

THE REIGN OF JUSTICE

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Divine assurances and certainties

MANKIND regard a number of things as impossible. Yet after having been regarded so for a number of years, not only do they become possible, but are everyday things in common use when the conditions attached to them are fulfilled. It is the same concerning the question of eternal life on Earth. This is a wonderful possibility now being set before all people who will get into line for living up to the divine programme, the programme of life, pointed out by the Universal Law. To this end, the question is to take into very serious consideration the foundations on which eternal life becomes possible. Of course, this calls for an education that is totally different from the one mankind have obtained till now. This new education is founded on altruism, that is to say, love for fellow men, a love that is quite selfless. Besides this, man must learn to become the benefactor of his own organism, and no more its destroyer, as he is today.

Mankind have always been greatly concerned with their health. They have sought by every known means to preserve it preciously. They have done everything they possibly could to obtain prosperity and happiness, but all their efforts have led to disappointment. And so death comes inexorably, sooner or later, to mow down every human being without mercy and without distinction of age and social or religious rank. Man lives in very great darkness, so great that he is incapable of perceiving his condition, but he believes he is in the light. For this reason, all the efforts he makes tend in the wrong direction and hasten his destruction.

The Bible tells of the Restoration of All Things, which has been announced for centuries passed by men of God. Concerning that wonderful time, it is written that men shall no more have children to see them die, that they shall beat their swords into ploughshares, and their spears into pruning hooks, that no more will a nation draw the sword against another, and that no one shall learn to make war. Each shall dwell under his vine and his fig tree, and no one shall trouble him. They will be happy for ever and ever. The wolf shall be with the lamb, and the panther with the kid, and no more harm shall be done on all the land.

Those wondrous days — mentioned by all the prophets of the Old Covenant, and above all by our dear Saviour — are now at the door. That is why today a flood of light is provided to enlighten all who wish to be

taught true things, the lasting things. Thus, wonderful promises being given to mankind, to all who will draw near to divine ways. They can rejoice wholeheartedly, for the Truth offers them solid foundations, sure foundations, on which to build a new character while getting rid completely of the old mental register, the character which causes suffering and death to its owner.

Never was man called to weep and to go down into the grave. Had he followed God's advice in Eden, he would have known nothing but happiness, prosperity, health and eternal life. It was he alone who rendered himself unworthy of his wonderful condition by breaking the law of life written in his body. His organs — the way they function, the constant renewal of skin, of hair and of nails and above all the exceeding sensitiveness of the epithelia — all constitute an undeniable guarantee that man has been made for going on living indefinitely on Earth. For this purpose, some essential conditions have to be taken into consideration and fulfilled. One thing of first importance for man's being able to go on living is that he should be happy. Unhappiness is fatal to him. It makes him suffer and, by degrees, destroys him.

Man was created to be the king of all terrestrial creations, but now his habits, in many cases, place him well below the animal: at times, they become unbridled passions that lead him to despair and ruin. He is burdened particularly and to a lamentable degree by his thoughts, by the disappointments he meets with, and by intense mental pain. For this reason, to become happy and viable, he must contemplate a very different way of thinking, of speaking and of acting. Till today, a human being has been living in the kingdom of the Adversary, the "god of this world", owing to everything he registers and emits. Now, he must get used to living with the sentiments of the Kingdom of God. The sentiment being manifested in him must apply itself to seeking the solid and immovable foundations of the Truth, on which lasting life may be built up.

What makes man a being? His sensory nervous system. Through his senses, he positively must receive impressions that make him glad and happy. Man needs to be free from worry and to have no need to be preoccupied with his material needs. He should be free from feelings of fear. How is this to be achieved? He must have a clear conscience so that he may feel under the shelter of a protection that takes effect automatically

and prevents any harm overtaking him. This is divine protection, and he may have it when he makes himself accessible to it. It is at his disposal with unfailing kindness, but he must live up to the condition that makes it possible for him to receive it.

That condition is that he should live up to the Universal Law, which governs his body, under whose rule he must place his mind, and which must govern all his sentiments. Therefore, through the spirit with which he is animated, he must communicate impressions which are law-abiding, salutary, and beneficial to his whole being. For that purpose, it is needful for him to be enlightened by the glorious light of love for his neighbour. That dazzling and sanctifying light makes him aware of him being a fallen creature, and it also shows up the reforms to be contemplated and the efforts to be made to leave that condition behind and to obtain the viability proposed to him.

What therefore needs to be seriously taken into consideration is a complete moral re-education which will enable him to feel reconciled with the principles of life. For this reason, man must conform to the indispensable discipline. In this way, he can get into harmony with the Spirit of life and also with the food of life. This food of life is not confined to material food, and includes everything that his organism needs to receive from the Vital Fluid, of which man is today quite ignorant. Yet it is the necessary and indispensable element which sets the Earth in motion as well as the solar systems and everything circulating in space. God's Holy Spirit is the Source of energy that activates everything in the universe.

Being creatures who have fallen from their condition of viability, mankind need a reconciliation to set them going again along the road that leads that way. Reconciliation is operated by our Lord Jesus Christ and by his Little Flock, his true Church which has always been very small. It has constantly been apart from religion, from the sects called Christian. With its master, it has faithfully fulfilled its ministry of reconciliation.

The calling of that Little Flock has now come to its close. In the course of the 2,000 years of its calling, of its formation and of its ministry, it has, with our dear Saviour, laid the foundation of that Work of reconciliation. That is why today that reconciliation may be received by everyone who wishes for it conditionally, on his seeking to become sincere and honest, and on his conforming to the principles of the Kingdom of God. That is how you become capable of conceiving of and receiving that reconciliation. One shuns everything

Brother Theophilus

EVERY evening at dusk, long after the narrow valley was steeped in shadow, the lofty peaks would still be catching the sun's rays. Those crags, ages old and pinkly glowing in the electric-blue sky, made an impressive sight.

Theophilus would raise his eyes to that comforting scenery. His whole being would find comfort in it, and the weight of life's cares seemed to be lightened. When the last gleam of sunlight left the highest peak, from which the silent eagle surveyed the depths below, turning again to his work, Theophilus would meditate. The magnitude of that environment reminded him of his insignificance, and, being an intelligent man, he understood the message nature held for him. The modesty of the opinion he had of himself proved it abundantly.

But then, why so much perfection in this

universe, so many miracles and so much meticulous care, when generation after generation had to forever close their eyes to all those splendours? For the pleasure of whose undying eyes was this creation intended? Those granite giants and all nature, perpetually resuscitating, made a strange contrast with the briefness of human existence. Why life? And why death with its preceding procession of pain and wretchedness? Why must there be terrible wars, and why that iron collar of selfishness that constrains mankind and seems to force them towards that irreversible destiny! All this, one was told, came down to us from the mists of time, Adam having bequeathed it to his descendants...

Theophilus was upright, both in his daily life and in the observance of his religion. Yet what a lot of questions kept arising to which he could obtain no answer. He could see the inconsistency of that God Who punished and was thereby in contradiction with his own

law. He also perceived that fear of retribution had less influence on the ministers of this worship than on their congregations. In the eyes of those about him, who for their part did not trouble themselves at all over those matters, his anxious search for an explanation finally made him look ridiculous: "You are making too much of the matter, my poor Theophilus. If you go on like this, you'll go out of your mind."

He had already heard these words from his mother, and now his wife was saying the same, very kindly, of course. Convinced that he was right to seek, Theophilus refused to give up. Trustfully, he once more raised his eyes to his mountains and prayed to that unknown God. Patient in expectation, like the wise men of old, he awaited his star.

Then, one day, he suddenly received an answer. At first, it was very vague, like the evening star, and even intermittent. Nevertheless, that gleam guided him.

It was the tourist season, and Theophilus was busy driving the holiday crowds backwards and forwards from the station, in his small bus. One day, on one of the seats, he discovered a book that had been left behind, and it caught his interest. Although it only partly satisfied the deepest aspirations of his heart, the book held some enlightenment which he began to talk about to the people around him.

A few days later, he started to talk about it to the village baker. To his great surprise, the baker quite agreed with him, and went even further and passed on to him the book *The Message to Humanity*, which was being passed from hand to hand among a few families in the village. As he read it, Theophilus had the feeling that his star was rising. His heart was burning within him in his eagerness to know more.

That fire was also burning in the heart of the village blacksmith. In his workshop

that makes one suffer and leads one to the grave, and one sets out in the direction of life, of blessing and of happiness.

Since the time of the Restoration of All Things has come, reconciliation can take effect. Humanity — irrespective of color, of nationality or of religion — is therefore being invited today to make a covenant with the Lord founded on the Universal Law, given by God's Messenger and contained in *The Message to Humanity*.

Just as the children of Israel of old received the law given to them by Moses, the Messenger of those days, humanity today are receiving the instructions of the Universal Law through the Messenger of the present time, mentioned in the Book of Matthew, chapter 24. Thus, the people who are reconciled with the Truth are today being led into the real Promised Land, which they will be able to dwell in for evermore, as indicated by the various prophecies of the Old Covenant. As we said above, this is the time of the Restoration of All Things, spoken of by the apostle Peter in the Book of Acts. When it is an accomplished fact, the whole Earth will once more be a Paradise, and all men will have recovered their dignity of kings of creation on Earth, possessing eternal life.

God is the Almighty. He is all-powerful and all-knowing. Before the Earth was created, He had thought out a wondrous plan, infinitely kind and affectionate, and conceived with prodigious wisdom. Everything in it is ordained and arranged to bring the gigantic undertaking to success, which includes the creation of the Earth and the education of mankind, to make of them a large and thoroughly united family. Once they have been educated by the divine programme, people will willingly discipline themselves with joy and conviction according to its principles and so will be able to achieve their splendid destiny: eternal life in felicity and prosperity. They will be set free from all fear, from all worry, from all anxiety and from all misfortune.

The Kingdom of God must now be introduced on Earth for the comfort of groaning and dying humanity. Humanity has been begotten in pain and under the curse. Till today, parents have been departing into resting place of the dead, and their children have followed them into the yawning grave, from which none are able to escape. To get them out again, God has provided for a new father and a new mother: Christ and his Church. As a matter of fact, the new human society, the new earthly family, can only be called into existence through the devotion and the inexpressible love of its new parents.

The new education of mankind is obtained on the foundation of true love, which is altruism. Nothing must again disunite that new family. It must, on the contrary, be closely bound together by the glorious sentiments of brotherly love and of shared work for the prosperity of all. That new family, contrary to the former one, is viable because it keeps the law that governs the human body, the law of altruism, which leads to perfection in the heart's sentiments. This admirable ideal results in happiness, harmony, joy, blessing and, through these very things, the healing of every heart.

That is the wonderful aim now being given to all who wish for lasting life and happiness. All information concerning those prospects and assurances, all magnificent and certain, is given in the books *The Message to Humanity*, *Eternal Life* and *The Divine Revelation*. Everything for being able to contribute towards the formation of that new human society — by getting reconciled with the principles of life and becoming children of God who receive the Earth and its blessing as their inheritance — is given in those books.⁸³

in which his iron was coming to red heat, the Truth was breaking forth, as clear as the flame from the coals in which Maurice, that village "Vulcan" (god of fire), imparted shape to the raw metal.

So, God is going to set up his Kingdom in which justice will dwell. This was staggering news! The dead were even going to rise again, and no one would learn to go to war anymore! The weighty blacksmith's hammer knocking the iron into shape, already seemed to be inaugurating that blessed day. In the wavering shadows inside the workshop, Theophilus could already imagine seeing the people of every nation breaking up their war weapons, and the noise of the anvil sounded like a song of triumph to his ears.

Henceforth, burning in his heart was the fire that was to consume all error, and he had an ardent desire to put all he was learning into practice. He recalled having read these words of our Lord in the Bible: "I came to

bring fire to the Earth, and how I wish it were already kindled!"

The prospect of these things coming to pass, and particularly of becoming acquainted with the dear Messenger, lifted him up on the wings of enthusiasm.

Angela, the blacksmith's wife, was also bravely displaying her new banner. She had had a great deal and horribly to suffer, for she had lost four children. Then, she had been obsessed with the thought of putting an end to everything in death, and had been cursing the day on which she was born and the fate that kept dogging her footsteps. Nothing had had the power to comfort her. Now, however, she was quite reassured, and her smile was the clearest proof of her having been delivered.

Theophilus made short work of reading through *The Message to Humanity*. He soaked up the Truth, just like the dry land soaks up the rain. A further glad surprise

Collapse and rebuild

Published in the Swiss French weekly *Migros Magazine* No. 4 on the 22nd of January 2018, our attention was drawn to an interview with the French researcher Pablo Servigne (a cocreator of the concept of "collapsology", which is the study of the collapse of our industrial civilization and what could follow it). We quote it in its entirety:

"Create a link for post-industrial civilization"

In various significant publications, the biologist and agricultural engineer Pablo Servigne invented and developed the term "collapsology" in order to study the effect of the collapse of globalization and of "growth at any price", on the economy, on energy supply, on finance and naturally also on the environment. But he especially calls for action that is based on a culture of cooperation and solidarity.

Pablo Servigne, should the term "collapsology" be taken seriously?

Of course. With my colleague Raphaël Stevens — an environmental advisor and an expert in the resilience of social and environmental systems — we wanted to create, with a slight dose of self-irony, an evaluation of the condition of our planet and of our society, that is as complete as possible. Economists, climate scientists and sociologists are all convinced of a programmed collapse, but a combination and a correlation of their work does not often happen. We are trying to give an understanding to the things that are coming or that could come to us, which means, to give an understanding of events: to clearly explain the facts that come from increasingly numerous studies, to ask pertinent questions, to put into words the insights that more and more people express, and to create the tools to be able to deal with the subject, but not like the disaster movies from Hollywood do.

Is it a serious matter?

Yes, the global picture is scary. And if all areas of science would work together instead of being closed off from each other, this realization would be seen as an undeniable certainty. In the media, we see the following: when a climate-change expert is invited to talk, we rarely also see an expert in financial crises or in oil, at the same time. Nevertheless, our modern world has become very complex: what happens in one area has effects in all other areas.

Is "collapsology" a science with a rosy future in contrast to our civilization?

There is increasingly more work that tries to understand the connections among the areas of science. In management, in the military and among economists and politicians, there is growing interest. The result is also a failure of politics. Over the last 10 or so years, the disasters we have experienced have changed in their type and in their intensity: "collapsology" tries to make a systematic study possible.

Is your method meant to cause fear?

One should not be afraid of being scared about the extent of the catastrophe that is inevitably heading towards us. Emotions also let us go forwards. But we do not want to make decisions for others or cause panic. Our goal is to present things as clearly and realistically as possible, to the world as an organized society.

We have been holding conferences over the last two or three years. People react very differently. Some are depressed, but others are enthusiastic because they finally have a scientific overview with undeniable facts that confirm what they had already thought: the end of industrial civilization is programmed, and its date is approaching.

Does that mean that we are not heading to a crisis, but to a true collapse?

To a moment when there is no solution that would allow things to continue as they have been up till now, and when the system collapses. Regarding the climate and energy, the outcome has already been determined: our excessive consumption and globalization are leading to a major climate crisis with all its associated social unrest, perhaps even war, and with the deterioration of the environment and biodiversity.

The foreseeable end of fossil fuels and of minerals, which absolutely cannot be replaced in our current economic and social system, leads to the extinction of a way of life that is 200 years old. Because there is no going back, we propose accepting this and preparing for the future. A different future, starting from today. From a distance, we see that crises are becoming more frequent: the beginning of the collapse might start very soon.

We have a complex world in which a volcanic eruption in Iceland in 2010 led to the loss of jobs in Kenya and to a cancellation of operations in hospitals in Ireland and to a halt of the production of automobiles in Germany — does this explain our inability to face reality?

The interconnected and globalized economy gives us the illusion of power and invincibility. Paradoxically, the theories about networks show that they are very unstable and extremely sensitive to shocks in the systems. Our world has become very fragile.

Why does politics have such great difficulty in doing something?

Firstly, it has the same sensitivities, or blindness, as the population. Secondly, a politician is generally voted into power on a programme of growth and employment: they promise to lower unemployment and to stimulate the economy. That is the opposite of what they sometimes know they have to do in the face of the imminent collapse. Governments are elected until the next election. It is too complicated for them to deal with things in the long term. We are on what sociologists and philosophers call a locked "sociotechnical" trajectory [a "joint-optimization" direction, which is an organization composed mainly of people and technology]. In fact, we are running faster and faster towards a wall. It is becoming harder and harder not to see it, but this does not stop us from accelerating further.

Why does not this mainly economic collapse necessarily mean a disaster?

The theory of the well-known economist Thomas Piketty is as follows: our capitalist society is irreversibly heading towards more inequality. Only a major upheaval, such as a world war or a serious stock market crash, could bring the financial world to its knees and force political institutions [governments] to implement a redistribution [of wealth].

You are talking about a "fortress" mechanism to explain why the urgency of the situation and why credible alternatives are not really being taken into account...

There are many kinds of denials: individual and collective. For example, there is the power of the big oil companies that create doubt within the scientific community. Regarding the climate, the oil industry has undeniably injected people with millions of dollars of scepticism. Not everyone has the same access to information. And when that is the case, we do not necessarily believe it: when new data completely disrupts a system of beliefs and values, people might prefer to remain with their old certainties. In some ways, most economists who are very keen on growth, prefer to sweep the announced end of non-renewable energies under the carpet, and to keep their sacred model that is destined to destruction.

was awaiting him. The family next door was getting interested and was taking its stand for the good cause. Henceforth, they were all going to attempt to live as brethren together. In a big room at the home of Brother Maurice, the blacksmith, they gathered, and they even crowded as many as 40 on some days, listening to the Lord's counsel that the Faithful and Wise Servant (God's Messenger), announced long ago by the Master himself, was giving out in due season.

The ancient form of worship, recognised as erroneous, was radically set aside. The breath of that liberation sent from On High carried that small gathering away with enthusiasm. There, everyone spoke from his heart and related his experiences.

Sister Gabriel, one of Brother Theophilus's neighbours, expressed her gladness to know so many reassuring things after so many years of uncertainty. Many years previously, she had suddenly lost one of her brothers in

an accident. The horror of imagining him in some place of torment, robbed her of all rest, and filled her heart with revolt. She related how once, when she was weeping over his grave, she was caught at it by the village curate, a very kind man.

"So, you loved your brother very dearly?" he said.

"Of course we loved him! So, having watched him in such pain in this life, must we further think he is in worse pain in another? Why does that God, Whom you say is good, make so many mysteries, instead of healing so many wounds? As for me, it would even be impossible to see our neighbour's horrid dog burning in a fire. Is God that harsh? Could we be better than He is?"

The curate, greatly moved, set about comforting her: "Rest assured, Gabriel, there's no such place as Hell. I assure you, there isn't."

"From that moment," Gabriel said, "I wasn't able to believe in anything anymore.

You yourself say that you cannot give a date. Does this uncertainty also contribute to the idea of an expected upheaval being rejected?

Undoubtedly, especially since we do not have the possibility of scientifically supporting it. By writing this book [in French: Comment tout peut s'effondrer; in English: How everything can collapse], we also wanted to clearly express our intuition. For me personally, this system will not last beyond the year 2030. For someone else, it might be an extra 10 years, or less.

What will this collapse look like?

It will not be the Apocalypse. But it will last for several years and will cause human and weather disasters. Countries like Libya and Syria have already entered a dynamic of collapse. The purpose of "collapsology" is to study everything possible in order to better understand what will happen to us. The injustice is that climate dramas will firstly hit the poorest and the countries that have done the least to destroy the climate. Many initiatives are emerging, and they are already starting to build something new with the imagination for another world. They have been around for quite some time, but without help or financial support, they are struggling to establish themselves. Yet they are the ones that open up new paths for us and that enable us to be resilient in view of the future. A young "permaculture" farmer who works with a horse is today undoubtedly mocked by his neighbours who use a tractor. Currently, a horse is inefficient in intensive farming. But tomorrow, it might be the best way to farm.

Is solidarity our only future?

Individualism is a luxury of the rich. In times of scarcity, we have to rely on others. Humankind has become extremely social and collaborative, because individualism only works in times of great wealth. It was during the post-World War 2 period that the culture of abundance was created, and, at the same time, that of competition and selfishness. And that is what can be toxic: humankind can deal with times of scarcity, it has been doing that for thousands of years. But to enter a time of scarcity with a culture of selfishness, will lead to social disasters. We have to completely change the imaginary world and to create a link in order to be better prepared. This does not deny the existence of competition in nature. It is a matter of finding a balance with cooperation which is at least as important.

We share the opinion that a world based on individualism is unsustainable. It is pure utopia to believe that our current society will continue to function in this way indefinitely. It is very easy to describe as pessimists those who reach this analysis. But can one describe as optimists those who believe that things are not too bad and who more or less consciously refuse to see that one cannot get good fruit from bad seed? Only an honest assessment of reality and common sense allow us to think about things and find solutions.

But we know that even if there are actual solutions, that they are currently blocked by the power of money that rules everything in this world. Those who currently have power are those who have money. And by means of money, they buy the silence or the misleading information from all types of experts, that is as reassuring as possible for people so that they agree to continue with the lucrative exploitation of our planet. For that reason, a large collapse of the economic system will occur, as announced 2,000 years ago in the Holy Scriptures, which will definitively devalue money and destroy the powerful actions of those who base their power on it.

God's Word does not only announce that collapse, but also and most importantly what will follow it: the introduction of God's Kingdom of Earth. That is the exact promise and the consoling certainty for all those who are anxious in view of current events. Our dear Saviour says: "The nations on Earth will be afraid...

People will faint from the fear and the expectation of the things that are coming to the world" (Luke 21: 25 and 26). He tells us that an unprecedented Tribulation will occur, but that it will be shortened by the "elect" (the "chosen ones"), God's true people. They will reveal to distressed humanity the immeasurable love and wisdom of the Creator of Heaven and Earth, Who gave the life of his beloved Son as the Ransom for humanity so that it regains its destiny: eternal life in happiness on the restored Earth, become Paradise again.

But before that happens, some unavoidable prophecies will be fulfilled that concern the downfall of the present wicked world. Daniel's prophecy compares a statue to successive empires up to and including our current civilization. The last empire is represented by the feet of the statue, which are made of iron and clay. Daniel explains that this means that this empire is partly strong but also partly fragile (Daniel 2: 42). Interestingly, Pablo Servigne mentions the same characteristics when he says that the current globalization gives the illusion of power while our world has become very fragile. In fact, because everything in economics is interdependent, when one part fails, that is enough to destabilize all the other parts. And that is only one aspect of its fragility... But it is clear that the instability of the economy will lead to its collapse and, at the same time, to the end of Satan's kingdom in which everything is done by money and for money, to the detriment of the planet and its inhabitants.

Daniel continues in his prophesy by showing that a stone falls on the feet of that large statue and brakes them into pieces, which causes the fall and the destruction of the entire statue. The stone represents the small but true people of God, whose powerful testimony unmasks the errors and lies on which Babylon was built, which is the current world governed by selfishness, and which is represented by the feet of that statue. The prophecy points out that this stone becomes a mountain that fills the whole world (Daniel 2: 34 and 35), simply because the powerful testimony of the holy Host of the Lord convinces everyone whose heart is well disposed and invites them to leave behind evil, selfishness, in order to practice altruism. Altruism will create a family solidarity that will be the perfect link and the cement that will build the "new world" which Daniel speaks to us about, which will never be destroyed, and which will exist forever. Daniel 2: 44.

Let us protect our Earth!

In the French-language newspaper *Ouest-France* on the 12th of September 2017, Jean-Claude Pierre — the founder and president of *Eau et rivières de Bretagne* (Water and rivers of Brittany), an important environmental organization in the northwest region of France — wrote the following words under the heading:

"And yet it lives!"

**"We don't want to believe what we know"
["We don't really want to 'see' what is happening"]**

The above expressions — from the French professor, scientist and philosopher Dominique Bourg — aptly characterize our attitude in view of the damage we are doing to the Earth.

Every day brings more precise and well-established information about the types and the seriousness of the damage to nature. But we are apparently not taking this seriously enough and are therefore ignoring the resulting and the worsening economic, moral, social and geopolitical consequences.

That is a denial that affects us and that is preparing a gloomy future... The predictions of the specialized institutions of the United Nations, should be enough: they estimate that there will be 250 million "climate refugees" in the next 30 years! But we are far from realizing that humanity is facing an unprecedented challenge...

To counter this collective denial that we can all see and are all involved in, reports — such as those from the IPCC (1) and from the IPBEC (2) — are not enough, even if they are based on the most recent scientific advances. As was the case at the end of the Middle Ages, when the work of Copernicus [a Polish astronomer] turned the predominant world view upside down. To break from the indifference, the resignation and the carelessness that characterize the general attitude, a revolution, in fact, a double revolution is needed today. The first, which has already started, consists of recognizing that the Earth is not a planet like the others, because it has the privilege — perhaps uniquely — of supporting life! This realization should be enough to justify us treating it with great care instead of exploiting it according to the predominant business mentality, as though it were just a quarry, a supplier of raw materials...

"It not only rotates, it lives"

But we must go further to finally recognize that our planet is not just a supporter of life: it is a single organism with its own vitality! That is the Gaia Hypothesis [Gaia Theory], proposed by the English scientist, environmentalist and futurist James Lovelock. This hypothesis has received severe criticism and has been characterized as New Age...

But things are developing, and this hypothesis is today receiving further consideration in the measure that knowledge of the subtle yet complex mechanisms of self-regulation is increasing, which assures the functions of the ecosystems on Earth.

Regarding the Earth, if we ("modern people") had the required state of mind to update and expand the statement of Galileo [the Italian mathematician, scientist, astronomer...] by us saying: "It not only rotates, it lives", our world view would certainly change in a radical way.

We would show that we are capable of overcoming the academic, utilitarian and reductionist approaches that have dominated since Bacon [an English scientist] and Descartes [a French scientist]. Then, we could start looking at things in new ways, re-examine ancient wisdom, and even give the Earth ("humankind's habitat") an essentially holy character! For humanity, that would be a decisive step on the way to the infinite respect with which the Earth should be treated...as the sanctuary of life!

1. IPCC (Intergovernmental Panel on Climate Change).
2. IPBES (Intergovernmental science-policy Platform on Biodiversity and Ecosystem Services).

It certainly is agreeable for us to read those expressions that invite us to have deep respect for our wonderful planet. Many people lack the sensitivity to feel that our Earth is a jewel of inestimable value, which has the elements, mechanisms and interactions that enable it to support life in all its prodigiously varied, beautiful and harmonious forms. It accommodates a countless quantity of creatures, from the smallest to the biggest, that are endowed with intelligence and astonishing abilities. It contains a diversity of trees and other plants, of which new species are still being discovered every day. Unfortunately, many of them are disappearing every day through the destructive activities of humans.

Human beings, in their foolishness and in their greed for money, are exploiting this unique and irreplaceable capital, are destroying it, and do not worry about the dramatic consequences, as though they are not affected by them. Human beings are cutting down the forests, trawling the oceans, plundering the mineral resources, and polluting the ground, the water and the air, but hardly worry about the future generations who will have to pay a high price for this misconduct.

Let us all develop the sensitivity that will enable us to have enough appreciation for the work of Creation in its entirety, for the One Who created it, and to show Him the emotional expression of our veneration and our

Now, everything is made clear, and how thankful I am to know this brightly shining Truth, which is so simple as well."

However, he is unable to get any of his own family to share even a part of his convictions, and when he wants to impart his hopes, he comes up against a brick wall.

Many years went by. The small community over which the banner of the Kingdom was unfurled, has had many vicissitudes. The faith of each of its members was tested severely, but those of it who stood up to the waves of adversity, kept their faith alive.

Theophilus, always full of courage, was getting well on in years. Never very robust, his health dwindled still more. In spite of being infirm, he displayed a steadfast courage. He ought to give up his small farm and take some rest. He cannot make up his mind to do it, and so exhausts his last remaining strength. He has delivered his testimony everywhere he went, and besides has shown it with the

life he lived. In the hospital to which he has been brought as an urgent case by his children, a priest on duty knocks on his door late at night. Brother Theophilus greets him kindly with these words:

"What can I do for you? As for me, I have such a lot to be grateful for. The Lord has filled my old age with benefits, and I know that He never forgets the small labours of his children. To be sure, death will remain the hardest enemy to conquer, but there is the Resurrection. You can believe that confidently."

Before going to his final rest, Theophilus made his wishes quite clear: "No church service. The Lord does not dwell in houses made with hands, He speaks directly to our hearts." Opinions are pretty well divided, both in his family and in the village. But father's wishes are respected.

A compromise is sought for. The curate agrees, a few words will be said outside in

front of the church, if the Bishop will grant permission.

The bell rings solemnly over the heads of the gathering of friends and kindred, some of whom have come from afar. All of them are quite aware of Brother Theophilus's ideas, and a few of them are in full agreement with him. His brethren in the faith are present too. The village priest knows all this full well.

"My brethren," he said, "we are here to respect the wishes and the memory of the departed, just as he respected his own faith. In any event, if everyone here, in the village, will do as much according to their beliefs as Theophilus did according to his, everything will be for the best. That is very sure."

Having cast a parting glance at the coffin, the people went their various ways in small groups.

New acquaintances are made. It is the opportunity to do so, and the only opportunity

for many of them to once again be with the family. They talk about Theophilus, and particularly about his faith. Behind the church, there still linger a few friends, some close relations and the village priest who is in no hurry to leave. There is something going on in his heart, and it gradually becomes quite visible. He appears to feel the need to say something, something that is in his heart and that has got to come out.

To many, Theophilus had been a heretic like his brethren in the faith, but the priest possessed special knowledge of the kind of faith he was animated with. A while ago, it had been possible to feel in the few words he spoke that his sympathies were with this man, in spite of the fact that he had been propagating, in his parish, ideas so contrary to his own. At last, the opportunity comes, and the priest seizes it promptly. He tells the whole story without hesitating for a word.

gratitude. Because He created all these things for our happiness, for our well-being and for our full development, so that we may joyfully and eternally inhabit this beautiful and noble home, our Earth. In fact, from the beginning, this was the destiny that the Almighty had established for humankind: eternal life. Human beings, through their tremendous abilities and especially through their noble sentiments, should be the royalty of earthly creation. They should be the protectors of the animals, and the benevolent guardians of the wonderful earthly Paradise in which they were placed.

But selfishness and ingratitude, which took their place in the human heart, have turned humankind into a malefactor instead of a benefactor. Humankind thus became mortal instead of children of God, who would have been worthy of living forever. Humankind lost communion with God and thus separated itself from the Source of happiness which should nourish its soul. But the Lord God, Who is "the Father of mercies, and the God of all comfort", has not left humankind in this unfortunate situation. He sent it a Saviour, who has taken the sins of humankind on himself, and who has paid the freeing Ransom that will enable the complete regeneration of its heart. The Almighty announced this in advance through his prophet: "I will give you a new heart and put a new spirit in you; I will remove your heart of stone and give you a heart of flesh." Ezekiel 36: 26.

Then, humankind will become sensitive to all the benefits from its Creator, which are established in all the Creation that surrounds it, and also for the many signs of affection and tenderness from the One Who gave everything to redeem it from the bonds of death and to give life back to it. Humankind will cherish the Earth, its nourishing mother. Humankind will protect it and exclaim with the psalmist: "You, O LORD, have made me glad through your work; I sing for joy at the works of your hands. O LORD, how great are your works! How deep are your thoughts!" Psalm 92: 4 and 5.

Disgraceful treatment

The French online newspaper *L'Humanité* ["Humanity"], from the 12th of April 2018, reports about the suffering that is annually caused to millions of animals that are transported for slaughter in other countries. We partly quote the article:

Deadly journeys for slaughter animals

French parliamentarians will soon debate the wording of a law that is aimed at establishing farm-product prices, which is based on changing production costs, and put in it the guidelines to reduce the suffering of slaughter animals. Additionally, video of the transport conditions of live sheep on boats going from Australia

to the Middle East, shows how barbaric the global live-animal-export trade is.

Sometimes, two very different sources of information on a related subject, say a lot about the way that consumer societies in the world behave. Last Monday, the French newsletter Culture Viande [Meat Culture], which promotes the business of the consumption of meat, gave the consumers of meat products from our farms, a good conscience. For that purpose, according to our understanding, it published some guidelines "for balanced trade relations in the farming and food sector and for healthy and sustainable food".

50,000 live sheep on a ship from Australia to the Middle East

Also on Monday, at about the same time, a French news service reported that a ship, transporting 50,000 live sheep to the Middle East, was stopped from leaving Australia after a video showed shocking conditions on board and dying animals. The video was filmed last year on the animal-transport ship Awassi Express during five journeys from Australia to Qatar, to Kuwait and to Oman. It was distributed by Animals Australia [an Australian animal-protection organization].

The video is shocking and outrageous. "They just died in front of us. Just one by one. One after the other. It is the same as putting animals into an oven. I mean, you are just putting live animals into an oven," says the narrator of the video. The company that exports the live sheep for ritual slaughter, has tried to defend itself after the release of the video by ensuring that the transport conditions for the welfare of the animals have been changed, especially to give them more room on board. For months in 2013, Australia banned the export of live cattle for slaughter in Egypt because of bad treatment.

It was also reported that the Awassi Express mistreatment was not similarly done in France, especially because the impending animal-protection laws ensure better conditions going from the farm to the abattoir. But it was shown that France exports a lot of live animals. Geese, for further fattening, are transported by trucks to Italy, to Spain and to Greece. France also ships to Algeria, to Tunisia, to Turkey and to some countries in the Persian Gulf, on demand. Furthermore, animals for fattening are also exported to countries for ritual slaughter.

AVAAZ [a US-based global web movement], which has started a petition to stop these "animal-death ships", explains:

The export of live animals is cruel. Cattle, sheep and other animals are loaded into the bellies of enormous ships, where they are locked into overfilled areas with limited access to water and feed. But the worst is the heat, which is so extreme, say veterinarians, that many

animals are cooked to death. Their bodies are then thrown overboard in order to not leave a trace!

Anyone with a little sensitivity has reason to care when one thinks about the terrible suffering that is caused to not just a few, but to millions of animals. These transports occur daily. This is where unacceptable things are done. But everything is allowed in this poor world... It is always the Law of the Jungle: it is the strongest who mistreat the weakest who cannot defend themselves. In this particular case, it is humans who cannot bridle their appetite and who persecute animals and who see them as just a piece of meat that should be on their plate.

Not content with that, some people, in the name of their religion, demand that animals are slaughtered in a ritual, while conscious and struggling for long minutes, that pours out their blood, without giving them a death blow to shorten their suffering... Poor animals are the victims of human cruelty! Poor humans are the victims of the pernicious influence of Satan, the prince of the world of darkness, who leads them on crooked paths, far from virtue, respect for life and the destiny that the Creator had intended for them. Humans should be earthly royalty, the best benefactors and the protectors of the weaker beings that should feel peace, gentleness and affection from them. Today, we are far from that. What hardness and insensitivity there is in the human heart!

But the time is near, in which the great Tribulation, which will spread over the whole world as the equivalent of the humanity's sins, will free humanity from its madness. Humankind will then be ready to listen and understand the voice of the true God, the Almighty God of love. The book *The Message to Humanity* will explain to people their harmful and senseless actions and show them the way to life and true happiness. A new education will be granted to all people, which, according to their docility and appreciation, will completely renew their heart and make them earthly children of God with wonderful dignity and purity of heart.

They will no longer harm animals, because, as the prophet Isaiah says: "The wolf will live with the lamb, and the leopard will lie down with the young goat. The calf, the yearling and the lion will be together, and a little child will lead them. The cow will graze with the bear, their young will lie down together, and the lion will eat straw like the ox. An infant will play near a cobra's hole, and a young child will put its hand into a viper's nest. They will not harm or destroy anywhere on my holy mountain, for the Earth will be full of the knowledge of the LORD, as the waters cover the sea" (Isaiah 11: 6-9). How reassuring and consoling these promises are! Let us therefore zealously spread the message of God's Kingdom that is now being introduced on Earth, so that it is full of the knowledge of the Lord, and so that only good is done on it!

"Listen to this," he said. "Many years ago, when I first came to this village, I was not very popular. The villagers were constantly criticising me behind my back. One morning, a woman in the parish knocked at my door. She had something important to tell me, as one could clearly see. I asked her in to hear what she had to say."

"As you doubtless know," she said, "many of the villagers fail to see eye to eye with you, and do not approve of your ways. I expect I'm not telling you anything you don't know when I say this. However that may be, a few minutes ago at the grocer's, I witnessed something very surprising. There was a loud chorus of people speaking their minds about you, when very quietly somebody spoke up":

"You are all making a big mistake! To criticise one who isn't there to defend himself is a dirty thing to do, and it isn't straightforward, and I don't suppose it's what you learn in church."

"Immediately after that, there was dead silence, just as if water had been thrown on a fire, and everyone kept their mouths closed."

"Very good," I said. "But tell me, who is this person who has the courage of his convictions?"

"Well, it was Theophilus!"

The priest's eyes are wet with tears. "No, was it really?" Very quickly, I put on my outdoor clothes and went to his house. As I shook his hand, I said: "Theophilus, you're a man!" And would you believe it, he was up in arms to defend himself.

"There's nothing more natural," he said. "We never approve of error, and the Truth is love. I have done nothing but follow out the message we have received. From that alone comes our light, and if we intend to have a better harvest, we ought to sow better seed today."

News in brief of the Reign of Justice

The general meeting in Geneva came up splendidly to the expectations of the dear family of faith assembled on that occasion. Particularly serious instruction was provided in the course of those days of blessing. They corresponded with the day's events, which were suddenly facing millions of men with the possibility of having to forsake family, work, and everything else, for the purpose of offering their lives in a cause that could lead only to utter disaster. How plain it is to see that the god of this world much more readily finds volunteers for his work of death, than does the Lord for introducing the Kingdom of God on earth. To realise this leads us to examine ourselves. We can only desire ardently to become infinitely more zealous, active and grateful for being invited into work that is all for love and for life.

On the Saturday, in his commentary, the Lord's Messenger pointed out what appropriate food this was for the time in which we live. The words of the text were: "Ye have need of perseverance, that, having done the will of God, ye may obtain the things promised you." We were reminded of the story of the men of God who were faithful in the past, and whose testimony still remains of great encouragement to us. They were classed as overcomers, and at the resurrection shall reap the fruit of their splendid faithfulness.

In this fight that we have to wage, we learn to accept everything, offered us in the way of trial, knowing that trials are practical lessons in forming a wonderful character in the likeness of that of our dear Saviour: for which reason James the apostle was able to say to us: "Consider it all joy when' ye are tried." That is why, said God's Servant, certain brothers and sisters are carried away with enthusiasm, whereas others are discontented,

disillusioned, when there is everything 'to make them sing with gladness from morn till night. Finally they leave us, giving all the diabolical reasons and excuses the adversary suggests to them.

On the Sunday the basis of the meeting was the text: "If a man keeps himself pure, abstaining from these things, he shall be a vessel of honour, sanctified and useful unto his Master." The opening lines of the commentary of God's Messenger were: "Wonderful is divine teaching. It is given to us that we might achieve our destiny in cultivating purity by every possible means. To be sure, each individual gets out of divine teaching that which he is able to understand, and manages to do that part of it which corresponds with his understanding and with his zeal. Some are able to receive more than others, not by reason of any superior intellectual capabilities they may possess, but by reason of more highly developed sentiments in their hearts."

Those few words: are truly a wonderful foundation on which to build. We can feel that it is honest, sincere, and persevering efforts in living up to the truth which will open up our ability to understand the deepest things in divine ways. Selfishness and self-interest close our understanding, whereas altruism and selflessness open up to us the glorious horizons of divine ways.

On the Monday, to close the meeting, the text was: "Valiant warrior, gird thy sword, thine armour, and thy glory." That is a splendid description of him who was the most magnificent of all warriors, our dear Saviour, whose victory was perfect and complete, the most dazzling victory that could be named, that of life over death. Having placed us at the benefit of that prodigious victory. He invites us to associate with Him, to become a part also of that valiant warrior, conqueror in all things.

What we need, is to become perfectly

consistent and to fight in accordance with the rules and regulations, for the purpose of overthrowing, all the fortresses that must be overthrown." The dear Messenger added: "If we overthrow all the fortresses built up our hearts in the shape of our former sentiments, the fortresses without, those of Babylon, will come tumbling down by themselves."

This meeting truly was a further stage marked in the history of the last members of the little flock still in the flesh and on trial, and also on the Host of the Lord. We had a lively feeling that if we were quite faithful and consistent with the wonderful spiritual teaching the Lord gives through His Messenger, splendid progress could be made in a very short time. We can also feel, in the face of the threat becoming every day more definite in the world, how indispensable this is.

We thank all our brothers and sisters who sent us their testimonies of attachment and brotherly communion on the occasion of this meeting in Geneva.

We have to see how few they are who fully realise the immense scope of the work of love and devotion done by that valiant Warrior who was our dear Saviour. He obtained the victory by taking upon Himself all the sufferings and the misfortunes of the world, for the purpose of paying the ransom, and of ensuring the return to life of all who have died in Adam. May this call to our mind the hundreds of millions of unfortunate beings, starving, and wretched in all respects, who have never had anything else in their lives but pain and misfortune. This ought to awaken in us a burning zeal and utter selflessness, that our whole life might be offered and expended in hastening God's day.

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