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To know God is to love Him

MANKIND do not, in general, possess the mastery over their sentiments and responses, because they are under the influence of a power of which they are ignorant, a power which imposes its will on them. This is the power of the Adversary of God and man, whom the Bible calls the Devil, Satan and "the god of this world". Being in the clutches of that deadly influence, they are unable to display sound judgement concerning anything. Owing to this, disappointments, difficulties, adversity and all such things, make a deep impression in their minds, whereas any kindness, benevolence, patience or longsuffering shown to them do not make such a deep impression on them.

As a matter of fact, there is nothing that sinks so readily into the heart as disappointment, as obstacles put in one's way, as disagreeable things, or as grievous, cruel or wicked things committed at one's expense. All such things sink in like a hot potato into butter, whereas the things that give one joy, make hardly any impression at all on the nervous system. This is due to the fact that human beings are only slightly sensitive to good influences, but highly sensitive to the bad, to those dictated by the selfish spirit.

There are things that could be quite good if it were not for what they are built up on, which is selfishness, and this being so, they become thoroughly bad, even abominable. Thus, everything on Earth has been absolutely transformed. Divine justice, for example, is an admirable and a wonderful sentiment. It is the exactitude and the harmony which make all things work together for the good of all. Mankind also have a justice of their own, but this one is a cruel injustice, it is frightful and only leads to discomfiture and finally death.

Divine justice and human justice are thus quite different from each other. It is the same in the case of love. Human love is a devilish love, because it rests on selfishness. Selfishness is also love, but this love is the wrong way up and leads to disaster. As for science, there again, it is the same. The wisdom of men is monumental folly, and this for the simple reason that it is founded on selfishness. Were it not, it would be pure wisdom, which would bring men close to God.

Today, we are able to exactly define those truths and to discern them correctly with the help of the Universal Law. With that measure, we cannot go wide of the right path. The matter that preoccupies mankind is to become rich, influential and great on Earth. When they do something praiseworthy, they want it to be known, and they blaze it abroad. It is well to do good, but if we blow our own trumpet when we do it, we lose the benefit of what we have done. The result of the good we do particularly shows in the resulting blessing which comes automatically, and that is what must be kept in view.

Therefore, to do good to oneself, one has, first of all, to do good to others. The same thing goes on in our body: if the heart, which pumps blood into every part of the body, intends to get its share, it firstly has to pump the blood into the main arteries, from there to the medium ones and the small, and only after it has gone this way and through the small veins, can the blood get to the tissues of the heart: it has had to await its turn.

Thus is displayed the wonderful wisdom of the Lord. It is what is called "altruism", that is to say, work done for others first, and in the course of things, the result is blessing for oneself. That is what is pointed out in the ways of the Almighty. When, of old, King David was able to make out a few of these truths, his heart, which was in the right place, was carried away with enthusiasm, and nothing was able to move him so much as the grandeur of the Lord and the splendour of his handiwork.

David had a noble and generous heart, one which, above all, was enthusiastic about the Lord's ways. In those days, there was no electric lighting, not even paraffin lamps. They only had something like a night light, consisting of a piece of rag dipped in oil. People used to go to bed fairly early. David, lying on his bed at night, would meditate on the Lord before going to sleep, and this used to carry him away with gladness. He felt deeply moved by the Lord's goodness and kindness, and the longer he thought about it, the greater was the joy of his heart. Throughout the life that was behind him — in the course of which he had known adversity, having been hunted down like any criminal — he had been constantly aware of the Lord's protective hand, keeping him. In this way, he had acquired unlimited confidence in God, and very deep gratitude. When musing on the Lord's unshakable faithfulness, he was overflowing with joy.

Indeed, the Lord constantly spread his hand over his small servant, so that no harm might come to him, as David sings in his 91st Psalm. Some very profound lessons and, at the same time, magnificent experiences were thus offered to David with which to learn to know God, and he did learn. That was how it came about that he was able to say, with all his heart and with utter conviction: "He who dwells in the shelter of the Most High, will abide in the shadow of the Almighty. … He will cover you with his feathers; under his wings, you will find refuge. … You will not fear the terror of the night, or the arrow that flies by day. … Though a thousand might fall at your side, and ten thousand at your right hand, no harm will come near you."

Such were the musings of David, who was carried away with gladness because he had been rendered sensitive to all the Lord's blessings. That, above all, was what drew him near to God. Had he, on the contrary, been full of himself, he would have thought: "No one is devoted enough to me. I am not loved enough. …," and such thoughts would have made him sad. It is the same in our case. If we think of self when something disagreeable happens to us, some disappointment or something bothersome, we retreat into our shells instead of saying, like a trustful and obedient child: "As You will, Lord," with the assurance that all things must inevitably work together for the good of those who love God.

The result will be that God's Holy Spirit would have been willing to teach us, to heal us and to supply us with refreshment, with joy and with happiness, but we resisted its work in us, its very influence. All things have been forgiven us, but we have systematically set up opposition to God's Spirit, preventing it from doing its work in us. Then, in time, a final trial overtakes us, as it did Judas. This disciple was a miser and a thief, and the Master forgave him of all that. Our Lord held absolutely nothing against him. On the last evening when he had already betrayed the Master, the Master went so far as to wash his feet, which clearly shows that Jesus had nothing against Judas.

That is the way that we ourselves have to be. Judas committed some abominable crimes. He betrayed the Master, but it was not the Master who punished him. We are told in the Scriptures: "Satan entered into Judas." He was suggestionized to the limit, because divine grace was unable to work in him. He was attached, above all, to money, and this was a great pitfall to him. When he became aware of the terrible thing he had done, he did not feel, in his heart, the terrible grief and softening that Peter felt, weeping bitterly over what he had done. Judas went and hanged himself.

Judas could have gone to his Master, who would have made him feel how readily he forgave him, remitted his transgression and lifted the burden weighing

"If you want peace…"

A forest of cranes could not substitute for a forest of trees, and even less could their creaking substitute for the songs of birds. However, it was in such surroundings, so far from a rural atmosphere, that the boy Hilary was born. It was a poor suburb, over which there hovered a sadness that even the Sun was unable to dispel. To live there was the drab fate of a part of the human race whom Providence had originally destined to dwell amidst the incomparable luxuriance of a universal Garden of Eden. So far has the man of the 20th century removed himself from this, that there remains, in him, only a vague nostalgia in the subconscious of some people, which has been replaced, in general, by the standard love of self, which has split the great human family into a lot of groups.

The workmen in the big shipbuilding yard in the suburb of Penhoët, on the Atlantic Ocean coast of France, were no exception to the rule, although the misery that was their common fate should have united them. Much more was required to obtain this result. Everything was being done to prevent it, for it was opposed to the vested interests that rule the world, and all attempts to achieve cohesion always failed.

Thus, the little boy's parents were at the very bottom of the social ladder, and often, when gazing at the management's office buildings, father would swear to himself: "I intend my children to get into there!" To be sure, this ideal was tainted with egoism for this militant socialist, but it was an ideal for which he would have unhesitatingly sacrificed himself. Furthermore, he was doing so to obtain a more just balance between the class at the top, and the one below, which was surviving with difficulty at the cost of great labour and anxiety. The rights of the people, which had always been the right to hold their tongues, were now extending to the right to go on strike. Hilary's father, who had no faith in speechifying, laid firm hold on this two-edged weapon. The sense of solidarity was expressed by him in the assertion of rights. Though he was not the brains of the movement, he certainly was a strong auxiliary and an arm of iron, but powerless against the arm of gold. However, when the labouring masses came by the promised well-being, his son was not going to have to blush for him, for he would have done what he could.

Meanwhile, with the means at hand, they had to fight for a few pennies here and a few pennies there, and strikes were their only weapons. Joseph, Hilary's father, who was not a revolutionary, was nevertheless a leading striker when the men came out, and was always one of the last to return to work. Sometimes, for a two-penny rise, the strike would go on for three months and even longer, in the course of which, every day at noon, the boy had to queue up for the community soup.

The pennies demanded were sometimes granted after endless and humiliating arguments, not to mention the months of pay that were lost. They were several pounds short, but had won their extra pennies, and the price of essential foods increased in the same proportion. In spite of all this, mother would remain merry and bright, even in the gloom of tragic months.

From his father, Hilary had inherited a keen sense of solidarity, and from his mother a sensitiveness which kept him fairly well informed of the atmosphere of his surroundings. Religion, which they judged by its works, had no great value in their eyes, and if the Kingdom of Heaven really were to resemble it, it would better to think that it did not exist! That, moreover, was the choice they had taken. A god like that could not possibly exist! He was gradually borne out of the chaos

on his heart, but he did not go to him. Judas missed every opportunity given to him, and, in the end, destroyed himself. No one did him any harm, except the Adversary, who took advantage of his condition to suggestionize him.

That is a very important thing to think over, for we can see, from it, that nobody has, as yet, clearly understood what is meant in the Bible by the sin against the Holy Spirit. To sin against the Holy Spirit means to systematically repel God's Spirit and thus prevent it from doing its work in us. Such a thing still frequently happens in our midst, but we think better of it, we turn to the opposite direction, and we humble ourselves, and when the storm has blown over and our anger has abated, we are again determined to let God's Holy Spirit do its work in us. However, we must not wait till we are at the end of our tether before undertaking and resolutely carrying on the reformation of our character, otherwise we shall be in danger of utter defeat.

To think of the Lord's kindness and to try to be grateful, are sentiments that are of great help to us in every way. For example, when someone has offended us, harmed us or done anything to grieve us, if we think of the goodness and the blessings of the Lord, of his kind and generous forgiveness and of the affection He has shown us every day, everything else is blotted out, the clouds are dispelled, and our sky is a limpid blue. When we have slipped into doing things contrary to the law, to the Holy Spirit of God, we must, at once, do what is needful to restore contact with that divine power, so that it may, once more, have its effect on us.

God's Holy Spirit is a noble, kind, discreet and subtle influence, always prepared to help us and to advise us. However, if we resist it, it does not insist, for it is not importunate. Love is never importunate. It offers its services, its devotion and its affection. It gladly lends a hand, but if we cease to wish for it, it withdraws, it does not insist. Indeed, love is all delicacy and tact. It does not thrust in, although it likes to kindly lend assistance, to do good and to comfort.

So, we must do our best to attract God's Holy Spirit to us by shaping an entirely new mentality, by meditating on the Lord's character while doing what we can to imitate it. That is why the magnificent examples given in the divine Word must be of use to us.

Flights of enthusiasm, like those displayed by David, are indispensable for the formation of a viable character. Now, our enthusiasm depends on the joy we feel. We can only become enthusiastic if we are deeply grateful for the light we have received, for the Lord's kind instructions, and if we wish to correct our faults by living up to the law.

It is therefore only if we are immensely grateful to the Lord for his great mercy, his immense love and for his blessing, that our hearts will be drawn to Him. Then, we shall say, with all our heart, that the Lord — Who has shown us mercy, and Who has been kind to us, and all compassion — is alone worthy of our worship, as is also his dearly beloved Son, our Saviour, who is the image of his Father. We shall meditate on his admirable mentality and shall apply ourselves entirely to acquiring his character and sentiments, so that we may become respectful, attached and faithful sons in his house, "trees of righteousness, the planting of the LORD, so that He might be glorified".

Then, we shall be fully accessible to what is good and impervious to evil. We shall acquire altruistic sentiments, which will enable us to head for lasting life and for happiness, as we place ourselves under the influence of God's Holy Spirit, which is a spirit of joy, of peace and of life.

Touching solidarity

From the French newspaper *Ouest-France*, from the 2nd and 3rd of August 2025, we quote the following article from the Readers' Letters section. It recounts a misadventure that befell a couple on their way to their holiday destination. Fortunately, the misadventure had a happy ending:

Holidays: A chain of solidarity that blew them away

An epic story happened to my husband and I on the French A61 motorway on our way to our holiday destination on the 7th of June. We set off early in the morning for the region of Tarn [in southern France], where we booked a mobile home on a campsite. We are 83 and 82 years old and had to drive 700 kilometres, so we decided to take our time: coffee breaks, picnics and frequent rest stops. Everything was going well. Near the city of Agen [in south-west of France], we stopped at suitable rest area.

Myriam drove 30 kilometres out of her way

As we drove into the suburbs of the city of Toulouse [near the border of Spain], I wanted to change my glasses, which were in my bag, near by feet. My bag? No bag! Where's my bag? Maybe it's in the boot? No! Panic stations! But, of course, I left it hanging on the hook on the toilet wall at the last rest area. It's a disaster! We had to go back. Yes, but it's not easy to change motorways. We got lost in the suburbs of Toulouse, and to make matters worse, the fuel tank was almost empty. We turned back, but where to? We couldn't remember the name of the rest area. It was an absolute nightmare!

There we were, without documents or money, because my credit card and €400 cash were in my bag. Fortunately, my phone is practically "glued" on to me. Suddenly, my phone rang. Was this a light at the end of the tunnel? Unbelievable but true: "Your bag was found in the toilet by an honest person," my daughter told me. This man's name is Rudy, and he had the presence of mind to look for ID in my bag. Using my maiden name, he found someone with the same surname in my paper phone book: my brother Alain and a nephew, Gilles. Except that neither of them knew where we were going. My brother then had the idea to call our daughter, Claire, who knew that we were heading to Toulouse.

Because Rudy and his wife were heading in a different direction [to the city of Bordeaux, in the region of Garonne, in south-west France], they looked for someone "who looked friendly and reliable", and who could bring us the bag. They chose Myriam, who was heading to Toulouse. They entrusted her with the precious lost-and-found item, and without hesitation, Myriam detoured 30 kilometres in order to return the bag to us in the Auchan carpark on the outskirts of Toulouse.

This chain of solidarity, selfless kindness and humanity, blew us away and deeply moved us! In a world of brutes and individualists, which we are shown every day, this truly warmed our hearts. A big "thank you" to our "guardian angels" who greatly contributed to transforming what was a disaster scenario into a magnificent display of solidarity.

We can imagine the joy of that woman when she got her bag back. Something like that can happen so quickly: we put down a bag to make ourselves more comfortable, it's not the usual place we go to, and when we leave, we don't notice that something is missing. On the motorway, we quickly drive a few dozen kilometres before realizing that the bag is no longer with us, but by then, it's too late! What can we do? This couple really had a stroke of luck.

Fortunately, the man who found the bag was honest. He searched through it in order to find documents in order to identify the owner of this precious item. The unfortunate lady's family took over in order ensure that the bag was returned to her. The holiday couple certainly lost a few hours before getting their property back, but they had an enriching experience to cherish in their album of memories, one that is good to recall from time to time in order to express gratitude and to not forget the blessing they received.

As far as we are concerned, this news item reminds us that there is still something good in the human heart. As a man of God once said: "Man isn't so wicked, he is mostly unhappy." This is indeed the case, since the Bible announces that in the Great Tribulation (the Great Distress, the Great Suffering) that is coming to the world, one third of the population will be saved. It is said of this third: "This third I will bring through the fire; I will refine them like silver and test them like gold. They will call on my name, and I will answer them. I will say: 'They are my people,' and they will say: 'The LORD is our God.'" Zechariah 13: 9.

"Choose life" Deuteronomy 30: 19

Everyone knows that smoking tobacco is harmful to health. Despite this, we are still surprised by the number of people who continue to smoke. The French-Swiss daily newspaper *20minutes.ch* provides us with some figures about Switzerland, which help us get an idea of this phenomenon:

Regular smoking reduces your life by 10 years.

EPIDEMIC: According to the World Health Organization (WHO), smoking is one of the worst scourges to ever hit global public health. Here are 6 numbers that prove it:

The WHO says: "The tobacco epidemic is one of the biggest public-health threats the world has ever faced." This scourge is not COVID-19, obesity or even AIDS, but tobacco consumption. It is "responsible for over 7 million deaths annually". It also contributes to increasing poverty: "Around 80% of the 1.3 billion tobacco users live in low- and middle-income countries." "The scale of the human and economic tragedy that tobacco imposes is shocking," further writes the WHO on its website, which also organizes the annual World No Tobacco Day (WNTD) on the 31st of May. Here are 6 figures that prove it:

2 million people smoke in Switzerland. This corresponds to 24% of the population aged 15 and over. The highest proportion of smokers is found among men aged 35 to 44: 33.4%. Among women, smoking is most prevalent in the 15 to 24 age group: 26.2%.

85% of smokers consume tobacco in the form of cigarettes. Only 2.8% of the Swiss population smoke e-cigarettes. It should be noted that among the 15 to 24 year olds, 1 in 15 say that they consume tobacco using water pipes. In this age group, the consumption of "snus" [a moist tobacco powder, mainly used in Sweden and Norway, but also in Finland, Estonia and Switzerland] is also 4 times higher than in the general population.

3 billion Swiss francs [3.72 billion US dollars] is the annual cost of medical treatment for smoking related illnesses in Switzerland. This amount covers consultations, medication and hospital stays. In addition, sick leave taken by smokers results in a loss of 833 million Swiss francs [1.032 billion US dollars] per year, which contributes to rising social-security costs.

6% of the Swiss population is involuntarily exposed to tobacco smoke for at least 1 hour per day. This rate was reduced 6-fold between 2002 and 2017. This is mainly due to the implementation of the Federal Act on Protection against Passive Smoking, in 2010. For example, in Geneva, after the ban on smoking in public places came into effect, hospitalizations due to chronic lung disease or pneumonia, fell by 19%.

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of human thought, and on the bias of fear that belief took shape and was rooted in the course of centuries in the defenceless minds of mankind in distress.

Thus, the boy grew up with some aversion to religion and churchgoing people, for, to his mind, they were the pillars of a system of universal oppression. At the same time, he felt the need to associate with those on whom fate had not lavished her favours, and he was feeling enough to understand that sincere friendship would solve many problems, and, above all, would bridge the rifts that so frequently gaped between human beings. Since you need expect no help from empty space, Hilary and his family had studied the theories concerning the contemplated social order. Like all its sister movements, it promised, on paper, some sort of justice, and some prosperity for the future. Consequently, it was able to lead to some sort of peace, and that was the very thing the young man wanted.

So, in his teens, he plunged into the struggle that was to promote that new order, and he did this with unremitting fervour. Every Sunday, he would be at the church porches distributing socialist pamphlets. This outburst of zeal did not, at once, give rise to the hoped-for peace. Far from it, the clash of ideas frequently gave rise to violent altercation and a deal of fighting. But then, if you wanted peace, you had to start by making war. Even Moses, the great patriot, believed this before he killed the Egyptian for the sake of the peace of his nation.

Thus, all throughout his adolescence, Hilary spent himself, body and soul, even fighting physically, the occasion demanding it, in the struggle for the betterment of the working man, while doing his apprenticeship in the shipbuilding yard in Penhoët. After that, the management chose him for higher studies, and his father's vows were brilliantly fulfilled when, at the end of his higher studies, he was taken into the offices of the management buildings. However, Hilary had not deserted the ranks of the militants, for his ideal of fraternity shone as brightly as ever. He created friendships, and his greatest happiness was those moments of human interaction. So, his faithfulness to those meetings was never in question, for he was aware of his responsibility in the matter of outlining, for the world, the plans which were going to transform it.

That was no small matter, and he had to admit that, most of the time, they were going around in circles. For there was nothing more difficult than to transpose, into practice, even the most humanitarian theories. Of course, you had, first of all, to do away with arms and armies, for, after all, nothing was more antisocial than war! However, come to think of it, would they not need an army to do away with another, and then yet another to do away with the one that would be left, and so on? Hilary was led to think, for a moment, that the world was like a dog chasing its own tail. Then, how were you going to solve that problem, which appeared even more complicated than "squaring the circle"?

So, the young man was militating intensely when the gloomiest rumours started giving new rise to the fear of imminent war, and his party, that social and pacific party, on which was resting the hope of "the international agreement of the proletariat", his party turned its coat, forswore its values and its principles, in order to rally to the idea it was opposing in others: adopting the wretched solution which, ever since far back in the mists of time, has been bearing witness to human error.

Hilary, his eyes opened wide with astonishment, unbosomed himself to his father: "How is this possible? For years, we've been thinking we were defending a sacred cause, even getting ourselves roughly handled on church porches. We've been believing in the desire for a reign of fraternity, but today, like

10 years is the average reduction in life expectancy for a regular smoker compared to a non-smoker. 1 in 3 smokers die of cardiovascular disease or lung cancer. Every year, in Switzerland, 9,500 people die as a result of tobacco consumption. In other words, 26 people per day. This corresponds to 14% of all deaths in the country.

988 billion US dollars is the estimated revenue that the tobacco industry is expected to generate worldwide in 2025, according to the estimates by the Statista website. This market is expected to reach 1.158 trillion US dollars by 2032. This is despite advertising bans in many countries, the introduction of plain packaging or packaging marked with health warnings, and the imposition of taxes. In Switzerland, this tax generates 2 billion Swiss francs [2.48 billion US dollars] each year, which is used to finance the OASI [the Old-age and Survivors' Insurance, which is one of the main social-security schemes in Switzerland].

Sources: Swiss Federal Office of Public Health, Swiss Federal Statistical Office, and the World Health Organization.

We are speechless at the mention of all those figures. Also, many questions come to mind. What could drive someone to develop a habit that will become an addiction which, in many cases, will lead to sickness, suffering and ultimately death?

Before buying the first packet of cigarettes in their life, everyone should visit the cancer ward of the nearest hospital. Witnessing the suffering, the emotional distress and the agony of those poor people, would certainly make many of them think twice.

Those who don't smoke can hardly imagine the satisfaction of taking a drag or a puff on a cigarette. But when we know the consequences of this habit, we might wonder if it's really reasonable to indulge in such a fleeting and ephemeral pleasure as the smoke from a cigarette, when we know that it could cost us 10 years of our life! The same is true for all the passions that the Bible classifies as the desires (lusts) of the flesh — such as alcohol, drugs, etc. — which often reduce a human being to the state of a wreck.

Of course, we are endowed with senses — sight, hearing, taste, smell and touch — which we can enjoy and through which we connect with the world around us. However, eating a good piece of fruit with a sense of gratitude to our Creator, does not have the same effect on the body as smoking a packet of cigarettes with the sole intention of seeking pleasure.

As we can see, through our bodies, we can experience both "lawful" and "unlawful" sensations. Why use these terms? Because our body, like everything that moves in the Universe, is subject to the Universal Law, which requires every thing and every being to exist for the good of others, and for all to be in harmony with each other. It was God's last Messenger, F.L.A. Freytag, who made us aware of this law and who wrote in his book *Eternal Life* an explanation on lawful and unlawful sensations. Everyone should know these important truths on which health and life, or sickness, suffering and death, depend.

Another important truth to know is that human beings are not independent creatures. They are constantly under a spirit: either the Spirit of God, which produces life, or the spirit of the Adversary, which causes death. Therefore, after the giving the law to the people of Israel in the wilderness, the Lord advised them, through Moses: "I have set life and death, the blessing and the curse, before you. Therefore, choose life, so that you may live, you and your descendants." Deuteronomy 30: 19.

In the case at hand, cigarettes, no one can say: "I didn't know!" It is the same with drugs, alcohol and all the other passions that humankind indulges in. Some will say: "You have to enjoy life!" But is it really enjoying life when it is shortened by 10 years?

What is truly beneficial to a person is to be useful to others. To exist for their good, to learn to love them, and to bring them joy. They are the true satisfactions that not only do not harm a person's health, but actually maintain it. We were created in such a way that we cannot really thrive unless we are a benefactor to those around us (to our neighbour). Our life directly depends on those around us, whether we like it or not.

There are therefore new habits to adopt, and to do so, we must abandon old ones. We must cultivate altruism and renounce selfishness forever. At first, it might seem difficult. It feels like swimming against the current. But we are heading in the right direction. Besides, the "present wicked world" will not last. It is coming to an end, and the new dispensation that will be established on Earth will be the Reign of Justice, in which everyone, in order to exist, will have to learn to love their neighbour.

The "science" of birds

Throughout history, humans have not only sought to understand the reason for the seasonal migration of large numbers of birds, but also how they are able to navigate with a precision that, in many cases, surpasses human knowledge and science.

We were sent an article that appeared in the European newspaper *Marie-France*. We reproduce a few paragraphs from it. The article begins by recalling how, on several occasions, the mass migrations of wild ducks threatened to trigger a world war, because a detection device, known as radar, had indicated the passage of rockets attributed to a surprise attack by an enemy!

The article then cites numerous studies and hypotheses presented by many scientists to explain the mystery of some of these migrations. For example, the following has been observed:

The swallow leaves our European regions to find the Sun, that much is clear; but why does it cross the whole of Africa instead of staying further north and avoiding a journey of several thousand kilometres? The tern that lives in the far north of Canada, goes south for the winter, to the edge of the Antarctic continent, travelling more than 19,000 kilometres twice a year, even though the Sun awaits it much closer to its point of departure. The blackbird, the robin, the canary and the finch were once migratory birds; when and why did they change their minds and give up travelling, without suffering any ill effects?

The above facts have never been satisfactorily explained. As the newspaper reports: "The more that zoologists observe, the more that the mystery seems to deepen." The seasonal lengthening and the shortening of the sunlight has often been given as explanations. This seems to be true for some migrations, but not for others. The article continues:

The second question that zoologists continue to ask themselves is even more fascinating than the first. How do birds migrate? How, without getting lost or tiring themselves out, do they accomplish feats that even the most precise human technology envies? The Pacific golden plover, of the Aleutian Islands [most of the islands belong to the U.S. state of Alaska, in the North Pacific Ocean], which measures about 20 centimetres, flies 4,800 kilometres (3,000 miles) across the ocean and unfailingly finds the Hawaiian Islands in this vast expanse of water. It simply stops there and then continues on to the Marquesas Islands [another 3,600 kilometres (2,300 miles) away, part of French Polynesia, in the South Pacific Ocean]. The bar-tailed godwit travels 15,000 kilometres [from Siberia] to reach New Zealand. Some sandpipers, from Alaska, beat it by 1,000 kilometres. They winter in the islands of Tierra del Fuego, which means, they have crossed or skirted North America, Central America and South America, to come and nest at the very southern tip of the latter. The bristle-thighed curlew, from Alaska, cannot swim; nevertheless, every year, it heads towards Tahiti across the ocean. Some terns spend half of the year in the far north [the Arctic] and the other half at the South Pole [the Antarctic], covering a distance, each year, equal to the Earth's circumference. Along the way, they encounter some petrels, which have their habitats exactly the opposite to their own; they lay eggs in Antarctica and winter in the northern regions. These last two examples reveal the absurdity of the hypothesis that birds fly away in search of milder climates.

As for the record for difficulty, it is undoubtedly held by the penguin; this bird is unable to fly. However, it travels more than 1,000 kilometres every year…by swimming.

Experiments have demonstrated the certainty with which birds navigate towards their destination. Some were transported, after being anaesthetized, to a region not located on their usual migration route. They almost always found their way back. No researcher has gone further than the German ornithologist Oskar Heinroth in studying this persistence. Here is the experiment he conducted with the wild duck, which is partially sedentary in England, but which is migratory in Finland (it travels to the western shores of the Mediterranean Sea, using different routes from those of the English wild duck): He writes: "We transported English duck eggs to Finland and gave them to brooding females. The ducklings became semi-domesticated. One month after their Finnish foster parents had departed, one evening the young ducks took off, circled in the sky, and then disappeared. Because they had been given small leg rings, it was possible to track them; they had passed through regions usually crossed by Finnish ducks, and had reached the wintering grounds of their adoptive parents. The following year, most of these ducks returned to Finland, where they had been born."

After that observation, it is no longer possible to claim that migration is an instinct entirely transmitted by parents. Those young ducks should have joined their natural parents, the English ducks. They should have returned to Great Britain. Instead, they followed their adoptive parents. The migratory instinct, somewhat dormant in the English duck, could have indeed been reawakened by contact with the Finnish species, but then the young ducks should have flown away at the same time as their foster parents. However, they only joined them a month later. At that point, there was nothing detectable to the human eye that could have indicated the route taken by their adoptive parents. Who showed them the way?

It is understandable that humans remain perplexed by these extraordinary manifestations of the instinct of birds. The idea that seems to be increasingly prevalent is that birds orient themselves not only by the position of the Sun, but also by that of the stars, having instinctively solved what humans have had to search for and develop with great difficulty. We quote the following few lines:

High-speed motion-picture film has revealed that a bird's head remains perfectly horizontal during flight, even when its body is not. Thus, birds naturally possess the equivalent of the "artificial horizon" [the "attitude indicator"] in an aircraft cockpit, an instrument that aviators need because, unlike sailors, they cannot rely on the surface of the sea to determine their position. Since the Sun's height above the horizon depends on the time of day, we must also assume that birds have an internal clock.

But don't migratory-bird flights also take place at night? After denying it for a long time, zoologists had to accept the verdict of radar. Birds that navigate by the movement of the Sun during the day, navigate by the stars at night. They know the constellations and their movements. This encyclopedic knowledge was demonstrated by a German scientist who studied birds

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hypocrites, like people with neither faith nor law, you support arms and armies!" From one day to the next, he broke away, heavy-hearted and bitterly disappointed, from everything that, up till then, had been the ideal of his very existence. So, there was nothing true anywhere, nothing sincere here below, and there was nothing left for him but to fight alone, a desperate man, struggling for his place in the Sun, in a world over which the gloomiest clouds were advancing.

One day, a fellow office worker — an older man of a calm demeanour, and an assiduous worker — called his attention to *The Message to Humanity* (the Book of Remembrance), but that book described the law of Heaven. So, Hilary unhesitatingly thrust it aside, and he, the budding pacifist, found himself conscripted into the army in northern Africa, and this lasted 18 months. On his return, he went back to his office, and his gentle friend, once again, brought out *The Message to Humanity*, telling him, at the same time, about the meetings where the altruistic formation was being obtained. However, once again, Hilary did not respond, being too preoccupied with his marriage to Josephine. They had grown up together in that atheistic environment and had shared its difficulties and its ideas. One played the trumpet, and the other the violin, and they thus hoped, with the assistance of goodwill, to get into harmony in order to face the trials of life, hand in hand. Some time thus went by, and Hilary was forever telling everyone about his ideas concerning justice, his dreams concerning fraternity, and his most sanguine hopes. That was how it came about that, once again, his friend, at the office, invited him to the meeting where that programme was on the agenda, and Hilary dared not refuse this time.

"Tonight, I shall come home later than usual. For once, I'll have to accompany my fellow office worker to his meeting. He's a fine friend, but I expect I shall be thoroughly amused." That was how Hilary informed Josephine of his plans, and that evening, he did indeed come home later than usual.

His wife was at the window when he leant his bicycle against the wall. "Well?" she asked.

"Well, I shall go again!" he answered,

Josephine was expecting anything but that, and to find out for herself what it was that had brought about such a veering in her husband, she went with him the following Sunday.

Hilary was exultant, Josephine slightly less so. He realized that, at last, he had found what he was longing for, and that the ideal which, all his life, had been animating his dreams and motivating his actions, was, at last, within his reach. Josephine, for her part, realized that she was losing a bit of her husband, and that life, contemplated in this altruistic light, was a hindrance to her ideal of a small family, very much her own. To be sure, the programme of the common good, called for a few sacrifices if it were to ever come, but what was this compared with the sacrifice Christ made by satisfying justice?

As for Hilary, he was beside himself with joy. The nostalgia which had so long been with him was henceforth dispelled, for he was able to fraternize on a basis which could no longer be shaken. The Reign of Justice was going to be established, in spite of the fact that, at present, they were still in that of the Devil. Every night, bombs were systematically destroying the town, and every morning, there was nothing but smoking ruins.

Life had become exceedingly precarious, and work was scarce. Josephine found some work at a place 200 kilometres away, and was very glad to be far from that air-raid inferno and also from that of the trials caused her by her husband's adherence to the brotherly cause of the coming Kingdom. She was not

in a planetarium: the roof of his laboratory represented the sky, and the birds always headed towards the same artificial stars.

For a long time, man believed that he simply had something to learn "about" birds; now, he thinks that he has something to learn "from" them. He is forced to recognize that it is not a single, instinctive, simple, stereotypical and navigational technique that migratory birds have at their disposal, but undoubtedly several. Depending on the circumstances, they choose the one that is appropriate. They possess a mechanism, measuring a few cubic centimetres, that is capable of reaching, day or night, a precise point several thousand kilometres away. Now, humans envy this precision instrument. One of the "top secret" files at NASA, the centre that oversees all American Space research, is titled "Bird Migration". The Americans are spending millions of dollars in an attempt to steal some of the secrets of the mysterious world of migratory birds.

Job already said: "Ask the animals, and they will instruct you; ask the birds of the air, and they will tell you." Job 12: 7.

It is interesting to see how humankind is forced to recognize that, while knowing many things, there certainly are many more that it does not know and for which it has never been able to provide truly plausible explanations. This will continue to be the case as long as human beings remain selfish, always pursuing material interests or desiring to surpass an opponent. Thus, all their research is always guided and influenced by this same selfishness and by the fear of seeing an adversary find a new weapon, more powerful than the others, in view of a future conflict.

When humanity finally understands divine ways — which, alas, will only happen after the Great Tribulation that is becoming more and more apparent — then, true and accurate knowledge will be possible, because that Great Distress will totally and irrevocably destroy vain science, based on selfishness. Apostle Paul said: "Now I know in part; then I shall know fully, even as I am fully known. … Where there is knowledge, it will pass away." This means that God's Spirit will automatically reveal to intelligent beings, who have become children of God, all they need for happiness and eternal life. This will be a walk in the light, where the infinite greatness of all the wonders of God's Work, will be revealed to humankind. As the Lord's dear Messenger said: "In millions of years, there will still be new things, each more beautiful than the last, that will present themselves to all the intelligent creatures in the Universe."

The cost of nuclear waste

The issue of burying radioactive waste from nuclear power plants, is still not settled, and remains a problem to be solved. A short article in the French newspaper *Ouest-France*, on the 13th of May 2025, presents a project to build a burial site in the area of Bure, in north-east France:

Nuclear waste: delays and cost overruns.

The cost of the underground-nuclear-waste-disposal-centre project, in the area of Bure, could reach 46.5 billion euros [53 billion US dollars]. Its commissioning has been postponed until 2050.

On the 12th of May, the French National Agency for the Management of Radioactive Waste (ANDRA), revised upwards its estimate for the cost of the Bure Industrial Centre for Geological Disposal (CIGEO) [deep geological repository]. It will operate for more than 100 years and will house the most radioactive waste containers produced by French nuclear power stations, in 270 kilometres of tunnels, dug 500 metres deep in the regions of Haute-Marne and Meuse [in north-east France]. Then, the Bure CIGEO will be closed "forever".

Its initial cost was estimated at 25 billion euros [28.9 billion US dollars] in 2012. It has now been revised and is expected to reach between 29.8- and 37.5 billion euros [34.5- and 43.4 billion US dollars]. Adjusted for inflation, this equates to between 37- and 46.45 billion euros [42.8- and 53.81 billion US dollars]. This represents an increase of 20- to 50% for the project. If this project were optimized (construction costs, storage density), it would cost 32.36 billion euros [37.4 billion US dollars] in the best-case scenario studied. This figure covers the construction and operation of the Bure CIGEO until its closure. ANDRA estimates that "the cost of the project is generally under control".

Furthermore, the start of this industrial operation "is now planned for 2050", 10 years later than initially anticipated. This could reignite the recurring warnings from the French Nuclear Safety and Radiation Protection Authority (ASNR) about the risk of radioactive waste becoming overloaded in France. This is particularly true, given that the Bure CIGEO is not designed to accommodate waste from power plants that have been in operation for more than 50 years (even though the EDF [the national electricity company] wants to extend their lifespan to at least 60 years) or from future EPR2 reactors. Challenged locally and by environmental NGOs, the Bure CIGEO has already been the subject of significant "exploratory" studies. However, it has not yet been authorized. The public enquiry is due to begin at the end of 2026.

As we can see, the treatment of radioactive waste is no small matter. If the Bure project is authorized, its cost will be higher than that of a new-generation EPR nuclear reactor. The Bure site is not designed to receive waste from new reactors.

That makes us think about the costs of producing electricity using nuclear power, and the dangers it entails. Furthermore, can we say, with certainty, that burial at such depths is truly risk free? When we consider that some waste remains radioactive and therefore dangerous for several million years, it is difficult to give guarantees for such a long period.

Wouldn't it be wiser to use part of the enormous budget that would have to be spent on such projects, to instead invest in research into other means of producing electricity that are safer for the environment and for future generations?

Given that the need for electricity is enormous and continues to grow, we are facing a problem, with many unknowns, that is not easy to solve. However, the solution will come, and it will be unexpected for humankind, because Almighty God has decided to restore the Earth and establish his Kingdom, so that misfortune, tears and death will cease. In this Kingdom, nothing will be done that could, in any way, harm nature or our fellow person. The rule that will be observed is dictated by the Universal Law, which states that everyone exists for the good of others. This law will be applied in all areas. This new dispensation will be the solution to all problems. It will restore humankind to its destiny that it lost in Eden: eternal life in bliss.

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alone in resisting Hilary's verve in the meetings of the Kingdom of Heaven: his father and his brothers were furious to think that a member of their family was on his knees, praying to Heaven! What humiliation after having stood up against people who referred to that blessing! They quite failed to understand, for the impressions which were food for the faith in Hilary's heart, were not such as those arising in the heart of carnal man. There was an ocean of difference between the two. He himself had always aspired after the Reign of Peace, that sovereign peace which he had been passionately seeking in human wisdom: that peace, for the sake of which, he had gone to the length of making a fist on the porches of churches, whose antisocial stand exasperated his sense of justice. Doing all this, he had nevertheless found no peace, for the mystery of peace was revealed only to those who would, according to the law of Heaven, exist for the good of others in the universal action of selfless love.

So, Josephine went off with a lighter heart, for in her heart of hearts, she had been contemplating divorcing her husband. Now that she was away from the meetings, it was Hilary who would be compelled to desert his faith. Was the Adversary, who, "in the beginning", succeeded in parting man from his Creator, going to succeed once again? "Divide and rule", and thus defuse the hopes that God had put in the hearts of his creatures? Hilary joined Josephine a few months later, having been freed from his work contract. However, he had not gone there without having the address of the local meetings of The Angel of the Lord (the Philanthropic Association, the Church of the Kingdom of God), for fraternizing on the vast field of work to which they were invited by *The Message to Humanity*. He waited a few weeks before speaking to Josephine about it, and, in spite of her great reluctance, proposed she should accompany him on his first visit.

They found some simple people who had greatly benefitted from the hope of the Promised Land. All their aspirations were centred on it, and the arrival of Hilary and his wife, that youthful couple who looked you straight in the eye, made the blood pulse more quickly in their veins, for it was a rare thing, a very rare thing indeed, to meet people drawn to the good, the true and the fine.

Josephine's fears and resistances were completely dispelled by the warm atmosphere of divine friendship. The faith brothers and sisters there had a vegetable garden, and as the law that governs all things would have it, they gave of their best, and the young couple could not hold it all, so much was there for their hearts, and so much was there for their hands. So henceforth, the two were one in facing the greatest fight of all, the one in which life was the stake, and the Lord of which was God Himself. Together, their possibilities were multiplied twofold, and their joy tenfold. Hand in hand, they were able to grasp the hand that was offering them the supreme peace, the Peace of Heaven, for Heaven was not empty, and neither was it deaf nor indifferent to the fate of wretched humanity. Hilary and his wife did not intend to be so either, and that was why, for the sake of the justice fulfilled on the Cross, the Almighty had granted them peace, according to his ancient promise.

News in brief of the Reign of Justice

During the month of October, the Family of Faith will have the joy of gathering to celebrate the feast of the dear Little Flock. We will be thinking of the assemblies everywhere, and we are pleased to reproduce below some excerpts from a feast-day discourse that the dear Messenger delivered in his time:

"It is always like a breath of joy that sweeps over our hearts when we hear this expression from Apostle Paul, so deeply filled with faith, assurance and enthusiasm: 'I am not ashamed of the gospel of Christ, because it is a power of God for the salvation of everyone who believes.' … For Apostle Paul, the Gospel of Christ was everything. He could truly say: 'I decided to know nothing among you except Jesus Christ and him crucified.'

Now, what is the Gospel of Christ? It is the fulfillment of the love that can overcome death. We can see that it truly is a tremendous power for those who believe. …

But what is the Little Flock, of which we so readily claim to belong? It is a group of individuals, of inexpressible beauty of soul, who themselves have become a living Gospel, written inwardly and outwardly. They are a manifestation of extraordinary splendour, of unparalleled majesty and of radiant and dazzling light, through the love of lived sacrifice.

Therefore, if the consecrated Saints, who are among us, wish to be part of it, then the Gospel of Christ must also become, for them, that 'power of God' which has the ability to transform them to such an extent that they can become part of the Bride of Christ, who is transparent like the purest crystal. …

That is what I wish, with all my heart, for my dear brothers and sisters of the High Calling at this solemn family feast, at which our dear Saviour honours us, by presiding over as the father of the family. …

The Lord's Work is immensely dear to my heart. I have devoted everything to it: all my zeal, my whole life and all my joy. I can say that I exist only for God's people, who are my family, and that, like Apostle Paul, I have desired to know nothing among you except Jesus Christ, and Jesus Christ crucified. I have sought to serve you with all my strength; I have opened my whole heart to you. I also bring you my deep desire to see you, in turn, attain the sublime sentiment of the divine family, in whom each person is a wonderful member of the Kingdom of God. …

Our dear Saviour, for his part, upheld the family spirit. The Lord God gave him humankind, so that he might save it, restore all things, remove condemnation, and reunite it with its Creator through the family spirit. It needed to regain what it had lost. Our dear Saviour did not fail in this colossal task. But what a price it cost him! Everything, absolutely everything, total self-emptying. …

Presently, our dear Saviour has received divine nature. He is seated at the right hand of the Lord God, on his Throne. It is said that he will present his Bride to his Father, without spot or blemish, or any such thing. But currently the Church is not yet the Bride adorned with her royal garments. She is simply the betrothed virgin who must obtain her royal crown through her complete faithfulness to her Bridegroom. Yet we can, to some extent, imagine what she will be, one day, when she has clothed herself in her own robe of righteousness, which she will have acquired through her faithfulness in sacrifice. Until then, she is clothed in the robe of righteousness, of Christ's merits, and this will remain so until the First Resurrection. Then, having completely laid aside her earthly nature, which is consumed through total self-emptying, she will receive divine nature. At that moment, her robe will belong to her in her own right. Through the School of Christ, she will have become the blameless Bride, without spot or blemish, the companion worthy of the King of Glory, whose co-heir she will be. She will be adorned in her wedding dress, magnificently embroidered. This embroidery represents all the graces of the Spirit, which she will have acquired during her earthly course. … She will then have become truly resplendent with glory, both inwardly and outwardly. It is through the power of Christ's Gospel, put into practice, that this is accomplished. The glorified Church is the Lord God's Work of unfathomable value, through his beloved Son, but the Church has a duty to submit to this Work and to collaborate in it with all her soul. It is she herself who must embroider her dress. This is a work that must be carried out, day after day, with great zeal. …

Humanity is waiting. What is it waiting for? For us to be clothed in our wedding dress. So, there is no longer any room for complacency. Let us hasten and do what is necessary! Let us only live for the new things, as the Host of the Lord, and as the Consecrated, let us joyfully die in order to bring, into the world, the new divine family! …

To be truly part of the family feast that we are celebrating today, we must at least have some maternal sentiments and some filial sentiments. That depends entirely on us. To definitively be part of it, we will then need all the right sentiments and all the corresponding deeds.

It is with that thought that I renew my heartfelt wishes for success to my dear brothers and sisters of the High Heavenly Calling, so that, one day, we might all be born in Zion. To the Host of the Lord, I wish that it might, without passing through death, be definitively born on the New Earth, where it will experience joy, rest, blessing and eternal life, provided for it by its 'new father' and 'new mother', the Lord Jesus and his faithful Bride."

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