

THE REIGN OF JUSTICE

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How to obtain life and happiness

AS we have learnt, the universe is set in motion by the power of the vital fluid, which renders it viable. That influence comes from the throne of divine grace, and is to be observed at work upon the planets, and upon everything clothed in matter, everything in existence, imparting to them motion and being.

As we have learnt from the Universal Law, everywhere and in all things, to obtain life, there is need for motion, for circulation. As an instance, in our organism the circulation of blood is required for producing life. The moment blood no longer flows to the brain, man has no more balance, he falls inert. On the other hand, when circulation is set up once more, he is able to stand up, and life again is manifested in him.

If a human being were constantly under the action of the vital fluid, he would not age, for that fluid would for ever make up any losses incurred. Every creature who is, without interruption, within the powerful circulation of that fluid, as a consequence abides everlastingly. It is the effect of circulation that keeps water also in a condition of limpidity and purity. When it becomes stagnant it turns bad, and gives out a smell of decay.

The stars rotate around a fixed star called the sun. The sun gives supplies in the shape of heat and light, which gives life to all the family of planets grouped round it. The sun itself is sustained by the Almighty with his spirit. That is why it lasts through all eternity.

Powerful demonstrations of the wonderful work of the vital fluid were given when our dear Saviour came on earth. He gave relief to the sick. Their illness was removed in a single moment by the power of the vital fluid he gave out. That power is for the benefit of all men as soon as they will get into harmony with the divine Law. Its influence has a wonderful effect for the good of those who come in contact with people who possess it. So too, one who is surrounded with people who wish him well will therein have great joy and happiness. He rejoices, his soul expands. If, on the contrary, he is in contact with people who have evil dispositions, he is unpleasantly affected, for man's nervous system is exceedingly sensitive.

Humanity having fallen into sin, God promised to send a Saviour to pay their ransom, that they might once more obtain communion with His spirit. God sent his Son at the appointed time. Our dear Saviour accomplished his sacrifice with ineffable devotion, working out man's reconciliation with God. Thus the path

of life is opened up once more. But, to walk in it, man has to become reconciled with the life principles that govern him. He has to get rid of all the antagonism in his heart, so that he might become accessible to God's spirit. That antagonism is made up of selfishness with all its derivatives, pride, jealousy, quarrelling, high living, etc. All those sentiments lead man to his grave.

Thus, without knowing it, men are doing all they can to destroy themselves. When you tell them so they find it very difficult to believe. It is only when the results begin to appear in the shape of pain that they start to give in to the evidence. Today, by way of the book *Eternal Life*, all things are placed before their eyes in such a concrete and precise a way, that all who want to, can easily understand the difference between the influence of the world that is selfishness, and that of God's spirit, which is altruistic. The spirit of the world leads to ruin and leaves behind it only waste and refuse.

The question now then is to follow out the principles of life, to progress towards life. We are not able to change our nerves, nor our stomach; so we must change our mentality, tuning it up to the law which governs our organism, for the purpose of treating that organism the right way. The way to do this is to allow ourselves to be disciplined by the Universal Law. That will place our body in its element. It will prosper and will render us magnificent services; for with sobriety and a wise observance of the law of equivalents comes a wonderful improvement in health. It is all a matter of lawful living.

What you have to seek out

Now, if he will let himself, each and every can be cured, for the elements of healing are placed within the reach of all. But it requires all the good-will one possesses. It is interesting to observe how sick people obey their doctor, and do everything he orders them, when nobody else would have been able to bring them to do it. They obey in all things, for fear the doctor will do no more for them.

In divine ways things are all so different. God proposes, but never compels. He wants no slaves, but only sons. Thus He invites a class of people to associate with his Son to take part in the deliverance of humanity. As they do this, they free themselves, and even make themselves worthy of the highest and most precious promises, those of divine nature. Today, to all who will

rally to the Universal Law, God is also opening the path of eternal life. But there is no compulsion in this. Full freedom is left to all; and if you do not do what you have promised, having made an alliance with Him by sacrifice or by divine Law, He will not punish you, for you cannot make sons with punishment. However, there is an equivalent just the same, it comes into existence in man's organism, which cannot stand being treated in any other way than that prescribed by the Universal Law. It is that organism which is the judge. Thus one's body needs a certain amount of sleep, a certain amount of nourishment, and a certain amount of expenditure, always with balance. It needs most especially to be under the power of the vital fluid.

To be at the benefit of that influence you have to do what attracts it, and to eschew the things that repel it. The things that attract it are goodness, kindness, straightforwardness, nobility, humility, and purity of feeling. Now, we having been drilled quite otherwise by the selfish spirit which has directed us, sentiments exactly the opposite to these arise quite automatically within us. So to change our line of conduct means perform a regular fight. That is what the Scriptures call the good fight of faith. It brings us up against the struggle with our habits, to gain the mastery of ourselves, that we might be able to say: "Thus far shall I go and no further." We must also arrive at regulating our thoughts, at never harbouring suspicion, animosity, jealousy, enmity, quarrelling, hardness, or hypocrisy. Another thing, in the fight of faith you cannot take capital, or money in the bank, as your mainstay. You have to walk by faith, placing your fate entirely in God's hands. In fact the Lord says to us: "Seek first the Kingdom of God and his righteousness, and everything else will be given you in addition." If we seek only the Kingdom of God, the Lord will look after every detail of our life. But if we busy ourselves with all sorts of things, with saving up for our old age, the Lord leaves us to look after our old age.

The good fight of faith faithfully lived out, gives us true discernment of the things that belong to the Kingdom of God, and makes us able to do everything for obtaining divine communion. No longer do we work as a slave, but as a son whose one and only desire is to please his heavenly Father. That is a most delicious state. To that end we have to submit in every detail to the discipline which allows of contact with God's spirit.

God's ways are worthy of all our admiration. They propose that we should act on principle, without departing from the programme for any pretext whatsoever. On seeing something that is wrong, we exert ourselves

The righteous shall be in everlasting remembrance

IN the fields, where the last patches of snow were melting in the sun, crocuses, some white and some mauve, were beginning timidly to peep out. Fir trees, sentinels straight and tall, were keeping faithful watch. A light breeze stirred the grass: and a swallow, streaking across a cloudless sky, announced the approach of spring.

There was deep anxiety in the big chalet at the top of the hill. Two people were in breathless expectation of their first-born. The doctor was very worried, for he feared the loss of both mother and child. The young couple, who had been introduced into divine ways only a few months before, offered up an ardent prayer to God: "Lord, if thou wilt suffer the child to live, we will consecrate it to Thee, it shall be thine!" At the end of several hours of pain, a little girl was born

and was greeted with tears of emotion. The months that followed were very happy ones for the little girl. Her parents lavished their affection on her, and a radiant father walked her out every day.

Then, one day, when the little girl was one year old, the shutters of the big chalet were closed. Father, mother and child went off into a neighbouring country, to bear further afield the Gospel of divine grace which had filled their hearts with sunshine. This was a work of faith, and many were the difficulties which had to be overcome.

Once across the frontier there was no one whom they knew. The country was just coming out of the turmoil of war and at every step there were signs of the bloody conflict. There was no street lighting, there were sunken and dusty roads which, at the slightest rainfall, would be ankle-deep in mud, and on top of all that the food supplies were disorganised. They had to be satisfied with a small dark flat

looking out onto an even darker street and access was gained to it by going down three steps, where it was no rare thing to come upon gutter rats finishing a meal dragged out of the neighbouring dust-bins. The little girl was quite unafraid of them and even wanted to stroke those pussies of a new kind.

To turn that inhospitable place into a pleasant home taxed Marguerite's ingenuity to the full. Every morning George would set out on his bicycle evangelising in distant quarters of the town. He would scatter the hopes of the Kingdom of God broadcast, those hopes which had so filled him with enthusiasm as to leave his employment and his comfort behind, being assured that to those who seek his ways the Lord adds everything else. From Switzerland a few evangelists were sent to join him, and these shared the lodging with the young couple, each doing his best to become zealous and faithful as far as they understood things.

A second little girl was born to increase the charges and difficulties of the ministry. It was a good thing that Marguerite was very courageous. She would make clothes for the children out of nothing and would draw upon treasures of skill in improving the menus, and would lavish attentions on everyone. When evening fell, it was her joy to take her children on her knees and talk to them about the Kingdom of God which was to be set up, and about Isaiah's vision which was to become reality. For herself she drew strength and sustenance from her Master. The experiences of faith she went through provided her with abundant proof that He is an affectionate and faithful Father.

One Morning, while she was out shopping holding one little girl by the hand and with the other in her pram, an enraged cow rushed down the street. In spite of being hindered by a big log to which she was chained and was dragging behind her, she had broken

to repair it and to cover it. Above all, we must never permit ourselves to be influenced by wrong, and must avoid belittling our fellows. We must do good as much as we can without wondering whether or not we are thanked for it. For the loss is not ours, but theirs who are not able to appreciate our kindness. As for us, whether we are thanked or not, when we do a kindness with all our heart, it ennobles us and increases our accessibility to God's spirit.

To be at the benefit of that divine power, as we have said, we have to lay aside everything that grieves it. And we like very much some of the things that grieve it. Those things, however, are hurtful, being contrary to the Universal Law, to which our body is subject. If then we indulge in them, not only do we deprive ourselves of God's spirit, but we also do a deal of harm to our organism which is unable to stand anything unlawful. Some of these things we can spot at once because their deadly effect is immediate. For instance you cannot breathe coal-gas, neither can you stay long under water, death would ensue in a few minutes. Other unlawful things do not act so promptly, but their addition brings us to the sum total just the same, which is the wages of sin, that is death. To fight against our bad habits is a part of the good fight of faith. In that fight, God helps and protects us, until, within us, good has won the final victory over evil.

For obtaining lasting life

Humanity are not acquainted with divine ways. They have no idea at all of true things. They are groping in darkness, in error, and in falsehood, and so are unable to obtain a correct idea of what God is. We have learnt to know Him. We know that He is the Almighty, the glorious Being who imparts motion to everything in the universe. His works prove His faithfulness. This fills us with enthusiasm and calls forth all our admiration. Solomon said of God that the heaven of heavens cannot contain Him. We are readily able to understand that the Author of a creation so majestic and glorious, is Himself still greater, still more powerful and glorious.

Therefore we need to be conscious of our littleness and even our nullity before God who, in his magnanimity, his kindness, and his benevolence unbounded, offers us his advice and the assistance necessary for obtaining viability. How we ought to appreciate that ineffable grace which He has placed within our reach. That is why, once we have received the embryo of faith in our hearts, we must not destroy it, but, on the contrary, must do everything to fortify it, that we might increase in divine spirituality. That spirituality will give us powerful help in developing a lawful character, and so in stepping up the rungs of the ladder of viability.

We will therefore exert ourselves steadfastly to fight the good fight of faith. The greater the disadvantages under which our body lies, the more we must be careful. Sometimes those who feel they are no longer as nimble as they would like to be, might be tempted to be impatient on seeing other friends able to perform all kinds of feats no longer within their scope. They must not permit themselves impatience, but must be steadfast in the pursuit of the principles of the law, that they might be under the action of the vital fluid, and nimbleness will return, all their former possibilities will reappear, if they fight the good fight of faith sincerely.

Paul, the apostle, never tired; he never was discouraged in following that glorious fight, for he had the divine programme in sight, and he carried it out with magnificent courage. Having preached the Gospel at Lystra, the crowd beat him up and cast him into prison. In prison he sang hymns, happy as he was to be found worthy of sharing in the sufferings of the body of Christ.

Such is ever the portion of true disciples of Christ who fight the good fight of faith that the Host of the Lord might obtain blessing. The stations we are founding are also for the Host of the Lord, and for giving the world a demonstration of the Kingdom of God. For there must be places on view where the principles of the divine Law are lived up to, and where the blessing can appear quite visibly.

We know that the little flock, laying down their lives with their Master for the deliverance of humanity, will receive divine nature. That is the result of the good fight of faith fought out in giving their lives. As for the Host of the Lord, the result of their fighting out the good fight of faith is eternal life obtained without having to go the way of death. To succeed they have to apply their whole heart to carrying out the divine programme, that they might receive the blessing in full which the Lord has promised to those who will do His will. "They shall be mine, says the Lord of hosts, on the day that I am preparing; and I will spare them as a man spares his son who serves him."

That is what God has in store for all who will now be busy with his Kingdom and his righteousness, whilst leaving it to him to take care of everything else.

The losers of gambling

The following Swiss report shows that "gambling addiction" — which is sometimes known as "problem gambling", "pathological gambling", "compulsive gambling" or "gambling disorder" — mainly has a devastating effect among the young. Subjected to numerous temptations that they can only satisfy with money, they fall into a downward spiral in which they eventually lose more than just money. They put their personality, their freedom and even their life in danger.

The gambling demon mainly possesses the young

The 15- to 29 year olds run the highest risk of becoming addicted to gambling. A prevention campaign was started: "At the beginning, there is often a big win. When an apprentice has won thousands of Swiss francs, there is an increased risk that they will lose control." Franz Eidenbenz, a Swiss psychologist who specializes in addictions, clearly says that more and more young people are consulting him for gambling problems.

According to a recent study, in the course of the last year, 25% of 15- to 29 year olds have gambled. In comparison to other age groups, twice the number of them become addicted, especially because of the number of online games available.

Addiction Suisse [an independent Swiss organization for addiction prevention] started a prevention campaign yesterday, firstly mainly in the German-speaking part of Switzerland. Its goal: to raise awareness about how quickly one can slide downwards. "Affected people forget about the value of money. Because they play alone, they are not subjected to control by society," says Silvia Steiner, the director of the addiction-prevention organization. Other than social and financial difficulties, gambling addicts are affected by anxiety, sleeplessness, depression, the development of other addictions, and even suicide. Additionally, experts are drawing a parallel to internet video games. One who regularly buys such games for their virtual figures, in the experts' opinion, will more quickly fall into the trap.

To support those statements, Addiction Suisse is showing a 30-minute documentary in which a 30-year-old man, among others, explains his downfall into Hell. This man spent up to 12,000 Swiss francs [approx. 12,000 US dollars] per day on sports' bets. To continue playing, he even took all the money from his wife's and his children's bank accounts. In total, he had accumulated

debts of 250,000 Swiss francs [approx. 250,000 US dollars]. Eventually, thanks to the support of his family and to therapy, he got out of debt.

It hardly surprises us to see such things in this poor world in which, despite all the turbulence, there is such great emptiness. That is how it is for everyone who is separated from God. Despite the numerous activities that seem to fill one's life, there remains in one a great spiritual emptiness. Without one being aware of this inexplicable gap, one turns to physical compensations that, of course, are still unable to fill this emptiness.

There are also numerous worries, in the case of money worries, that can make one take the first "scratch card" in the hope of a winner that could pull one out of difficulty. Consequently, there is an increased risk of starting an unfortunate process that leads one to dependence.

While some can withdraw themselves and keep control, weaker people are not able to resist. The hope of winning pursues them relentlessly, and they continue spending by not hesitating to bet considerable amounts and thereby put their families in need. In some cases, there are divorces when the entire household budget is invested in these games.

How unhappy is humanity who is constantly duped by the Adversary, Satan, and who continuously falls into his traps! How good life is with the true God, the Almighty, Who has made Himself known to us through his Son, Jesus Christ, the Saviour of humankind! Only he is capable of freeing people from such slavery, naturally under the condition that they want to get free of it. He says to us: "If the Son sets you free, you shall be free indeed." John 8: 36.

That freedom — regarding sin, vice and all types of passions — creates another dependence, a good one this time: dependence on the Lord. Based on intimate communion of the heart and on absolute trust in our Benefactor, it lets us continuously experience freedom and fills us with so much happiness, assurance and peace that all the charms of this world seem dull. Even worries disappear, because the Good Shepherd takes care of his Sheep, caring for their needs, as he deems good. He says to us: "Seek first the Kingdom of God and his righteousness, and all these things [food, clothing and accommodation] will be added to you." Matthew 6: 33.

Let us be content with what he gives us and attach importance to the only thing of value: the establishment of God's Kingdom on Earth. That is our holy mission so that humanity, who was redeemed at such a high price, can finally refind the Father's House in which goodness, joy and freedom shine everywhere. And to the young people who feel attracted to these seductive games, we repeat the gentle advice that apostle Paul in his time gave to his young Brother Timothy: "Flee youthful lusts and pursue righteousness, faith, love and peace with all those who call on the Lord out of a pure heart." 2 Timothy 2: 22.

"Freedom, cherished freedom"

Those words — which are a translation of a line from the French national anthem *La Marseillaise* — express very clearly the aspirations of the human heart. To every conscious being, freedom appears to be something worth going after, an ideal to be reached for at all costs. The whole of human history consists of uprisings, of insurrections and of bloody wars, always in the name of liberty and independence.

If this aspiration for freedom is natural and to be encouraged, it is, however, both right and proper, before all else, to define, with exactitude, what freedom is, and what bondage it is that has to be thrown off. Christ, too, spoke of freedom, and he made known, to those who had ears to hear, what the only freedom, worthy of the name, was. As the book *The Message*

free and her owner was unable to stop her. She rushed full tilt towards the young woman and her children. The mother thrust the little girls behind her, and with her hands clasped she prayed to her God and waited while the animal kept coming on, its eyes bulging and its hoofs shaking the ground. It came to a sudden stop, so close to Marguerite that the foam from its mouth wetted her hands, just as if an invisible hand had held it back. And there it stood motionless and still. The frightened cries of the people in the street were followed by dead silence. The owner of the cow came running up, trembling and speechless with fear. When at last he was able to speak he said: "Madam, only God could have worked that miracle!"

"Yes, indeed," the young woman replied, "it was He who extended us his protection; and how thankful I am to Him! I am trying to serve Him, and He answered my prayer." Then she told him about the work in which

she was engaged, inviting him to join the ranks of the stalwart warriors for the good cause.

The little girls grew up and attended all the meetings of the nascent family of faith. Often they would sigh, for the meetings seemed to them to drag on over long... But there was the discipline to be observed, and George saw to it that it was respected. Other brothers and sisters joined them, being glad to add each his stone to the Kingdom of God being built. Each was doing his best; some would evangelise a few hours a week, others, with touching generosity, would take care of the children, and provide them with fruit and vegetables.

More than four years went by in this way, strewn with a variety of experiences, that left very vivid remembrances of the Lord's solicitude.

After that they had to return to their native land for the birth of a third child. In

the town that was chosen, a small assembly was already formed, and regularly visited by brother Victor, a man full of faith, although he had four boys to bring up, he had applied himself courageously to the Lord's service with his wife.

It proved no easy matter to find an unpretentious apartment. George had besides to find work that he might face his obligations, at the same time as he busied himself with the group entrusted to him. There was unemployment, an economic crisis. Very often they had to be satisfied with a bare pittance.

Marguerite's faith was sorely tried by all these difficulties. One day when George was absent visiting subscribers living some way away, she said to her little girls: "You won't tell anybody, but I haven't even any bread to give you." She put them to bed and told the Lord her difficulty: "Lord, Thou didst promise at least bread and water to thy children. And thou seest I have nothing left for my little

ones." She spent a sleepless night, worried and anxious.

Next day, very early, there was a knock at her door. A brother from a neighbouring town, loaded with a big parcel, said to the young mother: "I am offering a new article to the bakers of your town. But at every shop, in order to introduce myself, I buy a loaf. May I give you these two that I have brought?"

He came back several times in the course of the day, leaving two or three loaves each time. Marguerite was weeping with gratitude. By the evening there were fourteen loaves of every shape and sort; that she was able to gaze at with sentiments of keenest gratitude. She felt very distinctly that, whilst some painful situations were allowed, the only reason for them was an increase of faith and assurance of God's faithfulness. To her, it was as a reminder from the Lord, as much as to say: "Try me and see if I will not open you the windows of heaven!"

to *Humanity* brings into evidence, man is in bondage, especially and in the very first place, to himself, as long as selfishness is the mainspring of his thoughts and aspirations. The whole human race, left to itself, is in bondage in every way, particularly to its passions and selfish desires, to its material interests, and above all to money, which is the terrible instrument of those interests. Man ever sees about him all manner of powers of oppression, of subjection and of intolerance, whose sway he would throw off. The fact of the matter is that he but constantly changes masters. He gets out of one sectarian system to fall into another bondage, often more tyrannical than the former one.

The only real setting free

Christ was able to say to those about him: "If the Son sets you free, you shall be free indeed," for, at that time, he was the only man on Earth who was really free. He was so, because he was seeking and desired absolutely nothing for himself, and because, for this reason, nobody at all had any power over him, either with threats or with inducements. Even right on to Golgotha, whatever may have been the appearances against it at his arrest, at his condemnation and at his crucifixion, we can state that he was the only free man in all those painful circumstances. That was why he was able to breathe these last words: "It is finished." He had come quite freely and voluntarily to accomplish the greatest of all works of liberation, the one that puts an end to all torment, sorrow, physical and mental pain, worry of every kind, etc.

Progress, a main source of bondage

What has not been said in praise of the so-called progress of civilization? A great deal is said in pity for the bondage of old, for the terrible condition of the poor slaves in the Middle Ages. *Uncle Tom's Cabin* (an anti-slavery novel) has caused sensitive readers to shed many tears over the terrible condition of the poor exploited blacks in bondage to the so-called civilized men of the past centuries. More than anybody, we feel for the terrible conditions in which men are; however, we are bound to be aware of the fact that if certain brutal and particularly atrocious forms of slavery tend to disappear, they are being replaced by others that are infinitely more subtle. These, more than in any other time past, take into servitude the very thoughts and feelings of men. Many praises have been sung of the intelligence of men in having invented and developed the industry of machines, even going as far as producing robots. You can read about "the electronic brain" ("artificial intelligence" [AI]), about machines commanded by robots, and so forth. And now we are coming up against this terrible deception, the realization that man himself is rapidly being relegated to the status of a robot.

Then, literature, cinema, radio and TV succeed in fashioning, modelling and subjecting people's thoughts to such an extent that when somebody says with assurance: "My opinion is..." or: "My impression is..." or: "This is what I think..." we are bound to make all due reservations. In reality, those opinions, impressions and ideas are most of the time but the product of that subtle mental bondage to which man is subjected without realizing it. This is becoming plainer and plainer as you observe how impossible it is for the nations of the world to establish authorities and governments capable of fulfilling the real, wholesome and noble needs of the people.

The malignant ulcer

Examining another side of the same question, we find that although the man of today possesses a hundred times more comfort, more enjoyment and more commodities than the man of a century ago, never has there been so much discontent and servitude as there is now. All that man has received has been able only

to awaken in him new ambitions and desires, and a still more frenzied striving after that so-called comfort. We have nothing against comfort and prosperity, but we have something against that terrible power of subjection that accompanies all that progress, by reason of selfishness. That influence has become so general that even those who know the truth and who wish to become children of God, have to put up a terrific fight to be free from the soreness of "the malignant ulcer" (a translated French prophetic term for designating "general discontent"). All this shows us more plainly than any theoretical explanation, that the tyrant, the only dangerous one, is the one that everybody carries in his heart, as long as he remains selfish. The end of this state of things is the great and frightful Tribulation hanging over the heads of all the inhabitants of the world, like the Sword of Damocles hanging by a hair that could break at any moment.

What then is real freedom?

What then is the truth about freedom? Have we for ever and ever to lose all hope of finding it? Fortunately, there is not only the hope, but the assurance of real freedom. It is the freedom that God's plan will be able to provide for mankind. Now, freedom also implies a total absence of constraint, of the imposition of anything at all, of threats and of punishment. Only the incommensurable wisdom of God — of the God Who is quite unknown to mankind, especially to every religion without exception — has been able to conceive and to bring to success a work so gigantic and so glorious. For this purpose, the very painful experiences of evil and its consequences had to be allowed to take their course. To be able to appreciate the value of good and its consequences, of blessing, through all eternity, every intelligent being had to be placed before the opportunity to choose between good and evil, and to know them both. For 6,000 years, mankind have been experiencing every form of evil. They had it under the pagan authorities and also under those called Christian; there has been evil amidst the unlettered and the learned; there has been evil in all races and under every form of authority and of government. All this has taken place for the very good reason that all evil springs from the self-same cause, namely selfishness, self-interest. Money has merely given more tangible form to the power of selfishness, making it all the more hurtful. When we read *The Message to Humanity*, we see the terrible unfolding of the power of darkness. Changing its form under the action of civilization and false Christianity, that power of darkness has become so much the more subtle. Disguised also by the lying illusion of science and of the immense increase of knowledge, its capacity for doing harm has taken on such proportions that the whole world is now facing the prospect of being completely destroyed. Numberless are the writers of sense who, in one way or another, give the warning that the world is faced with destruction, failing the direct reversal of its line of conduct. Those people can see the danger, but they do not know the remedy.

We are glad to be able to supply them with it, in proclaiming the Universal Law of altruism that God has fixed in all his works, and that man, once he has come through the catastrophe, will suddenly be able to understand. The experience of evil will have done its work, as instructive as it is painful. Then, the Restoration of All Things will give the wonderful experience of good. That is why it is written that God "wants all people to be saved and to come to the knowledge of the truth". That truth shall be synonymous with freedom. When man at last, through practical and painful experience, understands that selfishness in whatever form and in whatever degree, can never result in anything but suffering and death, he will accept the Kingdom of God. Moreover, as the prophets have announced, all those

who are violent, all the proud and the high-minded, and all the powers that exploit — financial, religious, scientific and military — will have been smashed up. That is why the prophet says: "The LORD has broken the rod of the wicked and the sceptre of the rulers. ... The whole Earth is at rest and at peace."

Thus, all those things show us very plainly that the only freedom that every intelligent creature ought to strive for is that which 100% altruism is able to confer. As the Universal Law tells us, we have to exist for the good of others, to think of others before thinking about ourselves, and, in all things and everywhere, to do nothing but good. This sets us free from the terrible dictatorship of "self". God's Messenger, who more than anybody else knew the human heart, has been able to give us a description of that self — which may be biblically understood as "the old creature" ("the old creation", "the old person" and "the old man") — that self which is proud, vain, envious, and lusting after wealth and personal property. That is truly the hideous tyrant under whose rule every thought of liberty is but a delusion and a snare.

The instruments that bring men freedom

The time has now come in which the Kingdom of God, which has been promised, is being introduced. The first stakes were already planted by our dear Saviour in his ministry; however, till today, there has been no question of anything else but the formation of that elite, called the "little flock", the Church of Christ. That was the spiritual phase of the Kingdom, invisible to mankind and also unknown to them. That was the Mystery of Godliness.

Now, that Mystery has been revealed, and the second phase of the Kingdom, that which has to restore the Earth and its inhabitants to the harmony of the Universal Law, has begun. That is why the calling is being addressed to all people of goodwill, who are of those of whom the angels spoke to the shepherds of Bethlehem, saying: "Peace on Earth to people of goodwill." They are "the meek" of the Host of the Lord, the first part of the New Earth to be established upon the ruins of all the wretched and sorry kingdoms of this world.

In this way is fulfilled that word of prophecy which today is becoming plainer and plainer: "Elevation does not come from the east, the west or the desert, but God elevates." The East and the West are the two terrible powers both directed by "the god of this world". We can observe them at work today in the preparations they are making. The violent collision of the two will create the desert. Therefore, the result is but negative. But God has foreseen that in the midst of that desert shall rise the Sun of Righteousness, the Kingdom of God, which God's Messenger has so powerfully placed in evidence. Then shall begin the blessed work of the Host of the Lord, for restoring the Earth. The water springs will be able to gush forth in the desert, as it is written: "The desert shall rejoice and blossom like a rose."

May this living hope in each of us develop into an unshakeable assurance because we associate and collaborate actively on the introduction of the Kingdom of God!

That is the one and only road to freedom, to the only freedom worthy of the name, and this to the glory of God and for the blessing of all the inhabitants of the Earth whom the Resurrection shall fetch back from "the land of the enemy", from death.

Good news for migratory birds

In reference to the massacre of migratory birds, we happily quote an article written by Anne Bachmann and published in edition No. 108 (April–May–June 2014) of the *Journal Franz Weber*, which is a Swiss environmental magazine, and which is a branch of the *Fondation*

The three little girls grew up to be young ladies who loved the divine family and all the evangelists who frequently had their meals with them. When the eldest reached her twentieth birthday, her parents gave her permission to invite her best friends to a meal. She chose brother Victor, sister Julia, brother Charles and sister Marguerite, who were to her as her second parents. This was an unforgettable fete to all of them.

George, a provident father, insisted that all his girls should learn a trade or profession. After that they were to be free to choose the road down which their hearts should lead them. Once she had her certificate, the youngest asked to be permitted to enter a Station of the Kingdom of God, that she might devote herself there. She was received by the Lord's Messenger who made her very welcome.

The eldest went to spend her holidays with her at the Station, where she spent such wonderful days that she determined to give

up her work also to consecrate herself to the Lord's service. To her parents this was the answer to the prayer they offered up at her birth: "Lord we consecrate this child to thee!" A few months later she was joyfully working side by side with one of the elder brothers of the divine family, seconding him in his far-flung ministry. She had the pleasure of visiting the region that her parents had evangelised twenty-five years earlier. The seed had grown: a splendid congregation had formed which was keeping in grateful remembrance the brethren who had neglected nothing in fetching them the breath of divine grace. In the course of her ministry, she, in turn, had some touching experiences which proved that the Lord, is faithful, that He protects and sustains those who wish to serve Him. The affection of her elder brother was balm and comfort to her in the good fight of faith.

The second daughter, whilst she was attached to the family of faith, got married,

and, sad to relate, she came to know the disappointments people have in the world.

Marguerite was the first to go to her rest at a green old age. The heart's ease she had always sown around her, enabled her to pass over this last stage in perfect serenity and with immense gratitude to perceive that her efforts had not been in vain. At that time her youngest daughter was helping her in the home; and when her mother had departed she lavished all her affection on her father, George, being a great comfort to him through this painful time of separation. Eighteen months later, after going through the trial of keen suffering, George also came to the end of his race, thanking God with his last breath who had lavished so much joy on his old age, as well as his faithful brethren in the good fight of faith.

To the three daughters this was a very painful time, though it was sweetened by the affection of the divine family. That first

evening, when they found themselves alone in their parents' home, they went over all those fighting years, years of joy above all, at the service of Him who not only said: "I shall not forsake thee", but also proved it.

The door bell interrupted their long conversation: it was brother Victor's three sons who wanted to express their brotherly sympathy. What remembrances were called up in the course of that evening between the six children of those pioneers of the Kingdom of God! All were able to say with gratitude that though their parents had not left them any material wealth for their inheritance, they had left them something far more precious: respect and esteem for the Almighty, for his ways and for his beloved family, the one He is now setting up on Earth! Brother Victor's sons were also able to remember the day when, there being nothing on the table owing to mother's larder being quite bare, father stood up and said nobly: "Let us pray to God

