rays of light in today's darkness. Later, when all of humanity has become perfect again, people will finally be able to know the true God and his benevolent dispositions.

Then, there will no longer be hundreds of religions that prevent knowledge of the true God and that conceal his glorious character, through teachings that are contrary to the Truth.

Is there hope?

In recent years, the summers in Europe have been hotter than average, sometimes reaching 40°C or more in some places. An article — written by Pascal Gavillet, in the Swiss French-language newspaper *Tribune de Genève*, from the 16th and the 17th of December 2023 — tells us that such temperatures are harmful to our health, particularly for the most vulnerable:

Global warming seriously harms our health.

While a historic treaty has just been reached at COP28 [the 2023 UN Climate Change Conference in Dubai], scientists remain pessimistic, particularly for 2024.

During the particularly harsh summer of 2022, more than 70,000 deaths were caused by the heat on the European continent. If our planet were to warm up by 2°C above the pre-industrial average, this number would have to be multiplied by 5.

Over the last few days, the issues of the living conditions and human health, have been discussed at COP28, leading to a historic agreement on a transition away from fossil fuels, which are the main cause of climate change. All health professionals are unanimously calling for them to be eliminated from our daily lives. Nearly 200 countries have signed this agreement, but this has not stopped environmentalists from continuing to sound the alarm.

"We are at a point where we should be panicking, where we should be going all out to save the planet's habitability," thundered Marine Tondelier, the national secretary of The Ecologists [a political party] in France, on Thursday. "By 2050, one third of the planet will no longer be habitable. We're heading for disaster, and people need to be aware of this."

Reactions of the human body

Beyond those discussions, which are likely to continue to occupy governments, the impact of climate change on our health remains very real. The list of dangers is long. The most obvious is heat-related illness. When the temperature rises above 40°C — it's rare, but given the forecasts, it's likely to happen more and more often — the human body adapts, so to speak. Blood vessels dilate, breathing and heart rate quicken, and sweating increases with a possible risk of dehydration. Nothing new so far, but the combination of all these factors can be fatal for the weakest organisms, from the elderly to outdoor workers who are particularly exposed. Extreme heat also has an impact on our behaviour. The suicide rate rises and so does aggression towards others and self (self-mutilation).

Particles in dirty water

Greenhouse-gas emissions act as a fuel for those climate fluctuations. Environmental pollution is also highly toxic. Fine particles and ozone cause chronic respiratory problems and make it easier for viruses to enter our bodies. The increase in the number of fires during heatwaves makes the picture even darker. Many pollutants, such as plastics, are harmful and can cause chronic cardiovascular and respiratory diseases. Flooding is also a health hazard, as contaminated water ends up contaminating drinking water, making it unfit for human consumption. All of these effects are relatively well known and often cited by the media as examples. But there are indirect effects of global warming that are harder to anticipate. They include the emergence of new infectious diseases. The proliferation of mosquitoes and ticks, which carry all types of viruses, could cause some of them to explode. And in an anxiety-inducing society like ours, population movements, reduced food security and, more simply, stress, paint a worrying and unenviable picture of the world.

The summer of 2024 could be terrible

Since neither governments nor people seem to be rushing to act, pessimism is increasing. What can stop these bleak prospects, which risk leaving future generations with a world that is quite simply unlivable? It's hard to say, and it's probably already too late. As far as the summer of 2024 is concerned, meteorologists are already fearing the worst, with a very pronounced El Niño in the equatorial Pacific. This means that, if we skip several stages, the summer of 2024 will be even hotter than that of 2023, at least in Europe. The first analyses are not good, and there is already talk of record heat to come. Fans won't be enough.

It is worrying to see the extreme effects of heat on our bodies. 70,000 deaths in Europe in the summer of 2022, and if this figure rises in the coming years, there is even more cause for concern. This has prompted us to look for remedies. However, how can we be sure that the remedy will not, in turn, bring its own share of disturbances that we will also have to combat and eliminate?

she discovered she had a vocation for nursing. After her convalescence, she returned to the same hospital to study for her nurse's certificate. For the last few years, she had had a lot of work because of the war.

So, she had met Albert, and every day off, they made a point of getting together while the healing of Albert's wound was making slow progress. At their first meeting, it is true, she hadn't been there: after waiting for 5 minutes, she had walked off. However, he never again gave her occasion to do that.

The war dragged on, for there were still some men left to fight it, as was consistent with the whole history of mankind, broken up by short interludes of so-called peace, but Albert finally got his release ticket. The very next day, he and Laura were at the registry office, recording their intention to join their lives for better or for worse.

So, they set up house together, and then on the 11th of November 1918, the whole world

learnt, with relief, that hostilities were over. The terrible nightmare of World War One was over. The delirious crowds were kissing in the streets, and every window was decked with flags.

Already on the following day, life took up its course again in the old rut worn by centuries in line with routine, with the character and the selfishness of each. Albert was managing the import and export departments of certain firms, while Laura was ardently studying for her diploma as a herbalist. They lived a simple middle-class life and spent their Sundays strolling in the country, gathering herbs in fields and woods,

"Look, that plant with small pink flowers, it's a ragged-robin," Laura said. But Albert was following his wife merely to please her, and not for the sake of botany. He listened absently, appreciating, much more, the bracing atmosphere of the tall trees.

The following Sunday, they were again in

the woods with their many scents, and Laura suddenly asked: "That plant over there, what's its name?" Albert appeared to be seeing it for the first time. "Oh dear, you'll never learn! Well, it's a ragged-robin!" she exclaimed.

Laura had taken her herbalist's diploma in her stride, and was familiar with over 1,000 plants, their families and their related species. They had rented a shop and were selling herbal teas.

It was in those days that a friend of theirs, returning home to Paris from her holidays, told them about her sister who had changed and was quite strange, though perfectly happy: "Just imagine, she intends to live in obedience to a certain law which the world is ignorant of or repudiates, but which nevertheless appears to be found in the very nature of things and creatures. She believes in the words of *The Message to Humanity* (the Book of Remembrance) written for those who are

expecting the New Heavens and the New Earth, of which the Gospel speaks."

Laura pricked up her ears and then said: "I find all this very interesting indeed. I would very much like to meet your sister."

On their return to Paris, they immediately all went together, as agreed, to see for themselves, the truth and the scope of the programme.

Their first impressions coincided with those of Alexis Danan, save for a few minor details. He was a journalist who, at that time, had reported his visits in the French newspaper *Paris-soir*: "The first time I attended one of his meetings, it was at the request of the Messenger himself, on a Thursday evening, at the location of the Paris group, in [the street] Rue de Condé. Had I not already been acquainted with Mr Freytag and the nature of his preaching, I must confess that, on arriving at the stated time, I would have expected some Satanic Sabbath, so secret and dark

We want to put an end to fossil fuels and to develop "all electric". Very well, but do we know that to obtain 15 kilograms of lithium, 10 tonnes of lithium brine have to be processed? 1 kilogram of cobalt requires 1 tonne of ore extracted from Congolese underground mines, in which environmental and human conditions are often far removed from Western standards. According to some experts, to achieve "carbon neutrality" by 2050, the European Union will need 35 times more lithium than today, 25 times more rare-earth elements, 3 times more cobalt, 2 times more nickel, and it will need to increase its annual production of aluminium, copper and zinc. However, from the ownership of the land, to the finished product, through extraction and processing,

all the chains involved in these new strategic materials are already mainly Chinese. As one expert feared: "The future will be very bleak, or it will be Chinese."

As we can see, there is a long way to go from the intention to the fulfilment of our wishes. Adam was told: "Cursed is the ground because of you. Through hard work, you shall eat from it all the days of your life. It shall grow thorns and thistles for you..." (Genesis 3: 17 and 18). There is no doubt that we also share responsibility for climate disruption. And it may well be that the effects of our disobedience to God's law, are greater than we can remedy.

So, what can we do? Turn to God before it's too late. It

might sound childish, but it's our only hope of Salvation. In fact, the Restoration of All Things has already been foreseen by the Lord. His beloved Son gave his life to pay our sinful debt to justice. Everything is ready for the introduction of God's Kingdom on Earth, which will soon be established. It will replace the present reign of mammon and selfishness, which will disappear. It will never be seen again, and no one will regret it. The climate will return to its original balance, and humankind will once again become what they should have always been, children of God on Earth. They will become benefactors to each other, who will have learned to love God above all and their neighbour as themselves, which will enable them to live forever.

is the Rue de Condé at night, a street for a masonic lodge or a brothel. As I climbed the broad staircase of the house, I thought it is interesting to note that for a fellow tenant, The Angel of the Lord [the Philanthropic Association] has the College of Finance. Alas, the shadow of Satan is cast over everything!

When I entered, the room was crowded. The majority of the people were women: young ones, old ones and very old ones. They had come plainly dressed, not out of deliberate modesty, but, as it appeared to me, because they were naturally modest. There were a few men, also of all ages, and also plainly dressed. People you would expect to find at any village church service or at night classes. Here and there, scattered around the benches, you might see several with beaming faces. Near the door, an old lady who had omitted to wear her diamond rings was doing her best to seem at home amidst these idealists in scruffy coats who, to hear the words of Salvation, had come from their shops, their porters' lodges or their offices. And a few girls, pretty, and smart in a way that did not date.

At the entrance, a strapping old man with rosy cheeks and perfectly white hair, and wearing gold-rimmed spectacles, greets the beloved visitors on their arrival in a flowery language and with the manners of a master of ceremonies. He is Brother Bocage, the Paris-group elder. He left the Adventist sect with their Judaizing rites. He says that putting the Universal Law into practice has made him 10 years younger. This is easy to believe. He was deaf for 35 years and crippled with rheumatism. He is cured. For years now, he has been climbing stairs to evangelize blocks of flats, with a packet of books and brochures under his arm, to exhort selfish people to start loving one another, and the wicked to pull themselves together. He is alert, eloquent and exquisitely amiable. When he says, as they all do: 'I've found the Truth,' one wonders what sort of a gold mine he is talking about, so much does his face shine with joy. However, no gold miners ever had that radiant morning glow on their faces.

Abruptly, he turns away, he has heard the dear Messenger's voice in the stairs.

The whole congregation stands up.

Mr Freytag briskly mounts the podium ornamented with ivy and baskets of dahlias tied up with pink and blue ribbons. He bows to the congregation several times, right and left, showing his smooth baldness, crossed by three black streaks of hair. Then, he grasps his hymn book and turns the pages in profound silence: 'We will begin our meeting with hymn number 276, "Obedience to What is Good", to the glory of God.'

The harmonium and the cello play the opening bars. Then, the singing breaks forth, both serious and joyful. The dear Messenger conducts with the index finger of his right hand, which is to be seen appearing and disappearing behind the lectern. Then, silence once more. The dear Messenger clasps his hands: 'Let us pray. Our dearly beloved Brother Bocage, if you please.'

Very slowly, a deep and sonorous voice, pronouncing the syllables distinctly and with scrupulous care, then unfurls, over the bowed heads, the ardent feeling of an intense, warm and rapturous prayer, like the smoke of burning incense. It is an impromptu prayer, an almost heart-rending supplication, owing to its childlike sincerity: '...and grant us, O Lord, the victory over our hardness of heart, over our perverted minds and over our selfishness, as we so ardently desire that your Kingdom comes and that your benevolent will be done. ... Be so good as to create, in us, hearts that are humble and willing. ... Go on inspiring your beloved Messenger with the words that

persuade and free, so that groaning humanity, at last learning its mistake, may eschew it and rally to your ways. ... O Lord, our kind and compassionate Father, we bring You our unrighteous hearts, defiled and rebellious as they are, so that You may enlighten them and straighten them out. ...'

That is the end. 'Amen!' Hands are unclasped.

'We will now sing, to the glory of God, hymn number 204, "Running for the Goal".'

Now, for over an hour, the Messenger is going to comment on the law. Everything keeps on coming back to this central theme: selfishness destroys man; altruism, self-denial and self-forgetfulness are the conditions indispensable to health, happiness and unlimited life. Everything in nature keeps the Universal Law, which is joyful self-immolation and free giving. Man alone is ignorant of this law and dies because of it. His constant anxiety over earning money in order to lay up his profits and increase them, exhausts his nervous system, just like the barbarous food he inflicts on himself exhausts his stomach, and like the vitiated town air in which he is imprisoned by his ambition, exhausts his blood. He can only save himself if he will make war on his greatest enemy, and this enemy is within him.

There is nothing about Mr Freytag of a dogmatic and pedantic theorist, astringent and hard in utterance, and I don't suppose I shall offend him by saying that he is no orator. He drives his sentences before him like a tired flock. But he does happen to obtain from the extreme simplicity and even from the disorder of his art, some striking effects. He says: 'After all, what I have to teach you does not issue from high philosophy, that vanity of vanities, but from humble common sense, which we need as much as air and bread, which also are vital elements. So why should we take up a professional attitude? It would be a good thing if everyone who lives on air, bread and common sense, could hear us.'

He is good-natured and friendly, even when he condemns the folly of the world. Moreover, he often supports his demonstrations with a little anecdote. We wholeheartedly laugh with him. This is followed, almost without transition, by a detail in the same calm voice, and it sends shivers down our spines...

He says: 'A little before the war, a member of the British Parliament revealed that in London alone, 40,000 children were undernourished.'

He sorrowfully adds: 'Yet the Earth is so fertile and so generous. Nevertheless, some wretched people are dying of hunger because other wretched people, bent beneath the demon of money, grab the Earth for the purpose of speculating with its produce.'

In spite of himself, his voice begins to rise: 'Then, so thoroughly, bitterly and furiously do they possess it, that, in the end, it is the Earth that possesses them. ... The Earth, let me tell you, does not belong to anybody, it is the Lord's.'

That is his way.

'My beloved brothers and sisters, let us, if you please, sing to the glory of God, before departing, hymn number 3: "What, in Our Hearts, We Must Subdue".'

When the last note dies away on the point of Brother Stauber's violin bow, Mr Freytag once again clasps his hands, and, with a nod, invites Brother Bocage to once more pray to close this fervent though well-ordered meeting. All eyes are closed and heads bowed. Once more, his warm and filial voice rises like a hymn.

'We ask You, O heavenly Father, to employ our hearts, so that your benevolent purposes may be achieved. ... Be so kind as to bless all those who, throughout the world, are

working on the imminent restoration of your Kingdom. ... And Lord, our dear heavenly Father, accompany us into our homes, so that we may be freed from the Adversary's suggestion. Amen!'

Now, all is truly over. There is real serenity on all faces. Some people whom I do not know and who have certainly never seen me before, greet me warmly as they pass before me. I notice that they all greet each other in this way. Three ladies are looking after a frail man, holding out his overcoat for him. Such kindness... The little pianist greets the lady with the frayed collar. They look at each other and smile. One can see they would like to help each other. Such kindness... It is a kind of festival.

On the underground platform, a couple with their big son, give me friendly smiles. I recognize them. A while ago, in the row of seats behind me, they were enumerating the deeply entrenched and terrible enemies that they still have to subdue in their hearts: selfishness, pride, avarice and dissembling.

(To be continued)

News in brief of the Reign of Justice

The dear members of the Family of Faith in Germany, had the joy of gathering in Sternberg Castle on the 28th and 29th of September last year. On this occasion, they were able to receive marvellous instructions from the Faithful and Wise Servant of God. The Bible text for the Saturday *Heavenly Dew* commentary was: "He will drink from the brook along the way. Therefore, he will lift up his head" (Psalm 110: 7). We are pleased to give here a brief summary of the dear Messenger's commentary:

"The divine decree is that one day, the whole world will be filled with the knowledge of the Lord, as the waters cover the depth of the seas. ...

That lets us understand that everything is subordinate to the Spirit of God, and that if we wish to be usefully associated with the Lord's plans, we can only do so by wholly submitting our soul to his action in order to spread his power around us. The Lord shows how we can make ourselves accessible to it, with these few words: 'Whoever wants to be my disciple must deny himself.' ...

Look at Apostle Paul. He ran the race with overflowing zeal, and he was thus able to drink deeply from the brook of divine blessing and consolation. He was never sad or discouraged. On the contrary, he shares his declaration of faith with us by saying: 'Rejoice always.' He was a first-class coach among his brothers and sisters. ...

Every effort that we make pays off through a greater strength that we receive. This is also a way of drinking from the brook during the race and of thus wonderfully strengthening ourselves in the fight. ...

Our dear Saviour, on Earth, was the ineffable Revelation of his Father's mentality. He rubbed shoulders with people, and mingled with them with a profoundly beneficial humility, like a marvellously tender, compassionate and helpful Friend. He spoke to them in a language full of charm and kindness, so much so, that the officers who were sent to arrest him returned and said: 'No one has ever spoken like this man.' He said infinitely comforting things for hearts that were aching, anguished, troubled and burdened. ...

They are the streams of living water that we must now be able to pour out on groaning and dying humanity. If God's Spirit has anointed us, we, in turn, must become part of this brook from which humanity can come to drink deeply and find comfort. ...

The Revealing of the Children of God, consists of individuals who have acquired

ineffable feelings, a magnificent beauty of soul, and a power of action that has never before been expressed, except during the appearance of our dear Saviour among humankind. ..."

On the Sunday, the *Heavenly Dew* Bible text was these words of our dear Saviour to his disciples: "They will put you out of the synagogues. In fact, a time is coming when anyone who kills you will think he is offering a service to God" (John 16: 2). Here are some passages from the dear Messenger's presentation on this text:

"It was during the last and memorable evening that he spent with his disciples, that the Lord spoke those words of our text to them. He added: "If the world hates you, know that it hated me first." This is not surprising, since we are engaged in introducing God's Kingdom on Earth, which means the dethronement and the fall of Satan, and the disappearance of his kingdom. He and his associates are our bitter enemies. It is the battle of the darkness against the light. The more religious people are, the more they hate the light.

It is mainly a question of examining our own feelings. We might still find hidden hatred within ourselves, since self-interested love is nothing else. Now, the Scriptures tell us that anyone who hates his brother is a murderer. It is therefore imperative to thoroughly examine ourselves and to fight, with all our might, against every last bit in us that is not completely selfless; otherwise, we cannot see ourselves clearly. David's words to Nathan illustrate this well. ...

If we want to stand firm in the current fight, we must stop thinking about ourselves and must focus solely on our sacred mission: to bring Deliverance to humanity. This must not be a chore for us, but an ineffable privilege, because we cannot bear to see people suffer. Just think, if we were suddenly confronted with the frightening spectacle of all the people who, at this very moment, are in agony and passing from life to death. It would be enough to go crazy. Then, to think that it will be the same tomorrow, the day after, and so on. ...

For that, we need the heart of the Saviour, the heart of a mother, like that of the Second Eve. A true disciple never expects anything, because they have placed themselves in the hands of their Master. The Good Shepherd cares for them with unfathomable tenderness. This is what he did for his dear disciples in the past. They were dear and precious to him. He provided for all their needs, and he even gave his life for them. ...

The sufferings of Christ come from the payments made on behalf of the guilty, or from being hated, mistreated, scorned, slandered or perhaps even stripped of everything because of the testimony. Yet, very often, these difficulties arise from the rough edges of our character. Let us not deceive ourselves with false reasoning, and let us strive to have the honour of enduring the sufferings of Christ. Without this, we cannot be part of the Body of Christ, which is immolated.

To overcome, one must be fervent. The Lord cannot work with cowards or indecisive people. ..."

We would like to thank the dear Family of Faith in Sternberg Castle, who wholeheartedly dedicated itself to prepare this gathering.

We can already announce upcoming congresses that will take place, God willing:

Sternberg Castle, on March 29 and 30
Turin, Italy, from July 19 to 21

Lyons, France, from September 13 to 15
Sternberg Castle, on October 11 and 12.