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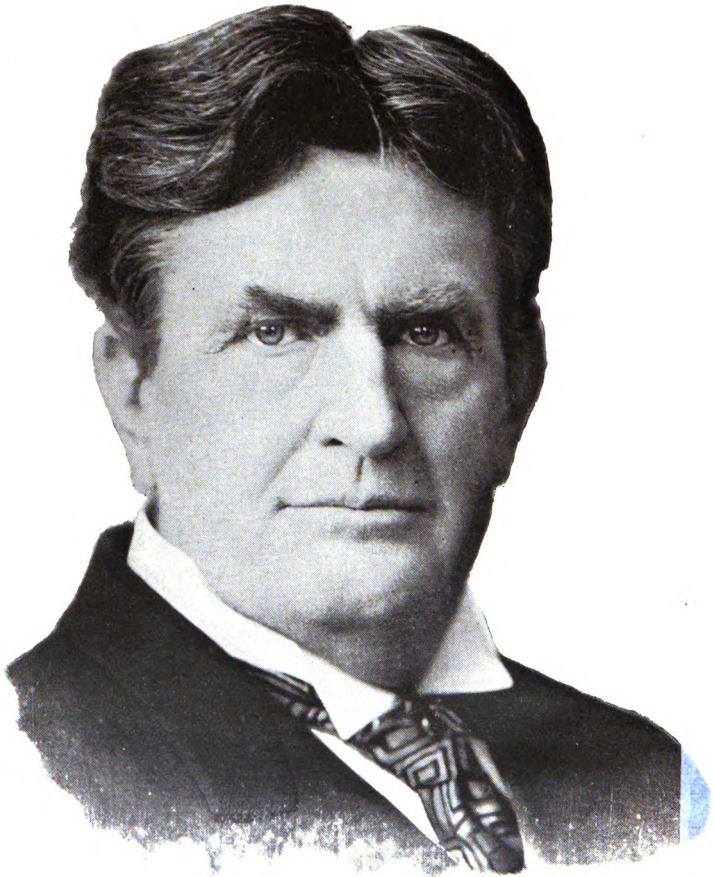
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NATHAN WARD FITZ-GERALD, A. M.

THE NEW REVELATION:

Its Marvelous Message

NATHAN WARD FITZ-GERALD

Tacoma, Washington, U. S. A.
1905.

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DEDICATED,
TO THE MEMORY OF MY SAINTED MOTHER,
SARAH WARD FITZGERALD, FROM WHOSE
LIPS, WHEN I WAS BUT A CHILD AT HER KNEE,
I RECEIVED THE FIRST INFORMATION, PER-
TAINING TO THE PROMISED COMING OF THE
KINGDOM OF GOD. I HUMBLY REJOICE, THAT
I HAVE LIVED TO SEE THE TRUTH OF HER
TEACHINGS, VERIFIED, THROUGH THE AP-
PEARANCE ON EARTH OF THE TRINITY OF
REVELATORS, THE FORERUNNER, THE FA-
THER, AND THE SON, AND THAT IT HAS BEEN
MY JOYOUS PRIVILEGE TO RECEIVE IN ACCA,
"THE NEW HOLY CITY," THE BLESSINGS OF MY
LORD, THE SECOND COMING OF THE CHRIST,
AND TO HAVE BEEN TAUGHT AT HIS FEET, AND
TO HAVE RECEIVED HIS COMMAND TO PRO-
CLAIM, TO THE PEOPLE OF AMERICA, THIS THE
GREATEST MESSAGE OF ALL: THE FULFILL-
MENT OF PROPHECY, AND THE ESTABLISH-
MENT ON EARTH, OF THE KINGDOM OF GOD.
NATHAN WARD FITZ-GERALD.

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THE NEW REVELATION: Its Marvelous Message

THE LIGHT OF GOD.

*The LIGHT of God, has come again,
And now from ACCA gleams,
To wake to life the souls of men,
From out their mortal dreams.*

*This Light the prophets had foretold;
That all in earth's domain,
Its shining GLORY, would behold,
When God should COME TO REIGN.*

*The BAB, first ope'd the door, or gate
Revealed the truth, the way,
Which leads to light, in pathway straight
In this, God's greatest day.*

*That "Door of Hope," in ACCA, blest,
Was same the prophet saw,
And opes' to light to peace and rest,
Through living God's great law.*

*Blest holy city; sacred shrine!
Where God on earth revealed,
Thro' BAHĀ ULLĀH, truth's pure wine,
From sacred casks, long sealed.*

*His messengers, of Truth and Light,
Are reaching ev'ry shore,
Proclaiming these glad tidings bright;
Peace! Love! forever more.*

*This "Everlasting Gospel" Light,
"Proclaimed" through ev'ry land,
Will all mankind, in Truth unite,
IN ONE UNBROKEN BAND.*

*The standard which the Christ, unfurled,
Two thousand years ago,
Appears again, and all the world
Now "running to and fro":—*

*Will in its light, discern the way,
To LIFE ETERNAL grand;
Thro. "BAHĀ'S" teachings, in this day,
For souls, IN EV'RY LAND.*

*For Brahmin, Buddhist, Moslem, Jew,
And Christian, it has come,
To teach them all, God's message true,
And now, the blind, the dumb:—*

*Thro' all earth's bounds; its wide domain,
Yea! ev'ry land and clime,
Shall know that God, has come to reign,
In His APPOINTED TIME.*

*To unify, in one great whole,
Each "SECT" and "FAITH" of man,
To rule the earth, from pole to pole,
Then ev'ry tribe and clan:—*

*Shall know the Truth, and bow the knee,
And ev'ry tongue confess,
This Light shall cover earth and sea,
AND ALL THE NATIONS BLESS.*

Nathan Ward Fitz-Gerald.

INTRODUCTION.

Some one has said "Of the making of books, there is no end." In this day of Linotype machines, and cylinder printing presses, an edition of 1000 copies of an ordinary book, of from two to three hundred pages, requires less time to set and print it than it did half a century ago, to print a one page circular of that number of words. The making of books has become so common, that an author in his "Introduction," usually begins and ends with an apology, for presuming to **inflict** another volume, upon an already book-ridden public. So sensitive has the public mind become upon the subject of "**books**" that the **book-agent** or canvasser, has practically become an extinct species of the **genus homo**.

Well, I shall not say of this little book, that it is **one among ten thousand**, for I could more accurately state that it is **one among ten million**, and still be far below the actual number. Not only is it in numbers one in ten million, but its ratio is still greater, when we compare it in value—with the other millions of volumes—**books, books, world without end.**

Wait a Moment.

Hear me—or rather read me, dear reader, a moment longer, till I tell you that in the English language, throughout the world, today there has not been published in all, more than **six** different books, treating upon the greatest religious movement in the world, since history began, besides or outside of this volume, and I may add right here, that it contains the **greatest message**, and the most valuable information, that ever did, or ever can come, to human consciousness, or human knowledge, in the world; and its **transcendant importance** to every honest, sincere thinker, is my excuse, for bringing it out. I desire now to ask at your hands, if you will permit me now to do so, its careful perusal.

The Other Extreme.

The book treats, as I said, of the greatest subject in the universe today:—and that being the case I may be pardoned for a few moments, if I take the reader to the **other extreme**, and give a few pages of my own experience:—not that **my** experience per se, is of any value, but I wish to tell why and how I was attracted to this the greatest of all movements, in the world of man. The subject matter of the volume treats, as I said, of the greatest religious movement ever known on earth, yet the writer is not a member of any church, sect, faith, or creed, or religious society or cult, or fad.

An Aovwed Agnostic.

The incidents or steps in my career have, without my planning, brought me to where I am—having come through practically all the sects,

denominations, cults and isms in vogue, during the last half century, about one-third of which time I was an avowed Agnostic, and a bitter opponent of everything pertaining to so-called religion, or worship of any kind. But now I find myself, **writing, speaking, lecturing, advocating and rejoicing**, in my new-found, yet old belief, born before I was, or when being taught at my mothers knee, half a century ago, yet I am not in any church, neither as a member, nor an attendant. This marvelous (to me) change in my way of thinking or belief, is not of my own planning or building, or seeking, nor is it the result of any preaching, exhortation, or the soliciting of any other person living or dead.

The Work of God.

In looking back over the checkered pathway, of half a century, noting the scenes and incidents by the way; the flowers and thorns, the plains and gulfs, the mountains and valleys, encountered on life's journey, and stopping to ask myself—How is this; why is this? What brought me here, and a thousand other questions, that remain unanswered, I stand aghast, in silent awe, amazement and wonder, and the conviction is forced upon me—“**It is not of myself**” it is the hand of fate—no, not that, it is the **work of God**; and I am forced to agree with the ditty which the old colored brother hums:—

“De fiddle don't have any say,
About what tune hits gwine to play.”

I might more pertinently remark, that I fully agree with the exclamation of The Prophet Jremiah, in which

he asserts so emphatically:—"Oh Lord, **THE WAY OF MAN is NOT IN HIMSELF. It is NOT IN MAN THAT WALKETH, to DIRECT HIS STEPS.**"

But here I am: and I can freely say, **It is not of myself**, the hand of God has led the way. That way was up through early religious training at my mother's knee, up and on through college training for the "Ministry,"—preaching (as I thought) for a few months—then abandoning the pulpit, and from that into the legal forum for a quarter of a century, during several years of which time I was a close friend and constant associate of the famous Agnostic, Col. Robert G. Ingersoll, and a writer and lecturer on Agnosticism, taking Ingersoll's view of the Bible, and so-called revelation.

"The Millerites."

My Sainted Mother was a believer in the doctrines of the **Millerites**, which was so widely taught, during the fifth decade of last century. Often as a boy at her knee was I charmed, with the story from her lips, of the promised **Millenium**, when God should reign on earth, and it should become a veritable **Paradise**. When **nations** should learn war no more—when the **lion** and the **lamb** should lie down together, with the lamb **outside** the lion, and a little child to lead them: and when **all** should know God, from the least to the greatest.

I was born **March 4th, 1844**, or some ten weeks before the **Great Day** believed in by the **Millerites** of that time, which would usher in the end of the world. The date fixed upon by

them for the final "going up" in the clouds was May 23d of my natal year: hence it will be seen that the period of "Gestation" was the time when my mother's thought was perhaps most constantly centered on the subject of the Coming of the Lord, and pre-natal impression, was a factor, in my mental make-up.

A Singular Fact.

It is a singular fact, as told me personally by Col. Ingersoll, when I once said to him—Colonel, how did it happen, that **you**, the Son of a Minister of the Gospel, should become such a pronounced **Agnostic**? His reply was about as follows: "Well, during the period of Gestation, my mother became deeply interested in "**The Age of Reason**," by Tom Paine, and read it in secret, fearing to incur the displeasure of my father, who was a preacher—and she became so infatuated with it, that it no doubt impressed my brain, pre-natally, for; the first speech I ever made, was when a schoolboy of 13, and I chose for my subject—Thomas Paine."

I often think how singular it was, or it **happened** (if **anything** ever **happens**?) that I should have become so intimately associated with Col. Ingersoll, especially as we were each so diversely pre-natally impressed:—but

"God moves in a mysterious way,

His wonders to perform."

When I grew to years of discretion, I ardently imbibed the Millerite, or, as it was then called, the "Christadelphian" belief—which had grown out of Miller's Adventist teaching.

"**Failed to Go Up.**"

When they failed to "go up," as they ex-

pected, May 23d, 1844, they became the butt of ridicule of the rest of the **sects**, who laughingly pointed at them, saying, "**I told you so.**"

Many of these sincere and honest people had on that day given away **all** their earthly possessions, so strong was their faith; and in some instances the courts of that time returned their property, on the ground that they were **insane**, at the time, hence incompetent to make a deed or gift.

Miller, their leader, however, and Cummings, of England, of a similar faith, after the failure of Christ to **materialize** on the set day in May, 1844, re-cast their calculations, and claimed they had found where the error was made, and the **date** for the final "wind-up" was again fixed; this time for **June, 1869**. From 1866 to 1869, I was engaged in teaching and preaching that doctrine, and when **June** ended without any "**results**," I quietly said to myself—one of two propositions is true—"Either the Bible is not true, **or, if true, I do** not understand it." I then decided that until the mystery was made plain to me, I would never enter the pulpit again. Since then I drank to its dregs the cup of Agnosticism,—for near a quarter of a century.

Loss of All.

I then met with loss of my earthly possessions, was reduced to penury, then the loss of friends, dear ones, by death and estrangement, until I cried out in anguish of spirit—Oh God, **if there is a God**, have mercy on me, and show me the right way. I took up, one after another, all the **cults** and **isms**, for the next

two decades—until I sifted them to their dregs, finding no anchorage for my “tossing bark,” as I drifted hopelessly on “life’s troubled sea.”

During all these years, of isms, I prayed silently in my heart for **light**, hoping and praying that yet, some day, some way, some how, somewhere sometime, I would live to **know** that the **lessons** received in childhood, at my mother’s knee, **were true**, and that the **Lord** would really come, and fulfill the promises made by the prophets, and His Son, the Christ of Calvary.

My New Found Joy.

And now, dear reader, imagine, if you can, the joy of soul I now experience, in the glorious fact, that the **truth of prophecy has been demonstrated**, in this day, and that I have lived to see the consummation; to know its **fulfillment** began the set year of my birth, 1844, and to have had the priceless and unspeakable joy of having seen my Lord, the Christ of this day, the **Branch** of Isaiah, the Son of David, the Servant of God, and to have “touched the hem of His garment,” been taught at His feet, receiving His command, to go and proclaim the Glorious Message of the Coming of God’s Kingdom, to the people of America:—to have realized all this, brings me a greater joy than usually falls to the lot of mortals.

Now You See It.

There now, gentle reader, I have given you the reason for the appearance of this little **waif**, on the boundless sea of **bookology**, and may you become so engulfed, submerged in its pages, that you will follow me to the end.

I have not pursued any regular line or manner of presenting, even this faint outline, of a subject so vast, so illimitable as the one treated "**at,**" but have presented **the greatest** of all truths, the fulfillment of prophecy, the message of the coming and establishment on earth of God's Kingdom, and treated the subject generally, as I have been accustomed to speaking of it from the rostrum: using stenographic and newspaper reports, often, just as they fell from my lips; hence no special order has been followed in the treatment of the subject.

Merely a Compilation.

The book is really more in the nature of a compilation, or compendium, than it is of authorship, for I have made use of the writings and teachings of Many Behais, in its compilation: referring frequently to, and often adopting or incorporating into it, the observations and language of other writers and teachers in this cause, and availed myself of their invaluable aid, in its make-up. In this connection I wish to express my thanks to them all, and especially to Mr. C. M. Remey, Mr. Phelps, Mr. Hope and others of Washington City and Baltimore, and to Howard McNutt, Dr. and Mrs. Getsinger, A. P. Dodge, Hooper Harris, Mrs. Isabella D. Brittingham and others of New York and Chicago. My only sincere desire and prayer, in sending it forth is that it will be of some assistance to earnest souls, who are seeking for light and truth, and that it may be a help to such, as are seeking "light on the path," to the Kingdom of God;—that it will aid in spreading the glorious Cause of Abha, espe-

cially those who may become attracted by my lectures.

A Demand for It.

I have already found that a demand has arisen for literature on this subject, as the result of my utterances, from the rostrum; for at the close of each address given I have been besieged for "something to read on the subject," and this cursory compilation, to in some manner, supply the demand, is the result. In one of my first tablets, received from the Master, some three years ago, he commanded me to write, and at my recent **visit to the Divine threshold**, I was directed to go forth into the fields already white to the harvest, and to proclaim the message, in America, where the laborers are few: and in "writing and **"speaking"** I am in my humble way striving to fulfill my Master's commands, and I pray that I shall ever be faithful, and receive the promised blessing, for work well done. The little book is supplied at but a trifle above actual cost, which trifle just about covers expense of transportation and mailing. May it accomplish good results, is my earnest desire, my sincere prayer.

The oceans of "tablets" from the pen of the Manifestation, and our Lord, covering every phase of the "Teachings" of this Revelation, are spreading rapidly over the world, and I have incorporated some of them into this book, selecting those on subjects which I deemed of greatest interest at this time.

NATHAN WARD FITZ-GERALD.

A BRIEF ADDRESS BEFORE
THE MINISTERS' ALLIANCE
OF TACOMA, WASH. .

Alla Ho, Abha!

The Ministers' Alliance of Tacoma, Wash., upon my request for a hearing in behalf of the cause of God, and the fulfillment of prophecy in this day, begrudgingly gave me **15 minutes** in which to state the case. The said Alliance consists of about seventy members, and is composed of the ministers of all denominations in Tacoma, and its adjacent villages. Had I not been present, my application for a hearing would have been instantly voted down, unanimously, and even as it was, they sat down on me, very discourteously, but I remained calm and undisturbed. One brother, in all the number present, said that he thought they ought to treat the man with Christian courtesy.

They voted to give me fifteen minutes; and without a moment's thought or premeditation, I took the floor, and if ever I felt the manifested **aid** of the Holy Concourse, **it was then. I did not speak**, but the Spirit spoke through me, with wonderful fluency and power. A reporter, unbeknown to me, took down what I said, in shorthand, and afterwards gave it to me, duly transcribed.

I print it here, almost exactly word for word, as I spoke it, on that occasion :

Brethren:

I desire to speak to you, of the Greatest Divine Revelation, ever made to the world, and of the fulfillment of Prophecy, the coming of God and His Son, and the establishment of His Kingdom on earth.

That God has manifested Himself, in human form, on this earth, accompanied by His Son, the greatest **Branch**, as foretold by the prophets, in our Bible, is an accomplished fact, and is the greatest **truth** that can come to mankind in the world today.

God's Kingdom.

But few people in America are aware of the greatest religious movement in the world's history, that has within a few years occurred in **Persia and Bible lands**, and is now rapidly encompassing the earth. It is none other than the fulfillment of Prophecy, and the establishment of **God's Kingdom**, by His greatest **Manifestation**, ever made to the sons of men.

My object in asking permission to address your Alliance was for the purpose of bringing to your knowledge **this great and glorious news**.

Our Lord Jesus Christ was rejected and martyred 1900 years ago, by the religious teachers of that day, because, while they were expecting His coming, he **came**, but not in the **manner they expected**.

Today the people are taught that Christ will come again—in the clouds, not knowing that the clouds there referred to meant the clouds of ignorance and darkness, that prophecy tells

us, would cover the earth, in the day of His coming.

Then let us look into this **Great Revelation**, with unprejudiced eyes, that we may thus be able to discern the truth which it brings to the world.

God has, in ages past, revealed Himself, through His various Manifestations, to different races and nations, giving to each nation or people as much **truth** as they were capable of receiving. Jesus said to His disciples, "I have more to tell you, **but you cannot receive it now.**"

The Great Revelators.

The great revelators of the **past** were **Abraham, Moses, Zoroaster, Buddha, Confucius, Jesus Christ and Mohammed**, all of whom prophesied that in the "latter days" God Himself "would appear and give to all the world a New Revelation, which would unite mankind into one great family, and bring about universal Peace, the abolition of war, the Fatherhood of God, and the **Brotherhood of Man**—when swords would be beaten into plough shares and spears into pruning hooks;—when nations should learn war no more;—when the lion should lie down with the lamb;—when all should know God from the least to the greatest, when every knee should bow and every tongue confess, and the knowledge of the Glory of God should cover the earth, as the waters cover the sea."

The time for these great events is at hand, and the greatest day foretold by God's Messengers **has dawned upon the world.**

This great revelation of today is simply another outpouring of the Divine Spirit, the **One Divine Truth**, which in times past has been given to the nations separately, but **now, in this day**, it is **poured out for all** in the coming, of the Messiah of the Jews, the Avatar of the Zoroastrians, the Buddha of the Buddhists, the Christ of the Christians, and the Twelfth **Imam** of the Mahammedans;—all in the **one** “**Manifestation**” of the latter days, to bring about universal Peace.

Unity and Brotherhood.

When a new Divine revelation is made manifest it has the effect of quickening souls, and uniting and cementing into unity and brotherhood the races of men. Faith in God brings about **unity and harmony** between mankind. I have referred to **prophecy**, and it has been the burden of prophetic testimony, in all ages, that a Divine condition was to be established, by God, upon this earth in the “**latter days.**” The prophet Daniel says, “**At that time**, The God of Heaven **shall set up** a Kingdom (establish a religion) which would consume all other Kingdoms (religions of earth) and it should stand **forever.**” This refers to a Spiritual Kingdom, in which God would rule, in righteousness, in the hearts of all mankind, when Divine knowledge would replace ignorance and superstition, when the **end should come—end of misrule, inharmony, divisions, creeds and superstitions**, which end would be brought about by **The God of Heaven**, when He Himself would **come to earth** in human form, and reveal Himself to mankind, instituting new laws for the

government of all nations and people, and in that Manifestation, which would occur as stated in prophecy, in the latter days, He would be accompanied by His Son, the greatest **Branch**, as mentioned by Isaiah, and other prophets.

This Manifestation would bring to the world the Kingdom of God. My Message to you to-day is to apprise you of the fact that **the Kingdom has come**, and with it the **promised ones** of God, viz., The **Forerunner**, known in history as the **Bab**, which means door, or gate, also **God**, the **Father**, and with Him the **Son**, the greatest **Branch**, spoken of by the prophet **Isaiah**, identical with the **Lamb**, mentioned in **Revelations**.

This is the coming of the **King** and the **King's Son**, referred to in the 2nd and the 72nd Psalms.

The Chosen Way.

The coming of these **promised ones** was to take place in the orderly and chosen way, which God has ordained for the coming of all human beings into this world. All the great ones, teachers sent from God, in all the ages past, were all born of human **mothers**, and thus fulfilled God's law.

We are told that God created man, in **His image**, hence when God comes to earth, clothed in man's image, it is not a borrowed image, but **His own**.

All the prophecies, of all the sacred books of the world referring to the coming of the greatest one, in the **latter days**, have been fulfilled in the coming of **Baha Ullah**; and the great religious awakening, which is now

rapidly spreading to earth's remotest bounds, known as the **Bahai movement**, sprung from **His** coming, and is the centre of **Divine Unity**; and it will continue to spread on wings of love and light, until the whole world becomes the **vineyard** of the **Lord**, and its people, the good husbandman thereof.

The Forerunner.

The Forerunner, promised by Malachi, the prophet, made the great announcement of the coming of the promised **Kingdom of God**, in May, 1844, and it is a singular truth, and a marvelous **fact**, that this great announcement was publicly made, on the very day, May 23d, 1844, when the **Millerites** in this country and in **England**, were dressed in ascension robes, and out on the hills and housetops, expecting the Lord, the Christ to "**come in the clouds**," with all the Holy Angels with Him. They had overlooked the statement made by Jesus, saying that His coming, would be silently as a **thief in the night**, and **without observation**.

But as they were **wrong** as to the manner of His coming, they were right, exactly in the **date**—viz: May 23d, 1844, for it was on that day, that the **Forerunner**, the **Bab**, in Persia, the land where Nebuchadnezzar saw the stone cut from the mountains, without hands, roll down and strike the great image on **its feet**, grinding the image to powder, and the **stone** becoming a great mountain, and **filling the whole earth**. 'Twas in **Persia**, according to the prophecies of **Daniel**, where the Kingdom would first appear, and not in England or America, as the Millerites, imagined. On the

day of the Announcement, made by the Bab, and during six subsequent years, he proclaimed the early coming of "He whom God, would manifest;" saying that one was soon to appear with great spiritual power, who would establish the **Divine Kingdom**, upon the earth. The ministry or preaching of the **Bab**, continued for about six and a half years, until he was martyred, by the infuriated Mohammedan clergy and their flocks, because of his **teachings**, which they claimed were heresy.

They did with him, what the religious teachers, the rabbis, of Christ's day, did with Christ when he dared to preach a doctrine contrary to the teachings of their own prophets, as they interpreted them.

And it behooves the religious teachers of the world today, to be on their guard, lest they make the same mistake, as the Jews did nineteen hundred years ago, or as the Mohammedans did with the Bab, the Elijah of this New Dispensation, in **1850**.

The **Bab** had stated, that the coming of He whom God would manifest would occur within two years, after his martyrdom, which occurred exactly as he had prophecied.

Baha Ullah.

Within two years, of the **Babs** martyrdom, as he had foretold, **Baha Ullah** made himself known to the **Bab's** followers, who by that time,—about 9 years from the Bab's first announcement, had increased in numbers to many scores of thousands. In **him**, **Baha Ullah**, was all prophecy fulfilled. He was **God** manifest in the **flesh**; the promised one, the **Prince of**

Peace. The most cruel persecutions by the **Mohammedans** followed upon the great announcement, and after being arrested and sent to prison for many months, he was, finally, with a number of His followers, exiled to Turkey in Asia, to the city of Bagdad; where he remained a few years, proclaiming the fulfillment of the prophecies, of all the sacred books, and explaining their hidden meanings. The Sultan of Turkey, summoned him and his followers to Constantinople, and sent them from that city to Adrianople, and finally, after a conference between the Sultan of Turkey and the Shah of Persia, he was transported across the sea, to the coast of Palestine and imprisoned in the ancient and historic prison city of **Acre** or **Acca**. This again was a fulfillment of Jewish prophecy. The Hebrew prophet looking down the prophetic stream of time, thousands of years, from his day, sees **God** coming to Acca, or Achor, as he called it, **riding through the sea**, on a **white horse** with smoke and fire coming from its nostrils. Steamships were unknown, in the days of that prophet, and that was the best way in which he could describe the coming of God, in a **steamship to Acca**, by calling it a white horse, riding through the great waters and with smoke and fire, coming from its nostrils.

Acca, is a penal colony situated on the Mediterranean coast, about ten miles north of Mt. Carmel, in Palestine; and it is often mentioned in the Bible.

After the arrival of Baha Ullah, in Acca, he made His Declaration to the kings and rulers:

of the world, of **His Divine Mission** on earth, in the form of letters or messages to them. In these messages to the rulers, he invited them to come, or to send messengers, to investigate the truth of His claims. Queen Victoria, replied, respectfully, saying, if He was God, or was not, time would prove it. Napoleon III., then Emperor of France, sent a haughty reply, and a second message was sent him, fore-telling the overthrow of his empire and his death in exile, all of which would occur within three years, and time proved the truth of the prophecy.

The Land, No Longer Desolate.

Since His arrival in the desolate and walled penal city of Acca, or Achor, marvelous transformations, have taken place in that Holy land, fulfilling the prophecies of the Bible.

The prophet Isaiah says that people shall say of it: "This land that has been so long desolate, has become like the garden of Eden: that springs shall break out in the desert, and the land shall become fertile. In that day, the up-building and prosperity of the Holy land, the Lord shall appear in His Glory. A new era, of improvements and railroad building is now in progress there; and the Lord has appeared there, in His Glory, and with Him, was the Lamb.

This is a literal fulfillment of prophecy, which we should investigate, before we condemn it. I have given many years to the study of the Bible, and to the prophecies pertaining to the promised coming of God and His anointed, in the latter days, and I have

investigated all the facts, pertaining to this great latter day Revelation of Baha Ullah, the Manifestation of God and His Son, and I know they are true, and that we are today, living in the **greatest day** of prophetic fulfillment, that any people, that ever lived on this old earth, ever saw.

New Laws and Regulations.

Baha Ullah wrote many books of teachings revealing the laws and regulations for nations and individuals, in every phase of existence, and the day is not far distant, when these laws and regulations, will be in operation, for the government of nations and individuals, in every relation of life. He commanded His followers that after His departure, they should turn their hearts and faces to His **Son, Abbas Effendi**, as the center of the covenant, the spiritual guide, the explainer of His teachings, the interpreter of prophecy, who would **establish** His cause in the world. This son, is referred to as **The Lamb** in Revelations, as the **Branch** in Isaiah; and also by Beha Ullah, the everlasting Father, as **The Greatest Branch**, upon whose shoulders His mantle, would fall. You will remember, that Jesus said, that **He** (Jesus) would come again **in the glory of His Father**; and He also taught us to pray for the coming of the **Father's Kingdom**, and He also said to His Disciples, that he would drink anew with them the cup in **His Father's Kingdom**.

Abdul Baha Abbas.

Abdul Baha Abbas, or Abbas Effendi—he who was born May 23d, 1844, on the very day the announcement of the coming of God's

Kingdom on earth, was made by the **Bab**; is now a political prisoner of the Turkish Government, in Acca. Upon His shoulders has fallen the mantle of the **Manifestation of God**, Baha Ullah, His Father. He signs himself Abdul Baha Abbas, the servant of God. He makes no claim to any station or position, but lives the life of **servitude to God**. The Bahais, look to Him, for guidance as their spiritual leader and example, in teaching the religion of **Baha Ullah** to the world.

The Christ of 1900 years ago, promised that He would come again, and the Believers in this latter-day revelation and manifestation, recognize through the life and teachings, of Abdul Baha the Son, a perfect fulfillment of all the prophecies of the Bible referring to this great **coming** and the awakening, or spiritual resurrection, that would follow. They recognize the spirit of Christ in Him, as was the spirit of Elijah, in John the Baptist. Hence it is a return of the spirit, which spirit through Him, is giving forth to the world the teachings of the Christ of 1900 years ago. This is the **second coming** of Christ, as promised in the Scriptures, and we need not look for another; because there is nowhere promised, in the sacred books, a personal return of the identical messengers and prophets, but **the same Spirit**, of the Divinity which spoke through those prophets and messengers in the past, has again manifested, or appeared on the earth, in this day, in the persons of this **Trinity of Revelators**, viz., the **Bab**, or Elijah of this day, and **Baha Ullah**, the **Manifestation of God**, and Abdul Beha, the

Son, the greatest **Branch**, the Servant of God, the spirit of Christ who promised to come again, in **His Father's Kingdom**.

Think and Ponder.

Let us think and ponder in our hearts this great revelation, and ask God to give us spiritual sight, that we may discern these great spiritual truths. Let us not be like those who rejected and crucified Jesus of Nazareth, because in His coming as a meek and humble spiritual guide, he did not fulfill in their minds the prophecies, **literally**. Remember that Paul tells us, in one of His epistles, that the **Truth**, has to be spiritually discerned:—"The letter killeth, but the Spirit giveth life!"

In a brief moment like this, it is impossible to give more than a mere outline of this **marvelous fulfillment of prophecy**, in and through this great religious movement.

Pilgrimage to Acca.

I have but recently returned, from a joyous pilgrimage to Acca, the new **Holy City**, where I passed a few memorable, yea never to be forgotten days, in the Divine Threshold, receiving from the blessed Master, Our Lord, the wonderful spiritual message from God, and the blessing and benediction of the Master, coupled with His command to Herald the Message of the Coming of God's Kingdom, to the people of America, from the public rostrum. This precious command, I will ever strive, in humility and obedience, to fulfill, to the utmost of **my** ability.

At this point the **Chair** rapped me down, saying, "**Time's up.**"

What the result will be is in the hands of God; I have done my duty, as best I could, under the circumstances, and I sincerely hope that some of the seed sown will take root, and grow and bring forth, 30, 60, yea even an hundredfold.

N. W. F.

THE NEW HOLY CITY.

Nazareth and Acca.

Jesus the Christ, sometimes called the **Man of Nazareth** or the Nazarene, by the incidents of His marvelous life, and a Martyr's death, has made forever sacred and memorable, as well as historic, the once despised city of Nazareth, which is situated about twenty miles inland, in a northeasterly direction, from the city of Acca, which is located on the Coast of Palestine, on a bay of the same name.

The intervening stretch of country, between the two cities, is somewhat rugged and mountainous, and but sparsely inhabited. An occasional Arab village, consisting of a few stone huts, grouped together, generally around a Mohammedan Mosque, is the only thing to vary the monotony of the journey, made on camels or donkeys, by the pilgrim to Nazareth, and its sacred shrine.

Acca.

The starting point for the journey is the ancient and wonderful historic city of Acca, on a bay of the same name, on the Eastern Mediterranean coast. Though apparently a place of no importance, neglected and ancient in appearance, with a somewhat forbidding and unpleasant aspect, Acca today, in one respect at least, is the most important place on the globe.

It is possibly the most ancient city in the world, for the period of its founding, antedates history; but it is not because of its antiquity, that so much importance attaches to the historic city itself. In so far backward, as the pages of history chronicle the events, which have occurred at this spot, it is no doubt the place, where more sanguinary conflicts between contending embattled hosts, have taken place, than any other locality, on the map of the world. The chronicles of these conflicts, as recorded in profane and sacred history, give to it a distinction and a prominence, scarcely equalled, by any other spot on earth.

Acca in Prophecy.

The Jewish prophets, more than three thousand years ago, mentioned it, under various appellations, such as Acre, Achor and other pseudonyms, naming it as the center or locality of other events, yet to occur, hundreds and even thousands of years from their day. One of the prophets calls it Achor, predicting for it a wonderful future—calling it “The door of hope,” for the people, gathered out of the Nations—a place for flocks and herds to lie down in; meaning the people of God. Wonderful things are spoken of ~~thee~~ oh City of God, says the Psalmist, in one of his rapturous outbursts of praise.

Contending hosts, in every century since history, have struggled for the possession of its walls and gates. Its soil has been drenched with the blood of armies, and enriched by the decaying bones of those who fought for its possession and mastery.

Besieged by Napoleon.

Passing any detailed mention of the sieges it has withstood in the historic past, and coming down to the events of modern history, we may mention the siege by Napoleon the Great, at the close of the Seventeenth Century. Napoleon's one ambition was to found or establish an Asiatic Empire—and after his campaign in Egypt, he landed an army of French Veterans, fresh from their laurels gained in the shadows of the Pyramids, where he called them to valorous deeds, because of the fact, as he said, that **forty centuries** were looking down upon them, as they gazed upon those monuments of stone, that antedate history, and were about to meet in battle with the Mamelukes.

The Siege of Acre.

Fresh from Egypt, with victorious legions he disembarked his army at Acre, or Acca, and laid siege to its walls, with the largest guns known to warfare, in that day, and with his almost invincible army of veterans, and with the thunders of his artillery and charge after charge of his intrepid soldiery, day after day, week after week, and month after month, did he struggle with a determined foe, for its capitulation, but without avail. His legions were repulsed and driven back at every onslaught, until at last after many months of unremitting siege, he was compelled to abandon the project of opening a door into Asia, to raise the siege and dithdraw his army; sailing soon afterward, for sunny France. He never forgot Acca, in all his subsequent career of conquest, where blood was water, and leaves

were life, he never forgot the humiliation of his **defeat** at Acre; and after drenching Europe in blood in a carnival of slaughter, that lasted for 15 years, he was at last captured and banished to St. Helena, a lonely island, in the midst of the wild Atlantic. In his memoirs, when reciting the events of the seige of Acre, he admits that he never could or did understand the reason why he could not take it—adding: “If Acre had fallen, I would have changed the face of the world—but my fortunes were thwarted by a grain of sand.” While at Acca, recently I visited the spot where the Corsican had his headquarters, during that disastrous “seige,” where now the hillsides, for miles around are covered with volunteer olive groves, said to have sprung up on the sites or camps where his armies were quartered.

Napoleon Not Posted in Prophecy.

If he had been familiar with the writings of the Jewish Prophets, he could have learned from them that the fiat of the God of Israel had decreed thousands of years, anterior to his day, that Achor, or Acca, had been selected as the theater or scene of wonderful events, which necessitated the Holy Land remaining in the hands of the Mohammedan Turks, until the coming of a mighty one, who was to unify the nations, and establish a Kingdom that should stand forever.

The Kingdom.

The word Kingdom, mentioned in this connection, does not refer to a man made Kingdom or political organization, with a King at its head, supported by armies and navies; such as

for instance, the Kingdom of Great Britain, but has a spiritual signification, and means a religion or a divine government, ordained of God, which should rule in the hearts of mankind. The writer, being conversant with prophecy, and with the history of the land covenanted to Abraham, knows of a truth, that the promised and prophesied of, Kingdom of God, has come, and having recently visited Palestine, and Acca, has received "confirmation strong, as proofs of Holy writ," that the great light of God's Kingdom has dawned upon the world, in all its radiant glory and power. In this, ancient city of Acca, this land of promise, on the shores of the great Sea, the tideless Mediterranean there lives a most wonderful being, an exile, a captive, a man, whose fame and words, and works, have within less than a generation of men, encircled the globe, reaching even to the farthest islands, of the Sea, and to earths remotest bounds.

Pilgrims.

Pilgrims from every clime have journeyed across lands and deserts, Oceans and Seas, to look upon His face, and listen to the words of wisdom, as they fall from his lips. These words do not come as a result of scholarship or studied effort; but like the current of a river in its silent but ceaseless and powerful flow, they come, freighted with wisdom, and love to and for all the children of men. Having myself through the blessing of God, enjoyed the priceless and sacred privilege, of seeing and hearing, of learning at His feet, it is with deep joy and in loving humility, that I essay to speak, with

my pen, of these wonderful and mighty events, that will yet, in their power and charm, envelop and change the world.

Every returning visitor to that Shrine, without exception, testifies to having seen the most marvelous being or character, that ever walked the earth.

Some, upon coming into His presence, have fallen at his feet, in consciousness of their own unworthiness, longing to kiss the dust, upon which he trod, while others were possessed of love so great, that they wished for death, rather than be separated, from their Lord. Oh the gentleness of that sublime man; the majesty and power that radiates from his unassuming presence, and seems to fill the surrounding space, while the very glory and power of God, shines from his radiant countenance. Each one is affected, no doubt, in a different manner, on coming into that sublime, yet modest, unassuming, but searching vision.

“Suffer Little Children.”

Even the little children gather around him, as they did around Jesus, 1900 years ago, and hang upon his words; as He takes them in his arms, like the good Shepherd his lambs, and enters into their hearts, with his loving voice and sweet sympathies, while the poor hover around him, feeding upon his sentences, which are to them, life and health and peace. His visits to the poor, blesses them not only with speech but carry material gifts to relieve their wants. His gentle look of love and forgiveness causes his enemies to bow and bend, like willows, in his presence.

Every one who comes before him is changed for the better. His piercing eyes carry to every soul the searchlight of self-examination, on coming within their gaze.

The oppressed and sorrowful feel the uplifting influence of His love and sympathy, expressed in His kindly look, or by His loving words. Ah yes, He is a wonderful, a marvelous man—a man who though a prisoner, in this ancient city of Acca, is the burden bearer of the oppressed of all nations; yet he walks the earth, in perfect radiance and joy.

Who Is He?

You may well ask the question, and from whence this light and spirit that radiates from His Holy presence, silencing the criticism of enemies, and melting the hearts of those who love him. His whole life has been spent in exile from his native land, in contact with poverty among the poor and despised of earth, surrounded by misery and woe. He is no respecter of persons, pouring out his wealth of love alike upon the poor and rich, and all bow before him, in equal reverence.

He is honored, respected, obeyed and loved, today by loving hearts and souls, in every clime, beyond any of the mighty or powerful men of earth.

Seekers after wisdom from every race and land, from every religion, faith or creed, beseege him with questions, and his answers satisfy or confounds them all. From what source can such wisdom be obtained? He was never in school, and had no earthly teachers. His only books were the sacred books or Bibles

of different religions. His only teacher was his father—God. No one of earth can lay claim to having taught him. Instead of having been taught by others, he is himself today, the teacher of all the peoples of earth.

Water of Life.

His messages, like doves of peace, on wings of light are continually reaching out from his hand, to earth's utmost bounds. The tablets, letters and messages, issuing from his pen daily, are like a perpetual stream, from a flowing fountain, carrying the water of life, everywhere throughout earth's vast deserts of ignorance and superstitions.

They are bringing the water of life to dead souls throughout earth's vast domain, resurrecting them to the life of a knowledge of God, in this the greatest day of His manifestation. These messages of love and wisdom, flowing like a river of life, from his pen, are bringing peace joy and satisfaction, to the hearts of millions, of earth's inhabitants.

But the question is asked again and again, who is this wonderful creature; from whence cometh this wisdom and power; who is this that seems in touch with all the springs of knowledge, of human and Divine Wisdom?

Abdul Baha, the Master.

Is it the man, who calls himself Abdul Baha, the servant of God, or is it **wisdom** from the source of all knowledge; from the one who knows all things—the Holy Spirit of God, speaking through this wonderful being?

Yes, Abdul Baha, the servant of God, the promised one, the **Branch** mentioned, many

times by the prophet Isaiah; in whom dwells the one Christ spirit, knows by teachings from the Spirit of God, the secret condition, the inmost thoughts and desires of every heart, and by his love and knowledge attracts the pure in thought, the sincere, the poor and afflicted, lifting their burdens, wiping away their tears, and is the real comforter of their burdened Souls. But who is it? Who can answer aught else, except that it is the mighty Spirit of God, which like a magnet of love melts and draws the hearts of men, dispersing the clouds of superstition, and revealing the Truth and power of God, through this chosen one, the **promised deliverer**. This is the great day of prophetic fulfilment, so long looked for by believers in God's word.

The Glory of God.

This is the day of fulfillment, and the glory of God is illuminating the world from the East into the West. His truth is going forth with irresistible power, reaching the hearts of men—and inviting them to enter the citadel of His love. God, manifest in human form—the temple through which he spoke, in which the spirit of God dwelt, was a dweller upon earth from 1852 to 1892, giving the commands, laws and teachings, that are to bring about the **end** foretold by the prophets, the end of strife, wars and divisions on earth, and to usher in the great day of God, bringing in the reign of righteousness, peace and good will to men.

Baha Ullah.

This great manifestation of the Divine Spirit was Baha Ullah—the Glory of God. Before His

departure, He placed the spiritual Kingdom, in the care of His Son, the greatest **Branch**, the center of the covenant, the Master of Acca; who lives the word, and is the true exponent of the life, commanded by the Father. He is the way-shower for mankind, proving by His example, the joy and glory of walking in the way of God. This wonderful one, is of all men, most humble, is pure and righteous, and the servant of all. His only claim is to be, Abdul Baha—the servant of God. This is the Spirit of Christ, calling now on earth, as it did 19 centuries ago, come unto me, all ye that are weary and heavy laden, and I will give you rest.

The Spirit of Christ.

It is the Spirit of Christ, in Abdul Baha, the servant of the glory of God. He is the interpreter for the world, of the mysteries of the ages. He reveals the knowledge of the truth of God, and points mankind to the path of eternal life. He reaches the uttermost parts of the earth, with his boundless love for all earth's children, and though a prisoner, He speaks in trumpet tones, to all the world, reaching the hearts of mankind and carrying the banner of peace and good will to men. This one, is the fulfillment of prophecy, the promised one of God, the Herald of the Kingdom, the hope of the ages, the guidance of God, the flame of His love, the servant of all, the master of men, and the light of the world.

NOTES, TAKEN FROM ONE OF THE TALKS, ON LIVING THE LIFE.

Living the Life.

In our day more is required of believers, than in the day of Christ. The highest attainments are required in this day. The mission of Baha, requires its votaries to live up to the standard laid down by Him.

We should live every day, nobler and better, than on the previous day; and this should be our guide. When we so live we will gradually attain to the highest stage of spiritual development and then the world will look to us, as an example of spiritual life. Life is an evolution of development both naturally and spiritually. Baha Ullah's command is, that we must demonstrate our growth spiritually by our words, character and actions. Not until the heart is sincere, will the person show forth sincerity and growth, spiritually. If we live and obey Beha Ullah's commands we will become a light to the world. They who want to serve this cause of God, **must** live up to the teachings of our Lord.

Deeds Not Words.

Our deeds **only** are productive of results, not our words. If our deeds do not correspond with our words, we make a failure, in trying to teach the truths of the Bahai, revelation. Moses taught an eye for an eye, while the Christ said we must pray for our enemies, and those who spitefully used us;—hence the

teachings of Christ were greater, than the teachings of Moses because the world was wiser, in Christ's day. All through the Christian era, it has been because of the inconsistent lives of the teachers that the religion of Christ has not advanced more rapidly, for it is a truth patent to all, that there are few, if any, teachers on earth, who have lived up to the standard set by the meek and lowly Nazarene. The lives of Behaists, must show their faith, for this great cause will be judged by the lives of its followers.

The Purpose of God.

The purpose of the revelation of Baha Ullah, was the manifestation of God.—Why have so many martyrs died for this truth? Christ's martyrdom was for the purpose of rousing or awakening the people to the great truths **He came to teach.** In this day, many thousands have given up their lives as martyrs for the same great purpose; that is, to awaken the people to the truth.

The coming of each manifestation, has brought a new era, and all the prophets said that this revelation, being the last, would bring light and unity to the whole world:—would make all things new; that is, unite all peoples into one brotherhood, in the knowledge and worship of God.

All Things New.

The revelation of St. John in Patmos, is a prophecy of this day—Behold said the Spirit through John, I make all things new,—and notice if you please the wonderfully rapid strides in this day, in the line of inventions alone.

Jesus taught also, that in the latter days, all things would be made new. Each new manifestation is a fulfillment of the teachings of the **former prophet**.—Only about half of the people in Syria, believed in Moses, in the day of his teachings, and his mighty demonstrations; but since his day **MANY** millions of people have become believers in Moses, by having become believers in Christ, through the teachings of Jesus, and so will it be, with the revelation of Beha Ullah and Abdul Baha, his son, our Lord.

The Last Great Revelation.

This last great revelation will spread the knowledge of God throughout the world, until all nations and languages and peoples and tongues, will believe and obey:—when in the words of the prophet, every knee shall bow, and every tongue confess.

We are now just at the dawn of this great day, of God, and within the life-time of this generation, it has reached every land and clime.

The Seals Broken.

All **religions**, all prophetic books, were closed up and sealed, until the coming of this great manifestation of Baha Ullah. He broke the seals, and the books were opened, and the Judgment of God is now sifting the people of all nations. All the prophetic books, of all religions, all nations and all ages, were opened, by Baha Ullah, in this great day. Mohammedans and Jews who had heretofore believed only the Old Testament, now see, through the revelation of Baha Ullah, that **Christ** was the **promised Messiah**, and the Son of God. This revelation has

also opened the eyes of many agnostics or infidels, to a belief in God and the Bible.

The Greatest Proof

When we arrive at a pure stage of life, that will be the greatest proof of the truth of our doctrine and teachings. The right kind of life embodies the **tenets** of the golden rule. **We** must first be **true**, then we can demand of others the same. We must first be true, before we can demand the truth from others. This was a law of Moses, but the law of Christ gave us higher and greater demands. We must put on these qualities, and then grow to higher states, as years go by; for in Christ's day more was required than was demanded by the law of Moses, in that day.

So has it been from the beginning.

Each succeeding messenger from God gave higher and more exalted teaching, than the preceding one, because the people were better capacitated to receive it.

Thorns and Flowers.

To live the life is not a pathway strewn with flowers. It is often hedged with thorns, though sweet roses bloom above them. It is a way of trials and tests—and so has it been from the beginning of revelation.

As physical birth comes through death, so only can the soul be born to spiritual life, through the death of the Adamic self or the desires of the man of flesh.

This is accomplished only through a life of devotion and obedience to the Divine commands. By living the life, and by prayer, in the right way, we can attain it.

The Great Prize.

The prize set before us, is **eternal life**. Through belief, obedience and works, the soul receives its spiritual birth,—is born again, and this birth is the gift of God, as the reward of obedience. As Jesus in His day said so emphatically—**Ye must be born again**, so is it, in this great day, of direct teachings, through the **Manifestation of God**. And as in the day of Christ, many who had accepted and believed on Him, fell away and walked no more with Him, when tests beset them; and so is it now in the day of this greater revelation. The **tests** prove us, and our worthiness or unworthiness is shown by the life we live, and the example we show to others.

I pray God that each of **you** may become a star, whose brilliant light shall awaken our fellow countrymen to the coming of His Kingdom on earth.

Purity Demanded.

Keep your faith and aspirations, your hearts and souls **pure**; forgetting all worldly desires and longings for self aggrandizement.

Never make companions of the impure, the un-Godly, the earthly, for remember **earth** to earth—and dust to dust.

A pure life, spent in the pathway of God, reflects itself in your face, as a mirror, showing your purity and sincerity for His cause, and to such an one, success is sure to come, in his efforts to promote the cause of God.

Our Lord, the precious Master, knows our thoughts and deeds, hence we must conquer all our failings, and short-comings and put

away every unholy thought, and then only will we realize the great change, in our hearts—the new birth, the spiritual unfoldment. Every pure and every evil thought shows in our faces.

Temptations.

Hold to good thoughts, and resist temptations. When we are tempted, we lose the bounty of God. If we trust him, the spirit becomes our guardian angel. The love of God and his **guardian Angels** is ever pure and true, and never failing.

Our whole lives should be devoted to the one aim of announcing the coming of His Kingdom on earth. Let your hearts be faithful to **His holy love**, the love of God, and then you will have attained the **pearl** of great price, as the mouthpiece of God to His creatures; and then God will speak through you and your words will carry the power of the Spirit—and they will be **great, sublime, transcendent**.

Pray that you may see the beauty of God, in all His creatures.

The spirit of trust is so great, when we can give all to the cause of God, and we should cultivate liberality. Let your whole life become a daily, an hourly prayer to Him for the leading and the guidance of the Holy Spirit, for in this way only can one give themselves, their lives, their all to God.

The Master's Will.

Strive to do the Master's will always, that you may become one of the beloved of God. Think constantly of God, when temptations cross your path, and remember that if they overcome us, we lose so much by the fall, that

we have got to regain—while if we overcome then we are stronger and can overcome the next, more readily. This is the only way that we can live the life and become true teachers of God's holy message to His children.

We should endeavor to strive at all times to lead a life of purity, simplicity and trust, so that the blessed Master can look into the heart every moment, and see all that it contains, all we know and all we do. We should love our Lord always and remember his advice and admonitions, as coming from the throne of God.

I cannot close this random talk, on living the life, required of all true Behais, in a better way than to illustrate it by reading a precious tablet, from the pen of Abdul Baha, the **Servant of God**, in these "The latter days."

The Master's Commands.

The Commands of our Blessed MASTER, ABDUL-BAHA, as revealed in Tablets and Instructions for the beloved in America:

To live the life.

To be no cause of grief to anyone.

To love each other very much.

To be kind to all people and to love them with a pure spirit

Should opposition or injury happen to us, we must bear it and be as kind as ever we can be, and through all, we must **love the people**. Should calamity exist in the greatest degree, we must rejoice, for these things are the Gifts and Favors of GOD.

To be silent concerning the faults of others, to pray for them, and help them—through kindness—to correct their faults.

To look always at the good and not at the bad. If a man has ten good qualities and one bad one—we must look at the ten and forget the one. And if a man has ten bad qualities and one good one, we must look at the one and forget the ten.

To never allow ourselves to speak one unkind word about another, even though that other be our enemy.

To rebuke those who speak to us of the faults of others.

All of our deeds must be done in kindness.

Spread the Teachings.

To be occupied in spreading the Teachings, for only through obedience to this Command, our Master has said, will we receive the power and confirmation of the Spirit; and that whosoever is granted this power and confirmation of the Spirit, is under the Favor of GOD, but, otherwise, he is as a lamp without light. The Master also said that: “Every seed cast in this great and magnificent **20th Century** (i. e., period) will be cultivated by God, and produce plants, through the abundance of the clouds of His Mercy.

To cut our hearts from ourselves and from the world.

To be humble.

To be servants of each other and to know that we are less than any one else.

To be as one soul in many bodies; for the more we love each other, the nearer we will be to GOD; but that our love, our unity, our obedience, must not be by confession but of reality.

To act with cautiousness and wisdom.

To be truthful.

To be hospitable

To be reverent.

To be a cause of healing for every sick one; a comforter for every sorrowful (one); a pleasant water for every thirsty one; a Heavenly Table for every hungry one; a guide for every seeker; rain for cultivation; a star to every horizon; a light for every lamp; a herald to every yearning one for the Kingdom of GOD.

Our Blessed Master said: "By these things you know the faithful servant of God."

LECTURE, "THE KINGDOM OF GOD."

The light of God, as given to man upon this planet had its origin in the covenant God made with Abraham in India, renewing the same with Isaac in Persia, and with Jacob in Palestine, the promised land, where the promise was to be finally fulfilled. The covenant made in Persia, was in the same region where Beha was born. The covenant was that Abraham's descendants should in the "latter days" be called to the Kingdom of God, by a manifestation, (Face of God Himself who was to be the king of prophets.) This was an everlasting covenant.

Many prophets of God were sent to these descendants of Abraham during the past 4,000 years, gradually evolving man to higher conditions, intellectually and spiritually, until at last the day of God, the Lord, has come. The light has appeared, in Zion, in Palestine, as prophetically foretold. Man is now capicitated to receive this knowledge; but only those who have a spiritual inheritance, will become aware of this day, or be attracted by its light. The world religions of today are more a practice of forms than of deeds. The people are spiritually dead in their living bodies.

The Resurrection.

But Christ promised he would come a second time, in the day of resurrection—(the day of resurrection of a lifegiving spirit, to the nations and people who dwell in living tombs.) All the Prophets have heralded, in their time, the com-

ing of this **great day** at the close of the sixth cycle, when man is to be created spiritually in the likeness of God. Even Buddha supplicates God, "that the day of 'Beha' (meaning the day of light) should come."

Zoroaster prays for this day of God, when light should reign forever, and sin be banished from the world.

In their teaching, Ormazd, the King or God of Light, in the **seventh** cycle was told to come and reign forever. This is not unlike the account given in Genesis, when considered in the light of a spiritual evolution of man.

In the first five cycles, as recorded prophetically in Genesis, man only had the capacity of animals of various kinds, and thus these are symbolized as such. But in the seventh or present cycle, God is to create man, in His image, spiritually.

In the fifth cycle, "Ye are not ready to receive it," as Jesus said, in that day. Man is only to become a man when the entire spiritual perfection is possible, with all mankind.

The Prophets.

After Jacob came the prophets in their order, each foretelling the coming of the next in line; and each by gradual teaching and constant pruning and grafting, preserving the religion and laws until finally Jesus came to Israel as the Son of God, and announced that His mission was to teach the coming of the Kingdom of the Father, and for which HE commanded His followers to pray.

Israel rejected Him, and He turned to the gentiles, who being the descendants of those

who rejected Abraham, were grafted by this Branch, to the "tree of life." These gentiles drifted to Europe from India and became forsaken of God; barbarians, Goths, Slavs, Teutons and Franks. Jesus came out of the root of Isaac and Jacob, but down in the wilderness of Arabia, were the children of Hagar or Ishmael, neglected of God apparently because while Israel had been led and taught by many prophets, the Ishmaelites had none, and became idol worshipers and barbarous tribes, very like our American Indians. Such was their condition when Mohammed was raised up by God, to Ishmaels descendants to herald to them the coming of the day of God and His Kingdom, the same as Jesus announced to Israel in Judea, six hundred years before.

The Day of God.

Mohammed taught that he had come to warn Ishmael of the end of the days:—That the day of God was at hand, that **he** was the seal of the prophets, that after him would come the greatest Manifestation of God, to fulfill all prophecy, and that in that day all the world would know that **he** was a prophet of God, and this king of prophets (Beha), who was to come would mention Him. He stated that after 1,260 years Islam would end as a religion and all religions would become one, and all men brothers, and the Fatherhood of God, would be established by God Himself, and **that** would bring about the brotherhood of Man.

The 1,260 years, which Mohammed said would transpire before these changes would be inaugurated, would terminate in our year 1844.

The prophet Daniel speaks of the same date or era, as the time—times and a half—and of 1,260 days, meaning 1,260 years, and in Revelation John calls it a period of 42 months (of 30 days each—a day for a year—1,260 years).

All of these symbolic periods are reducible to the same sum 1,260 years, and have the same date of ending, viz. 1844.

God Would Come to Acca.

Mohammed said “that in this new era **God would come to Acca**, Syria, and dwell in the highest building in that city, and blessed is he who visits that Visitor. Beha **did** dwell in **Acca in highest building**. **John in Revelation** predicts, that the Holy City, (city is a symbol of religion) shall be lighted by the light of God. In the original Greek it reads: “And the light of God shall give them light.”——

When “Light” is translated into Persian, Arabic, Turkish, or Hindoostanee it is **Beha**, hence Beha Ullah means Light of God.

More than a score of times in the Bible, do we find the word Light used as a symbol of God. In Revelations we read, “The glory of God did lighten it, and the ‘Lamb’ also is the light thereof.”

The word “Lamb” was used by the early Christians and in fact has been ever since as a symbol of Christ. So if God is to be the glory of that religion and the “Lamb” also, then Christ must come again, to be with the other one who is the Light, the **Abha**.

Second Coming.

This must be what Jesus meant when he said

he would come again in the glory of the Father — **that both would come together.**

Although the eldest son of Beha, Abbas Effendi, was given the reins of Authority, by Beha Ullah before his departure; yet he has never said or claimed that he was the return of the Lamb. He only claims to be the servant of God. But every Behaist believes in his heart that **he is the Christ** of this day and generation.

Beha in his writings, refers to his son, Abbas Effendi as being the return of the spirit and as the mystery of God. Some say that Jesus was to come again in **clouds of great glory.** He was also to be the King of Kings and yet he said that his **kingdom was not of this world.** So he is not to be the king of earthly kingdoms. A worldly king has a glory that smacks after the glory of a David, a Darius, a Nero, or a Napoleon, an Alfred or an Alexander or a Tamerlane, for all the world can recognize that glory when its power is exerted over its subjects.

The Spiritual King.

But a spiritual king will be known by the spiritual power he exerts over all nations, when God the Creator of spiritual as well as temporal kings exerts His power.

Behaism already counts its adherents by more than ten millions scattered in almost every country of the world, and all within 50 years and 20 years of this time, while Beha was practically cut off from communication with the outside world. Is not this a power of great glory infinitely greater than any earthly monarch ever dreamed of? Yea, greater than all the power of the kings of the earth combined.

What king in the world's history without a crown, without wealth, in the abasement of poverty, in prison and exile, has ever received the homage of millions, in spite of the effort of, governments, of armies, and of a hostile priesthood, as did Beha Ullah in his day, and does Abbas Effendi now. Have not they really come in power and great glory to be thus supplicated by millions? Is not this sufficient to the oppressed servants of God, the Creator of men? It is only since Behaism has permeated Persia, that a new civilization, with courts of justice, and schools of learning, and railroads and telegraph have been established there. We are often asked, if Beha was a Manifestation of God, why did he not use his power to vanquish his oppressors? Jesus said to **his** followers—"Resist not evil." And he said that it was the Father, that spoke through him. Then would the Father repudiate his own words, when **he** Manifested by doing the very reverse of what he told Jesus his Son? Never! Both Beha, and his chosen son the "Branch" Abbas Effendi, known as Abdul Baha, the servant of God, submitted to every oppression without remonstrance and so did the 20,000 martyrs who died in Persia since 1844 for their belief in Beha Ullah as the Manifestation of God.

But Persia, which was then drenched with the blood of the martyrs, now permits the teachings and preaching of Behaism, without molestation.

Its Mission.

The mission of Behaism is to unite into one belief and knowledge of God all the religions

of the earth. This is possible only with Behaism, and it is utterly impossible with all the other religions.

The Buddhist, the Parsee, the Jew, the Christian, and the Mohammadan, each **know** that their founder was "One sent by God" and yet neither of them, will accept the other's prophet, because the condition of belief is, that any one in accepting another prophet, repudiates his own. In more than a dozen centuries, no one has ever known a Mohammaden to become a Christian, and rarely has a Jew accepted Christ as his Messiah. Changes from one religion to another, of Parsee, Buddhist, Mohammedans, Jew or Christian are extremely rare, and in some religions wholly unknown.

But really and truly, these prophets and messengers, all taught the same thing—the coming of the kingdom of God—the great and glorious day of Universal Peace, when the "Knowledge of the glory of God should cover the earth as the waters cover the sea." When every knee should bow, and every tongue confess.

But their messages have been written in cipher and no one had the key with which to read them, until the "Elijah should come to make straight the way," by which all shall be understood.

The Forerunner.

This has been done at last by the forerunner the Bab, and by Beha Ullah the Manifestation of God. They unsealed all the sacred books of the world, explained them to all religions and proved to them that the Messengers were all of God and true, and that **now** is the time for each

to obey the commands of his own prophet, by acknowledging the Most Glorious One, who has appeared in these latter days, in the close of the sixth cycle.

In this great revelation of God, in our day, the Parsee, Fire worshiper, has found his Ormazd, and nearly one hundred thousand of Parsees, have become Behaists. They have withstood Judaism for ages, and Christianity for nineteen hundred years, Mohammedanism for centuries, and rather than pay tribute to Mohammed, they left their own land and emigrated into India, where they have been for 1,000 years.

For a Parsee to become a Behaist it is necessary that he accept Abraham, Moses, Jesus and Mohammed as messengers of God. These were never believed in by them, in spite of time, and the sword and flame. Yet the love alone, impregnating the words of Beha Ullah has made this possible in one generation of 30 years.

The Buddhists.

The Buddhists will not accept the garbled teachings of Christianity as presented to them, by missionaries; thus they will not accept Jesus as being of God any more than was their Buddah, so they stand to their comprehensive ethical religion, in preference to the dogmas of constantly warring Christian nations, so called, yet Jesus taught the non-resistance of evil, the same as did Buddah. But when the ancient prayers and teachings of Buddah are interpreted to them, wherein he himself, **prayed** for the Day of **Beha**, then the Buddhist accepts Beha as the Father of Buddah and becomes a de-

voted Behaist. It is easy for him to accept Jesus, and the pure and simple teachings of the Son of God, when presented to him in the new light, with the seals broken, so that he may read. There are already nearly two hundred thousand Hindoo Behaists and they are noted for their sincerity and spirituality?

The Jews rejected the Son of Man, as their Messiah, and in their Talmud it says, that **God** will come and dwell in his temple (Body) after the Messiah has come, for they have never dispaired of their promise from God in Genesis—49—10—“The septre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come, and **to him** shall the gathering of the peoples be.” Shiloh is God, who shall gather to him, all the peoples of the earth, and even the gentiles shall come to Zion to praise the name of the Lord.

The Prophets.

After Moses came Isaiah, Daniel and other prophets, who prophesied that the son of God, the King of the Jews, would come before Shiloh. But when he (Christ) came he was denied and crucified. Now when the Jew is shown that indeed **Shiloh** has come, in Zion, that the people of all nations are now gathering under him that the Messiah was Jesus; then he accepts Christ and becomes a Behaist. There are twenty thousand Jews in Persia, who are Behaists. There is one city containing six thousand Jews, every one of which is a believer in Beha. There are nearly a hundred Jewish families in America that are Behaists. Persian Behaists say that when a Jew becomes a Behaist,

at once his character changes. He becomes cleanly and orderly; more generous and less clannish. He builds fires and cooks food on Saturday, and in trade with others he is more reliable, and less exacting. The Jew has found his Shiloh and all Behaists believe that the Behaist Jews will some day again rule Palestine, and Jerusalem, by acquiring possession by peaceful means. But this is not to be until the times of the Gentiles are fulfilled, in the spirit of God. This may yet be twenty years hence, and by that time all Jews are expected to be Behaists.

The Christian.

The Christian has for 1900 years been praying "Thy Kingdom come on earth as it is in heaven." Millions upon millions have sent this petition to the God of Heaven, in their daily worship throughout all Christendom during nineteen centuries. God will answer that prayer, but when was that answer to come?

John in Patmos and Daniel in Persia, both set the date the time for the appearance of the **Kingdom of God to be 1,260 lunar years** after the Hejira of Mohammed. Subtract 38 years, the difference between sun time (our time) and Lunar time (the Mohammedan calendar), from 1,260 years, and to this add 622 years from Christ to Mohammed, and you have 1844 solar years dating from Christ. That is when the voice in the wilderness (of Mohammedanism) the Bab, cried with a loud voice, "The day of God has come." "The day of resurrection of the spirit has come." "The day of Judgment has come." "The tabernacle of God

is with men and God himself shall dwell with them and be their God." John said of this day, "I am the Alpha and the Omega, the beginning and the ending, saith the the Lord, who was in Moses and who is in Jesus and who is to come the Lord God Almighty (in Beha). Daniel prophesied that the Ancient of Days (God) would come out of Persia, and that the thrones of all prophets would be set up, and the books opened unto Judgment. The Ancient of Days is the same Alpha and Omega. Daniel wrote that Islam, the beast, was to be broken by the stone cut out of the mountains without hands. Behaism spreads without war and this stone shall crush the image and the beast.

Behaism.

Behaism is foretold as arising out of decaying Islam, in the same way that Christianity was to arise out of Judaism. Behaism has in its laws and tenets provision for the needs of all peoples, and all lands. When the Christian is shown full proofs that the Kingdom has come though different in manner from what he expected, he comes into the new Christianity, the new Jerusalem, come down from God, out of heaven, as a bride adorned for her husband. Old Christianity is symbolized by Jerusalem, but new Christianity, the second advent, is symbolized by the **new** Jerusalem.

In Russia nearly two millions of Greek Catholics have become believers. The Czar is very kind to the Behaists. In Russia a Behaist, when called upon to testify in court, does not have to take an oath. The fact that he is a Behaist

is sufficient. He is believed and his testimony is unchallenged.

This religion is rapidly spreading in all lands. In the United States alone eight or ten thousand have heard and accepted the message. There are societies of Behaists in England, France, Spain, Japan, Corea, China and Hawaii and Italy. When one is taught the message the only requirement henceforth is to live the perfect life; to cultivate the perfect spirit, and overcome the human tendencies, and they can continue in the church of their choice, the Catholic remains in his church, the Jew in his synagogue. There is no attempt made anywhere at organization.

Teachings Are Free.

All teachings and instructions are freely given without money and without price, to all who come.

In America the Behaists are composed mostly of persons not satisfied with the old beliefs and dogmas; and, besides, there are five to six hundred former Atheists, who are now firm believers in God and revealed religion. What power or glory of any other belief can bring Atheists back to God's fold, when once they had turned their backs on hope. Nothing but sensible, rational truth, scientific exposition, clear interpretations of symbolic prophecy as given by Behaists can accomplish this.

In Persia about half the population, some six millions, are Behaists.

At the Master's table I ate with those who were converts from seven different nations and five different religions. A Moslem will not

touch a Bible in Persia, but we are now receiving the greatest light of this or any age from Persia, and there are now Persian teachers in America, teaching Christians the Bible.

The Mission of Behaism is to unite all men as brothers, and not to have men boast that they love their country, but rather that they love their kind.

The Times of the Gentiles Fulfilled.

The Gentiles have, in Abdul Baha, been given a shepherd, and by Him they will be led to the green pastures of immortal life, in the Kingdom of God.

In **this**, there is a profound mystery, and it is this—The covenant made with Abraham, Isaac and Jacob, four thousand years ago, by the God of the universe, was rejected by those who continued in idol worship, of which Tera, the father of Abraham, was one. Abraham left India, went into Assyria (Persia), and then to the promised land, where he died. He left behind him, in India, the Gentiles, who rejected the covenant of God, hence were not embraced in it, and these Gentiles drifted to Europe and became barbarous tribes, Slavs, Goths, Teutons, Romans, and Greeks, and these never had a prophet come to **them**, but worshiped nature, and gods of their own making. The covenant of God with Abraham, was an everlasting covenant, and was to be fulfilled in the time when **God was to dwell with men.**

But Abraham's descendants, the Jews, ate of the tree of knowledge, and after a while, their intellect stifled **their spirit**—and when Jesus the Son of God came, to their nation, as prom-

ised, they failed to recognize him—and crucified him. They were then temporarily cast out of the privileges of the covenant, and for nearly two thousand years have been a people without a country. The prophets and psalmists speak of their restoration, which is soon to come.

The Corner Stone.

The Gentiles afterward accepted the corner-stone which the Jews rejected, and by **this** they became reconciled to God, after two thousand years, but still did not become a part of the covenant with Abraham. The Gentiles accepted the words of Jesus,—and had faith in the coming of God to establish His Kingdom.

They have been looking for it, praying for it, for nineteen hundred years: for God's Kingdom to come, and His will to be done, on earth, as it is in Heaven. God has heard the prayer that Jesus taught his followers to pray, and in His bounty and mercy has **opened a door**, through which they can enter the Kingdom of God, with **those**, to whom the covenant was made. He has opened a **way**, by which these outcasts the Gentile, Barbarians, forsaken in the wilderness of Europe, with no guide to lead them to God, can be grafted to the tree of life, by God, the most glorious and merciful, the most lovable and generous.

The Greatest Branch the Ensign.

He has raised up the greatest and most splendid **Branch**, and to this **Branch**, through his sacrifices, we Gentiles of America and Europe, we the descendant generations of those who rejected Abraham, have after four thou-

sand years, been again brought directly into favor with God. Abbas Abdul Beha, the greatest Branch, of the **tree of life**, is our deliverer.

None who deny him can accept the Father, and none who deny the Father can accept the Son.

The prophet Isaiah, in many places, speaks of the remnant of Israel. It would not be a remnant, unless there had first been a falling away. There was no falling away of the Jews, until after they had rejected Jesus. The remnant existed, after the time of Jesus. Isaiah says, in that day, there shall be a root of Jesse, which shall stand for an ensign of the people, and to it shall the Gentiles seek.

The word BRANCH is used twelve times by this prophet, referring to Abdul Beha, and some seven or eight times, he is spoken of, as the **ensign** of the people. In the Bible it is always in capital letters.

The Tree of Life.

Paul says in Romans, that the Gentiles are to be grafted to the tree of life, and Abdul Beha, (may my life be his ransom) is this ensign to the Gentiles. Oh what a loss to all Gentiles, who shall after generations of ostracism, fail to be grafted to this **tree of life**, now offered through him;—and the leaves of the tree, were for the healing of the nations.

Think of it! For four thousand years nations and kindreds and people and tongues, have hoped and prayed for this great day; sought and found it not, lived and **died** in despair; and here **we** in this day are alive and in full knowledge of the great and glorious day, that

has dawned upon mankind, in which God shall fulfil his promises to the children of men. Our efforts, toward gaining the Kingdom, must not be puny and feeble, that such a grand prize, shall be gained.

The Reward.

The **results** to be attained, the recompense of the reward is too great, to be secured through puny efforts. We must be alert, we must put forth every effort, and bring to a tension every nerve and fibre of our being, to come into communion with God. No man or woman, no one, is capable of coming into the Kingdom of God, fulfilling the requirements of this great day, by their own unaided efforts. Unless God, in **his** mercy cleanses us, we can never attain. Watch ye therefore and **pray**. Prayer is the key, that will unlock the door of entrance. Oh people, the sun of righteousness has **arisen** and **set** on Mount Carmel; in Christ, nineteen hundred year ago,—and in this our day its glory is again radiating in Abdul Beha, who reflects the light of the sun, of his father and of our father—Beha Ullah, the light of God. God the creator of all light, made a covenant with Abraham, Isaac and Jacob. In these three the same light of God was manifested, when the era of the redemption of mankind began, four thousand years ago. That covenant, and that era of redemption is **now**, drawing to a close, and where we had Abraham, the father of nations, Isaac the son and sacrifice, and Jacob, the spirit, the world now has, in this era just began, Beha Ullah, the father of nations and the creator of the universe, Abdul Beha, the son, the servant of the

covenant, the Christ of this day and generation, and the **Bab** as the Spirit. Isaac has always been the mystery of that covenant and time. He was the father of two sons, Jacob and Esau; but when we consider him spiritually, he was the sacrificial Symbol, the same as is Abdul Beha today,—the lamb of **God**, in this **day of God**, which has in our time, dawned upon the world.

His Station.

His daily life, is a daily sacrifice, for us. We do not know **his** station. Neither did they know the station of Isaac in **his day**, nor of **Ali** in the time of Mohammed. Abdul Beha is the **moon** of this dispensation. Aaron, was the moon to Moses, Jacob the moon to Abraham, John the moon to Jesus,—Omar the moon to Mohammed.—But **listen**. In what glorious splendor is the moon to **Beha** as described by the prophet Isaiah. While the moon to former prophets was less than the sunship of prophethood, yet in this day, the light of the **sun** shall be **seven times greater** than at any other time—meaning that the light of Beha includes the radiance of the **seven cycles** combined, and that the moon of Abdul Beha, shall be as great as the moons of **seven** past dispensations, or as great as the sun. This also means that this day, is seven times more important, than any other day has been, in the dispensations of the past. And yet, Abdul Beha, in full knowledge of his important station, is the most humble of the humble. He is our glorious Lord and master, the centre of the covenant, the mystery of God, the salvation of our race, the ensign to the na-

tions, the sacrificial lamb of God, the Isaac of the covenant, the spirit of the Christ, the king of the earth. Hear him—"my throne is my mat, my glorious crown, is my servitude toward God, my standard is the comemoration of my lord my hosts are the knowledge of my master my sword, the guidance of God my dominion my humility, my submissiveness, my supplication, my beseeching unto God. This is a reign, which no one can dispute, usurp or gainsay."

With what words can sovereignty and humility, be better expressed; than these, embodying the proclamation of a servant king, of the beloved God. And when he thus abases himself in all sincerety and love before God and his creatures, what must be our abasement in order to be even worthy in the slightest degree of the notice of God, of **Abha** who suffered for us for 14 years in the prison city of Abdul Beha, who has now suffered 50 years, that we may become heirs, to the kingdom of God.

I Am Ready.

In that wilderness his voice even now cries out to God, **I am ready!** Ready for what? Ready for the mantle of servitude and devotion to the beloved of God—ready to assume the grave responsibility of being the example to men, ready to show the way, to the Kindom of God.—Ready to do but the will of God, and surrender the ego, to those men of selfishness who call themselves by the **name** of Abha, but seek only the gratification of their own desires.

This selfishness, is fruit grown on the tree of intellect and not of the heart. Their heart has not yet been surrendered to God. The light of

the Holy City, has not yet reached their hearts.

Let **us** turn our hearts, inside out, wash them from the evil of self and the diseases of the head. Let us put the head in the background and give the heart a chance. At every age in the past, people have taken the prophet of their time, with intellectual cheerfulness, but a **hearty** weakness.—Let us not repeat the offense in our day.—Let **love** rule our acts and deeds, our **words**, **aims** and **aspirations**. Let **love** lead the aspiring thought before the **throne** of God, for sanction and blessing, and put ambition and envy and strife, under your feet, as **woman** symbolizing the religion of today shall **tread** the **serpents head**—**Alla ho! Abha.**

NEW GOINGS FORTH OF THE SPIRIT.

The Manifestations of God.

In the days when the Manifestations of God appear in the world, all the people of the earth are in need of them because in these days and times the world is in such a condition that the people therein are not able to understand the difference between good and evil, nor can they distinguish between them through the instrumentality of their own faculties and judgment. As the judgment of men cannot agree on a thing whereby to distinguish between evil and good, and as they cannot, themselves, know which is harmful and which is useful to them, therefore it is agreed by all of them that they are in need of a Divine Manifestation to come and show them the way of their actions. It is for this reason that you find that every great nation in the world has adhered to a religion, and there is no great nation without a religion. As it was agreed by all that all can know God only through His Manifestations, therefore the common sense dictates that no one of the people of the earth should deny such a person in whom God is manifested. Although all the people in the world have unanimously agreed to the fact that they are in need of a man through whom they may know God, yet we find that in every age and cycle that when such a Manifestation has appeared on earth, all of them have tried to stand against him and to deny him. When we consider the surroundings of the world and

the controversies between different nations of the earth, we find that there are only four things which withdraw people from recognizing and acknowledging the Manifestations of God.

Proof of a Manifestation.

The first obstacle is their lack of understanding the proof by which a Manifestation of God should be known and proven, for instance, one of the proofs which they think is to prove to them a Manifestation of God is miracles, notwithstanding the fact that when Jesus came, the Jews went to Him and said: "If you are the Son of God, show forth a miracle." Then Jesus said: "An evil and wicked generation ask for miracles." This clearly proves that were miracles to be a proof whereby the Manifestations of God could be proven, Jesus would not have said that a wicked generation want miracles. (See St. Matt. 12:38-39: "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee. But He answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.") Then Jesus said to them in answer, how is it that you know the signs of rain and the signs of one of the phenomena of nature, but that you do not know the signs of the day of the Son of Man?

A Sign Wanted.

"The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said unto them, when it is evening, ye say,

it will be fair weather: for the sky is red. And in the morning, it will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?") To sum up, their lack of understanding of the real proof veils them from the one proven, just as a man who knows nothing about medical sciences, this will prevent him from knowing a real physician. This question of lack of recognition of proofs and their denying the Manifestations of God is a vast question. For instance, they objected to Jesus Christ and said to Him, if you are the Son of Man and a Manifestation of God, then you eat too much, because they thought that eating literally is a proof whereby a Manifestation of God shall be proven.

Among some people one thinks within himself that the Manifestation of God must not eat, and one thinks the Manifestations of God should not marry, while marrying or not marrying cannot be a proof of the Manifestation of God. For instance, some one said a while ago that they did not think the Master's explanations should be so flowery; they thought the chosen one of God should give simple explanations. Thousands of objections of this nature were brought to the Manifestations of God in their day, and the reason why they brought these objections was because they were ignorant. That was why a majority of people denied the Manifestations of God in their day, and it is this lack of knowledge of the Divine proofs with which the Manifestations of God are to be proven.

Another Reason.

The second reason which veiled the people from believing in the Manifestations of God is that every nation thought its own religion to be unchangeable and everlasting. The Christians believe that it is possible that heaven and earth shall pass away, but that the Word of the Son of Man, i. e., Christianity, shall not pass away; so likewise, every nation thinks of its own religion in this way. The Jews have been expecting God earnestly to send them the promised Messiah to save them from hardship, but when Jesus came, who was the promised Messiah, they did not acknowledge Him nor did they believe in Him, inasmuch as they thought their ordinances and commandments and the words of the Bible were everlasting and unchangeable, but finding Jesus changing or abolishing the ordinances therein, this made them deny Him, because they had read in the Bible that Moses had said that you should not add to or take from this law, and whosoever shall add something to this law or take something from it, he is cursed before God.

The Precursor.

The Musselmen were waiting night and day for the appearance of the Precursor and the rise of the Lord God, and when they heard of the coming of the Precursor, they hastened to investigate his teachings, but finding that the Precursor had changed some of the laws of Mohammed, they turned away from him and unanimously agreed to put him to death and to extirpate his religion. The old Persian people, who were all kings and great men, which

fact can be understood from the history of Persia, all denied Moses, Jesus, Mohammed and this great religion because they found that the laws in these mentioned religions were against the laws and ordinances of their Book laid down by Zoroaster. These statements are as confirmatory evidence to the fact that every nation thinks its own religion to be everlasting and unchangeable. This was the second reason which veiled every nation from acknowledging the Manifestations of God.

A Definite One.

The third reason which made people deny the Manifestations of God was that each one of them was expecting the return of a definite person with the new Manifestation promised in their Book, for instance, the Jews are expecting the coming of the Messiah. The reason why the Christians denied Mohammed and the Blessed Perfection was because they were expecting the coming of the definite Christ in person from heaven. So, likewise, the Jews were waiting for the definite Elias in person to descend from heaven, but when Jesus came and they did not find therein the desired one, i. e., Elias in person, definite, coming down from heaven they denied Him. For this reason they objected to Jesus, saying, if you are the Messiah, where is Elias? Then the Master said that Elias had come and it was St. John, but that they did not know him. Then they laughed at Him and scoffed, saying, we are waiting for Elias to come in person, and now you are pointing to John the Baptist instead of Elias. Likewise the Mohammedans are expecting the com-

ing of the twelve Inams of the former days, but as they did not see them personally return, they denied this great dispensation.

The Zoroastrians read in their Book, revealed by Zoroaster, that when the Great Manifestation of God will appear, Cyrus will come, and when Jesus appeared in the world, finding that Cyrus in person did not come, therefore they acknowledged Him not, and also finding that Cyrus did not come with the Blessed Perfection, they acknowledged Him not, because it is clearly stated in their Book, the Zend Avesta, that just before the appearance of the Greatest Manifestation of God, Cyrus, the greatest king shall descend from heaven and shall assist His Cause, the Cause of the Greatest Manifestation of God. So, likewise, with the Brahmins, and the followers of Confucius, the Chinese, they are also expecting the coming of certain definite personages of their religion, who had died in bygone days, and as they found that with the coming of these Prophets they did not, in person, become manifest, therefore they denied those Manifestations.

Personal Coming.

To sum up, all the different nations of the earth did not believe in each others religion, in the day of its appearance, because they found that the promised persons, recorded in their Books, who should appear in person, definitely, before the coming of the Manifestations of God, did not become manifest in person. In the last chapter of Malachi, the 5th and 6th verses: "Behold, I will send you Elijah the prophet before the coming of the great, and dreadful

day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." There the Jews were expecting the coming of Elias all the time, and when Jesus Christ appeared they did not find the promised Elias coming before Him, —a man Elias by name and Elias by form,— therefore they did not believe in Him. They asked Jesus the same thing, saying, the Jews are expecting the coming of Elias before the Christ, and where is Elias before Christ, and then He said, Elias came but you did not know him and that is John the Baptist. They began to laugh and deride and said, we want Elias, but you point to John the Baptist.

The Spirit of Elias.

Of course we who believe in this Cause understand that by Elias was meant the spirit, but the Jews, who did not believe in this statement, adhered to this one, mentioned in this chapter, and they said, we do not find Elias and therefore we do not believe Him. Now, we want to know the reason why the Jews did not become believers, and one of the reasons is that they were expecting the body of Elias to come in person and in name, saying, I am Elias, and then to believe in Jesus who came after him. Just as the Christians are expecting Jesus to come from heaven, so the Jews were expecting Elias to come; thus the Mohammadans are expecting the Imams, and in the same way the Zoroastrians are expecting the coming of Cyrus in that great day; i. e., the question of return is a calamity to all nations. We do not want to

say that the nations who did not believe in these prophets were right; no, we want to show that they were not right, and we want to show how they were not right. Suppose you want to talk religion with a Zoroastrian or with a Hindu, and when you begin to tell him about this dispensation he will say, no, we expect our One to come. Now we want to show you how to understand this man. The return of a definite person or persons from heaven was one of the greatest reasons which veiled people from believing in each others religion, the Jews from believing in the Christians, the Christians from believing in the Mohammedans, the Mohammedans from believing in this religion, and for this reason they rejected the prophets of God.

Failed to Understand.

The fourth (4th) reason which veiled the nations from believing in the Manifestations of God was their lack of understanding the signs. To illustrate, we read in the Bible that Jesus gave signs concerning His own coming, such as, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken. Each prophet gave signs concerning the coming of the Great Manifestation or concerning His own coming. There are many of such signs which every prophet has given in his Book concerning the coming Manifestation. One of them is that they are expecting the dead to arise, as the Christians believe; the Jews also believe that the dead shall arise at the time of the Manifestation of the Messiah. The Christians are not accepting this religion and say, if

this is the day of resurrection, why, then, did not the dead arise; so, likewise, the Jews did not accept Christ because they did not find the dead arising when Jesus Christ appeared. All the signs are revealed in the same way in different Books of different prophets; for instance, just as the Christians believe that in the coming of Christ the sun shall be darkened, so likewise the Jews. Zoroastrians, Mohammedans, etc., have the same sign recorded in their Books. If in this day you say to a Christian that Christ has come, he will ask why the sun was not darkened and the stars did not fall; so, likewise, the Jews and other nations made the same objection when it was told to them concerning the appearance of Christ.

Signs.

It is so stated in a similar way in all the Books, such as the darkness of the sun, the falling of the stars, the heaven being in a great smoke, the trembling of the heavens, transformation and removal of the heavens, the melting of elements and mountains, etc. He said to St. Peter that in that day all the elements shall be melted. As every nation took these signs in a literal sense, therefore they were veiled from believing in the Manifestations of God. As the nations did not understand the real meaning of these signs, therefore they denied the prophets of God. It is said in the Book of Zephaniah, chap. 1, v. 14: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty men shall cry there bitterly." 15th verse: "That day is a day of wrath, a day of trouble and dis-

tress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." When Jesus appeared, the Jews found that not one of the signs given in this chapter of Zephaniah was literally fulfilled and therefore they denied him.

The only Manifestation which is prophesied in the Old Testament is the Manifestation of the Lord, the coming of the Lord.

One Identity.

All of these prophecies refer to this Great Day, but as all the Manifestations of God are the Manifestations of One Essence and ONE Identity, therefore these prophecies should be fulfilled with the appearance of everyone of them. When you ponder over these statements you will find that the only thing which veiled the people from believing in the Manifestations of God were these four reasons, and the reason why these nations waged war with each other lies in the fact that not one of them could prove his own religion to the other, inasmuch as he, himself, was ignorant of the real meaning of the proof. In this great day the Manifestation of God forbids His followers to go to war because He, in this day, unfolded the mysteries of the four reasons to them, as they can convince all the nations of the earth concerning this Great Manifestation by explaining to them all the signs of the heavenly Books foreshadowing the coming of this Great Day; therefore they do not need to make war as an instrument to guide the people to the truth. As you Behais are appointed and chosen to spread universal peace, union and harmony throughout the

world by explaining to people the teachings of this great religion, therefore you must understand and be well posted in these four reasons which are as stumbling blocks in the path of the nations who have been seeking after the truth. If we know these four points as we ought to know them, we will be able to convince all the nations and to overwhelm them with our proofs and arguments without making any of them sorry or grieved.

EXPLANATION.

Due to Others.

The Behais of America are perhaps more largely indebted to Mr. W. Hooper Harris of New York than to any other American Teacher of this great Revelation. A small volume of his lessons and teachings was published by Mr. Sprague of New York (which is now out of print), giving a clear outline of the history of the movement, and the prophesies of the Bible, of which it is a fulfillment. It has been my good fortune and pleasure to attend many of Mr. Harris' lectures, covering all phases of the subject, from which I took copious notes. Mr. J. D. Hope, a devoted believer of Baltimore, also furnished me with his very full and complete reports from lectures given by Mr. Harris in Baltimore. From these notes, which were quite voluminous, and from some of the type written or printed lessons, I have constructed the basis or ground work of most of my own lectures, and printed articles. Mr. Harris is an indefatigable worker, and his public lectures are replete with information, and are logical

and conclusive. In every talk or article or lecture, on the Bahai Revelation, I have availed myself of his lessons, and the aforesaid notes, taken from his public lectures, and I wish to make this public acknowledgment, giving to him for his lessons and lectures, **credit due**, and particularly disclaiming any **originality of my own therein**.

NATHAN WARD FITZGERALD,
Compiler of This Book.

THE GREAT RELIGIONS OF THE WORLD.

The Seven Revelations or Heavens.

Lecture by Nathan Ward Fitz-Gerald.

The religions through which the peoples of the world have been worshiping God the Almighty are seven in number. The oldest of these seven is the religion of the ancient Sabines. The followers of these seven various religions accept their own as the true one which they believe will finally be the one universally accepted by the world, and reject the others as being false.

The most ancient of these (as stated above) and the most prevalent in its day, is the religion of the Sabines. According to the representation of historians this religion was instituted by Enoch, the seventh from Adam, and this was the prevalent religion which swayed all the different nations of the world except India and China, and it prevailed to some extent in these two countries as well. This was the prevailing religion of the world at the time the man of God, Moses, appeared to the children of Israel in Egypt.

Great Prophets.

It has been the history of all religions that after the lapse of many years they have fallen into disorder and the truth as given in its purity has become lost sight of, which necessitated the appearance of another religion in order to straighten out the chaotic state of spirituality. This was the state of affairs before the time of

the appearance of Moses. This prophet appeared and gave forth another Light from God which destroyed the religion of the Sabians from amongst the Jewish nation. Zoroaster appeared in Persia and took the Sabian religion from them. Confucius appeared in China and blotted out the Sabine religion from that nation. Prophets appeared to the Hindoos and Brahmins and took the Sabine religion from amongst them. Mohammed came to the Turkish nation and removed the idolatrous Sabine religion from them and from Africa as well. Each of these prophets being messengers from God, who destroyed the false and idolatrous and superstitious ideas of the Sabines and gave then the truth of God in its purity again, each founding a religion amongst the people to whom they came. Then came Jesus Christ, and Europe was, through his teachings, entirely released from this ancient religion.

These seven religions were :

Seven Heavens, or Religions.

First:—The religion of the Sabians.

Second:—The religion of the Hebrews.

Third:—The religion of Zoroaster.

Fourth:—The religion of Confucius.

Fifth:—The religion of Brahma.

Sixth:—The Christian Religion.

Seventh:—The Mohammedan religion.

These are the seven principal religions which have existed in the world, the rest being merely sects and creeds which have different names, but have their origin in one of these seven, the same as the Christian religion is composed of many sects and creeds.

We Behaists believe that each of these seven religions owe their origin to God. They were founded by God through the instrumentality of Prophets. It is impossible for man to found a religion which will continue for any length of time unless it is endorsed by God. At the same time we have been given signs and tokens whereby when a man lays claim to being God's messenger we can distinguish the true from the false Prophet. As man has been commanded by God to have his attention called to the Manifestation of the day in which he lives, and to realize the great spirit of God within him, he must have an instrument to use in bringing this to their attention, and in order to tell the true from the false it is necessary to be well posted in these proofs.

Reasons Why so Many.

Now the reason why God sent seven great religions to the world instead of one was because if he sent one religion only which would be in one part of the world, the other part would be deprived of it, and as each religion was accompanied by laws intended for the government of the nation to which it came, the others would not and could not accept it, as it would not be suited to their country and manner of living. It was done through the great mercy of the Almighty. It was in His Mercy that He sent a true prophet to every nation in the world.

As division leads to imperfection and perfection leads to God, and imperfection is inconceivable with God, he has ordained that the divided world shall in the fullness of time come to a state of union, peace and harmony

when all the different and divided peoples of the world would be connected into one great family, having one God, one truth and one religion. When peace and righteousness should reign over the earth, and this will come to pass in the "latter days," in the times of the end, meaning the end of division. At the time of the "end" the Lord Himself should appear and bring about this unification of the world. When the people of the world shall recognize one God and one truth.

All Taught the Same.

The signs by which we should know that this time had come were given by the prophets of the Jews and by Jesus Christ. And the same signs were given by Zoroaster in the Zend Avesta, by Confucius to the Chinese; by Mohammed in the Koran, &c, &c, all of whom prophesied of the same thing. They not only gave the signs, but the date as well, when he was to appear.

These all tell of the appearance of the Lord in the same way and same manner. These signs are given in the four gospels, and in Daniel, Isaiah and all the prophetic books. In like manner 1200 years before Christ the signs were given by Zoroaster. So with Mohammed in the Koran 600 years after Christ and by Confucius in his books to the Chinese.

It is well known to the students of history and literature, that the appearance of each one of the seven religions which have come to the world have brought about a considerable amount of enlightenment to the people who believed in it. An illustration of this is found in

the condition of the people in the country where Christ appeared; just prior to the rise of the Son of God the world was swayed at that time by pagan rites and the worship of idols by the Greeks and Brahmins. The people of Greece before the rise of Christ worshipped idols and sacrificed their children to them. This practice of Greece is a matter of history. Through the appearance of the Son of God this **idolatry** was taken from the people and great and good men souls came from out among them.

Universal Peace.

When a man of learning ponders over this point he will realize that an increased civilization has always followed these appearances of the prophets of God. There was much learning and enlightenment among the Greeks and many men who possessed vast knowledge, but none of these were powerful enough to release the people from the sacrificing of their children to their idols, but when the lowly Nazarine appeared on account of the Divine Love and Light and Guidance of the Father which shone through Him, all these evil practices disappeared.

It was the custom of the Hindoos to burn a wife with the body of her dead husband, consequently each year hundreds and thousands of innocent women were literally consumed by fire. On account of the fire of superstition which was raging, but after the appearance of Christ 1900 years ago and the appearance of Mohammed 1300 years ago this evil practice was entirely taken away from the Hindoos.

As we have said, all these various prophets spoke of a time to come when there would be universal peace, love and harmony brought about by the establishment of a Kingdom of God upon the earth by the appearance of the Manifestation of God Himself. These prophets were sent to tell of this time and to eradicate the evil practices of nations to whom they came and enlighten them, but finally God Himself should come and unite the entire world and emancipate all from error and inharmony.

One God, One Religion.

At the Council of Hague a few years ago the Czar of Russia invited them to come and make peace determining to bring about this great Peace of the world. But he was but a man and as it has been ordained that this shall be brought about by the appearance of the Lord, he failed in accomplishing his purpose. Even if they had agreed together and taken away warfare from the world and used the large sums of money which are now being spent for making the implements of war this would not have brought about the desired end. For nobody would have considered the command of the Czar as being the command of God, and people would not have been afraid to disobey his command. And even if this end had been brought about by the Czar at this time, some Emperor in the future would have created war again, but the Word and Command of God is entirely different. It cannot be removed by the power of man. When the commands of God are spoken through the instrumentality of a Prophet they are effective in the hearts of the people of the

world. Consequently at the time of the end when the Lord appears he will unify the nations and call the attention of the people to one religion and to one God and then he will bring about peace, union and harmony. At that time if a King should arise who wanted to make war the people would not follow or obey him, consequently he would be powerless to do so.

Time of the End.

We people of **Beha** believe that today is the time of "the end," and that Beha Ullah is the great Lord spoken of by all the prophets to appear and bring about this union, peace and harmony. We believe he is the one who was to come and remove idolotry and paganism from the entire world. That he is the one who was to come and eradicate warfare, and through whose instrumentality swords would be beaten into plow shares. That he is the one who was prophesied to come at the time of the end and cure all the ills, pains and travails of the world through his life and teachings.

Proofs of a True Messenger.

And to know whether he is the promised one or not it is necessary to refer to the proofs whereby a messenger of God is distinguished from an imposter. It was necessary that the people should be warned lest they be deceived. The teachings of Confuscious of Zoroaster, of Mohammed, of Moses and the Jewish prophets and of Christ all warned the people lest they be deceived. It is very necessary that we should know Christ when He Comes. He said he would come from heaven, but if he meant the phenomenal heaven it would not have been

necessary to warn the people of false prophets. The great philosophers of Europe and America have explored all parts of the atmosphere and have come to the conclusion that there is no such thing as a Heaven but that it is a spiritual condition.

A large number of people today not only in Europe and Asia but also in America do not recognize Christ today as being the Son of God after all these 1900 years. The Jewish race is still looking forward and beseeching God morning, noon and night to send them their promised Messiah and to gather them together again in their "Holy Land." Why were they not able to recognize Him 1900 years ago? Because they were ignorant of the real meaning and arguments and proofs of Moses who stated when and how He was to come.

God Manifesting Through Him.

Although there are numerous proofs whereby a prophet of God is known to mankind the most important, the clearest and most reliable and satisfactory are those propounded by the power of argument. For instance, when you come to talk to a follower of Confucius and speak about Christianity the first thing he would ask is where is your proof, what is your book, and you would say the book of Christ. This would be no proof to him, for he does not believe in this book but the book of Confucius which he will tell you is also from God. The same with the Jews who have the book of Moses, who will also tell you it is the book of God who promised to make out of them a great nation. So on to the end.

In this great day Beha Ullah has appeared and given books to us which will bring about the promised harmony, peace and union and nothing will be able to resist it. At the same time He does not attribute these books to Himself. He says "these are not My words but the words of God who is manifesting Himself through Me." He proves Himself not by His Book alone but by the sacred books of all nations, and His teachings are so great that in such an incredible short space of time thousands and thousands of Hebrews, Zoroasterians, Mohammedans, Christians and all sects have accepted this great religion. All these peoples and nations who have been rejecting Jesus Christ as taught by the Christians are staunch believers in Christ in this day on account of the teachings of Beha Ullah who recognizes the **Prophets** of all Nations.

Miracles Not the Best of Proof.

Many may say that this was not a hard thing to do as the gospel of Christ has been preached all over the world, the globe is circled with missionaries, thousands upon thousands of dollars are spent every year in building churches and schools, etc., etc. Notwithstanding all this the Christian missionaries have been only able to make a very few converts to Christianity and among some people none at all after years of labor. In this great day millions of followers of Beha Ullah in all nations and lands are firm believers in Christ and all this has been done in the last fifty years.

A proof of a Prophet is the miracles he performs. All prophets have been able to perform

miracles. But the miracles are not the most important proofs at all as they are only proofs to those who witness them and to those who live at the time of the Manifestation not to those who come after Him. The miracles of Christ were only performed in His day. Even if this was the greatest proof we find that the miracles performed by Beha Ullah in his day are still greater than those wrought by Moses or Christ in their day.

The only authority we have that the miracles attributed to Christ and Moses were wrought are the books written by their followers. However, in this Great Day there are 5000 to 6000 people still living upon the earth who have witnessed the miracles of Beha Ullah, and many learned philosophers and scholars have written of them in their histories and literature.

Sacred Books of All Nations.

Another great proof that Beha Ullah was a Manifestation of God is that he fulfills the prophecies of the sacred books of all nations in this day. Even the date given in the various books of these seven nations corresponds exactly with the time of the appearance of Beha Ullah, and some even speak of the "Day of Beha."

But the greatest of all proofs that Beha Ullah was a Manifestation of God is the effect His teachings are having over the hearts of men. Nations have held on to their religious doctrines more tenaciously than to anything else they have. The Jews have been driven from almost every land and persecuted by all religions and peoples on account of their religious doc-

trine, by the Christians amongst them for the last 1900 years, and yet they have held on to the teachings of Moses and would not accept Christ. The same is true of the followers of Zoroaster, Confucius, Mohammed, etc., etc. Yet in this day they are rapidly giving up their numerous religious ideas and believing in Beha Ullah. Thousands upon thousands of Behaists have been slain in India, Persia and Turkey by the government in their effort to stamp out the faith, but all in vain:—they grew the more rapidly; the more they martyred them the more the peoples' eyes were opened and they were made inquirers and accepted believers. They saw their wives and children murdered before their faces, and while they could have lived merely by saying "I am not a Behaist," there is not a single case on record of one of them recanting and denying Beha Ullah. They died with joy for the Cause, and today many entire cities in Turkey and Persia are Behaists. In Russia there are two millions of Behaists. X

How Can We Deny Such Proof?

When a man lays claim to being a Manifestation of God and shows forth all that was ever shown forth by Christ and the former prophets and more, and leads a life such as Christ led, and a still greater life, a life that in so short a time has millions of people to working for universal peace, love and harmony and the establishment of the Kingdom of God in the hearts of men, and who has left some twenty books which are being translated which are for the government of men in all walks of life, religiously, socially and politically on a higher plain

than even those laid down by Christ, how can we say that the **True** one has not indeed appeared amongst us.

A DIVINE PROCLAMATION.

Words of Our Lord.

O People!

The Doors of the Kingdom are opened; the Sun of Truth is shining upon the world; the Fountains of Life are following; the Day-Springs of Mercy have appeared; the Greatest and Most Glorious Light is now manifest to illuminate the hearts of men! Wake up and hear the Voice of God calling from all parts of the Supreme World:—"Come unto Me, O ye children of men; come unto Me, O ye who are thirsty, and drink from this Sweet Water which is descending in torrents upon all parts of the globe!"

Now is the time! **Now is the accepted time!** Look ye at the time of Christ—had the people realized that the Holy Spirit of God was speaking to them through His Divine Mouth, they would not have waited three centuries before accepting Him. And now is it meet for you that you are sleeping upon beds of idleness and neglect while the Father of Christ has come among us and opened the Greatest Door of Bounteous Gifts and Divine Favors? Let us not be like those in past centuries who were deaf to His Call and blind to His eBauty; but let us try and open our eyes that we may see

Him; and open our ears that we may hear Him; and cleanse our hearts that He may come in and abide in our temples.

Faith, Not Works.

These days are the days of faith and deeds—not the days of words and lip service!

Let us arise from the sleep of negligence and realize what a great Feast is prepared for us; first eating thereof ourselves, then giving unto others who are thirsting for the Water of Knowledge and hungering for the Bread of life.

These great days are swiftly passing, and once gone, they can never be recalled. So while the Sun is still shining through the "**Center of the Covenant of God**," let us go forth to work; for after a while the night will come and the way of the Vineyard will not then be so easy to find!

The Light of Knowledge hath appeared, before which the darkness of every superstitious fancy will be annihilated!

The Hosts of the Supreme Concurrence are descending to assist all over the city of the Hearts; to proclaim the Glad Tidings of the coming of God and to unite the souls of His creatures.

Revealed to an American Believer.

Clippings.

The following article we clipped from a Magazine in California. The press throughout America has occasionally given short notices and extracts referring to the Bahai movement or Revelation; but as a rule the articles that have appeared, have been so garbled and the facts so misstated, that they conveyed little or no information of value. Occasionally, however,

there has been found an exception, and we publish the following fair and intelligent statement, by the editor of a California periodical, in his comments on an article written for his magazine, by Mary Hanford Ford, a beautiful soul, who has received the light of God's great Manifestation in this day.

N. W. F.

See Note Page 132.

LECTURE ON THE BEHAI REVELATION.

A World of Change.

This is a world of change. Nothing here is permanent or stable. The **mineral, animal and vegetable** worlds, including the human race, are constantly undergoing change, loss and decay, and by them we should be pointed to that **spiritual world** towards which we are all trending, and to which we must all sooner or later finally go; to a world where there is none of this change and decay. That is the world of reality, and this one but the shadow of that one which is to be our future home; and all material things are but the symbols of that brighter world, the home prepared for us from the foundation of the world.

Creation.

The human race in its creation has to pass through various stages which correspond to those of the mineral, vegetable and animal kingdoms. The seed of the child grows by the power of God in the human being, just as the seed grows in the tree by the power of the sun; this is the mineral condition. Then it reaches the condition of the vegetable kingdom where the power is added, thence on to the animal condition where the senses are added, and finally arriving at the outer world where the condition of soul, or consciousness or mind is attained.

As the embryonic child knows not what its condition will be in this world, nor the use of

its various members, whether it will be born perfect or blind or otherwise afflicted, so also is it impossible for us to know what our condition and station will be in the spiritual world, having no senses with which to comprehend them. Christ said, "In My Father's house are many mansions"; meaning many various stations and conditions, the same as are in this world. Therefore it behooves us to strive to reach the highest state in that world which is to be our eternal home, by a knowledge of, and a love and service towards God; for we were

Created to Know God.

and if we fail to know Him, it is of our own free will. It is, however, **impossible** for us to know God the **essence**, the Infinite and Peerless King, who does not divide His Infinite Glory with anyone. We can no more comprehend God in His Infinity than can an animal comprehend man, being of a lower order of creation. Then if we cannot comprehend Him, how can we know Him?

How Can We Know God?

We can know **him only** through His Prophets or mouthpieces, in **whom He incarnates His Names and Attributes**; that is to say, the effulgence of His Glorious light, His creative spiritual thought and purpose in His chosen ones, and they become His interpreters to man, and through **belief in them**, we receive His spirit, and the power to become the sons or children of God.

God, it is said, created Adam in His own Image. Then, if anyone wishes to know God, he must know Adam, who is the mouthpiece or

image of God, and in knowing him he will know God, for to know God we must know His Prophets mouthpieces or manifestations. If one wants to know the knowledge of God he must know **their knowledge**. To see God's power you must see their power.

The same is true of the other attributes of God, such as His wisdom, power, strength, etc. We must see them as revealed by those whom He has sent us.

Jesus Christ said: "I am in the Father, and the Father is in Me, if anyone wishes to see the Father he must see Me." Jesus was a pure mirror opposite the Sun of Truth, and His utterances were the utterances of God, His beauty was the beauty of God, His actions were the actions of God, and in fact all the

Prophets Are Like Mirrors

placed opposite the sun, but of various sizes; the same sun is reflected in all of them. If you say to each, that he is the real sun, you are right because there is only ONE sun that shines or is reflected by them all; but, the reflections or strength of that sun is in proportion to their size or capacity to receive it, and the condition and advancement of the people to whom they are sent, to see or comprehend the light. Hence as the largest mirror will reflect more of the sun's rays than a smaller one, so in like manner will the prophet, who comes to the most advanced people, be able to show forth more of the rays of light from God, and give His Truth and wisdom more largely to the world.

For example the mirror of Adam was dull, for the people of his day and time were not

sufficiently advanced to receive more light than the mirror of Adam sent forth. The mirror of Moses was much brighter so that it could receive more of the Sun's rays, and give to the people a greater brilliancy, for the people of the period in which Moses lived were more advanced than were the people of Adam's time.

The mirror of Jesus was entirely clear, so that it received the full light from the Sun, and this is what Jesus meant when He said, "I and the Father are one." A bar of iron is black, hard and cold, but when placed in the fire it becomes hot, red and soft; that is, it takes on the qualities of the fire. So the iron might say, "I am the fire," "I am in the fire," or "The fire is in me," and it would be right. And so at one time a mirror may say I am the Prophet of God, at another time, I am the Son of God, and at another time "I am the servant of God" and they all speak the truth.

The Stations of a Prophet.

All the prophets or mouthpieces of God have two stations. The first is that of their reality, and the second that of their bodies. They all differ as to the place where they appear and the time they come and the name they bear. For instance, one is called Moses who appeared in Egypt, another Christ who was born in Judea, another Mohammed who came to the Arabs, and so on; but their **reality** is **one** and only **one** though their bodies differ.

Hence it is said in the Bible, that before Christ came, Elijah should come, not at all referring to the reincarnation of the same soul of Elijah, but to the station of the light of God

as reflected by this Prophet. You may say the light of a lamp has returned, or that the flowers of last year are blooming again. In this sense it is not meant that the exact identity of the flowers or light has returned, but the same qualities and states existing in the flower or lamp.

Again, one says these fruits are the same as those of last year having reference to the freshness and delicacy of the fruit which has returned, although there is no doubt that the real fruit and proper identity of last year's fruit have not returned.

Hence when Christ was asked if John the Baptist was Elijah, He replied—yes. When John was asked the same question, he said—no. Both answered truly. Christ's meaning was a spiritual one, meaning that John the Baptist came in the same spirit of God that Elijah did, while John meant that his soul and body were not the same as those of Elijah. Now why does God send His Prophets or messengers to the World?
Spiritual and Natural Growth—Necessity of a Teacher.

While everyone in this world receives growth and development by natural laws, yet in order to have perfect order and arrangement it is necessary to have an instructor to attend to and guide it aright. This applies both to the vegetable kingdom and to the human race. If a garden is left to itself it soon becomes a wilderness, nor will the flowers attain their full beauty, or the fruit its finest flavor and size without this cultivator or instructor.

Unless we have some one to rear our children and care for them and cultivate their minds,

they would become like wild animals. So it is with souls. After they have been put into existence it is necessary for them to have an instructor, so that they may progress and develop and attain their highest station, and their every good and progress depends on such a trainer. As with individuals, so it is with peoples and nations.

Who Are Our Teachers?

Who are the masters who train souls in spiritual knowledge? They are the Prophets who teach in the school of God, and they are the greatest and highest of all teachers and instructors. For example—Before the manifestation of Moses, before he gave his instructions to the Hebrew people, they were so savage and uncivilized, and so inferior to the Egyptians among whom they lived, that they were employed to do only the roughest kind of work, not being fitted for any other. But when Moses appeared among them and opened their minds to the spiritual knowledge which he received from God, they became from its light a great nation, renowned for their learning and their arts.

The Kingdom of God on the Earth Resembles the Seasons.

But this spiritual light or the kingdom of God upon the earth resembles the seasons, and as the years have four seasons, so also have the revelations of God their seasons. Before the coming of the spring the earth is dead and lifeless, but when it appears everything springs into life and brightness, into a new creation as it were. But the spring passes away with its

buds and leaves, the summer comes when the bud springs into the full blown flower and ripe fruit, which in turn is succeeded by its autumn, when the life of the spring and summer slowly fades and finally becomes dead and lifeless in the winter of the earth.

Divine Teachings, Renew Life.

Even so it is with spiritual things. The Cycle of every Prophet has its periods of spring, summer, autumn and winter. When Moses appeared and the new life and light of God shone on the earth through him, the Hebrew people were as dead souls, without life. But when he gave them his divine teachings, they awoke into new life, full of joy and beauty. Then came the summer time when they had become moulded by his teachings, and the fruit of his labors appeared. But after a time the light began to fade, and the people gradually lost the truth and reality of his revelation, and the winter came when they were corrupted by outer influences, and were as dead again, without fruits and life.

So when Christ came He found them in this state of spiritual death. The revelation of Moses had disappeared from the horizon, and for a long time the world had been sunk into a condition of spiritual darkness, the true light having been replaced by traditions and customs.

Winter Time of Christ's Dispensation.

The same is now true of the dispensation of Christ, and today the world is again in its **winter time**, having lost the great light which He brought to it, there is now discord and confusion and many are asking "What is the truth?"; but the light is again breaking and another and still

greater **revelation** has been sent to the world by God to awaken the dead world into its spring time of resurrection and beauty.

Every spring of water is pure at its source, but the further it wanders through dust and earth, the more it becomes impregnated with impurities. Then those who drink must find a new spring or become sick through drinking impure water. When this condition is come, and the need for pure water arrives, the great provider of springs supplies a new one, similar in kind and purity to the former, but of great magnitude, that all the souls, thirsting for the **water of life**, may drink to their heart's content.

So it is with the dispensations of God. His prophets and manifestations appear bringing water, light and truth for the world. It is given forth pure by him, but as the years pass, men color, distort, make muddy and poison that truth, until a spiritual night ensues, when the Sun of the Heaven of religion is darkened and refuses to give its light. Then is seen in the East the signs of the foreshining of a new dawn, and then appears the arising of the **glorious Sun of Truth, and Revelation**.

The Necessity of Many Prophets.

This is why we have so many prophets. If the light and instruction brought by the first one had increased instead of being lost by the sinfulness, wilfulness and perversity of mankind, we would not have needed others, but God in His Infinite Mercy and Goodness has not left us in our darkness, but sent us many and greater lights.

False Prophets.

As we have said God sends to this earth His prophets or manifestations at different times when it is lost in the darkness of materialism to teach us of Him, but as there are, as Christ said there would be, many false prophets, it is very necessary that we should be able to tell the true from the false, to prevent our being deceived, and falling into still greater errors, therefore God has provided that each true prophet is accompanied with, and possesses certain unmistakable signs, which stamp on him the truth of his genuineness.

The Signs of a True Prophet.

What are the signs of a true prophet?

The true prophet, because he is the appearance of the Eternal Word spoken of in the first Chapter of St. John, "The Word made flesh," his words must last forever, and take effect both outwardly and inwardly. When we see the manifestation of such a power, so far exceeding mortal limitations, we know it comes from a true prophet. Also because it is the Eternal Word it possesses the power of attraction and changes the heart.

His heart being entirely cut from the world and everything it contains, is aflame with the love of God, which attracts so powerfully all who are sincerely and earnestly seeking the truth, that they are so closely drawn to him that they will lay down their lives for him.

He has the power of immediate and direct knowledge, and needs not that any man should tell him anything. He has the power of opening

the truth of spiritual understanding to those who seek.

He is filled with inspiration and can fortell the future, and has a knowledge of the finer laws, and the power of healing.

He must declare himself, and be willing to undergo anything, and as he has nothing to gain from the world, he generally loses everything, counting it as nothing, and even his life in defense of the light he brings.

People must be expecting and looking for the appearance of a prophet.

He must come according to the signs given by the previous Revelator.

Moses, Elijah, Christ, Mohammed and all the prophets and manifestations had all of these signs accompanying them, hence we know they were true prophets sent to reflect God to us. And when we find a true prophet we must accept what he brings to us as the will of God.

But, as these prophets die and leave the people to whom they are sent, and as a prophet only appears about once in a thousand years; it is very necessary, in order not to lose the light which they bring us that there should be some connecting link between the Divine Creator and His created beings here upon the earth.

Food for the Soul.

Hence we find that this provision has been made by an **All-wise** and loving God, being as it were food for the soul; for, as the material body requires material food to keep it in health and strength, and as the body will perish without its food, so, even so does the soul require spiritual food, and without this the spirit will

die. Bread is the food for the body, while the Breath of God is the food of the spirit. The gifts and Favors of God are the food of the spirit, so is also the Love of God, and affection and union.

This connecting link is found in **prayer**, and man becomes like a stone unless he continually supplicates to God. The heart of man is like a mirror which is covered with dust, and to clean it we must continually pray to God that it may become clean, and this act of supplication is the polish which erases all worldly desires. There are many things difficult for us to solve, but during prayer and supplication to God, the possessor of all knowledge, they are unveiled to us, and as Mohammed said, "Prayer is a ladder by which everyone can ascend to heaven." But the true supplication is that which is offered to Him, not through fear of Him, but by love to Him, nor should we pray for material things but rather for spiritual knowledge and help, for He has placed the material things around us in abundance, and given us power to acquire them.

Spiritual or Soul Food.

So we see the absolute necessity of prayer if we want to gain the spiritual food for the sustaining of our souls. What then is prayer? It may be said to be the soul's sincere desire, unuttered or expressed, going upwards towards God for His blessing and guidance. It is communion with God. The only way we can know or become acquainted with Him.

But it is necessary that we know how to pray.

So many in all ages of the world's spiritual darkness have really forgotten how to pray, and as each prophet or manifestation of God has taught those to whom he came how to address their Creator, so we in like manner in this new dispensation have been given many beautiful and strengthening prayers. The following is one which you are advised to use frequently, not merely repeating it as so many empty words, but making its thoughts your own, and the prayer, the prayer of your heart's desire, then will the help you herein pray for, and the knowledge you seek, be given you, for as Christ said, "Seek and ye shall find, ask and it shall be given unto you, knock and the door shall be opened unto you."

Prayer.

"The First Commune."

Oh my God, give me Knowledge, Faith and Love. Adorn my head oh God with the crown of Thy Providence, my heart with the Light of knowing Thee, My tongue with the utterance of **Thy greatest name**, My ear with listening to Thy Holy Word. For Thou art the Only One whose action was, is and ever shall be glorified, and whose commands shall ever be obeyed.

Oh my God, help me to be just, lift me up from the Ocean of superstition and imagination, and grant me penetrating Sight to see and realize from the surrounding existence Thy Oneness and Thy Truth."

The Same in Verse.

As an aid, in committing it to memory, I have

transposed its words into rhythmic form, without changing the idea or meaning, of the prayer.

Oh God! please give me faith and love,
And knowledge, from Thy realms above,
And with Thy providence adorn,
My head with crown, both night and morn;
My heart with light, of knowing Thee
Shall ever in Thy service be;
Clothe Thou my tongue with words aflame,
For utterance of Thy greatest name:
Mine ear, unto Thy holy word
Will listen, as Thy truth is heard,
For Thou, oh God, art only one,
Whose action ~~was~~ since time begun,
And ~~is~~, and ever yet shall be,
Most glorified, o'er land and sea;
And all, commands, Thy word hath made,
Shall ever be, in love obeyed.
Oh God, please help me to be just,
And out from superstition's dust,
Please lift me from that ocean's wave,
From its imaginations save;
And give me piercing sight to see,
Thy Truth, its oneness maketh free;
That sight shall make me realize,
Existence which surrounding lies,
And spirit birth, shall wake my soul,
To life immortal! make we whole!

Here we pray for Knowledge of God, Faith in God and Love towards Him. All these are necessary to our spiritual welfare. Knowledge is the soul's food, faith its living water and love its protection.

This Holy Word we here pray for is the Eternal Word, which hath no beginning or end in itself. This is the Word which spoke through all the prophets, and through Christ, and which is again lifting up Its voice. Ocean of Superstitions and Imaginations. We pray for the right or correct understanding of Him, and for the Iron of Spiritual vision of God.

Capacity to Receive God's Blessings.

In every sort of business, both material and spiritual, the success thereof depends upon the capacity of those engaged in it. Unless one has the capacity he cannot obtain the Favors of God. As Christ said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh or whither it goeth; so is everyone who is born of the spirit." When it passes by the stones and trees they get some benefit without feeling it. The animate bodies only feel the breeze, and become cheerful and glad thereby. There are two kinds of animate beings. One kind feels the breeze and receives its benefit as it passes, but the other, though in the breezes, derives no benefit from it. Thus it is when the breezes and bounties of God are blowing, some receive and some do not. Some are refreshed and some are not; consequently we must pray and supplicate that we may gain the capacity to receive, for no one will profit by drinking water when he is not thirsty, and no one will find unless he is seeking. He who has the greatest capacity will receive the greatest bounty. The more you cut yourself from the world, the nearer you draw nigh to God.

Time for a New Going Forth.

We have said that now is the winter time of Christ's dispensation, and that we might expect a new going forth of the Word. Never was there more differences of thought in religious lines, nor more people asking what is the truth. Never was there more difference of opinion among the divines as to the true meaning of the scriptures. Hence it follows that there never was so great a necessity that some one should come who could speak as "One having authority, and not as the scribes;" one who would be a Greater Manifestation of God, such as is needed by this enlightened age.

Does Not Refer to Christ—Christ Not God.

Nor does this refer to the second coming of Christ so much talked of in the century just past, for the scriptures distinctly say that God Himself shall come to the earth, nor did Christ ever claim to be God, but He always pointed to the Father; "Of Myself I can do nothing, the Father He doeth it all." He continually prayed to God, not to Himself.

In Matthew we read His words: "Why calleth thou Me good, there is none good but one, that is God." He taught us to pray "Thy Will, (not my), be done;" "Thy Kingdom come."

In Isaiah 43rd Chapter, God says through that Prophet: "I, even I, am the Lord, and beside me there is no Saviour."

And through Moses, in Deuteronomy: "Hear O Israel, The Lord our God is one Lord." Christ also used the same words in the twelfth Chapter of Mark: "And Jesus answered Him, the first

of all commandments is, "Hear O Israel; the Lord our God is one Lord."

In Luke we read, a certain man planted a vineyard, (God created the world), and let it forth to husbandmen, (mankind), and went into a far country for a long time. At the proper season He sent His servants, (prophets), to gather of the fruits, but they beat them and sent them away empty. "I will send My Son," saith the Lord of the vineyard, (Christ) but Him they cast out of the vineyard and killed. "What, therefore, shall the Lord of the Vineyard do?" "He (God) shall come and destroy these husbandmen."

In the fourteenth Chapter of St. John, Christ says: "If ye loved Me ye would rejoice because I said I go unto the Father, for the Father is greater than I."

What Christ Came for.

As we see Christ did not come for the purpose of proclaiming **Himself God**, neither was it His special mission to die for the purpose of saving mankind from their sins by the shedding of His blood, as has been erroneously taught by the priests, which teaching they interpolated into the scriptures in the earlier centuries of the Christian dispensation; though **martyrdom** in all ages has proven to be of great benefit in spreading divine truth. That the virtue of His mission was not in the shedding of His blood is clearly proven by the words of the Prophets of God who told the people that God did not delight in blood. This custom of the Jewish religion was borrowed by their priests from the **pagan nations** among whom they lived so long in cap-

tivity, who in times of war would sacrifice their prisoners by burning on the altar, and in times of peace would offer up birds and animals on the occasion of a visit from a neighboring king or potentate.

In the first chapter and tenth verse of Isaiah, God speaks:—"Hear the Word of the Lord: To what purpose is the multitude of your sacrifices unto me, saith the Lord, I am full of burnt offerings of rams and the fat of fed beasts and I delight not in the blood of bullocks or of lambs or of goats."

In the Psalms, it reads: "For Thou desirest not sacrifice else would I give it."

Through Jeremiah we learn: "Your burnt offerings are not acceptable, nor your sacrifices sweet unto Me."

Then if God does not delight in blood, is it not preposterous for us to say He would send His Son to the earth for the special purpose of **being killed by His enemies?**

What was Christ's Mission.

What did Christ come for? What was His mission here? We have said He was a prophet, a true mirror of God, a perfect reflector, a sun in brightness, the greatest manifestation of God up to His time. What does He say concerning Himself and His errand to the earth?

In Matthew fourth chapter; "And Jesus went about all Galilee and preached the Gospel of the Kingdom."

In Mark; "Jesus came into Galilee preaching the gospel of the Kingdom of God."

In Luke; "And He said unto them, 'I must

preach the Kingdom of God to other cities for **therefore was I sent**.' Then if this new going forth of the Word does not refer to the second coming of Christ only, to whom else does it refer? To whom does this the "Greatest of all Manifestations of God refer?"

The Greatest of All Manifestations.

While each and all of the prophets were mirrors to reflect God to us, and His will towards us, yet they one and all prophesied or spoke of a still greater manifestation yet to come in the future, at the time of "**the end**," and while they referred to Christ, they also referred to the Greater One who should come after Him, as Christ did not come at this time, the time of the ending of **discord and division** and He too spoke of that One who should come, **and that He would be with Him.**

God Himself to Come.

The lights of the prophets were as that of the moon which borrows its light from the Sun; but this **one** was to be the Sun **itself** the Great God, would come to His vineyard, in His own manifestation, and speak to mankind.

Daniel second chapter, 44th verse: "In the days of these kings the God of Heaven **shall** set up a kingdom which shall never be destroyed."

The word Kingdom means a Religion.

The Signs.

Many signs were given us by which we should know that the time of His coming was at hand. Christ as well as the prophets who preceded Him, also gave us a number of these signs. Let us take up a few of these signs and see if they

apply to this—our age, the age of the century which has just closed.

Nahum, second chapter: "The chariots shall be with flaming torches in the **Day of His Preparation**; The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches; they shall run like the lightnings." Truly this is in our day, when the chariots or cars run not only like the lightening, but by means of that which is the lightening itself,—electricity; nor have they ever done this in any age.

In Zachariah, eighth chapter, 10th verse: "For before these days there was no hire for man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction, for I set all men every one against his neighbor."

This is also true in our day to a degree that no other age ever saw it. Where a hundred men found employment twenty-five years ago, only one is needed today, in this age of the self-binder, linotype machine and many other inventions. Horses never were as little used as today, and steam and electricity is decreasing their use every year, in this age of the automobile, electric car and locomotive. Every man's hand is now set against his neighbor in this age of ruinous competition, and the race for the **almighty dollar**. Truly this time has come.

Pouring Out of the Spirit.

"And it shall come to pass that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see

visions." Has not this come to pass in our day. This day of spirit mediums, clairvoyants, palmistry, the astrologer and the fortune teller, most of whom have misused what God has given them by turning it into a medium for getting wealth, and preying upon those in distress, instead of using it as a means of comforting them with that portion of Wisdom, God saw fit to entrust to them.

Turn now to the 24th chapter of Matthew: "For many shall come in My name saying, I am Christ, and shall deceive many." 11th verse: "And many false prophets shall arise and shall deceive many."

Seven False Christs.

There are at least seven persons in the world today who claim to be the reincarnation of Christ, the latest being a divine in England; but not one of them have the signs of a true prophet with them, so we know them to be false. There are also many false prophets, many who preach false doctrines. Never were there so many religious doctrines, so many "isms" as today, and another has recently arisen in Chicago, known as the "Church of Man," in which God will not be known, only man.

Paul says to Timothy: "Know that the spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits, forbidding to marry, forbidding to obey God's holy law in this respect. This verse needs no comment; there is now but little faith, this world is a doubting one, having neither faith in God nor man.

"This know also that in the last days men

shall be lovers of their own selves, covetous, boasters, disobedient to parents, unthankful." However true this may have been in other ages, in this age men are certainly lovers of themselves, covetous and boastful, and few children are obedient to their parents and gratitude is hard to find.

Continuing With the Signs We Find in

Matthew 24th chapter, that at this time (the time of the Great Manifestation, and His (Christ's) second appearance) there was to be "wars and rumors of wars." The scriptures are capable of many phases of interpretation, each equally true, both in the material and spiritual senses, but we must take where God has given us the wisdom to do so, their **inner significance**. Thus, this refers not so much to material wars, which we always have had with us, as to the "war" of religious controversy. Never did the people reason so much on religious subjects, nor ever were controversies ever so high among both the laity and clergy, as to the correct meaning of the scriptures.

"Wars and pestilence." This refers to "spiritual starvation, which was to exist, and never before were the masses of the people in such doubt as to what is the truth of God, or so thirsty for knowledge.

The gospel was to be preached as a witness to all the world. The Bible has been translated into all languages, and almost all tribes have had the gospel of Christ preached to them.

Knowledge was to be increased. All knowledge is from God and without Him we have no knowledge either material or spiritual. This

prophecy is fulfilled, if possible to a greater degree than any of the others. More advancement in inventions and civilization, and spiritual knowledge, as well, has been made in the last fifty years, than in all the previous years of man's existence combined. And today man is practically master of, and has dominion over the earth, the air above, and the waters beneath the earth, as God decreed in Genesis that he should have. Truly then the time has come for this Great "Kingdom," for the time of "peace, and the millenium dawn of universal brotherly love to be ushered in.

These are but few of the many signs given in the Bible by which we should know when the time has arrived; but these show plainly that the time for that **Great Manifestation** to appear is undoubtedly at hand.

The Necessity of God's Appearance.

God in His Infinite Wisdom sent His Word to all nations at different time, in a manner especially suited to their needs which was always coupled with laws for their government. If He had sent this Word to but one nation, the others, would have been deprived of it, nor could they have accepted it as given to another nation, as it would not have been sent in accordance with their understanding and needs, hence they would have been unable to comprehend it.

Now as division leads to imperfection, and as imperfection leads one away from God, and as imperfection is inconceivable with God, He ordained that the divided world should in the fulnes of time, when the enlightenment of its people was such as to permit it, come to a state

of union, peace and harmony, when all the different nations should be gathered into one great family, having one God, one truth and one religion.

To Abolish War.

A conference was called at Hague by the Czar of Russia a few years ago for the purpose of doing away with war, and the bringing about of this universal peace, love and harmony, which as the world knows was a failure. Even had he accomplished his purpose no body would have considered it as a command of God, and some future monarch would again have brought about war. But the commands and words of God are different, they cannot be removed by the power of man.

Consequently it was necessary that at the time of the end, spoken of that God Himself should come and bring about this union, peace and harmony. Then if a king in the future desired to make war and bring about discord amongst the nations, the people would not follow nor obey him, and he would be powerless against the commands of the Creator of the Universe.

It was necessary that **God should come to the earth** and show the different peoples that His Word is the same among all of them, and that the seeming differences is only in their varied customs, and that He intended that they should be as brothers and not enemies, that they should realize His Words as spoken through the **Great Manifestation** Beha Ullah, (the Glory of God), Hear His Words: "O Children of Man!" "Do you know why We created you from one clay? That none should hold himself above another.

Always be mindful of how you were created, for as We created you from one substance you must be as one soul, walking on the same feet, eating with one mouth, living in one land, that you may be able to show forth from your being and your deeds and actions the signs of the unity and the essence of abstraction."

How Will God Come.

The Jews at the time of Christ were expecting their Messiah to come in great pomp and earthly power, and to be a great king who would lead them to battle, conquer their enemies—the Romans, and make them a great nation again. And while the signs of His coming were apparent and the necessity fully recognized, and the people were expecting Him and praying for Him to come, and knew the time of His coming must be near at hand yet when He actually came, because He did not come in the manner they were expecting He would, and in accordance with their traditions, and the literal interpretation of the scriptures; they would have none of Him, but crucified Him, as in like manner they had oppressed, rejected and killed their prophets.

Christ said He would come again, and today the people are again expecting His coming, and praying for it, and have for a number of years thought the time to be near at hand, yet they too expect Him to come in a miraculous way, with the sound of a trumpet, descending from the clouds surrounded with angelic hosts.

How Will He Return?

So when He comes this time, as it was 1900 years ago, the masses of the people will not at

first accept Him, for He meant that His second coming (as the first was) would be spiritually, from the Heavens of the Divine Will, and not from the earthly space, that He would "come again as He went," that is in the clouds of spiritual darkness which would exist on earth at His second appearance, as it existed during His first, and that He would be surrounded here by the hosts of those who were ready to receive Him and while as He said "He descended from Heaven" yet He was born of Mary in a material body. Nor in speaking of His second coming, did He refer to the return of His exact identity, but to the one who would be the Christ of the New dispensation, as He **was** of the last, and who would show forth God the Father, and "be in the Father and the Father in Him," even as He was, and in that sense only would He return.

So in like manner shall the God of Heaven and Earth come and reveal Himself to us. Born as a little child, and fulfilling the holy law He has made. But this does not mean that **God the Essence** will be wholly and only upon the earth, for He cannot thus be limited, but as stated before, this Manifestation will be so much greater than any previous one that it will be as that of the **Sun**, (God) itself, (while the others have been as the Moon), reflecting the **Infinite** in all His beauty to as great a degree as the finite creature can possibly see and comprehend Him.

What Will God's Kingdom Be.

Christ said: John fourth chapter, 24th verse: "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

If God is spirit, then His kingdom must be a

spiritual one. We cannot, therefore, look for an earthly kingdom set up in some particular place upon the earth, but for a placeless kingdom to be established in the hearts of men, a kingdom which will reflect in their lives the qualities of God, and change their hearts and bring about the great millenium of Peace and Universal brotherly love upon the earth, and the goodness of the Lord be seen in the Land of the living, and in this way the earthly kingdom will be so affected that its rulers will beat up their swords into plow shares, and every man shall sit under his own vine and fig tree, with none to molest, and "All shall know God, even unto the least of them" as we are promised in the scriptures shall take place. And, on leaving this sorrowful world will carry the people of this kingdom up to the Kingdom of their Father in the Heavens, as His adopted sons and joint heirs with Christ, the highest station to which we can attain.

Proofs That God Will Come.

For positive proofs that God Himself was to be their **Great** Manifestation of Himself, we will again turn to the scriptures and see what they say:

Isaiah 35th chapter, fourth verse: "Say to them that are of a fearful heart, be strong, fear not, behold your God will come."

Jude: "Behold, the Lord cometh with ten thousand of His saints."

Zachariah, eighth chapter: "Thus saith the Lord, I am returned unto Zion and will dwell in the midst of Jerusalem."

Micah, fourth chapter: "But in the last days

it shall come to pass that many nations shall come and say let us go up to the mountain of the Lord, and He will teach us His ways."

Malachi, third chapter: "Behold, I will send my messenger, he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to His temple."

Paul to Titus: "Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ."

History often repeats itself, and as Christ had a forerunner in John the Baptist, sent to prepare the way before Him, so God likewise sent His messenger to prepare the way for His coming.

The Place.

In what part of the earth will this "**Greatest Manifestation**" appear, and reveal to man His Will and Commands for the government of our conduct towards Him and each other, in this new dispensation?

A careful reading of the Scriptures will reveal the fact that the appearance would be first in Persia, and would finally settle down and reveal Himself to the world from the historical city of Acca, Syria, for we find this very clearly proven in Daniel's vision of the Golden Image, which vision was seen by him in the land of Persia, where he was a captive at the time, and we further find:

Isaiah, 35th chapter, first verse: "The wilderness and the solitary fields shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall rejoice abundantly, and rejoice even with joy and singing, the glory

of Lebanon shall be given unto it, the excellency of Carmel or Sharon shall see the glory of the Lord, and the excellency of our God."

Isaiah, 65th chapter: "And Sharon shall be a fold of flocks (people of God) and the valley of **Achor** a place for the herds (people or flocks of God) to lie down in, for my people that have sought me."

Hosea, second chapter: "I will give the valley of Achor for a door of Hope."

A few miles to the south of Achor is Mount Carmel, and a few miles to the north is Mount Lebanon, which former mountain is in the northern edge of the valley of Sharon.

A C H O R fits exactly the description which Isaiah gives, and is but a few miles from Bethlehem, the birthplace of Jesus. This place and region will be and is the scene of the coming of our Lord and the new Jerusalem. What more fitting region could be found than this, made sacred already by the life of Christ and the prophets of old.

The Time.

Now concerning the time or year in which this Manifestation was to appear. We find in the twelfth chapter of Daniel:

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro and knowledge shall be increased."

While knowledge has been gradually increasing all down the ages, yet it has made more progress since the year of 1844 than in all previous periods combined. Since this time a great awakening in all departments of human

life has taken place. Religiously, people have come to question the literal interpretation of the scriptures, and to break away from old dogmatic teachings.

The Bible especially the books of Daniel and Revelations has been in all ages a sealed book, and little understood, until this time, when it has indeed been opened up to a marvelous degree.

But not only does Daniel give the period of the earth's history when He should appear, but the year as well.

"How long shall it be to the end of these wonders," and the answer: "It shall be for a time, times and a half." The time referred to was to be the Mohammedan period, for we read in Daniel, twelfth chapter, ninth verse, concerning the taking away of the daily sacrifice. Christ also refers to this in the twenty-fourth of Matthew.

Daily Sacrifice Taken Away.

The daily sacrifice of the Jews as well as the quenching of the perpetual fire of the Persians was accomplished by the Mohammedans in 622 when they captured Jerusalem, and turned the Temple into a Mosque. Again:

In the eleventh chapter of Revelations, we read: "And the Court which is without the Temple, leave it out and measure it not, for it is given unto the Gentiles, and the Holy City shall they tread underfoot, forty and two months, that is each month is equal to thirty days multiplied by forty-two, equals 1260 days or years, for we find God has appointed a day for a year.

In Ezekiel, fourth chapter, sixth verse: "And behold, I have given you a day for a year."

The times referred to in Daniel, means a year, and as the years at the time of Daniel had 360 days, we find:

"Time"	360
"Times (2)"	720
"Half a Time"	180

1260 years.

which we have already referred to **Mohammedan time**. And it was in the Mohammedan year 1260 which was our year A D 1844, that the Manifestation of God was upon the Earth and the year His forerunner declared himself, and the year His Son "The Greatest Branch" was born.

Revelations, twelfth chapter: "And there appeared a great wonder in Heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in birth, and pained to be delivered." **The woman is the religion of God**, the Sun signifying Persia, which nation has this emblem on its banners, and the moon Turkey, whose emblem is the crescent, the twelve stars referring to the twelve Imams who appeared among the Mohammedans. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days," or 1260 years. The wilderness means the Mohammedan religion which took possession of the desert of Arabia, a place where it would be protected

1260 years, for out of it, the other branch of the son of Abraham, was to come God's Greatest Manifestation.

Closed Up and Sealed.

Daniel, twelfth chapter: "And I heard but I understood not, then said I, O Lord, what shall be the end of these things." Ninth verse: "And He said, Go thy way Daniel, for the words are closed up and sealed **till the time of the end.**"

That is to say, keep the mysteries of these sayings, Daniel for verily the people of thy time are not ready to grasp their meaning, but at the time of the end, the time of the Manifestation, and the end of bigotry, hatred and division, many shall be purified and made white, and be tried, that is, the mirror of the hearts shall be purified and many people will understand, but the wicked and unbelieving shall do wickedly, and shall cling to falsity and none of them shall understand "but the wise," the firm believers of God, shall understand the mysteries.

This year 1844 was a great year in the history of the earth. A mighty religious wave rolled over it during that year. The Millerites gave away all their property, dressed themselves in white, and went out to meet their Lord coming in the clouds, and they expected to be caught up into the air with Him, not knowing that by Breath and Air Christ meant as symbols of the spirit, and that being caught up in the air meant to be brought into spiritual union with Him. And so they were disappointed, Christ did not come to them as they had expected,

but they were not mistaken in their calculations, for a great event happened that year: the message of the Kingdom of God was delivered, and He did come the second time as He said He would.

The Great Message—God's Forerunner.

The messenger or forerunner of the Kingdom of God was a young man of twenty-five years, and known in history as the Bab. The Bab was a young merchant of pure lineage, that is a direct descendant of the Prophet Mohammed, and was born in Shiras, Persia, on October 20th, 1819, and died by martyrdom on July 9th, 1850. He was noted for his **Godliness**, devoutness, virtue and piety.

He began his mission on earth in 1844 by declaring Bab-hood. In the presence of two or three of his followers he, declared on the evening of the 23rd day of May, 1844, "This day is the kingdom of God come to the earth, and I am its messenger," while all unknown to him in another part of Persia was born He to whom this Kingdom was to be delivered.

The word "BAB" means a door or gate, and he meant that he was the channel of grace for some great person still behind the veil of glory. He composed a number of works urging men to expect the appearance of that person, and when talking always had a chair or divan near him, as if expecting that person to come at any time and occupy it.

The ministers of Persia unanimously agreed to persecute him and to suppress his doctrine, thinking violence would extinguish the flame, but as has been proven so often, interference in

matters of conscience only causes stability and firmness, and attracts the attention of men's sights and souls; so this caused notoriety and men fell to making inquiry, and the matter acquired such importance that the King, "Muhammad Shah," sent one of the best known doctors to Shiraz to personally investigate the matter.

Direct Knowledge.

He interviewed the Bab three times. In the last he requested a commentary on a chapter of the Koran, which the Bab wrote out in elaboration without thought or reflection, which so charmed him that he wrote a full report to the king and joined himself to the Bab, for the Bab was without education, and in thus having a direct knowledge he showed one of the signs of a true prophet.

When the news of his decision reached the ministers, they made such a clamour that it reached the ear of Zanzan Mulla Mohammad Ali, a divine of mark, who possessed penetrating speech, and he sent one on whom he could rely to investigate the matter. This person returned after acquainting himself with the details, and brought some of the Bab's writings. When the divine had made himself acquainted with them, notwithstanding the fact he was a man of knowledge and noted for profound research, he gathered up his books, saying, "The season of spring and wine has arrived," and from the pulpit directed his pupils to embrace the doctrine of the Bab and wrote him his own declaration and confession.

Mirrors of God.

The world ever persecutes those who dare even to have a new idea, how much more does it persecute the Mirrors of God, who set out a new religion, or, what is more correct, a return to the knowledge of God, which He has so often given to mankind, which thus antagonizes and jeopardizes the wealth and power of a selfish and mercenary priesthood who have corrupted the original pure spring.

So the Babis were persecuted, as this new light threatened to destroy the religion of Islam, and in the year 1850 more than 4,000 Babis were slain, and a great multitude of women and children were trodden down and destroyed by the Turks, yet they went gladly to their death for their faith, even though they might have saved their lives by simply saying, "I am not a Babi." There is no record of a single one recanting, but, on the contrary, all went to their death dancing with joy.

Instead of this persecution decreasing the Faith in this forerunner of God, the Babis increased, and persons from all parts of the world set out for Persia and began to seek with their whole hearts.

The Bab: Martyred.

The Bab was himself, after being imprisoned five out of the six years he lived after declaring his mission, ordered slain. They removed his turban and sash, the emblems of his descendancy from the Prophet. He was imprisoned in a square which, strange to say, bore the name of "**The Lord of the Age.**" An iron

nail was driven into the middle of the stairway in his cell and two ropes hung down. By one rope the Bab was suspended, and by the other his secretary, who had asked for the honor of suffering with Him, both were firmly bound. A regiment of soldiers arranged themselves in front of the helpless victims and fired three volleys. When the smoke cleared away the young man was found seated beside the Bab, who was standing, neither having been harmed by the bullets which had rained around them, the ropes only being cut. The regiment was ordered to fire again, but refused, and another was called. This time both were killed, but not a bullet had pierced their faces.

Thousands Martyred.

The people murdered the Bab, thinking that thus they would end the Holy Cause. They annihilated thousands of families, plundered the goods of the Believers, killed men and captured women and children. However, it was found that this had no destructive effect upon the Cause, but that the flaming sword of God was enkindled the more. The lamp of God became more brilliant, waves of the sea of bounty increased, the breezes of God grew stronger, and the fragrance of the Holy Spirit became more powerful.

Now let us return to the writings of the Bab. The essence and purport of his compositions were the praise and descriptions of that Reality so soon to appear, which was his only object and aim.

He regarded his own appearance as that of the harbinger of good tidings, and considered

his own real nature merely as a means for the manifestation of the greater perfections of that one. He ceased not from celebrating Him by day and night, but signified to all his followers that they should soon expect His arising.

Revelation of the Manifestation of God—Beha Ullah—The Glory of God.

From the beginning of the Manifestation of the Bab, there was in the city of Nur, which of itself means "light," a youth of the family of one of the ministers who was of noble lineage, the son of an ex-Grand Vizier, who was gifted in every way, and adorned with purity and nobility. He was from his earliest boyhood, celebrated amongst the ministers, both relatives and strangers, for single mindedness, and was from childhood pointed out as remarkable for sagacity, and held in high regard in the eyes of the wise. Notwithstanding lack of instructions and education, such was the keenness of His perception, and the readiness of His apprehension, that when during His youthful prime He appeared in assemblies where questions of divinity were being discussed, and, in the presence of great concourse of doctors, and scholars loosed his tongue, all those present were amazed, accounting this as a sort of prodigy beyond the discernment natural to the human race, for He displayed in assemblies a mighty power of utterance.

Learned Divines Convinced.

A great number, both rich and poor, were attracted by his preaching and laid down their lives under the sword dancing for joy. Thus, among MANY instances, four learned and ac-

complished divines of Nur were in His company, and in such way did he expound that all involuntarily entreated Him to accept them in His service.

The report of this occurrence reached the hearing of those far and near, and the chief divine of Nur sent two of the most distinguished and profound doctors, possessed of wondrous eloquence and brilliant powers of demonstration, to quench this fire, and to subdue and overcome this young man by force of their argument.

When the two doctors entered His presence, and saw the waves of His utterances, and heard the force of His argument, they unfolded like a rose, and were stirred like the multitude, and abandoning alter and chair, pulpit and preferment, wealth and luxury, they applied themselves to the furtherance of the objects of this person, even inviting the chief divine to tender his allegiance.

Baha Ullah the Glory of God.

This youth through whom God manifested Himself was afterwards known as BAHA ULLAH, which means "The Glory of God," and like Christ the learned doctors were as babes in comparison to His Wisdom.

Beha Ullah, (the Glory of God), made great efforts in educating, teaching and training His followers, so that soon they acted so that in all lands they became celebrated for gentleness of spirit, right intent, good deeds and excellence of conduct, and these same people before His appearance were the most fierce, mercenary, avaricious, sordid and cowardly of all people,

(and in thus changing their hearts is one of the greatest signs of a prophet), who under His influence became the most generous, unselfish, noble and courageous people, to a degree if paralleled in history, had certainly never been surpassed.

A Forty Years' Pilgrimage.

Beha Ullah was born in 1817, on November 12th, and in 1852 when He announced Himself as being "He whom God should manifest" He was thirty-five years of age. That year He began a forty-year pilgrimage. He first removed to Badahat, a plain with a little village upon it, south of Teheran. It was here that He first declared Himself in the presence of some 300 witnesses, and the "Manifestation of Glory" came upon Him so strongly that they could not look upon His face but fell before Him. From this first Manifestation, the power and proof fell upon the people, and the Shah hearing many things determined upon another removal. He was therefore requested to remove to Bagdad. He dwelt here for some time, and was again removed to Constantinople, and later to Beyrout, where He was imprisoned for some time. He was then exiled to Adrianople, meaning the land of secret, and in 1867 manifested himself openly.

Finally, in fear, the Shah of Persia, and the Sultan of Turkey appointed representatives to meet together in secret conclave, to decide what should be done with this Mysterious Power which was Manifesting with ever widening force. They decided that the best thing to do was to send Him to Acca.

Achor the Door of Hope.

✕ ACCA is on the coast of Syria, on the Mediterranean borders, north of Mount Carmel, and lies on the borders of the Plain of Sharon. This is the fulfillment of many of the prophecies of the Bible, and we will again quote Hosea, who says, "The valley of Achor is for a door of hope, and Isaiah, 35th chapter, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose." "The excellency of Carmel and Sharon shall see the Glory of the Lord, and the Excellency of our God."

Acca is a fortified city of Turkey, where the Turkish Government sends criminals and political suspects, selected because it was then a very pestilential and fever-breeding climate, exceedingly unhealthy. They thought thus to exile the Manifestation where climatic results might undermine the Great and transfiguring Power which was in their borders. It was the most desolate of all places, a veritable habitation of the owl and the bat.

They said, "We will see." "He will not live six months." Instead, however, as prophesied, the once barren desert blossomed as a rose, but in six months those government representatives, who had removed Him hence, were every one themselves dead.

The Spiritual Banquet.

In 1869, while at Andrinople, the Manifestation sent letters or tablets to the Kings and Rulers of the world, inviting them to the spiritual banquet of the Kingdom of God. This is prophesied in St. Luke, 14th chapter, 15th to

24th verses inclusive. "He said unto them, blessed is he that shall eat bread in the Kingdom of God."

"Then said He unto them, a certain man made a great supper and invited many."
"And He sent His own servant to say unto them, come for all things are now ready."
"And they all with one consent began to make excuses." Then said the Lord unto the servant: "None of those who were bidden shall taste of my supper."

Amongst others, letters were sent to Grant, Victoria, Russia, France, Egypt and to the Pope. Only two replies were received. Queen Victoria said, "If this thing be of God, it will stand; if not, time will take care of it," or words of like effect.

The Czar's Reply.

The Czar sent an ambassador to investigate, and we are told he was deeply impressed if not converted to the faith. Whether this fair treatment of the Manifestation's invitation has anything to do with it or not, the fact remains that Russia has enjoyed an almost unexampled era of prosperity in the past thirty years, and is rapidly becoming the most important and influential factor in the Eastern problem which is vexing the world. It is also worthy of comment that the country which treated the letter of the Manifestation with respect has had the great honor of having called the first conference of the nations looking towards the establishment of Universal Peace. It might also be noticed that in Russia capital punishment has

been abolished, and the Siberian exile system abandoned.

It is not safe to predict what may be the result of her war with Japan. Thus far, the latter are victors on land and sea—but just wait, and see. God will decide it.

Napoleon Third.

When Napoleon the Third received his tablet, he tore it up and exclaimed: "If this man is God, then I am two Gods." When this answer was returned to the Manifestation, he addressed to him a second letter, in which He told him that as he had thrown the invitation of God behind him, instead of being "Two Gods," he would be humiliated, would lose his crown and die in exile. This prophesy of Beha was literally fulfilled. Only a short time after the war between France and Germany, he was badly beaten, forced to abdicate, and died in exile in England in 1873.

To the Khedive of Egypt, the letter was sent by six messengers. The Khedive treated the invitation with scorn, and imprisoned and banished the messengers. Whereupon Beha wrote him that he would die in exile and his dead body would be sent back to his country, but that the six messengers of the Kingdom of God would be liberated and returned to their families and friends. This prophesy was also literally fulfilled. He was deposed by the English Government, banished and died in exile, and his dead body was shipped back to Egypt. The six messengers were released by Chinese Gordon, and returned to their homes.

Fall of the Temporal Power.

The Pope did not kindly receive the message and was told that the City of Rome would be taken from him, which the world knows happened soon thereafter.

Frederick the Third, then Crown Prince of Germany, who was then on a pilgrimage to Syria, ignored Acca, and the "Great Invitation," and for this was warned in a message from Beha Ullah that he should never rule his country. He was crowned on his deathbed and died three months later without having actually ever ruled Germany a single day.

These are matters of history. Many wonderful stories are told of the prophetic utterances of Beha and of their fulfillment, and as we have stated, one of the powers and proofs of a prophet is the foreknowledge of the future.

His Wonderful Personality.

Of His wonderful personality many stories are told. One in particular that of a Muhammedan Mullah, writer and philosopher—Nabil by name, who swore an oath by the prophet, that for the sake of the true faith, he would kill Beha Ullah, whom he regarded as a menace to the Mohammedan religion. So with dagger and pistol he sought out the Manifestation to kill Him. But when he saw Beha Ullah and looked into His face, he threw his dagger and pistol away and became His devoted follower.

As we have said, not only was Beha Ullah a Prophet of God, but He was more than a prophet, a greater and the greatest revelator, as it were God Himself. The Prophets and Christ always referred to God and "The Fath-

er" in all they said and did, but Beha Ullah spoke as the "**Father Himself.**" This fact is abundantly illustrated in many of His profound utterances, of which the following are a few, and their grandeur and high spirituality cannot but be noticed.

Words of God.

"O Son of Man" Thou hast been in **My** ancient identity, and in **My** Everlasting Being."

"I know **My** Love in thee, therefore I created thee and laid upon thee the garment of **My** likeness, and manifested to thee **My** Beauty."

"O Son of Spirit." "I have created thee rich (spiritually), how is it that thou art poor? And made thee mighty, how is it that thou art cast down?" "And from the essence of knowledge I manifested thee; how is it that thou seekest some one beside Me? And, from the clay of love, I kneaded thee; how is it that thou occupiest thyself with some one else? Turn thy sight to thyself that thou mayest find Me standing in thee, Powerful, Mighty and Supreme."

"Because I loved thy creation, thus I created thee. Therefore love Me, that I may mention thee, and in the Spirit of Life confirm thee."

"O Son of Man," Thou art **My** possession and **My** possession will never be destroyed; how is it that thou art afraid of thy destruction? Thou art **My** light, and **My** light will never be extinguished. Why darest thou extinction? Therefore dwell in thy love to Me that thou mayest find **Me in the Highest Horizon.**"

"O Son of Spirit" I created thee sublime, but thou hast made thyself spiritless; There-

fore ascend to that for which thou wast created."

"O Son of Existence," Remember me in My earth that I may remember thee in My Heaven, in order that thine eye and Mine Eye may be pleased with it."

Prayers.

But in the prayers He has given us, He speaks in the third person, knowing He would not be with us in person but a short while. The following are portions of some of His illumined utterances:

"The Ruler, who is the Lord of the Worlds, and the King of Earth and Heaven, has come, and His is the Kingdom, Glory and Omnipotence."

"O my God, I have turned my face to Thee and pray Thee to illuminate it with the Light of Thy Face, and keep it from turning to any but Thee."

"Praise to Thee, O God my Lord, I beg of Thee, by the Prophets, redeemers and the chosen, to send down upon me, through the showers descending from the Heavens of Thy Bounty, a special providence, and a particular mercy from Thy Majestic Presence. Open upon my face the doors of Thy Gifts, and Benignities. Thou Who art the Most Bounteous, most Pitiful, most Benevolent and most generous. There is no God but Thee. Thou art the great Forgiver and the Most Merciful."

The Manifestation departed from the mortal form on May 28th, 1892, leaving behind him books and tablets containing full directions for the government of men in this new age, which

were to be given to the world by His Son, "The Centre of the Covenant," Abbas Effendi, the "Greatest Branch," the "Christ" of this our age.

The Centre of the Covenant.

The Son—Abbas Effendi.

The Greatest Branch.

There are many prophecies in the Bible concerning the Greatest Branch, which God should bring forth upon the earth. The following are a few quotations:

Isaiah, 11th chapter: "And there shall come forth a rod out of the stem of Jesse, and a **BRANCH** shall grow out of his roots." At this point let me call your attention to the often forgotten fact that **Abraham was the father of both the Jews and of the Mohammedans, by two branches of his family**; and this prophecy has been literally fulfilled.

Zachariah, 3rd chapter: "Behold the man whose name is the **Branch**."

Fourth chapter: "In that day shall the **Branch** of the Lord be Beautiful and Glorious."

Jeremiah, 23rd chapter: "The days will come that I will raise unto David a righteous **Branch**."

Daniel 7th chapter: "I beheld till the thrones were cast down and the Ancient Days did sit," "and behold, one like the Son of man came with the clouds of Heaven, and they brought Him near before Him." "And there was given Him dominion and glory, and a Kingdom, that all peoples, nations and languages could serve Him."

Coming of God to the Earth.

This is a direct prophesy of the coming to the earth, of God in the human form, and that He should have a son whom all peoples should serve. And today people of all nations and all languages serve the Master, Abbas Effendi, "The Greatest Branch," known as Abdul Beha, the Servant of God.

This is also prophesied in Psalms, 80th chapter: "And the vineyard which thy right hand planted, and the Branch that Thou madest strong for Thyself."

Isaiah, 11th chapter: "And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding."

To prove to you that "The Greatest Branch" has this prophesy fulfilled in Him, we give you the following extracts from an interview which Professor Brown of Cambridge University, England, who is not a believer, but was sent to Acca in 1890 to investigate the Babis people, had with the Master. He says:

"One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Mohammedans could, I think, scarcely be found."

But, since the Personality behind the veil of BEING has made the Temple of His Body, the place of Its abode, and speaks through Him, His radiance and glory are such as to defy description. Not a single pilgrim of the thousands who have gone to see Him has come back doubting, and they all bear the same testimony.

The following is a Tablet from the Master to

the world, announcing that the Kingdom has come, and that the Light of God is again shed forth upon the dark earth, that the Springtime is again here.

The Kingdom Has Come.

“OH PEOPLE:

“The Doors of the Kingdom are opened; The Sun of Truth is shining upon the world; the Fountains of life are flowing: the day Springs of Mercy have appeared; the greatest and Most Glorious Light is now manifest to illuminate the hearts of men. Wake up and hear the voice of God calling from all parts of the Supreme World; ‘Come Unto Me,’ Oh ye children of men; come unto Me, Oh ye who are thirsty, and drink from the sweet water which is now descending in torrents upon all parts of the Globe. Now is the Time: Now is the Accepted Time. Look we at the time of Christ, had the people realized that the Holy Spirit of God was speaking to them through His Divine Mouth, they would not have waited three centuries before accepting **Him**, and now is it meet for you that you are sleeping upon the beds of idleness and neglect, while the Father of Christ has come among us and opened the Greatest Door of Bounteous Gifts and Divine Favors? Let us not be like those in past centuries who were deaf to His Call, and blind to His beauty, but let us try and open our eyes that we may see Him, and open our ears that we may hear Him, and cleanse our hearts that He may come and abide in our Temples.

Days of Deeds.

These days are the days of **DEEDS** and Faith, not the days of words and lip service. Let us arise from the sleep of negligence and realize what great feast is prepared for us, first eating thereof ourselves and then giving unto others who are thirsting for the water of knowledge and hungering for the **BREAD OF LIFE**.

These great days are swiftly passing, and once gone they can never be recalled; so while the **Sun** is still shining from the '**Centre of the Covenant of God**' let us go forth to work, for after a while the night will come and the way to the vineyard will not then be so easy to find. The light of knowledge hath appeared before which the darkness of every superstitious fancy will be annihilated. The **HOSTS** of the Supreme Concourse are descending to assist all those who rise up to serve their Lord, to subdue and gain the victory over the City of the Hearts; to proclaim the **GLAD TIDINGS** of the **COMING OF GOD**, and to unite the souls of His Creatures."

(Signed) **ABDUL BAHA ABBAS.**

It is also a very significant fact that the ministers of the Gospel all over the Christian world, who for many years have been preaching that Christ would come a second time, and who from about the year 1844 down to perhaps 1880 were so strongly teaching that His appearance was near at hand, at the present time never speak of this appearance as being a personality, but rather teach that He will become embodied in

the lives of those in His Church, and that this is what is meant by His second coming. It would seem from this, that now that the Word has again been sent to the world, that the Spirit of God has taken from their minds their old but true doctrine of Christ's second coming, it being now no longer necessary to proclaim as a future event that which has already come to pass, and this fact is in itself a strong and marvellous proof of the truth of the Revelation of Beha Ullah.

Proofs of a Prophet.

Returning again to those proofs which every prophet of God has in all ages shown forth, from Adam to Jesus. We will now apply these seven proofs and see if the Bab, Beha Ullah and Abdul Beha have been and are also surrounded by these evidences of their illumination.

He must draw the people to Him so closely that they will lay down their lives for the truth which he brings. As has been stated thousands have gladly died for these three Lights of God, who symbolically may be called the Trinity of the Revelation of Beha Ullah.

He must possess immediate knowledge. We have given instances showing that the Bab possessed this gift to a great degree. Beha Ullah possessed the same to a far greater degree as has been shown in this narrative, but we will give another instance. When the Manifestation was banished to Acca, the only water to be had was very brackish and unhealthy. One day He demanded of the Turkish officers why they did not give the people better water to

drink. They laughed and said, "Do you suppose we would drink it ourselves if we could get any better." The Manifestation told them that if they would go to the foot of a certain hill they would find a large spring of pure fresh water. They laughed Him to scorn, saying, "You are mistaken, we know the spot well, have been there many times and there is no such spring there." However, so impressed were they by His words and manners, that they did visit the spot, and found as He had said pure water in abundance. There is an account in sacred writ, where God caused a well of water to spring up to nourish Hagar and her child in the desert, and while that may or may not have been a literal fact, it is also no doubt a beautiful symbol of this well of water which on the appearance of the Manifestation of God at Acca, should spring up to nourish the children of God who had been banished there, and which was so largely thereafter a means of turning this desolate spot into a bed of roses, as prophesied by the prophets. For, the sacred, it often has many meanings, and may at the same time refer to a present and a future event as well.

A Wonderful Test.

That Abbas Effendi (Abdul Baha also possesses this gift is testified to by a Pilgrim, a lady, from America who went to Acca, where she was most lovingly received. One morning she arose very early in order to make out a list of questions which she intended asking the Master as a part of her proof of Him, and as she had just finished writing there came a sum-

mons to her that the Master desired to see her.

She went to Him, and before she had intimated one word of her questions, He began to explain those very questions to her. She is a woman of national renown. Returned pilgrims have also told me that "The Master seemed to know my wants and would answer them before I could speak to Him about them." This was the experience also of the compiler of this book, in several instances.

There was a woman in Persia who was a very good believer, but whose husband would not accept the faith, though she did all she could to persuade him, and many of the teachers also talked with him, and brought every argument to bear against his prejudices, but still he could not believe. At last he said, "Well, if Abbas Effendi will answer some questions satisfactorily, I will believe in Him." He then wrote several questions and put them in an envelope which he told the believers he would send to Acca. One day this letter arrived with a great batch of others, Abdul Beha looked over the envelopes, picked this letter out at once, and smiling, said to those around Him, "Here is someone who wishes to test Me." He then opened the envelope, and inside there was nothing but a blank piece of paper. He turned towards the Tomb of the Manifestation and quickly answered all of the questions. When the Persian received his tablet he found the answers corresponded exactly with the questions he had written but had not sent.

A gentleman in New York was much per-

plexed about some business matters, and wrote to the Master invoking His aid. He received a Tablet saying that he would know the solution before he received the letter. This he did several days previous to its arrival, and a most satisfactory solution it was.

Healing Power.

He must have the power of healing. Now as to healing and miracles, for the two closely mingle. Miracles are never the highest or most conclusive proof. They are only demonstration for those who witness them. Nor does the Master wish much to be said regarding them, although there are thousands of people today in Acca and Persia who have witnessed many great miracles from this Holy Source. Still we will mention the following. A certain man who from his indiscretions was made very ill and given up to die, besought the aid of the Manifestation. His request was complied with, and the Manifestation ordered a certain soup to be made, which ordinarily would have been hurtful to the sick man instead of curing him. It was taken and the man recovered. Some years later this man was again sick from the same causes, and he again drank the soup which killed him in a very short time. You will remember the Prophet healing the leper by bathing seven times in the Jordan. He was healed, but the virtue was not in the Jordan but in the Prophet; the healing property was not in the soup taken but in the Manifestation.

You will remember it is recorded in the "Acts of the Apostles" that the disciples of

Christ healed the sick by means of handkerchiefs. The following incident came under the personal notice of the compiler of these lessons. A child of ten years old was taken very sick and was given up by the doctors to die. He happened to have in his possession a piece of candy which was made in the Holy Household, given him by a returned pilgrim. Knowing it would do no harm to give it to the child, and thinking that its Holy origin might benefit a small portion was given her with marvellous effect; from the stupor and dying condition, the child in an hour or so was very bright and smiling, and was out of bed the next day, whereas the doctors said she could only live an hour or so.

Foretelling the Future.

He must foretell the future. This was proven in the Tablets of the Manifestation to the Rulers of the World.

He must declare himself. Every religion of the world was about the time of the Appearance of the Holy Triune, expecting the return of their founders. The Confuscians were expecting Confuscus, the Brahmans, Brahma, the Mohammedans, the return of their twelfth Imam, and the Christians were expecting the return of Christ. It is also a fact that all the sacred books of these various religions, all pointed to the same period of time, and some even mention the "Day of Beha." The dream was universal. The necessity was also universal. The world was waiting for the coming of one who could speak to all nations with

authority, and in whose teachings all religious differences could be sunk and forgotten, who would fulfill all scripture. This Beha Ullah has brought about, and the Mohammedans, Parsees, Jews, etc., who once cursed the name of Christ, have through this revelation, learned to revere Him and to know that each is from God, and all brethren.

He must come according to the signs given by the previous revelator. This we have shown to be true. Beha Ullah not only came according to the signs given by the previous revelator, but He was spoken of by all previous revelators, no matter in what part of the world they appeared.

He must have the power to change the hearts of the people. This is the greatest of all the proofs, and we have abundantly shown that Beha Ullah and Abdul Beha have this power of uniting all nationalities, which no previous revelator or Manifestation has ever before had.

Then, if the Master does possess all these signs, which we have shown that He does, how can we deny Him, what we concede for those who have preceeded Him?

But, we must be careful not to make the mistake which has been made in all previous "spring times," that of seeing the medium through which God reveals Himself, and overlooking God the Great Source. Abdul Beha will permit of no personal worship, nor would Christ in His day. He calls Himself "The Servant of God" and points all up to God, who is using Him as His Manifestation. We love and revere Him as God's appointed, and have

turned our faces towards Him as the Manifestation has commanded us, but we do not overlook the Manifestation and that "God Essence" the "All Father," who manifested through Him. Abdul Beha is the mouthpiece of God today and is speaking God's word to mankind, and to Him we must turn for our ears are too deaf and we are too much wrapped up in material things to hear God speak otherwise as He wants us to hear Him in this age.

Why He Is Called the Branch.

Christ in His time likened Himself to a "Vine," and His disciples to the Branches. "I am the Vine, ye are the Branches." In the religion of Beha Ullah, He likened Himself to a Tree, His children to Branches on the male side, and to Leaves on the female side. The Master is called the Greatest Branch because He is greater than the rest, for in Him abides the Light of God. The prophets and Manifestations have always used symbols because these never change, while the meaning of words are continually changing.

Another great proof that Abbas Effendi is the **Greatest Branch** spoken of by the Manifestation is, that on the very night in which the Bab announced the coming of the Kingdom of God, and His mission viz: on the 23rd day of May, 1844, unknown to the Bab, Abbas Effendi was born. But to make surety doubly sure, the Manifestation ten years before His death wrote a Tablet naming Him as His Greatest Branch.

The Center of the Covenant.

Like Christ, Abbas Effendi, is the humblest

of men, serving God continually and His fellow men. He eats and sleeps but little, spending much of His time in writing instructions to His followers, and answering their letters from all parts of the world, and in receiving pilgrims.

He calls Himself "Abdul Beha," which means the "servant of God." He declares that He has no position or grade save this, that He knows no station save that of "servitude," humility and lowliness to the beloved of El Beha." While much wealth is given to Him by the believers who visit Him, He gives it all away, using it in the Cause of God, and the Power of God reflected by Him cannot but be felt by all who enter His presence as thousands of returned pilgrims testify.

He is the **Center of the Covenant** connecting mankind of today with God the Father, standing between the two, and reaching His loving hands out to both.

A Religion for the World.

That this revelation is finally to be the religion of the world there is no doubt. Heretofore the revelations or lights seemed to be peculiarly or especially for the people to whom the Revelator appeared, and mankind instead of using this Light to draw each other together in the bonds of affection, have used it as a weapon to force themselves further apart, each accounting themselves as being the only chosen ones of God, and the revelation sent to them as the only true revelation from God.

But this the Greatest of all Manifestations has come in this day when all nations are looking for universal peace, and the world is wait-

ing as has been said for **one** who can speak to all with authority and in whose teachings all religious differences can be sunk and forgotten; and this can only be accomplished by the simple recognition that the truths of all religions have their Light from the same source, and that they are but different expressions of the same truth, their seeming differences being only in regard to the time and place where they were received, and this truth is plainly taught by Beha Ullah.

Again this Manifestation must come as the Manifestation of God Himself, in order to be acceptable to all, and must be able to fulfill all the prophecies of all the scriptures of all nations. This has come to pass in the Manifestation of Beha Ullah, and the Jew, Gentile, Mohammedan, Persian, Christian, and all nations and sects who have heard this truth and had it proven to them from their own standpoint, are now joining hands as one in this great truth.

Proof.

The Manifestation Himself gave proof that this was so intended in His interview with Professor Brown, wherein He said:

“Praise be to God that Thou hast attained. Thou hast come to see a prisoner and an exile. We desire but the good of the world, and the happiness of the nations; that all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened, that diversities of religions should cease and differences of race be annulled—What harm is there in this?—— Yet so shall it

be. These fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come. Do you not in Europe need this also? Is this not what Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race, than on that which would conduce to the happiness of mankind. These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family." "Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

Investigate.

In conclusion think not that this Great Message is false, simply because you have not heard it before, or because the world at large is ignorant of the fact that such startling things have come to pass. Think that when Christ departed He left behind Him after 33 years of His life, only eleven believers in His Revelations, and these would have scattered save for the faithful heart of Mary, who gave them courage, and reminded them of what the Master had told them, nor did Christianity gain any hold in the world until centuries after, when Constantine mounted the throne.

Fifty Years' Progress.

Think again, what great progress this Truth has made, that in a little over fifty years it has gained something over ten millions of followers in the world, and they are found in all nations even in darkest Africa.

Still as in the beginning of all "Springtimes of God's Light," only the spiritually minded

see and understand, those who are earnestly seeking God and His Truth unmindful from the Source from which it comes, so it bears stamp of its genuineness.

In conclusion, let me urge upon my hearers to investigate, faithfully, the teachings of this **last Great Revelation**, for its coming is the fulfillment of God's promises to the world, of a **New Heaven and a New Earth**, wherein all things shall be made new.

THE BABIST MOVEMENT.

NOTE.—The following fifteen lines appear at foot of page 91 and top of 92, through an error in the make-up. They are re-inserted, here, in their proper place.

N. W. F.

Clippings.

The following article we clipped from a Magazine in California. The press throughout America has occasionally given short notices and extracts referring to the Bahai movement or Revelation; but as a rule the articles that have appeared, have been so garbled and the facts so misstated, that they conveyed little or no information of value. Occasionally, however, there has been found an exception, and we publish the following fair and intelligent statement, by the editor of a California periodical, in his comments on an article written for his magazine, by Mary Hanford Ford, a beautiful soul, who has received the light of God's great Manifestation in this day.

N. W. F.

Editor's Comment.

The thought of a savior to be manifested, another Christ or Elijah who was to restore all things, has been active in the mind of the world for many years past, and has found expression in many individuals.

The necessity for a restoration by virtue of change of the tendency of the public mind has been strongly impressed upon the intuitive con-

sciousness of all those who are sensitive, of all nations. It has brought forth many "I Ams" in the world and professed Christs and saviors; but the fact of there being so many false Christs and false prophets does not argue against there being one that is genuine and true, but on the contrary; for, as there is never a counterfeit note made on a broken bank, so there is never a counterfeit unless there is a substantial reality; and the fact that there are false Christs and false prophets, argues that there is a real Christ, a real prophet, Elijah who is to make his advent in this world; and as the world has come to a condition where all the nations are linked together as one, unlike it was a thousand years ago when one nation was almost unknown to another, it follows that if a Messiah should come to one nation, he might be the Messiah of the whole world.

All the prophets point to a time when there shall be peace on earth and good will toward men; and that was the central thought around which gathered the work of the Christ of Nazareth. We read that Ishmael was to be a "wild man," and it was said of him: "His hand will be against every man, and every man's hand against him;" and as that has been the history of the Turk whose religion is mainly that of Mohammed, might it not be reasonable to suppose that the reconstructive Messiah might be expected to appear where he was most needed, even among the Mohammedans?

Earth's Ripe Fruit.

In the revelation that was given to John on Patmos, it was shown that after the gathering

of the first ripe fruit of the earth, the one-hundred, forty and four thousand, there was to be at least a thousand years in which the work of creation, generation, was to continue in the world; and in order for it to continue, it must be reconstructed.

We herewith publish an article from one of the followers of the Bahaist movement, which speaks for itself. In this article it is stated that Beha Ullah said his whole teaching could be given in three words,—love, unity and humility. These are the three underlying thoughts requisite for the perpetuity and development of a higher humanity. Therefore, we say that if this message of Beha Ullah is accepted by the whole world, it will become the vital quality requisite for a higher order of generation; but we hope that the readers of this journal will bear in mind that we are not advocating the Behaist doctrines only in so far as they are adapted to the child race, the immature manhood of the race which constitutes the majority of the human family today, to become an instrument to bring them into Divine order, that they may grow and develop into manhood.

A Sensible Suggestion.

There must be two movements before the world at this time; one adapted to the growth and development of the race, and the other to gather in all the mature manhood, the ripe fruit of the earth, prophesied of as the one hundred, forty, and four thousand, who are to become the saviors of the world, or metaphorically speaking, the harvesters of the ripening fruit of the earth during the period of the

higher generation, as will be seen in the seventh chapter of Revelation, where the gathering in of twelve thousand of each of the tribes of Israel is spoken of, after which John saw an innumerable company of every nation, tongue and people. In order that it might be of every nation, tongue and people, is it not necessary that there should be a movement similar to the Behaist movement, if not that movement itself, to lead all people or nations into harmonious unity, the purpose of Divinity?

As a suggestion of the possible existence of such a movement, we publish the following:

THE BABIST MOVEMENT.

The Bahai Revelation.

The movement, which is popularly known as Babism, in Persia, is a part of that great religious awakening which touched the entire world during the latter half of the Nineteenth Century. It manifested itself under various names in different centuries, but it has always given expression to the same spiritual truths. The recognition of God in life, realization, at-one-ment, unity, brotherhood; all these wonderful words express the form which spiritual progress has taken everywhere.

One of the peculiarities of the Babist movement, is, that it has recognized three teachers, though the central figure has always been that of Beha Ullah, the prophet whose coming the Bab foretold, and whose son, Abbas Effendi, completes the trinity of inspired religious teachers. The Bab began his teachings in 1844. His name was Mohammed Ali. He was a de-

scendant of Mohammed, and was born in 1819. He was a man of charming personality and great eloquence. His school education had been very deficient, but he possessed the gifts of the Spirit in such high degree, that books did not seem necessary to him. He had studied with various celebrated teachers of the Shyite sect of the Mohammedan faith, and was familiar with the prevailing belief, that the last and greatest Imaum would appear again on earth, and that the time for this appearance was at hand. Mohammed Ali studied all religions, and he became convinced that another destined, prophetic period was dawning, like that of Christ and Mohammed. He felt that he was called upon to be the forerunner of the great coming prophet, of whom he always spoke of as "Him whom God will Manifest," and he began to preach everywhere the new time, the outpouring of God's peace and the day of unity.

Inspiration.

The Mohammedans were familiar with the presence of inspiration in human beings. Their teachers had often constituted themselves the mouthpiece of the departed Imams, and spoke the will of the great spirits. Such an inspired one was called a Bab or Gate to Heaven, and the Mohammedans immediately gave this name to Mohammed Ali, though he declared that God spoke through him, and not the departed Imaum.

His teaching was very simple and clear. He said that he came to announce the beginning of a spiritual movement, which he figured under

the form of an ellipse. "I am the point of this ellipse," he said, "but he who is to follow me, and for whom I prepare the way, will be its center. He will be the greatest manifestation of God the world has ever known, because he is a direct reflection of the fatherhood principle of God. He is the one whom God shall manifest, and I am his forerunner, as John the Baptist was of Jesus the Christ."

Divine Fatherhood.

He told his followers that this great manifestation would come to bring unity to the world, that he would reveal God as he had never been revealed before, and that men would know at last that they were all one in the Divine Fatherhood and in human brotherhood. They would forget their differences of sect and nationality, and live under the law of love.

Mohammed Ali called himself the Point or Nukta, never the Bab. His words seemed to fire the multitude. His mission lasted only six years, and for five of these he was a prisoner. At his execution in 1850, there were already millions of followers, who had accepted his teachings, and looked with eagerness for the coming of the Prophet, who would complete the revelation he had begun.

When the Bab or the Point was executed, his most distinguished convert was Housseyn Ali, Prince of Nur, whose father had been at one time the Shah's Grand Vizier. He had been from his infancy a most remarkable character, and it was evident before long that he was to be the center of great events. He was soon

recognized to be the one that the forerunner had announced.

A New Name.

He laid aside his personal name and title, and wished to be known henceforth as Beha Ullah, which means the Glory of God.

He taught his followers no new religion, but he told them that the day of fulfillment had come, when the prophecies were to be realized, when God's law should reign, and Christ's Kingdom should be established upon earth. The Christians had looked for a millenium, which they understood but dimly; Beha Ullah told them this period had arrived, and that he had come to prepare the way for the ushering in of the Day of Perfection.

He explained this Day of Perfection very clearly. He said that Christ had given the world a law of life and love, which men had never followed, but which must be carried out literally for the attainment of the perfect life.

"I can give you my teachings in three words," he said, "Love, Unity and Humility. These have never been anything but words to the world; henceforth they must be deeds, and the moment you make them so, you see their transforming power."

Baha Ullah taught His followers the practical law of brotherhood, and certainly gave them the secret of spiritual realization. His whole teaching dealt with the wonder and joy of realizing God and love in life. The word unity was constantly on his lips. He believed his mission was to unite mankind under the banner of love, and he was willing to suffer every-

thing himself for the accomplishment of that great purpose.

God the Father.

His teaching of God was the same as all the great inspired ones, with a new and more tender expression: God is the Infinite Spirit pervading all life, constituting all life; God is manifested under all forms, but the Essence is beyond manifestation. God is infinite, and necessarily both personal and impersonal. It is as God the Father that men know him, and the prophets have interpreted him. Christ's mission was to open men's hearts to a knowledge of the Father. The Father principle is believed to have been reflected in Beha Ullah, more perfectly than in any other. Christ brought the Father to men, and Beha Ullah brought the power of realization, so that the perfect life becomes possible to the common man. "In this day," he said, "the spirit must rule in all things, it must overcome all obstacles, and conquer everything, but only by the non-resisting power of love."

The teachings of Beha Ullah make the present time strangely comprehensible, and rouse all the power of the soul for pure living and realization, so that the Behaists are noted for their consistent living, and for the strange, spiritual power they are supposed to possess; a power which is nothing more nor less than the active expression of love.

The third figure of this wonderful trinity in a significant religious movement, is still living. He is the eldest son of the prophet, but holds his place through spiritual destiny, not through

heredity. His home is at Acca, in Syria, and like the great prophet who died in 1892, he is a prisoner of the Sultan. He is not in actual confinement, but is under surveillance, and cannot go out of his city without permission of the Sultan. He is called "The Center of the Covenant." If we should describe him in our own phraseology, we might say that as this is the time of the second coming of Christ, when the "Christ within" is fully recognized, Abbas Effendi is the outward symbol of this "Christ within."

The Spiritual Guide.

He is a gentle, lovely and perfect man. Though millions look to him for spiritual guidance, he receives no salary, he bears no title, but calls himself Abbas Abdul Baha—The Slave of the Glory of God. His household is simply conducted on Christ's principles of Brotherhood; the slave is as welcome as the prince.

"The Master," as he is called, is married and lives the unostentatious life of a simple citizen. He believes that we must seek perfection through the fulfillment of every earthly function and duty; that the citizen is a much better man than the hermit.

Many have visited him from our western world. All have come away enlightened and uplifted by meeting him. Some one asked him why this was, and he replied: "I see the Father's face in all who approach me. Try it, and you will find that all are better for being with you."

His sayings are luminous and inspiring, and nothing could better conclude this very imper-

fect sketch than the answer he gave to a lady, who asked him how she could live the spiritual life. He smiled and said, gently: "Characterize thyself with the characteristics of God, and thou wilt know."

She went away with a new idea. She began to think of the characteristics of God. She forgot to worry or be sad, because the characteristics of God filled her thoughts.

It is a very simple but a very wonderful and efficacious recipe for living the spiritual life.

(Copied from the "Bible Review" of August, 1903; published at Applegate, California.)

OUR LORD'S ANSWERS

In Reply to Various Questions Asked Him by Pilgrims.

Our Lord said to Miss P—: That as she had come to the light and obtained the blessing of the visit, her family also should be blessed and should come to the light through her means, and receive health. And that as her desire is to serve in the cause of God, her way would be made clear to her.

You can all serve in the cause, no matter what your occupation; no occupation can prevent the soul coming to God. Peter was a fisherman, and yet he accomplished most wonderful things. But the heart must be turned always toward God, whatever the work is. **This is the important thing**, and then the power of God will work in us. You are like a piece of iron in the midst of fire, and which becomes heated to such a degree that it partakes of the nature or quality of the fire and gives forth the same effects to all it touches. So is the soul that is always turned to God and filled with the spirit.

Pilgrims' Visits.

“Can I come here again?” Yes, you will come again, and when the time for you to pay the visit arrives the way will be facilitated to you; you will have no difficulty. There are two kinds of visits to be paid: the first, the visit of blessing, after the tidings have been believed

in, and the seeker received as a child of the kingdom. But the second is the visit of reward, for work accomplished and victories gained. You are like soldiers sent out to fight; they depart in the midst of acclaims, of cheers and music; but when they return after having fought their battles, done great deeds and conquered their enemies, then they come back to receive honors and rewards from their general. So it is with the children of the kingdom.

Women.

Many women in the past have made great names for themselves and been distinguished among the famous of the world, both in ways spiritual and material. Remember that these women are of the same flesh and blood as yourself, possessing the same faculties and powers. That which was open to them is open to you; and know that this is a far greater time than any preceding period in the whole history of the world; because God is pouring upon the earth the highest of his gifts and blessings, upon the souls that are serving him. Far higher is this time than the time of Christ, and yet, think what wonderful things his disciples accomplished. You will be able to do more than they did, because the holy spirit of God is being poured out now more abundantly upon the earth.

Cut Our Hearts From the World.

The hearts that are directed constantly toward God, the love that burns in them, that love will separate them from all other things; that love will be the wall that will come between them and every other desire. The nearer to

God, the further from the world; the nearer to heaven, the farther from earth; the nearer to the fire the farther from the cold; the nearer to life the farther from death. **This is the balance, this is the balance.** One thing I ask of you for your own good, and that you must do if you wish to gain the blessing. It is this:—**To stand firm in the faith, without any wavering.** Whatever troubles may come to you or to any of the believers, do not let your faith be affected by them in the slightest degree, but stand as firm as a rock. Be like Mary Magdalene, whose faith was so strong that it was never shaken, even for a moment, when Christ was put to death; but with steadfast faith in him she went to his discouraged disciples and renewed and rekindled in their hearts the wavering light of their faith, by reminding them of the promise their Lord had made to them of his constant presence, and showing them that it was really of little consequence if he was with them in the body or not. She so encouraged and strengthened them by her words, that their faith was confirmed, they became strong as lions and went out teaching in all directions, and by the power of God working through them, the knowledge of God spread all over the earth. Now in the eternal kingdom their names shine as the most brilliant stars, and even here on this earth their names are remembered with love and reverence by millions.

Stand Firm in the Faith.

So the best thing I can desire of you is to stand firm in the faith, even if you hear of the most great troubles and sorrows:—Even if you

were to hear that I had been killed or crucified, as Christ was 1800 years ago:—Let not your faith be in any wise troubled or shaken. Arise for the work of God and his cause, and you shall see his mighty power working in you, and you will conquer all things; and remember; whether I am on earth or not, my presence will be with you always. But work as if you were all but one soul and one spirit, living in different bodies. If you each work apart from the others, with divided aims and interests, you would be like so many tiny springlets that have neither volume nor power enough separately to accomplish any great work. But when these little springs are all joined together, they will become a mighty force. So you must all be joined, one to the other, in heart and soul, and then you will all be prospered in the work and gain ever greater gifts, and the cause of God will be spread through all the countries by your means.

Remember what Christ said:—You have taken the gifts of God without money and without price; so also you must freely give. This command shows, too, that all these gifts are sent to you by the free generosity of your God; not on account of any merit on your part. And you must rejoice greatly in the loving mercy of your God upon you and all, for all will taste of these free gifts before long; they will come from the East and the West to the kingdom of God. And even as Christ foretold, this also has come to pass, that the children of the kingdom will be cut out; so it is, some of those who are

nearest are cut off while those from a far distance receive these great free gifts.

Spiritual Birth.

All the sueffrings you pass through in gaining the kingdom of God will be obliterated when you attain its perfect happiness. It is as when a man who has been sick and helpless for two or three years becomes afterwards perfectly well and strong; then all the remembrance of his pain and weakness vanishes. Then, too, the happiness of the kingdom is a perfect one, unlike the imperfections of our best earthly conditions, and never again to be clouded with any vestige of sorrow. Whatever troubles we have on our way to the kingdom is a rest to the soul. When the man enters this world, it is in trouble and hardship; but he comes from the invisible to the visible to gain great things for himself. As the material birth is a time of trouble, so also is the spiritual. The way to God is impossible to be attained without troubles and difficulties, and remember what Christ said, that though the body is weak, the spirit is powerful. Many great men, many great women have desired century after century to be in this great time, in the kingdom of God, and you ought to thank God with all your hearts that you have been chosen to be here at this time. Christ said: The stone the builders rejected became the headstone of the corner. This means that the spiritually great men and women of this world have been rejected and despised in all times by the builders of this world, but that now, in this time of the kingdom, these high spiritual ones will become the chief stones of the building.

The Doctor was the first who took the garment of Joseph, the fragrance of the Blessed Perfection to America, and however grateful you feel for this great message brought to you, you can never be grateful enough, and you ought to pray God day by day to bless more and more, to give him more and more power and strength and to add blessings upon his head. To the teacher that shows us how to read and write we feel grateful; how much more we ought to be to the one who brings us into the living light of the kingdom of God.

Material Relationship.

The material relationship is nothing; it produces no eternal fruit. The spiritual relationship is the true and only one. Cain was the earthly brother of Abel; yet he was not his real brother. Abraham was the son of Terah; and yet not his son, for Terah was an idol worshiper, and Abraham worshiped the true and loving God. Cainaan was the son of Noah, and yet not his son. All these instances show us that the earthly relationship is no real tie.

The wise man works not for the present moment, but for the good results of the future. See in the wintertime, how bare and lifeless the trees and plants seem, without leaves and without fruit. Suppose one passed by at this time, who knew nothing of the conditions of the earth and saw a man plowing it up and casting grain seeds in the furrows: Would he not say: How foolish this man is; he is troubling himself for no result, working for no purpose, and he is wasting that which would give him food, by throwing these good grains into the

earth, where they will die and become rotten. But in due time the showers of rain descend on the earth, the sun shines, the pure breezes blow, and we see the result is a great beauty and production. The seeds spring up and produce hundredfold, the trees that seemed so lifeless before are now laden with delicious fruits, and the shrubs and plants are covered with fragrant flowers.

Work of Holy Spirit.

So is the work of the holy spirit of God in your hearts; the earthly sun is like the sun of the truth, the showers of rain as the showers of the mercy of God, the seeds as the word of God, the air the fragrant waves of the holy spirit, and the soil is the hearts of the people. Now the spiritual seeds are being scattered throughout the world, and the heat of the sun of truth is interpenetrating powerfully through all souls, and the waves of the holy Spirit is blowing through the world, and the showers of the mercy of God is pouring on the hearts of the people. The result will be a good and wonderful harvest, and every tree and flower and shrub will bear fruit, and you will see it.

Suppose three or four Americans meet in a foreign country; how pleased and delighted they are; how ready to serve or help each other in any way; how are their feelings one to the other? Yet this is only the result of a material condition, which will last for a very few years and will cease altogether with death. How much more should the children of the kingdom, who are bound to each other by eternal and supremely greater ties, be loving and good and

ready always to serve and perform every good and loving action.

The Three Baptisms.

There are three baptisms spoken of by the prophets. The baptism of water, of spirit and of fire. The first signifies the condition when the soul receives the teachings of the knowledge of God. The second, when the soul receives the spirit; when the soul receives this baptism the spirit speaks through him, he has no need to be taught of men or to ask questions, because the holy spirit will enlighten and teach him. The third baptism is that of fire, when the soul becomes aflame with the love of God and insensible to any other attraction. This baptism Moses received when, as it is written, he saw God in the flame of fire, and the same experience is recorded of many other prophets. In order to convey this spiritual condition to us, they used the illustration of fire for this reason: While the soul is on the earth it receives sensual and intellectual perceptions. The first are those that come through the avenues of the five senses; the second are the abstract emotions, such as love, happiness, etc., and these cannot be perceived with or through any of the five senses. Now the things of the kingdom cannot be perceived by the senses and for this reason Christ taught the people always by means of parables and illustrations, because it is only through these outward signs and by comparison that the soul here receives understanding. For this reason Moses and all the prophets gave their teachings by material objects, that through the outward forms the soul might receive the

inward knowledge. The Song of Solomon is a sacred poem, representing Christ the bridegroom and the word of God, the bride.

Visions or Dreams.

There are three kinds of visions or dreams. The first are those that arise from over-excited nerves or disordered stomach and are of no use whatever. The second is when God sends a revelation to a soul that is not entirely pure from the world; to such he sends visions of symbols and signs, and these experiences need the help of an interpreter. The third kind is when a soul that is cut from the world receives a revelation from God. In such a condition everything is clear and pure and needs no explanation.

The blood of the martyrs that was sown in Persia will spring up and live again, and bear fruit in the other side of the earth, even in far off America.

EXTRACTS FROM A TABLET REVEALED BY THE MASTER FOR AN AMERICAN BELIEVER.

* * * * *

You have asked concerning the impersonality of the Divinity.

Personality is in the Manifestation of the Divinity, not in the Essence of the Divinity. The reality of the Divine World is purified and sanctified from limits and restriction. But the Pure Mirror, which is the Manifestator of the Sun or Truth and in which the Sun or Truth is manifest in full appearance,—that Mirror is

restricted, not the Lights. The soul pervades throughout the whole body, and its commands are effective in all the parts and limbs of man. Notwithstanding its utmost sanctification (or abstraction) this soul is manifest and evident in all its grades, in this material form.

By seeing **God**, means beholding the Manifestation of Himself; for, witnessing the sun in its entire splendor in a clear, glassy surface, is identical with witnessing the essence of the sun itself.

The Soul's Sight.

When the souls of the sincere depart (from the body), then their unreal vision (i. e., seeing) is changed into a vision of reality. Even as man, when in the age of babyhood and imperfection—though he sees things—yet that vision is superficial and external. But when he reaches the world (or age) of perfection, and becomes endowed with reasoning faculty and the powers of discrimination and comprehension, then that vision of his is a vision (i. e., seeing) of reality and not the unreality.

It is evident that the Divine Nearness is an unlimited nearness, be it in this world or in the next one. This is a Nearness which is sanctified from the comprehension of the minds. The more a man seeks Light from the Sun of Truth, the nearer he will draw. For instance, a clear body is near unto the sun, and a black stone is far from the sun. This nearness depends upon clearness, pureness and perfection,— and that remoteness is due to density, dullness (or obscurity) and imperfection.

As to the question whether the souls will

recognize each other in the Spiritual World: This (fact) is certain; for the Kingdom is the world of vision (i. e., things are visible in it), where all the concealed realities will become disclosed,—how much more the well known souls will become manifest. The mysteries of which man is heedless while in this earthly world, those will he discover in the heavenly world, and there will he be informed of the secret of Truth; how much more will he recognize (or discover) the persons with whom he has been associated. Undoubtedly the holy souls who find a pure eye and are favored with insight, will, in the Kingdom of Lights, be acquainted with all mysteries, and will seek the bounty of witnessing the reality of every great soul. Even they will manifestly behold the Beauty of **God** in that World. Likewise will they find all the friends of God, both those of the former and recent times, present in the Heavenly Assemblage.

Lazarus and the Rich Man.

As to the difference and distinction between Lazarus and that "rich man": The first was spiritual, while the second was material. One was in the highest degree of knowledge and the other in the lowest depths of ignorance. This difference and distinction will naturally become realized between all men after their departure from this mortal world. But this (distinction) is not in respect to place, but it is in respect to the soul and conscience. For the Kingdom of God is sanctified (or free) from time and place. It is another world and another universe. But the holy souls are promised of

the gift of Intercession; and know thou for a certainty that in the Divine Worlds, the spiritual beloved ones (believers) will recognize each other, and will seek union (with each other),—but a spiritual union. I hope that we shall be together in all the Divine Worlds.

Likewise a love that one may have entertained for any one, will not be forgotten in the world of the Kingdom.

Likewise, thou wilt not forget (thither) the life that thou hast had in the material world.

O thou maid-servant of **God!** Hold fast to the “Most Strong Handle” and be thoroughly attracted to the Kingdom of **Abha**; until thou mayst at every instant find a new confirmation and attain to a wonderful Gift, and become a cause for the guidance of souls.

Upon thee be greeting and praise.

ABDUL-BAHA ABBAS.

CLIPPING FROM A BALTIMORE PAPER.

A New Religion.

Out of the East has come a **new religion**. It arrived in New York about 1895, and came to Baltimore some three years later. In the meantime, the teachers have not made much noise in their existence among us, but they have gone on quietly working to gain a foothold in this city, until now the faith has a considerable following.

The Millerites.

The claims made in behalf of the new doctrines are that the old Millerites, of whom your grandfather will tell you, were exactly right,

although they did not know it. When the converts to the prophesies of Miller stood awaiting the descent of a second saviour from the skies, the advocates of the new religion say that he really appeared, but in the natural way of human birth, and in Persia, instead of in the Occident. The new-born infant was called Abbas Effendi, who calls himself Abdul-Beha, meaning the servant of God, and the faith in his Divinity is called Babism, or Behasism.

So the sect is not so new, having celebrated its golden anniversary. But it is a stranger in Baltimore and an interesting new arrival.

Babism, or Behaism, was brought to this country about seven years ago by a Syrian. He gathered around him quite a large number of adherents in New York, and later believers in Chicago and Washington. There are now several thousand Behaists in this country.

The teachings were brought to Baltimore about four years ago. Since then the following has grown into a membership of 100 or more believers, who hold their meetings Friday and Sunday nights at their headquarters, in North Eutaw street. Sunday evenings they generally have a speaker of some prominence in Behaistic circles to address them. Among these have been Mirza Assad Ullah, whose home is in Acca, Syria, the "Sacred City" of their faith, and where resides Abdul Beha, the Master, who is held in the greatest reverence by his followers. Mirza Abdul Fadl, another oriental who until recently was stopping in Washington, where the sect are about 500 strong, addressed the Baltimore believers several times.

Great Religions.

From the beginning of time to the 20th century there have been several principal religions, from which have sprung innumerable minor religions, sects and creeds. There was the religion of the ancient Sabines, and now we have the religion of the Hebrews, of Zoroaster, of Confucius, of Brahma, of Christ and of Mohammed. All of these religious ideas or revelations have originated in the East and spread to the West.

Babism or Behaism is considered a new revelation. It appeared in Persia in the last 50 years. The general object is outlined thus: **"The bringing of the entire world into one fold of universal brotherhood, and shows to the people that they are all the children of one Father; and are 'leaves of one tree and drops from one sea.'"**

This religion or revelation was first announced by a young man known as "The Bab," meaning door or gate. He was the channel of grace for some great person who was still behind the veil of glory. He was looked upon as a forerunner in this day as John the Baptist was of Christ.

He was born in Shiraz, Persia, on October 19, 1819. He announced "Babhood" on May 23, 1844.

On the evening of that day he announced in the presence of his followers: "This day is the kingdom of God come to the earth, and I am its announcer." He composed a number of works urging men to expect the appearance of Him of whom he had announced, and when talking

always had a chair near him ready to receive Him. His language and works were of such a character that men knowing him to be uneducated looked upon it as something supernatural, and followers flocked to him in large numbers. This so alarmed the Mohammedan priests or doctors, the Babbists say, that fearing the extermination of their religion, Mohammedan leaders sent divines to dispute with him and disprove his doctrine, but so eloquent were his discourses and so strong his proofs that many were converted and became his followers.

The Moslems called the attention of the Turkish government to the Babist movement, as it was called by the followers of the Bab, imputing to it a political aspect. The Babists then underwent a series of persecutions.

The Martyrdom of The Bab.

The Bab was imprisoned, and in the year 1850, six and a half years after declaring his mission, he was executed, having spent five of the six years in confinement. He was taken to the square of the city of Tabriz, where he spent the last years of his life, and was suspended by ropes, together with his secretary. A regiment was called and the word given to fire. When the smoke cleared away, the accounts say, the Bab was found sitting a short distance away and his secretary standing by his side. To neither had the slightest injury been done. They were again bound and the regiment ordered to fire. They refused and another regiment was called. This time both men were killed, but not a shot struck the face of the Bab.

While the Turkish Government by this sum-

mary treatment of the Bab may have thought to put a stop to the growth, the sect grew in numbers each day.

From the beginning of the manifestations of the Bab there was in Teheran a youth of the family of one of the ministers who was noted for his purity and nobility. He was from his childhood pointed out for his remarkable sagacity and was held in high regard by the wise. Although uneducated, he, while yet a youth, appeared in assemblies, where questions of divinity were being discussed, and amazed those present by his mighty power of utterance.

Baha-Ullah, the Manifestation.

This personage was named "Beha Ullah," meaning the "Glory of God," and he revealed himself to the followers of the Bab as "He whom God should manifest." They flocked to his standard, and from that time called themselves "Behaists." So great was his power over the people that the government again interfered, and exiled him from place to place, finally banishing him and his followers to Acca, a city used by the Turkish government for the confinement of their criminals.

At this time the climate of Acca was so bad that few of the prisoners lived more than a year. They sent Beha Ullah, whom the Behaists know as the "manifestation of God," to this pestilential and fever breeding climate, believing it would soon end his life. But, say the Babists, or Behaists, the climate which had been so bad for centuries, began rapidly to improve, until in a very short time the prophecy of Isaiah, "The wilderness and the solitary places shall

be glad for them, and the desert shall rejoice and blossom as the rose," was literally fulfilled, and today there is not a fairer spot on earth than the valley of Acca. It is a veritable fairy-land of fruits and flowers.

Many wonderful stories are told of the utterances of Beha and their fulfillment and of his majestic personality. On one occasion a Mohammedan philosopher and writer swore an oath by the prophet that for the sake of the true faith he would kill the manifestation, whom he regarded as a menace to the Mohammedan religion. With dagger and pistol he sought out the manifestation to kill him. But when he saw Beha Ullah and looked upon his face, he threw away the dagger and the pistol and became his devoted follower.

Beha Ullah spent 40 years in teaching and writing instructions of religious and civil life.

One of the many prayers he left his followers is what is known as the first commune: "Oh, my God give me knowledge, faith and love; adorn my head with the crown of Thy providence; my heart with the light of knowing thee; my tongue with the utterance of Thy greatest name, and mine ear with listening to Thy holy word; for Thou art the only one whose actions were, are and ever shall be glorified and whose commands shall ever be obeyed. Oh, my God, help me to be just! Lift me up from the ocean of superstition and imaginations, and grant me an iron sight (spiritual perception) to see and realize from the surrounding existence Thy omeness and Thy truth."

Beha Ullah died May 28, 1892, leaving behind

him a letter written some years previous, giving the day of his death and leaving the kingdom to his son, Abbas Effendi, who calls himself Abdul Beha, the servant of God.

Abbas Effendi, the Branch.

He was born on the 23d day of May, 1844, the night the Bab declared himself. He is also styled the **Branch**, and Zachariah makes mention of the **Branch** by saying, "Behold the man whose name is the **Branch**!" In this religion the Bab as the forerunner, Beha Ullah, the Manifestation, and Abdul Beha, the explainer of all the sacred books of the world, constitute the Trinity. He is regarded by the Behaists as the **second coming of Christ**. By this they do not mean the literal body of Christ, but that Abdul Beha is the Christ of this day and generation, and that his place in the world today corresponds to that of Christ 1900 years ago.

Here is a statement of the sect upon this particular matter:

"The appearance of the Founder of each Dispensation is the **Sun** of Truth newly arising upon the horizon of the darkened spiritual heavens, and bringing forth a **New Day of Light**, and when this Sun fulfills its mission it disappears and its rays gradually grow dim and indistinguishable. Corruption of the Word results, causing many to lose hope and ask, 'What is Truth?' Then it is that a new Sun arises, and through all these Suns the same light shines. The personality is but the pure polished mirror prepared by God through which to reflect Himself to mankind, to the degree that they are prepared to receive it. One may

call himself a prophet, another a servant, another the Son of God, and in this the most enlightened age the world has ever seen, both the **Father and Son Have Been Made Manifest.**"

The Behaists do not claim theirs to be a new religion, but a new and a greater revelation of the "attributes" of God than has ever been given to the world. Their instructions from the Master, Abdul Beha, are: "Shew forth that which ye have, if it be accepted the object is attained; if not, interference is vain; leave him to himself while advancing toward God, and with him deal not harshly, but pray."

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A Story of a Miracle by Abdul Baha.

A story of a miracle by Abdul Beha goes this way:

A lady of Eliot, Me., heard of the new faith and paid Abdul Beha a visit. She was assigned her room and sat down to write out the questions which she desired to have answered. Just as she finished her task a servant announced that Abdul Beha desired to speak to her. When she entered his presence he propounded all the answers to the questions she desired to have answered without her speaking a word.

Although a prisoner at Acca, he is held in the greatest respect by all the Turkish officials, who pay him great reverence.

The most important commands enjoined upon his followers are:

1. Not to antagonize or denounce any religion, but to consort with all nations in joy and fragrance and spirituality.

2. To be loyal and pay the necessary homage to all rulers.

3. To submit to all laws and rules of any country wherever they may be.

4. To live up to our religious profession and be chaste, virtuous, honest, faithful and upright.

5. All must practice some craft, trade or profession.

6. To shun differences, strife and seditions, to give alms and exhibit pure religion.

7. To breathe not the sins of others so long as we are sinners ourselves.

8. To be persecuted rather than to persecute.

The Behaists believe that this is the time of the end spoken of by the prophets of old, and Daniel in particular, meaning the end of division.

One of Beha's messengers, Mirza Assad Ullah, has just left this country for the Holy City of Acca. He spent several years here teaching.

Nathan Ward Fitz-Gerald.

Today there are Behaists in every country. In Russia there are said to be over 50,000, and in this country several thousand. One of the members of the following in this country is **Hon. Nathan Ward Fitz-Gerald**, an attorney in Washington. Aside from his being an Ameri-

can believer of an oriental and novel religion, he is interesting for the somewhat remarkable career that he has enjoyed.

He was at one time a Christadelphian minister. On the night of May 23, 1844, when the Millerites of this country were on their rooftops expecting Christ to descend in the clouds, he was held in the arms of his mother, who expected to see the Lord at that time. Believing that the prophecies were not fulfilled, Colonel Fitzgerald stepped down from the pulpit and afterward became an associate of Col. Robert G. Ingersoll, and for 30 years taught agnosticism. Finally he became very ill and an operation was performed, from which the doctors had grave doubts of his recovery. At best they said it would be six weeks before he would be able to leave his bed. The night after the operation was performed he found himself mysteriously healed.

A short time after this his attention was called to the revelation of Beha Ullah, and he was convinced that the prophecies had been fulfilled, and that Christ had appeared a second time on the night of May 23, 1844, but came unknown and unrecognized. He at once accepted the teachings and became a firm and steadfast follower of Behaism.

BEHAISM IS HERE.

TALKS WITH SUN REPORTER.

Why Followers of the New Faith Believe that in Abbas Effendi Christ Has Come for Second Time.

Disagreeable weather last night did not keep upward of a hundred believers in the new religion, Behaism, from attending the meeting held at 1041 North Eutaw Street, the local headquarters of the cult. **Col. Nathan Ward Fitzgerald**, of Washington, D. C., conducted the evening lesson and expiated upon many points of doctrine, quoting passages from the Scriptures to support the claim of the Behaists that God has been manifested upon earth a second time.

Visit of Mirza Abdul Fazl.

Interest in the Behaist movement in this country has been considerably quickened by the presence of Mirza Abdul Fazl, one of the prominent and learned teachers of Behaism, and one who was born in the same year with Abbas Effendi, "His servant the Branch," and the present head of the new religion, now living at Acre in Palestine. Mirza Abdul Fazl enjoys still another distinction. For some time he lived in close proximity with Beha Ullah, the "Blessed Perfection," and the "God Manifestation," and conversed with him.

Mirza Abdul Fazl is now living at 1717 De-

Sales Street, Washington, D. C., where he is daily holding conferences with inquirers after the new religion, which, it is said, has swept through Persia like a whirlwind. He was visited at that number yesterday by a reporter for the Sun.

Mirza Abdul Fazl is a picturesque character and is a fine type of the Oriental scholar. About the medium stature, he is thin, with a countenance bright and mobile. His complexion is dark. His attire is that of a Persian professor. He wears a sort of gown of brown cloth, with a sash or cincture of white about the waist. His hair, which is combed back from his forehead, is kept short, in conformity with one of the commands in the "Akdas," (the Most Holy), the book of laws left by Beha Ullah, which says that the "hair must not grow beyond the ears."

There are two other Persian teachers of Behaism in this country at present. They are Mirza Assad Ullah and Niaz Effendi el Kermani. Both are old men and in attire and appearance resemble somewhat Mirza Abdul Fazl. Mirza Assad Ullah, with his son, Mirza Ameen Ullah, held a conference at the local Behaist headquarters in this city about two weeks ago. Like Mirza Abul Fazl, Mirza Assad Ullah is unable to speak English, and his son, Mirza Ameen Ullah, acts as his interpreter. Both are very familiar with the Bible.

Tells of New Religion.

Mirza Abul Fazl was found engaged in explaining the new religion to two inquirers from Virginia. One of these was Mr. H. F. Brin-

ton, of Stony Man P. O. When he learned that the reporter has called for the purpose of securing some information about himself and some account of Behaism, the teacher willingly consented to speak of the new religion and of his conversion to it.

Mirza Abul Fazl has a romantic history. He was born of Mohammedan parents and when he embraced Behaism was cast into prison, shorn of his fortune and driven from his home, in Teheren, Persia, where his father is a great merchant. He expects many converts in America.

Mrs. Getsinger Studies It.

Washington has recently become a seat or center of the new religion in this country, and several prominent believers and teachers are now there. Among these is Mrs. Loua M. Getsinger, a well-known resident of the capital, who spent about a year at Acre, where Abbas Effendi lives, and which is the center of the Behaist movement. Mrs. Getsinger lived nine months at the home of Abbas Effendi, where she saw him daily and took instructions from him. He conferred upon her the title of "maid-servant of the Lord," and especially commissioned her to carry the new religion to the United States. She is, therefore, very active in the work and gives lessons frequently in Washington.

Col. Fitz-Gerald's Lecture.

Nathan Ward Fitz-Gerald in explaining the new faith quoted at great length from the prophecies of Ezekiel, Daniel, Isaiah and others to establish a second coming of Christ.

Chronologists had fixed upon the year 1844 for that great event. The Colonel continued :

“On May 23, 1844, a sect in the United States, known as Millerites, expected the return of our Lord from Heaven, and so sure were they that He would be manifested on that day, they gave away all of their property and, clad in their best robes, they went out upon the hills in several states to meet the Lord, expecting to be caught up with Him in the air. Of course, the world knows that they were disappointed, and while many turned away from the belief, others rectified their dates and found that they had made a mistake, and then accounced that the second coming of Christ would take place in 1868, or not later than June, 1869. Suffice it to say that these dates also passed away, in so far as we in the Western World knew anything about it, without the second coming taking place.

“But had we known what was transpiring in another part of the world, we would have known that the dates were fulfilled exactly as they had been figured out by the scholars of this country and England.

Forerunner Appears.

“At the time fixed by the chronologists for the manifestation of God, there appeared in Persia on the very day the Millerites were looking for his coming, a young man of noble family and pure lineage, the son of a great merchant. He was 25 years old and he had been noted for his precocity from his earliest youth. He made the proclamation that the time had been fulfilled and this day has the kingdom of

God come to the world. He was an expert or adept in all of the prophecies of the Bible and the teachings of Mohammed as well, and his utterances were so astounding and far-reaching in their effect that all the land of Persia was soon astir with this wonderful news. Tens of thousands flocked to his standards, until his following became so great that the Mohammedan teachers saw that unless his career could be cut short all Persians would soon be believers in his teachings.

Mirza Ali a Martyr.

“This young man, whose name was Mirza Ali Mohammed, was known as the ‘Gate’ or ‘Door,’ and we must remember that our prophets said that before that great day of the Lord a forerunner would come to make the announcement.

“He was so learned that he refuted the Mohammedan teachers who came to interview him, many of whom became his devoted followers. From the first he said that he would teach seven years and would then suffer a martyr’s death, but that shortly after his death God Himself would be manifested on the earth through some great one whom God had raised up to fulfill the prophecies and to bring about the establishment of the kingdom of God, the unification of all religions and universal peace among the nations; the ushering in of the time when nations should learn war no more.

“Finally the Bab, as he was called, was martyred in 1852. But his death did not stop the movement; on the contrary, it seemed to increase fourfold.

“During the teachings of the Bab, he told the people that he through whom God should manifest Himself would make himself known, and that this manifestation would take place shortly after his martyrdom.

Beha Ullah Appears.

“Sure enough, about two years after, a young man, some 35 years old, who at that time had a son 9 years old, proclaimed himself as the one of whom the Bab had been the forerunner, stating that he was the fulfillment of all of the prophecies and the manifestation of God. His following increased so rapidly that the government arrested him and some of his followers and banished him. Still he continued his teachings and writings, and then he was sent to Adrianople and finally to Acre, on the coast of Palestine. There he continued his teachings until 40 years of his ministry had been fulfilled, and he then took his departure from earth. His followers increased all over the Old World.

“While at Acre he was commanded not to leave the place, but he had the liberty of the city.

Prophesied His Own Death.

“Some 17 years before his demise he wrote a full account of the day, hour and manner in which, when his work was completed, he would pass on. That writing was sealed and was not to be opened until after his death, and when it was opened it was found that it was an accurate prophecy to the letter.

“This man was known as Baha Ullah, which means, the ‘Shining Glory of God.’ He was the human form through which God manifest-

ed Himself. He taught for 40 years, a significant Bible period.

Mantle Falls on Abbas Effendi.

“With him when he announced himself was his son, Abbas Effendi. He pointed out this son as he upon whom his mantle should fall, as the center of the covenant of God and to whom he commanded all of the believers to turn their eyes. It was this son who was born May 23d, 1844, the same day that the Bab, or forerunner, announced in another part of the Empire that the kingdom of God had that day come to the world; the same day upon which the Millerites were expecting the coming of the kingdom in the United States.

Queen Victoria's Wise Reply.

“In 1869, the second date figured out by the Bible chronologists as the time when God would be manifested, this God-man, Beha Ullah, sent out his invitations to the governments of the world, telling the various rulers that he was the fulfillment of all the prophecies, and commanding their attention and obedience to this summons from the kingdom of God.

“In response to this demand on the nations the late Queen Victoria said to the messenger: ‘If this be of God, it will stand; if not, time will take care of it.’ This was considered a wise answer.

Foretold Louis Napoleon's Doom.

“Napoleon III, upon reading his tablet, contemptuously tore it up, saying: ‘If this man be God, then I am two gods.’ Beha Ullah sent to him a second tablet saying that he would soon be humiliated and would shortly lose his

crown. Subsequent history shows that this was fulfilled.

“Tablets were also sent to the Shah of Persia, the Pope of Rome and the President of the United States, as well as other rulers.

Regards Effendi as the Lord.

“We regard Abbas Effendi as the second coming of Christ our Lord on earth. His coming parallels the first coming of Christ. The wise men followed the star from Persia. Abbas Effendi was also born in Persia and by the line of banishment was finally sent to Acre, where he now resides, which is but a few miles from Nazareth.

“The teachings of Beha Ullah and his son stand for the elevation of the human race, the abolition of war, the unification of all religions and the brotherhood of man. It stands for the fulfillment of the prophetic promises made by the prophets of all religions which have outlined a time in the world's history when the knowledge of the glory of God shall cover the earth as the water covers the sea, and when the lion and lamb shall lie down together and a little child shall lead them.

“We have no ministers, no sacraments. The God-manifestation, Beha Ullah, gave to the world several volumes which will constitute an accurate code of laws for the human race. These volumes are now being translated and will soon be made public.

Desert Becomes a Garden.

“Now I know that the prophecies of the Bible are true and have been fulfilled and that the second coming of Christ has taken place and

is now manifested at Acre, in Palestine, as we are told that the land of Achor shall become to the world a door of hope. That very place (Acre), which 22 years ago, when Beha Ullah went there, was a desert, has now, by the falling of rains, become a beautiful, watered garden of fruits and flowers. So that the words of the prophets are realized by those who have seen the place: "This land, so long desolate, has become like the Garden of Eden." This has become a veritable fact."

What is known as the Bab movement began in 1844, when Mirza Ali Mohammed, afterwards known as the Bab (door or gate), declared that "the kingdom of God has come to the earth."

After the martyrdom of the Bab and when Beha Ullah proclaimed himself as "him whom God shall manifest," the followers of the new religion, who were known as Babis, accepted Beha Ullah's proclamation. After the declaration of Beha Ullah the Babis who believed in him took the name of Behaists, by which all of the believers in Beha Ullah are now known.

Method of Propaganda.

A writer, in speaking of the new religion, says:

"The method of propaganda pursued by these Behaists is remarkable. From the very first they try to confirm you in your own religion, showing you that in its origin it is of divine inspiration and that it was given to you in accordance with your state of preparation to receive it. But every perfect man, say the Behaists, comes to the point where he is no longer

in complete harmony with the surroundings which his forefathers prepared.

According to whether you are Jew or Christian they try from the start to prove to you from the Bible or the Gospel exclusively that Beha Ullah is indeed the great teacher whose appearance is necessary to the world, and that he has returned with signs which permit you to recognize him from your Bible and at the very time pointed out by the book.

"They deal in the same way with the adept of the religion of Enoch, with the followers of Buddha, with those of Zoroaster and Moham-med."

Converts in This Country.

Investigation of the new religion is now being made by a number of persons in this country, and there are about 70 professed believers in Baltimore.

While in Washington the reporter of The Sun met two men at the house of Mirza Abul Fazl, having come to Washington several days ago to make an investigation and to learn of the doctrines from Abul Fazl himself.

While it would be difficult to state anything like accurately the number of believers in the United States, it is known that in many of the larger cities there are numerous persons investigating this religion.

Behaists teach that the "time of the end" will close in the year 1917.

Historic Acre.

The center of Behaism, Acre, or St. John de Acre, has figured prominently in history. It is situated on the sea coast, on the Mediterranean

sea, about 30 miles south of Tyre and eight miles north of Mount Carmel. It has been called the "Key of Palestine," and has been the scene of many famous sieges and battles. It was taken by the crusaders in 1104, and retaken by the Saracens in 1187. In 1191 it was recovered by the crusaders under Guido of Jerusalem, Philip of France and Richard the Lion-Hearted of England, and held by them until they were finally driven out of Palestine in 1291. Bonaparte besieged it for 60 days in 1799, but failed to take it. In 1840 it was bombarded and captured by an English fleet. Its population is about 10,000.

THE NEW PERSIAN REVELATION.

Words to the Western World Brought by Abul Fazl to the Monsalvat School at Greenacre. History and Teachings of the Babist Faith.

The summer conference at Greenacre, on the Piscataqua, have just successfully completed their seventh week. The importance of this peaceful Maine resort cannot be overemphasized. Here, during July and August, thoughtful men and women from all parts of the world bring together their mature convictions to the discussion of the world problems of the day, and go out hence to be a leavening influence upon the undeveloped life about them. It is probably the only spot in the world where people of various religious, social and political beliefs can come together on a mutually

tolerant platform and exchange their various views without bitterness; and not only without bitterness, but with positive hospitality. The force of this can be clearly seen only when it is known how divergent—and commonly opposite and conflicting—are the opinions which are brought to a kind of eclectic focus in this place. It is a successful demonstration of the practical utility of the ideal of liberty on which our institutions are founded. It is a healthy augury of the future of our influence upon the effort to unify the nations of the world. The Monsalvat school, which is held at Greenacre, was founded primarily for the comparative study of religion. But as soon as such a study is undertaken it is seen to be so closely inter-related with social, economic and at times even with the political problems of some at least of the people of the earth, that without a study of these which as corrective and correlative, religious ideals cannot be faithfully interpreted or discussed.

A New Revelation.

Among the religious faiths which find a hospitable hearing at Greenacre is that known as "The Persian Revelation." It is represented here by Mirza Abul Fazl, an eminent oriental scholar, formerly a distinguished professor in the leading college philosophy and theology of Teheran, Persia, and Mirza Ali Kuli Kahn, of the Royal college, Teheran, a scholarly young Persian who is also educated in English, and who acts as interpreter to Mirza Fazl. This "revelation" comes to the western mind with a stamp of uniqueness and even strangeness.

It is reformation of the most complete kind, on Mohammedanism. But it claims more. It claims to be a reformation only as it must be, in the nature of things, since its larger claim is that of a distinct revelation.

The spirit of tolerance, the cry for economic and social adjustment, the efforts toward peace and unity which are abroad in the world at the present time are said to be due directly to the presence of the great prophets of this faith, who have been "manifested" in Persia during the past 60 years. Since the advent of Jesus the western world has been prone to brush aside all such claims as unworthy of notice. Mohammedanism has arisen despite and swept into its fold many millions even in countries which were once Christian. A world-famous mosque stands probably on the spot where the disciples were "endued with power from on high," and Christians are a precious minority in the place where the disciples were first called Christians. So important has one section (the Sunnite) of this religious power become that a potentate (the sultan of Turkey) holds more as a religious duty than as a civil right, a situation on the balancing of which hangs the destiny of great world powers.

The Unification of the World.

What message, then, may this new movement have to deliver to the western world? According to several eminent scholars, among whom are E. B. Browne, of Cambridge, Eng.; Count Gobineau, of France, and Baron Rosen, of Russia, it is by no means an unimportant movement. It numbers between 9,000,000 and

15,000,000 of adherents, according to varying estimates. It has a definite social program, and its articles of faith have appealed to thousands of intelligent people, even in this country, as worthy of acceptance. It is spreading with great rapidity throughout the Mohammedan world, in spite of intense persecution, and is, day by day, attracting thousands of pilgrims from all parts of the world to the presence of Abbas Effendi, the present leader, who calls himself Abdul-Beha (the servant of Beha); his father, who was regarded by the adherents of the movement as the greatest manifestation of God that the world has even known.

The watchword of the Behaists, or Babists, as they are called, is "The unification of the world." They appear to have no dogmas. A few broad affirmations as to divine fatherhood, universal human sonship and universal love, sum up their creed; a number of lofty, non-committal utterances and general supplications, their liturgy. Opposition to war, and a preachment of peace universal constitute an important feature. They accept the Bible, the Koran and the Vedas as sacred books of equal authority. Moses, the Buddha, Jesus, Mohammed, are all prophets of God, appearing at different periods and in different places with degrees of prophetic power varying according to the fitness of the various peoples for the message which they came to bring. Each led the people to the worship of the one true God, and each predicted the other as he passed away. The predictions of the New Testament and the Koran as to "the coming of the Lord" are sup-

posed to refer to Beha Ullah, the father of the present prophet. The term "Lord" is in this connection used, not in reference to the person of any of these prophets, but to the essential anointing and inspiration with which he is endowed for service in his particular time. Each succeeding prophet fulfills the revelation of the preceding one, and passes the mantle of "greater things" on to him who shall follow.

No Personal Adulation.

Thus Beha Ullah, coming in a larger age, brings a greater message to a greater world, and brings greater possibilities of making the power of his message felt; but there is not in the system any personal adulation. The conception of the Deity is as impersonal. There is no church organization. In fact, the followers are often recommended to remain in their various congregations, and there to carry out the law of love, unity and peace. In Persia, Egypt, Palestine, there is a social organization which is said to have come nearer than anything ever before attempted to the Utopian dreams of reforms in all ages. The scheme to unite various forms of religious faith on essentials is said to be working most successfully among the millions of adherents. The piety and integrity of these communities, it is affirmed, are proverbial.

Yet the Mohammedan world is waging constant and bitter persecution against them. The movement began in 1844, when a young Mohammedan merchant, a lineal descendant of the prophet Mohammed, felt called to announce "the Golden Age," and taking the prophetic name of "the Bab" (gate), announced also

“the Promised One,” who should usher in that age. His ministry lasted seven years, during which he was in captivity. He suffered martyrdom in the end. Soon after, the great prophet of the movement arose. He took the prophetic name of Beha-Ullah (the glory of God), and he left his prophetic mantle to his son, not, as the disciples affirm, because he is his son, but because he is the one to whom the prophecies refer. He was kept in close confinement in the historic city of Acca, in Syria, where also his son is now confined as an exile. Thousands have suffered martyrdom in various parts of Persia.

Recent Martyrdoms.

Mirza Abul Fazl has himself suffered prolonged confinement, much of the time in dungeons. Only a few days ago word was sent him and his colleague that an outbreak had occurred in the city of Yazd, Persia, in which the mob, incited by the Mohammedan clergy, had massacred at least 70 Behaists; at Ispahan 90 were massacred. This news was sent from the quarters of the British consul in Yazd, by telegram to the British legation in Teheran; and up to the time of transmission the massacre was still in progress. According to Mirza Fazl, all kinds of tortures are invented. Among the most common is the cutting of holes in the flesh, in which are inserted lighted candles while the victim is paraded through the streets. Many of these victims survive long enough to be literally roasted alive as the candles burn down to the flesh. Still, the movement goes on apace. The patience and fortitude of the mar-

tyrs of this faith are said to have the effect of making more converts. At all events a form of faith that is producing millions of pious men, who carry their religion into the elevation of the social life; who are interested even to the point of **non-resistance in universal peace**; who stand for a rational interpretation of the sacred books of all nations; a form of faith that provides a platform on which all religious systems may unite in a common brotherhood, in worshipful aspiration toward a common fatherhood; under which women are held to be not inferior to men—a faith, indeed, that is converting Jews, Zoroastrians and Mohammedans, especially the latter, in large and larger numbers—is doubtless worth the vigilant interest of the western world. And the messengers of that faith who are visiting Greenacre, with an expressed willingness that their message shall stand or fail on its merits, court the freest investigation by people who are interested in the movements of the day.

THE FOLLOWING FROM A LEADING RELIGIOUS PERIODICAL SHOWS THE TREND OF THOUGHT IN THIS DAY.

Revived Interest in the Millennium.

The question of the time of the coming of the Millennium is now engaging much pious thought, if we may judge from the frequent letters occupied with its discussion which we are receiving. The interpretation of the proph-

ecies of the Bible, and more especially the millennial prophecy, has always had a peculiar fascination for believing minds of both the mystical and the practical cast, and perhaps now the advent of a new century, distinguished by a spread of religious indifference and skepticism looked on as a fulfillment of the prophesied condition of the world immediately antecedent to the Millennium, may have given this fresh impulse to the old pursuit.

When the year 1000 approached great excitement on the subject prevailed in Europe. In his day, Luther thought the signs of the times justified the expectation of the speedy second coming of the Lord. According to the prophetic interpretation of the American William Miller, it was to take place in 1844. The Rev. Dr. John Cumming, of London, made a good deal of stir by figuring out that the end of the "present dispensation" would come in 1866 or 1867, and, afterward, in 1869. Perhaps the contemporary Jewish Zionite movement has helped to give the new impetus to the discussion to which we have referred, for that Jerusalem is to be the precise seat of Christ's earthly throne was a belief very generally held by early Christians. "I, and all other Christians whose belief is in every respect correct," wrote Justin Martyr in the second century, "know that there will be both a resurrection of the flesh and a thousand years in Jerusalem, which will then be rebuilt, adorned and enlarged, as the Prophets Ezekiel, Isaiah and others declare." The literal restoration of the Jews to Palestine and their conversion to Christ

are frequently linked with the millennial belief.

Millenarianism.

Millenarianism is found in every Christian denomination, but it is of two schools, the one contending that the second coming of Christ will precede the thousand years of blessedness and the other that it will follow that period. We have received an open letter of objection to the revision of the Westminster Confession made by a committee of the Presbyterian Church, written by the Rev. Dr. Ross, "a Scotch Presbyterian," of Denver, Colorado. The main ground of that objection concerns this difference in the millennial belief, for in a chapter added by the committee it is declared that "the Church will be preserved, increased until it shall cover the earth, purified and at last made perfectly holy in the presence of God."

Dr. Ross interprets this very reasonably as a declaration against the "pre-millennial coming of our Lord," and a wholly new departure, for he has been unable to find in any "reputable creed of Christendom" any such doctrine of a "perfectly holy" earth. For example, the Augsburg Confession speaks of "the last days foreshown in Holy Scripture, in which the world is to become ever more and more weak." By the Council of Trent, as quoted by Dr. Ross, it was declared that "the Scriptures also inform us that the General Judgment shall be preceded by the preaching of the Gospel throughout the world, a defection from the faith and the coming of Anti-Christ."

Church Never Will.

Any expectation of the conversion of the world and the overthrow of Satan by the modern preacher Dr. Ross looks on as a pernicious delusion. "The Church for 1900 years has not done it," he says, "and never will;" but the condition foretold in prophecy as preliminary to the Millennium he finds to be attack and defeat of the truth, darkness covering the face of the earth, instead of holiness, "till He come who is the Light." Accordingly, Dr. Ross feels that he has the Bible behind him in declaring that "the 'boasted age of progress' will close in the blackest darkness," and the signs of that end seem to him to be especially unmistakable now.

Churches on Down Grade.

"Churches are on the down grade and decaying, their mission is about fulfilled, the signs of deepening apostacy are spreading with a rapidity of which many Christians have no conception." The present purpose of the Church seems to Dr. Ross to be to improve this world and ameliorate its temporal and social condition and not to save souls for the life to come. "Christian Socialism," with its theory that the Golden Age is to follow "the establishment of a new social order," he looks on as "the spirit that is preparing the way for the Anti-Christ," "a state to which we are approaching." According to his view, "the professed Church is in process of conversion to the world, instead of the world being in process of conversion to Christ." So far from its being possible for the Church to be made "per-

fectly holy," he interprets the prophecies of Scripture and the signs of the present times as foretelling that "the Gospel dispensation will close amid the abounding of unparalleled wickedness and iniquity." But to that prevailing darkness will come a great Light; "the event ahead of us is the coming of Christ Jesus."

Speculations of the Divines?

Dr. Ross thanks God that at this time "there is a revival of pre-millennial doctrine from its slumbers;" and, as we have said, our correspondence indicates that there is, at least, a revival of interest in the general subject of the Millennium and of belief in its speedy coming. A very serious friend in Saugerties writes to us "boldly to declare" that "from this time on there is going to be such a stir in the world as never was," but, as he sees the signs, they indicate that "the Kingdom has now come;" that the Millennium is already here. Mr. Goldstein takes a still different view, in a letter we print in another column of this page. Zionism seems to him to offer the true hope of the Millenium. Mr. Ruby Archer, it will be seen, finds it in "Purposive Philosophy," an invention of Mr. Walter Vrooman, of Kansas City. Its doctrine is that "the race must look to its renewal and improvement" by "the non-propagation of disease and impotency of every nature," and to the "persistent and joyous multiplication of the best elements of our race," in "a continual progress" "toward the Hierarchy of Life." The Millennium, according to this newly invented philosophy, will come by natural and not supernatural means.

CONVERSATIONS AND WORDS OF OUR LORD.

From Notes Made by a Pilgrim to the New Holy City.

The question was asked whether, after the further declaration of this Truth, would the Millenium begin at once?

No, gradually, for a plant that grows too quickly lasts only a very short time.

It is necessary to use judgment and common sense in declaring this Truth. In Persia, for example, where it is thoroughly well known, the teaching and speaking of it may be quite open, but in Khorassan where it is as yet very little known, discretion must be used, and the same holds good in England. In America, where it has been much taught, and written of in journals, it may be quite freely spoken of.

Through all trials and distresses, men gain great spiritual powers—and humiliation is the road to exaltation and honor. Because Moses, as a babe, chose the fire and had his tongue burned, therefore in after life, God endowed his mouth with great eloquence. Had not Joseph been sold as a slave, never would he have become the mighty ruler of Egypt.

In the Gospel it is said (Luke, 12th chapter): “Be not afraid of them that kill the body—and after that have no more that they can do. But I will tell you whom ye shall fear. Fear

Him, which after He hath killed hath power to cast into hell. Yea, I say unto you, fear Him." Our Lord said that this means that the death of the body is of no importance and not in the least to be feared, because a spiritual soul lives forever. But the thing to be feared, is the death of the spirit.

It is said of Mary Magdalen that out of her went seven devils. This means seven evil qualities which Jesus cast out of her by teaching her the Truth. She was not such a bad woman as some suppose before her conversion, but the wonder is that such a saint and miracle of purity and goodness could have been created by the New Birth. She was greater than all the disciples of Jesus because she alone stood firm after His Death and never wavered.

The Parable of the Ten Virgins.

The word **Virgins**, means those who are free from ties of this world, unspotted from the world, and empty—ready to be filled.

There are, for example, two kinds of sticks which we can imagine to be put aside for the fire. One is a damp stick, the other is a very dry kind of wood. When in contact with the fire, the damp stick will not ignite; but the other is dried and ready to be ignited at once. So some people have the capacity to receive the light of God—others are full of earthliness (dampness) and cannot receive it. Some of the attributes of those people possessing capacity are for example, Devotion, attraction toward God, Separation from the world. These, when trials come, are able to sustain calamities in the cause of God. But, though, sometimes

flames will appear in damp fuel, they soon become extinguished.

The first necessity for us is to increase this capacity for light. The Sun is always shining and brilliant, but the blind can never see it. We must train this capacity to receive the Divine Bounty. The oil in the Parable signifies this capacity. All food is good and a gift of God, but we must have the appetite to eat it. Suppose that rain is falling in abundance, no good is done by it to a salt desert, which only grows thorns and useless plants.

Resurrection.

Jesus Christ had two bodies—one spiritual and one material. The **material** body is of no importance; it changes and changes and changes always. An old person's body is not the same, as that of the same individual when young.

The visible world does nothing but change, and change leads to annihilation.

We must be sure that when the soul of man leaves his body, it never returns to **that body** again.

In the Gospel record, when Jesus Christ was crucified and ascended, Mary Magdalen and the other disciples had fallen into such a state of excitement and agitation, that during three days the cause of God was annihilated for them. After three days their agitation having abated, they realized that the cause of Jesus Christ, and His Teaching was everlasting in the world. The disciples would not at first write to the other believers **openly** that Jesus was crucified till Mary Magdalen told them what

did it matter, His Spirit was with us. When Jesus was crucified, some said "His religion is annihilated and gone." Mary Magdalen said "**Matter** is gone, and **flesh**—but the **Soul** of the religion is forever."

Doubters.

Thomas was a weak character who believed the cause was lost; after a little time he saw that though Jesus was killed, the cause of God still continued, and then he realized and believed.

After the death of the **Blessed Perfection**, one day the chief Mohammedan priest of Akka came to our Lord, and said he had seen the door of his room open and the Blessed Perfection come into his room. This was the **Truth and cause** of the Blessed Perfection which manifested itself and its continuance to him in this way.

To those who say Jesus Christ came back to earth in his earthly body; they should reflect that Jesus Christ was thirty-three years old at the time of his death. According to medical science it is established that in thirty years his body had been completely changed at least three times. If it was the body of the third decade of His life which revived, what became of the other two?

The Perfections and Characteristics of God towards men are not conditional upon any fact. God is merciful to man, and His Mercy does not depend on Jesus Christ having done anything, but He is always sacrificed and this is the great question of the Mystery of Self-Sacrifice.

The Mystery of Self-Sacrifice.

Our Lord said that the Prophets and Saints of God possessed two states or conditions.

1. The Spiritual.

2. The Material.

In their spiritual state or condition they reflect entirely the perfect bounties of God, and His Perfections, such as Love, Joy, Goodness, Mercy, etc., etc., but these perfections they sacrificed and give as a free gift to the people, but without hope or idea of any return to themselves. For example, consider a growing tree—the sun shines upon it, the rain falls, and the breezes blow upon it. Then by the grace and power of God, the earth gives its strength to the tree, and it grows and lives. The tree then gives this power which it received from the earth to the twigs, branches and leaves, which begin to grow strong and flourish; and in time it gives its power to make blossoms and fruits appear upon them. So is our Lord Christ. He gives His perfections and Graces which He receives from God to the people, to make them grow and be strong and live, and He keeps nothing back for Himself.

Now in the second or bodily condition of the prophet He also sacrifices and gives all these perfections to the people.

It is natural that his eyes should enjoy beautiful objects and views, but our Lord Jesus Christ never walked abroad for the purpose of this pleasure and enjoyment. He gave His perfect sight to the people. The ears love to listen to beautiful music and harmony, but

Christ listened to the wailing and sighing of Humanity.

It is natural for man to enjoy repose and the rest of sleep, but Christ never forsook His work on account of weariness. And so with all the bodily and material comforts, which man naturally enjoys. He sacrificed them all to the people, yea, even giving His own life.

The Miracle of Walking on the Water.

In this story of our Lord Jesus, the sea of Tiberias represents the Ocean of Creation, the two shores represent earthly truth, and spiritual truth. The boat (or ark) stands for the arguments and reasons by which men acquire knowledge, and in this boat Jesus' disciples were towed on the waves of the Ocean of Creation. The shore which Jesus left in order to come to them, walking on the water, represents earthly knowledge. The haven and shore to which He guided them represent spiritual knowledge. There are three ways of apprehending truth. First the earthly way, by means of the five senses, second, the way by argument and reasoning, and all philosophers have taught that it is possible to reach the knowledge of all truth by this method. Third, the spiritual way, by which man receives knowledge from the inner light or inspiration.

The ancient philosophers, and indeed philosophers of all times, have taught that the first method, that is by means of the five senses, was the one **certain** way of knowing truth. For example, when you see a large mass of water you know that it is the sea—and nothing can contradict that fact. But when you reflect deeply,

you will say, that this means of knowing is not to be absolutely relied upon. For instance, when you are in a steamer sailing along rapidly, the evidence of your sight tells you that the shore is moving, but you know this to be false. If you look at the heavens and behold the sun, your eyes assure you that it rises every day, and travels across the sky; but science has disproved this. If you take a small piece of fire, a lighted stick, attached to the end of a string, and whirl it round very fast, the appearance is that of a circle of fire. Again, people in the desert, often see a most beautiful mirage of trees and water, but the nearer you approach to this phantasm, the more it fades away and you begin to perceive its unreality. All this proves that the evidence of the senses alone is not to be relied on for conveying the truth.

Ancient Philosophy.

The ancient philosophers have also taught that by the intellect (the second method of argument and reasoning) accurate and absolute knowledge of everything can be obtained. They said that they could prove the existence of God by the existence of force and motion (that is to say, the mover and the thing moved).

They explained that motion is impossible without One who causes the movement. They observed the heavens and the motion of the seven chief planets, which they conceived to be caused by the movements of eight successive crystalline spheres enclosed within a ninth and outer one, which by its action caused all the others to move. But later philosophers have said that these crystalline spheres are non-

existent, and that the planets are suspended in space and moved by the force of gravitation, attraction, etc., thus utterly contradicting ancient theories. These ancient philosophers also said that as they could observe no movement or change in the heavens, they were therefore pre-existent and eternal. All these statements have been refuted. It is therefore evident that we cannot rely on this second method of obtaining knowledge, to ensure absolute accuracy. Successive philosophers are always contradicting each other and propounding diverse theories. If absolute knowledge was to be obtained by this means, the wisest philosophers would agree in saying the same things.

The Letter Killeth, as Paul Said.

There is yet a third method of acquiring knowledge—by Revelation, or the Inspired Books, but the difficulty in this case is that every person's interpretation of the book is colored by his own individuality. In the time of Jesus Christ the Jews were prevented from accepting Him by clinging to the literal interpretation of their book. They searched their scriptures and prophecies and said "What we find in these writings does not agree with what we know of this man of Nazareth, but is rather against his claims."

As we have before said, in the account of this miracle, the disciples of Jesus attempted to sail over the sea of creation and existence in the Ark of Argument and Reasonings, finding great difficulty and danger in proving the truth by so doing. But when Christ, the Light of the world who knew all things by the Light of the

inner spiritual illumination came to them in their boat, walking by His Knowledge over the Ocean of Existence, and having no need of the Ark of Argument then **Immediately** they were at their desired haven.

Our Lord said that all miracles have their mystic and hidden meaning enfolded within them, and that this miracle of the walking on the water is of the very first importance.

The Holy Spirit.

Always from the earliest ages, the conception of the Trinity had been present. In the time of Moses the idea of the Trinity was shown in (1) God, (2) the Speaker of Mount Sinai, and (3) the Fire (which corresponds to our idea of the Holy Spirit).

In the time of Abraham, this thought was represented by Abraham, the Angels and God. As an illustration of the Trinity, take Light or illumination. There is the **Light-giver**, the Sun (God), the **Light-receiver**, and the **ray of light** connecting the two. Again, there is the Giver of the Bounty, the receiver of the Bounty, and the Bounty, which is the Holy Spirit. Also the Quickener, the Quickened and the **Life** or Holy Spirit. The Gifts, Influence, Graces and Attributes of God showered upon man, are the Holy Spirit.

The Teaching of Children.

We must be guided entirely by the intelligence and developments of the child, as to how soon we should begin to teach it.

A woman reaches her maturity at the age of twenty, and must then certainly receive the full teaching.

Many a child of ten is sufficiently developed and advanced to receive some teaching, and some are ready for it at the age of eight or nine.

The great thing that is necessary to teach children is to be characterized with the Attributes of God, and to be good. Their hearts and minds must be prepared to receive the truth, as soon as they are old enough to be taught everything—but children should not be taught facts and details which they may not, during the present condition of the faith, speak of openly to their fellows and companions.

Praying in Public and in Private.

There are two forms of prayer in this religion, that is, the Obligatory Prayers 'which are (1) the Long Obligatory Prayer, (2) The Daily Prayer beginning "O my God, strengthen Thou these hands, etc." (3) The short one. One of these prayers must be used three times daily, according to the circumstances and time at the disposal of the believers using them. These obligatory prayers are entirely personal between the individual and God.

There is also the form of prayer to which the name "Supplication" has been given, in the translations, which may certainly be used in public. That is, if you should desire to ask God anything, you may certainly do so in an assembly of believers. Chanting may also be used. But this religion has no set form of public worship.

Concerning the Teaching.

Good people are of two kinds—those who are so by natural goodness of heart, and those who

attain it by an after gift of the spirit. All those who are truly taught of God will accept this truth when presented to them, but, as it takes some fruits longer to ripen than others, so some will accept it immediately, and others after a long time of gradual ripening in the Sun.

It is of Course a great sin to reject these teachings and it is our duty to persuade and teach people to embrace this truth; but if they should reject it, we must bear it with patience and we are to remain towards them exactly what we were before. If, however, you find a person leading a truly good earnest life, who does not wish to hear or receive these teachings, you are to remember what our Lord Jesus said "He that is not against me, is with me."

The reason why some missionaries, monks, etc., who spend their whole time in praying and reading holy books, do not accept this, is because though they act in this way, their hearts are really still with this world.

Wine Drinking.

In reality wine or spirits, taken even in moderate quantities does no permanent good. It is like urging a horse to full speed by whipping him. The whip represents the effect of wine on man's body.

Wine taken as a medicine for weak people, who have all their lives been used to it, is permitted. But they must on no account allow their children to drink wine or alcoholic drinks. Our Lord spoke of the Druses who never drank wine or smoked, and in consequence of this many diseases were quite unknown to them.

Mohammed.

There are many references in the Bible to Mohammed. in Rev. 12, the woman clothed with the sun, and the moon under her feet, represents the Mohammedan religion. The sun and moon are the Persian and Turkish Empires. The twelve stars around her head represent the twelve Imams.

In the New Testament, John 1-25 "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?" "That Prophet" signifies Mohammed—but Christians have not understood these references in their own Bible. Also in St. John Ch. 16, v. 7-15. The "Advocate" and the "Spirit of Truth" here spoken of signify Mohammed. Our Lord was asked which was greater—Jesus or Mohamet. Our Lord said the Mohammedans were accustomed to think Mohammed the greater, because of his title "Seal of the Prophets," but in the time of Jesus spirituality and the spiritual Life was far greater.

Great Prophets.

Our Lord said that it was quite true that all the **Great Prophets**, the **Suns** of God, are without sin, though the word prophet is used in more senses than one by the Jews. A great prophet is always one to whom revealed writings have come. The only parts of the Bible we should count as sacred and inspired, are these revealed writings and visions.

With regard to the books of Moses, only those parts are sacred which contain his inspired writings, such as the Ten Commandments, etc., The rest are mere books of history, written

much later than the time of Moses, and often not literally true.

Isaiah is a true Prophet; but the Book of Esther is mere tradition or story. In Solomon's Song the symbolism which is used throughout is of a bride and bridegroom, is true symbolism or allegory—no real Bride and bridegroom is intended.

David was a great saint but not a Great Prophet and many of the statements made about him were not accurate.

It is well known that when Nebuchadnezzar invaded Syria, he destroyed the whole of the Israelitish books and records. It is only needful for us to read and study the inspired and revealed parts of the Bible, the other parts are no more sacred than other books of history. The story of Joshua causing the sun to stand still is an allegory for it means that he was so steadfast and true in the faith, that during his life time the Sun of Moses never set, or went below the horizon.

Buddha.

Buddha was a very good man—a divine philosopher, but not a great prophet. Many of his moral teachings greatly resembled those of Jesus. The doctrine of reincarnation as taught by the Buddhists, and some ancient philosophers is not true. It was largely invented by those people who clung to this world, and loved it so, that they could conceive of no happiness apart from it. All those souls who are truly severed from this world and from everything save God, have always longed to depart and go onwards to a more spiritual existence. Many

of the Theosophists have said that it was necessary for people to return again and again, in order gradually to attain to perfection. But there is no spiritual benefit in mere length of time! Those who receive the Holy Spirit, can instantly become perfect.

Take for an illustration the olive tree, which exists for thousands of years, yet they have not by this duration of time attained to the life and development of the animal kingdom. Where as a small insect existing for only a few days or hours belongs to it. Indeed many of the ancient philosophers evolved this idea of reincarnation, in order to fill a void or flaw in their doctrines. They believed the material existence was all, for they had not attained as we have to the knowledge of the spiritual existence beyond; and they thought it was necessary for the sake of Justice, that a man should be re-born on this earth again and again.

No infant is ever born **bad**—all are born alike **Good**, but their education and surroundings and their individuality make them become what they afterward are.

As everything is possible with God, He might grant return as a special gift and grace to some people. Amongst the many prophets, only Elias was said to return, and he did so.

The Devil.

The word devil or satan as used in St. John 8 "Ye are of your father the Devil" means that the Pharisees were not true children of Abraham, or of God—for had they been so, in this case they would have shown forth good qualities and attributes whereas they showed forth

only evil qualities, such as envy, malice, uncharitableness, etc.

The word *satan* has many meanings.

Every great Prophet of God always has an active opponent or *satan*, who shows forth opposite characteristics.

In the case of the Prophet Adam, his opponent was Azazel.

The opponent of Abraham was Nimrod. Of Moses—Pharaoh. Of Jesus Christ—Caiaphas. Of Mohammed—Abu Sofian. Of The Bab—Hadji Mohammed Kerim Khan. Of the Manifestation—Subi Ezel. Of our Lord—His Brother, Mohammed Ali.

In the gospels a man is spoken of out of whom went seven devils, that is seven bad qualities.

Again, there is the devil within man, just as there is the divine voice within man. Anything that for the time makes you become heedless of God is your *satan*.

In the story of the Pharisees and the Tax-Gatherer praying in the Temple, the self-righteousness of the Pharisee was his devil, whereas the sins and shortcomings of the tax-gatherer, which drew him towards God, to confess and entreat pardon for them became his angel.

The word devil or *satan* means the opponent of God. There is no great entity of that name.

In answer to a question as to why in the Old Testament the prophets and saints hurled such denunciations upon wicked people, and prayed for their utter destruction, our Lord said that these prophets' denunciations and curses were not directed against the people, to

whom they had no animosity; but against their bad and evil qualities. A gardener would be a bad gardener if he allowed rank and noxious weeds to grow up amongst his choice plants and beautiful flowers; he must weed them out and destroy them in order to protect and foster the lives of the precious and beautiful plants. It is not that he hates the weeds, and wishes them evil, but he cherishes and protects his flowers by removing them. When a doctor gives a sick person quinine, which is a very bitter medicine, it is not because he wishes to do ill to the sick man, but to destroy his disease. In our religion it is in **no** case allowable to use force or violence against those of an opposite faith.

The Justice and Mercy of God.

A question was asked as to whether those people who had committed great evil in this present life, and had died in their sins, would be hopelessly destroyed—Our Lord said—

Two great attributes of God are **His Justice and His Mercy.**

By the justice and judgment of God, those who commit evil suffer and are punished for it, and eternal punishment is merited by these evil-doers, that is, being shut out from the persence of God, forever.

God's Mercy.

But mercy is by far the greatest of the divine attributes, and owing to this great mercy of God, those who die in their sins are **not** left without the possibility of attaining to life.

By the expression hell-fire and punishment is not meant sufferings inflicted by God, but simply the being deprived from the sight of

His Beauty. For example, when a man is blind we say that it is the greatest possible affliction that he can have; but this affliction and suffering does not consist in any torture inflicted upon him, it merely consists in the absence of a great blessing. This is his affliction.

Meaning of Punishment.

Darkness is not a positive quality, but a negative, merely the absence of light. So this **punishment** spoken of in the Bible is **negative** and consists in being deprived of or debarred from the Presence of God.

The reason that in the Mohammedan writings it is always said that Jesus Christ has gone into the **Fourth Heaven** is because they conceive the Fourth Heaven to be the central one of the seven, in which the material sun abides. So they say Jesus who was the Sun of Truth, and Light of the World, now dwells in this Fourth Heaven.

Universal Peace.

Our Lord said the Blessed Perfection had revealed secretly in a Tablet some words about Universal Peace. And also, just before His Ascension, He had revealed another tablet about the Universal Peace which should prevail between all the peoples of the world.

Two of the signs of the Manifestation of the Cause of God, are the preaching and acceptance of the religion of God—and also that the people shall be endued with the characteristics of God. We are now seeing the first sign—and we must hope and pray that we may see the second sign also fulfilled. Many advances of the nations in

civilization and humanity are caused in the presence of this religion in the world, without their knowing the reason of this advance. There is a prophesy in the Mohammedan writings, saying that the standard of Truth shall be unfurled first in the East and then in the West, and this saying we see **Fulfilled in our day.**

People were always inquiring why, if this religion was such a great one, did not more people hear of it in the life time of the Blessed Perfection forgetting that in the time of Jesus Christ, when He was at Nazareth, only 20 miles away, the people of Akka even had not heard of Him! and when He died His followers numbered about 120.

Letters to the Kings.

Whereas this message had been written to all the kings and potentates of the earth, and had been made known amongst many nations, during the life time of the Blessed Perfection. The first of the "Letters to the Kings," which was written to Napoleon III., was quite a short one and was to the effect that God had blessed him (Napoleon) with great powers and influence; and requesting him to inquire why these **Beha-is** were so oppressed? What evil or sedition had they committed, which caused them to be so closely confined, etc.? But Napoleon never replied to this letter. Whereupon, after a time, the Blessed Perfection wrote the long menacing letter to Napoleon prophecying the downfall of his empire, etc., and this letter was published and circulated throughout Persia at least **two years** before these events happened.

Our Lord gave also a long account of the

sending of the letter to the Shah of Persia by Badi. The gist of this letter was to tell the Shah that he would never learn the Truth from the Mullahs and Divines, that if he wished to hear the Truth, he must summon Beha-Ullah to his presence, and confront him with the Divines, when in the Shah's presence he would give as many signs, proofs, and miracles as they wished for, to prove His Truth.

Our Lord said that immediately after the Ascension of Jesus Christ people began to write books against Him; and very soon some historians began to say that no such person as Jesus Christ ever lived. That it was all an invention of St. Peter and other Disciples! We must remember this, for soon many books would be written against our faith.

Why the Jews Denied Christ.

For the past 1900 years the Jews have been denying Jesus Christ. One reason they give for doing this is because they say Jesus went to Jerusalem and there **Stole** the Hidden and Greatest Name of God, which was concealed there. And it was **this** which gave Him all His Power to perform miracles and signs! They themselves have been always looking for this Name without success, but Jesus knew where it was hidden and took it away. Another reason for their denial of Christ, was because they said the prophecies in the Bible about the Messiah were not literally fulfilled, in this Jesus of Nazareth. It was said that the Messiah would be King of a Kingdom, and they could not see that by this was intended a **spiritual Kingdom**.

Just what the Jews did in the times of Jesus,

the Christians are doing now. They are looking for the prophecies of Jesus to be fulfilled according to the **letter**, and are expecting the stars to fall from heaven before His coming. Yet their own men of science have proved that the sun is infinitely larger than the earth, and many of the stars are also.

If these were to fall upon this little earth conceive what the effect would be! Imagine a huge mountain falling upon a tiny object. What part of the object would remain?

Second Coming.

Jesus also said He would come when they were sleeping. How could this possibly be after the stars had fallen from heaven, and in like manner he would return to heaven, and would appear again from heaven. And now the Christians are expecting Him to appear from the Atmosphere, where it is known that there is nothing. Jesus, who said "I came from heaven" appeared from a place called Nazareth, and from His mother Mary.

Our Lord said that most of the Persian Jews had become believers, as many as 4,000 Jews out of 5,000, in one city, being of our faith. And in a short time all the Persian Jews would be believers, in the Revelation of Baha Ullah, the Manifestation of God.

Comparison Between the East and the West.

During a conversation our Lord had with the English Consul, the Consul had said that all inventions and improvements in civilization came from the **West**, whereas the Eastern nations care for none of these things. Our Lord replied that that was true: the Western na-

tions gave themselves up a great deal more to the pursuit of material improvement and civilization than the Eastern nations; but, on the other hand, since the earliest times of history no prophet or religious teacher had appeared, save from the East. God divided his gifts, giving the West the power of inventions and material improvements; but to the East He had given spiritual civilization. The Consul remarked that in ancient times the Eastern nations were far more advanced and were of far higher character than they are now, in the present day. Our Lord agreed that this was true, and said the reason of it was because the Easterns depended entirely upon their spiritual leaders for their inspiration and advancement. During the days of these leaders they made great progress and advance, but this gradually died out. It was very long since the coming of a prophet, and they needed a new one to give them a fresh start!

But though we saw the people of the East had very few material comforts, yet their mental happiness and peace was very great, and they had no cares.

The Bedouin Arabs, who had often not enough to eat, were yet entirely happy and satisfied with what they had, whereas the reverse is the case with the Western nations, the more they have of comforts and riches, the more they need and want.

Those who have this mental happiness and peace also have more bodily comfort and happiness, because this mental happiness re-acts upon their bodies, keeping them in health. And

though they have very little, yet they are satisfied! Also if they find themselves in **real** need and want of necessities this mental condition gives them the power to arrange their material difficulties, with the greatest ease and speed, so they are the gainers in both ways.

The Power of the Love of God.

In the universe, all atoms and particles are united by the power of attraction and cohesion, if it were not for this everything would be immediately dissolved and annihilated. The life of the whole creation depends upon this power. So, spiritually, everything is united by the Love of God. This is the only thing which has the power to unite hearts, and this power of uniting hearts is always one of the signs of a true prophet.

JESUS IS GOD

The Love of God is like the Sun; it shines upon everything and this is God's relation to man. Love is the greatest bounty of God, so Jesus said "God is Love," "I am Love."

It is said in the Koran "God Loved you and then you love."

Everything in the world which promotes union, harmony and love is from God, for union and harmony is life, and everything that causes discord brings about death.

At night when a lamp is brought into the room, all things at once become manifest, and such is the power of love.

Only the Nakazeen remained untouched by the Word of God. There is a Mohammedan-
tradition that once a man met Jesus Christ fleeing hastily from a town to the mountains. When the man inquired why this was, Jesus replied

False prophet

"I am fleeing from a foolish man." Then the man said "Why do you not breathe upon him, and give him the power to leave off being foolish?" Then Jesus answered God has given me the power that by my breath I can open the eyes of the blind and cause the deaf to hear but more than one thousand times have I tried to breathe understanding to this foolish man without success. I can do nothing."

The cause of God is like the sea, which refuses to accept, or contain a dead body within it. It will only contain the living.

Union and Harmony.

Our Lord spoke very much about union and harmony. He said it was almost beyond belief to see so many pilgrims from the most distant parts of the earth assembled together, and that this is one of the most wonderful works of God, to bring us into this unity. He spoke of the union of the East and West, and of the North and South, and that the union and accord between nations should be like that of the lover for his beloved. He said that He had lately written a long Tablet on this subject to a believer. It was asked when this universal peace and unity would come to pass, and He replied very soon.

Our Lord gave an illustration of the **absolute necessity** of union and harmony among believers, by comparing them to the construction of the hand. When all the fingers are joined to the hand, what a wonderful instrument it is and how useful! But if the fingers are cut off and torn apart from each other, in separation they are absolutely useless.

The Universal Power of the Cause of God.

All things in creation are composed either of simple atoms, or of compound particles. In the mineral kingdom many substances such as gold, are composed of simple atoms. In the vegetable kingdom, plants are composed of more complex particles, hence we see that they have more qualities and powers such as growth, for example.

Then again in the animal kingdom, the creatures are still more complex, and have additional powers such as instinct; and in the Kingdom of man, many more powers and qualities are possessed and developed. So, in the case of individual men, some have power to subdue only a few hearts and others have the power to subdue many more. In an army, a sergeant controls a very few men, the lieutenant more than the sergeant, the major still more, and the colonel controls a whole regiment. Over all these is the General who, under command, assumes control of the whole army.

In the case of prophets, some have the power to sway and subdue one country only, such as Syria; some have the power to sway many more countries. But the Blessed Perfection sways and subdues them all, and also all prophets and all religions. We therefore see that such contrary and far-apart nations as America and Persia, are completely joined together and united by this great cause of God.

The "Return" of the "Prophets."

In the first days of every prophet, He was the source of the bounties of God to the people, but after a time, the true spirit of His Teach-

ings waned, and the people lapsed into ignorance and darkness. Then it became necessary to send forth a New Appearance or Manifestation of the Bounties of God.

For one of the essential characteristics or necessities of the Eternal Essence of the Divine is Un-Changeableness, and one of the essential characteristics of created beings is change. Our Lord then gave an illustration of the four successive seasons: Spring, Summer, Autumn and Winter, and said that no man of intelligence would venture to state that because the Spring of last year has come once, that it is sufficient for all time, and we did not need another Spring.

Our Lord says that in these early days of the Faith it is of the first importance that all believers should have the right qualities, and show forth the right attributes. One unconquered fault would cast one down in a single moment from the highest station to the lowest. We must strive to change our bad qualities into good ones. Quick temper must be changed into calmness. Pride into humility, falsehood into truth, deceit into frankness.

The Arc of Descent and Ascent.

In the Koran there is a verse which speaks of the "lowest point of the Low," as being the station of man. If we represent creation by a circle, at the top of it is God the Creator. From His left descends the material creation, beginning first with the mineral kingdom, next below that is the vegetable kingdom, below that again is the animal kingdom, and at the bottom of the circle is man.

This signifies that man has the power of being infinitely more degraded than the other three kingdoms, and can do more harm. In the lowest of the three, ferocious animals exist, but after all they can only kill one creature at a time, but when man is bent on destruction he can by his inventions destroy thousands at the same moment.

But though this station is the "lowest of the low," it is also the dawning point of the new life and the spiritual ascent to God! And if, by the gifts and grace and guidance of God, man strives to rise by this "Arc of Ascent" towards God, then instantly all his evil qualities begin to be exchanged for their opposites. That is, ignorance can be exchanged for knowledge, lustful passions and desires can be changed into chastity, and holy thoughts, hatred into love, etc. It is because man is naturally situated at this **lowest point**, this meeting place of the two arcs, that Jesus said except a man be born of water and of the spirit, he can never see God. According to eastern ideas **water** is regarded as the beginning of everything. From **water** the lowest forms of life come, and they inhabit water. Also **water** nourishes and sustains all life. Hence water is regarded as the starting point of **growth** and **life**. In this saying of Jesus, water is not the symbol of cleansing, though the life of man is cleansed spiritually by the Bounties of God, such as love, truth, goodness, unity, etc. But in this saying the meaning of water is primarily the Bounties of God.

AN INSPIRED ADDRESS.

By **Isabella D. Brittingham.**

By permission of Mrs. Brittingham, whose pen was touched by Our Lord, when she was a pilgrim at the Divine Threshold, the following inspiring message, overflowing with love and devotion for the cause of God's Kingdom, is incorporated in this little volume.

Read it. Dwell upon it, and you will become the recipient of the same blessed Spirit, that radiates from her daily life and words.

N. W. F.

A talk given by Mrs. Isabella D. Brittingham, of Johnstown, New York, at a meeting of the Bahai Assembly, held on Sunday evening, August 9th, 1903, in Lincoln Hall Fraternity Building, No. 70 Adams street, Chicago, Ill.:

I greet you with the Word of Mystery, the Word of Creation and the Word of Resurrection—**Allaho Abha!**

The life of a messenger is looked at from the outer and from the inner standpoint. When Jesus came 1900 years ago, few believed on Him at the time of His presence upon earth. And why? Because He walked and talked; ate and slept; was weary; went apart in the mountain to pray all night; expressed Himself, at times, in way which the people did not like; and they said: "We will walk no more with

Him." And in many ways He proved to them that He was one of them. Therefore they said: "We will not have this man to rule over us because we look for a king, a material king, coming with power and glory, declaring his kingdom to the world, fulfilling all things and abrogating nothing." This was what they demanded; that the truth should be bent to their ideas and not that they should bow to the Nazarene; and this was why but few "knew" Jesus when He walked upon this earth. But He was the Light of the world. For nineteen centuries He has been this glorious Light, and one-third of the people of the earth believe in Jesus, the Christ of 1900 years ago.

His Baptism and Temptation.

The outer garment of a Messenger is of the human family. Jesus said: "The flesh profiteth nothing, but the spirit is life." This was the Bread of Heaven. This was the "flesh" and "blood" of which He spake; it was **spiritual** flesh and blood. This was the body which was broken for the world. There are many beautiful and precious events to which our hearts turn, with the greatest love and delight, when we think of Jesus in His ministry 1900 years ago, but there are three especial things of which to speak in just a moment, and then to refer especially to one great Word which He uttered.

The first was His baptism. That water-sprinkled, or poured, or immersed (as the case may be), was the sign and symbol of the Crystal Cup of Everlasting Waters which He bore. It was nothing of value alone; only as the sign.

Jesus said when He came again, all of those things would be done away with, for we would ask nothing of Him.

The second was His temptation. Immediately after He received this token of the Love and Blessing of **God** upon Him, temptation fell. It is always the case. When a Great Gift from **God** is given, the soul is then facing the greatest temptation. But after He had been with the wild beasts (which are the human conditions in the being), and had conquered them, He was left alone for a little season, we are told, and the angels came and ministered unto Him. We know that Jesus, when He was a child, was heard of once in the temple when He talked with the wise men and confounded them, and then we hear afterward that He went down and was subject to His parents, like any other child. We hear another thing, also, "that He grew in stature (humanly), and in wisdom (spiritually), and in favor with **God** and with man." We also read in the Bible that He learned obedience. He **learned obedience**—through the things which He suffered—and that He was made perfect through suffering.

The Transfiguration.

The third blessed point—the precious culmination of certain wonderful events in His Life, of which I will just speak briefly—is His transfiguration, which was the great outpouring of Fire upon Him. In the 12th chapter of St. Luke, 50th verse, Jesus said: "But I have a baptism to be baptized with; and how am I

straightened till it be accomplished!" The baptism of the Spirit had been granted Him. You know the records of the Bible are not always perfect in direct succession of events as they happened,—as they were chronicled a generation after they happened; but these great facts have remained, that Jesus was a child and grew in Light, Knowledge and Nearness to God until the time came that He should come before the public, the interval between His childhood and His Manifestation—the appearance of the Light through Him, I mean—being left in the dark, in our Bible, but many other productions have variously spoken of that period of time. There is one which speaks of Him as having lived in Persia; another in India; another in Egypt. One very beautiful "life," called "The Unknown Life of Christ," places Him in Thibet, or in that neighborhood; but of these we have no authentic history. I only refer to these things briefly and then come to something else.

In St. Luke, 13:32-33, Jesus makes a wonderful statement. He spoke, from time to time, of wonderful, great and precious things of the Kingdom, referring to the Mysteries of the Kingdom. He said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth."

We have been taught that that was fulfilled in the Pentecostal baptism. I do not remember whether I have spoken of this here or not, but I have spoken of it in many little group gatherings, and for fear I may not have done so, I will speak of it now.

The Soul and Spirit.

If that was fulfilled in the Pentecostal baptism; if the Spirit of all Truth came and brought all Truth at that time; then that Pentecostal baptism was a greater event than the Manifestation of Christ Himself; then the word of the disciples was greater than the Word of Jesus; and this fact proves that it was not fulfilled at that time, because the people looked to Jesus for their Light throughout the 1900 years which are passed. That Light, so far as it was reflected in the disciples, was the Light of His Glory which they received. It is quite true that the Spirit poured Itself upon the disciples, but theirs was not a greater Light than that of Jesus. The Spirit of all Truth was not manifest then, nor to be manifest until the end of the age, when It would guide the world into all truth. In regard to this, St. Luke, 13:32-33, Jesus replied to the Pharisees who warned Him of Herod's edisire to kill Him, in these words: "Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless, I must walk today, and tomorrow, and the day following; for it cannot be that a prophet perish out of Jerusalem." Now this second day, in which it was said that Jesus declared He must walk, cure and cost out devils, was certainly not the second day in the sepuchre. He walked the second day as He walked the first day; as He must walk in perfection the third day. That which spoke through Jesus and made Him the Manifested One Who walked the earth, we know was the

Holy Spirit of **God**—not the soul returning and returning. The soul is a seed—the seed of **God**—and that soul, when it is conceived and is brought forth and develops, becomes a human being, and has the possibilities of becoming an immortal soul if it will turn to its **God** and accept the glorious cup of Living, Eternal Waters. But a soul can never begin again and go over that condition. A seed can never become a seed twice. A seed can reproduce; it can grow into a tree, but it must sacrifice itself and die in order to become a tree; and, therefore, when it becomes a tree, it is in a condition to reproduce another seed, but it can never become a seed again. The “many mansions in the Father’s house” are quite enough for the progression of that soul who longs for progression,—and this earth is the kindergarten of the spirit’s being. I speak of this on account of the new guests.

Casting Out Devils.

The first day of which Jesus spoke, then, was the Day of Jesus Himself. The Word spoken through Him, who was the human temple, or the channel. The Holy Spirit of **God**, shining forth from Him, is one with **God** and inseparable from **God**. **God**, the Infinite, is the Essence; the Holy Spirit is the Manifestation of that Essence. When **God** desires to declare a new Covenant, a new Dispensation, upon this earth, He chooses a soul and sends Him to this earth and deposits the Utterance of the Spirit within Him; makes Him the channel for the Spirit to speak and communicate **to man, through man**. The Light of **God** is one; the

Messengers many. In the 17th chapter of St. John, Jesus prayed a wonderful prayer. He said: "I have given the disciples Thy Name. I have manifested Thy Name unto them." In that moment He was turning unto the Father. When He turned to the world, to His disciples, the Holy Spirit, speaking through Him, said: "If you ask anything in My Name, I will give it unto you." This was the Name of which He spoke; to which He had reference in His prayer in the 17th chapter of St. John. The Master told me the Name of Christ was nameless on earth; it was not the literal name which we have thought, but we could not understand more because, in the past dispensation, the Books were not opened.

The acts of the first day are casting out devils and cures, Jesus declares. Casting out devils means a spiritual thing. Cures mean a spiritual thing. Jesus also performed physical healing; that was lower healing; but He also performed a higher healing—He healed the souls.

The Day of a Messenger.

The second day the same is to take place. "I must walk the second day." That, as I have said, was not in the sepulchre; it was upon earth.

The Day of a Messenger is His Dispensation. You know that there are various Messengers which **God** has sent from age to age, throughout the different portions of the east—India, Persia, Arabia; Buddha, Confucius, Zoroaster, Mohammed. Mohammed came after Jesus. He was the "second day." I will tell

you why. When Mohammed came to the earth, He was a Messenger sent from **God**. He proved it by His work. His Words are wonderful. I have studied the Koran from cover to cover and it is full of pearls of beauty. When Mohammed came to the Arabians He found a pagan people. They were in absolute darkness; they buried their female children alive; they worshiped idols. It is the condition of man always, when he is debased as low as a stone, that he worships a stone. A man would go out and throw his cloak over a woman and say: "You are my wife," and take her home, and if she did not suit him, he would soon cast her out and say: "Go hence." He might have a hundred wives in the course of time. When Mohammed came He destroyed these things. He destroyed the "idols of silver and gold" and taught them, as Moses taught the Israelites, the only way to **God**, and gave them the knowledge of the True and Living **God**; the **One God**; and taught them the Mystery of Unity. He destroyed child murder. He taught them to protect and care for their children. He legitimized the wives. He limited them to four, which was a great step, and those four were brought into a legitimate condition, honored, respected and protected; bearing honored and beautiful children. Was Mohammed's mission of no account? After Mohammed passed out, for several hundred years, Arabia arose from the utmost darkness, through His Word, to the greatest light, and led the Orient in sciences, arts, philosophies, and had wonderful and great knowledge. Mohammed's teachings have been

corrupted; so have the teachings of Jesus. If we think of Mohammed's many wives, it is not perfectly refreshing to go to David, Solomon and some of the others of our own Bible; but we look not at the **conditions**, but at the **Beauty of the Word** which is the proof of the mission of any One Who comes to the earth.

The Third Day.

The Third Day is the Day of the Perfected Word. It is not the day of miracles, casting out devils and performing cures, but it is the Day of Power. It is the day when the whole earth is to pass from the old conditions of the human to the Divine condition; to put on the garment of immortality; to wear the Robe of Life; to become guests of the wedding feast of the Lamb, which the Father spreads.

When Paul was at Mars Hill, Athens, after Jesus had departed, He said this, in the 17th chapter of Acts, verse 51: "Because He hath appointed a day, in the which He will judge the world in righteousness by **that man** whom He hath ordained; whereof He hath given assurance unto all men, in that he hath raised him from the dead." Jesus refers to a future day in this text. Jesus was the first begotten from the dead and the first fruits of them that slept. The Lamb was slain. We learn in Revelation that He was slain from the foundation of the world—not 1900 years ago; **from the foundation of the world**. That was the Christ Spirit. And the race was in the midnight darkness, and it progressed until it came to Moses, Who brought an outer Light, a law of form and ceremony. The material first was to be met.

When Jesus came He brought inner, greater, spiritual Life and removed the veil so far as they could bear to have it removed at that time; and, as I was saying, through His suffering, He became the Perfect One; the Captain of our salvation; the Living One; the Resurrected One. He was, by this fact, which is patent to all, resurrected through the purification of the body, soul and spirit, until all is quickened and made immortal, and transmuted by the Divine Spirit. He was the Living One; the first begotten; the Spiritual Being; the first Perfect Being, perfected—through suffering—from the spiritual death or sleep of the ages, through the upward progression. Therefore, He was the Son of **God**. Adam, also, was the Son of **God**. (St. Luke 3:38.)

The Three Great Ones.

Today the Perfect Word has shone forth. **Three** have come. The Herald came in 1844. A young blessed soul arose in Shiraz, Persia, adorned and filled with the power of the spirit of Elijah, and declared to the world that He had come to open the Door in Heaven; to train and prepare the souls for the coming of One Whom He never saw, but of Whom **God** taught Him. After a few brief years, He passed away, persecuted, by those about Him, unto death—and for His Word, which was to destroy the Mohammedan faith, out of which He arose, and to save the world East and West, by Its Dawning Light. His Word trained the souls for **God**. He was martyred in 1850, for the Blessed Message which He brought.

Soon thereafter arose the Promised One of

the ages; the One Who was the expectation of all the souls; the One of Whom every prophet sang, declared and spoke; the One Who founded the Vineyard and had come to reclaim it and restore it to its original beauty. He was the Light of the Father.

There have been questions asked me, at different times, since I have been here, as to whether this Blessed One Who came and brought the great new Light for the Divine Day, and manifested Himself with Power, was the Essence of God; or His Light and Manifestation,—His Essence or His Glory. I will read you His Own Words:

The Will of the Eternal King hath ever been to purify the hearts of His servants from the promptings of the world and what is therein, so that they may be prepared for illumination by the **effulgences of the Lord of the Names and Attributes**. Therefore, no stranger should find his way into the city (possession) of the heart, so that the Incomparable Friend may come into His own place—that is, the effulgence of His Names and Attributes, not His Essence (exalted is He!)—for that Peerless King hath been and will be holy for everlasting, **above ascent or descent.**”

This is the answer in the Words of the Beloved Himself.

This Light, then, was the Light of Perfection; the shining forth of the Absolute Glory of God in fullness and power, and in a Glory to a degree which would bring the whole world into oneness, by the Fire of His Love for the world. In His Day hundreds and thousands

of souls followed in His Path to martyrdom, through joy of His Words of Life. After forty years in which He manifested Himself; bore every conceivable hardship, calamity and ordeal for the earth; founded His Holy Household; revealed the Great Law for the days to come of this Day; He revealed a Covenant which places the Throne, the Kingdom, upon the shoulders of His Beloved Son; and He gave the keys of that Kingdom into the keeping of that Blessed Son, His Greatest Branch. He was the Tree of Life Eternal, and that Blessed Son is the **Branch of the Bible**.

The Master.

The Blessed Light of Perfection, Baha Ullah, the Father, passed away in 1892; but He left the heritage, the trust and the preciousness of this Day upon His Son Who is bearing the burden for the world, but bearing it in joy and glory. He is bringing the nations into oneness by the Word, alone, of Love. Baha Ullah, the Father, established the foundation of the Kingdom—that was Justice. Its expression is Love, shining through the **Master**, Abdul-Baha, the Son. He claims nothing but servitude to the whole world. He lives nothing but humility, love, meekness, patience, righteousness; the Light of **God** is shining through Him, and thus **God** is speaking through Him. He is the Keeper of our Crowns. He is, in this new and blessed Day, “the Way, the Truth and the Life.” You know that Justice and Love bring peace—the Most Great Peace—and this will result through tribulations which are coming upon the earth, in great power, and before very

long. Between now and 1917 tremendous events will be felt, seen and heard throughout the world, and all the people, through them, will forget race, creed, kingdom, division,—and hasten, hasten to the Ark of Safety.

How blessed it will be to us in America, which is to be the great and blessed country in this age, to receive the Truth as a nation. How precious it will be to us, for instance, to go down town and miss the bustle, the hurry, the corruption, the driving, the oppression; to find on every face, instead, the light of peace; to go into offices and places of business and find there, awaiting us, expressions of kindness and love, and urbanity—humanity—meeting us everywhere. Is this not something to pray for; to long for; for which to lift out hearts in supplication? Our Blessed Master has said: “That great events will occur in America.” The world is to be completely revolutionized; and we know how it must happen,—through sorrow and tribulation which bring the hearts to realize a new Light from God and a new Day when It shines forth.

His Message.

This is the Message from the **Master**:

“From the Lights of that Shining Brilliancy and Brightness, the horizons have already shone; blessed are they who are successful. From that Blessed Tree in Mount Sinai, a Call has been vociferously raised; blessed are they who are hearing. From that Holy Fragrance, in that White Spot, all sides and regions have been perfumed; blessed are they who inhale the odor thereof. The Light of Unity has been

transfigured in the Tempel of Seclusion; blessed are they who are wishing for Light. The Face of El-Baha has been uncovered; blessed are they who are thereby attracted. The Cup of Giving, overflowing with the Wine of Fulfillment, is passing round; blessed are they who are drinking. The Kingdom of **El-Abha** and the **Supreme God** have been honored and glorified; blessed are they who are winning a place in the Kingdom. The clouds of generosity are overflowing with the Greatest Abundance; truly, it is a Great Abundance! The hearts have been enlightened from the Lights of the Face of the Beloved; truly, it is a clear Light!

Abdul-Baha, the Servant of Baha, has clad Himself in the mantle of Servitude and Devotion for the beloved of El-Baha; truly, this is a Great Victory!

The Kingdom of **God** hath appeared upon earth and Its signs have shone forth to America. It hath appeared in America and the Paths are made ready for the sincere.

THE JEWS.

For nineteen hundred years, the followers of Jesus, have tried to convert the Jews to Christianity, and their efforts have been a colossal failure. It has been asserted that the cost of each Jew's conversion to Christianity would equal his weight in gold. The whole world of Churchianity looks upon the Israelite as an outcast, a pariah among peoples, and as an object of scorn and contempt.

The Gentile who has never even accepted the Christian religion, despises the Jew, as a **Christ-killer** and vents his inherited hate against the whole Jewish race, by invective and anathema. Not only is this inherent hate of the Scattered race, manifested by Gentiles individually:— but it has permeated and controlled **Nations and Kings**, and policies of governments throughout all Christendom, for nineteen hundred years. Only within the last hundred years have the Jews been admitted to the right of citizenship, in most countries, and even, at this day, we read of their persecutions in far off Russia.

Living Certificates.

Every Jew that walks the earth today, is a living certificate, of the authenticity of the Bible. Truly, indeed, are they a people without a country—"scattered and peeled." Prophecy outlines or foretells their exact condition at this time, among nations, but it does

not stop there. It also tells of their "return," to again **live in God's sight**.

That day has at last dawned upon the world, in the coming of their **Shiloh**, for whom they have been praying for two thousand years. They are returning now to Palestine, in ever increasing numbers: and still they come. The great Zionite movement throughout the world has for its object, the **return of Israel**. "**In the third day, God will raise us up, and we shall live in His sight**," says the Hebrew seer. That day has come, through the **Manifestation of Baha Ullah**, and "to Him shall the gathering of the peoples be."

Let Christians, who doubt the truth of the Manifestation of God in this day, read the following letter from the Jews of Persia, to the Bahais, of America. Think of it! Jews addressing Gentiles as **brethren**! Truly, the **Day of God** has dawned upon the world.

N. W. F.

THE JEWS RETURNING.

Translation of a letter written by the Hebrew Assembly of Bahais, in Teheran, Persia, to the House of Spirituality, Chicago, Ill., U. S. A., for the perusal of all American Believers and Friends:

HE IS THE MOST GLORIOUS!

Praise and thanks belong to the **one** who is the **God** of all nations, and who has manifested Himself at this time as before for the great purpose of illuminating the world with the Light of Unity. Already has He united the hearts of his people in the Name of Light and Glory. In the Name of Baha'u'llah will the

world learn of harmony and of love. Although many peoples are yet slumbering and see the Truth but dimly and as in a dream, yet, through the strength of the Word of God and the efforts of the chosen few, the world at large will perceive that vision and hasten to the Light of God, manifest in His Son, the promised One, the Center of His Covenant and the Servant of His Command. May all souls perceive the Word of God and the expression of Unity manifest today, and partake of the joy therein.

Service in God's Cause.

Dear and Spiritual Friends:—

Your brilliant and welcome letter was duly received. Its contents expressed the spirit of love as taught by Baha Ullah. We cannot tell you in words of our feelings and of our joy at hearing from you. So we will endeavor to express this appreciation in service and action. It is indeed a great privilege for the Bahais to serve according to their strength the Cause of God. It is a joy for them to listen to the Words of God and to feel the gentle zephyrs of His Love. But it is their duty to render such service as is directed by the Master, and to abide in His Command.

Brotherhood.

Regarding the subject of the true brotherhood, your comments were good and consistent with the teaching in the 20th chapter of St. John: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and to your God." He says: "Your Father," and from this we

can understand that believers in God bear the relation of children to Him and of brothers to one another. Also, in the 8th chapter of the Epistle of Paul to the Romans: "For as many as are led by the Spirit of God, they are the sons of God." It is further written: "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs." All these indicate the degree of real brotherhood which we hope to attain in the Name of Baha'u'llah.

Serving the Cause.

This subject of brotherhood brings to our notice a blessed Epistle of our Master, Abdul-Baha, from which we quote the following: "Each one of you must serve the Cause of Love, and endeavor to increase unity and harmony among yourselves; so much so that one shall serve another, and prefer the comfort of another to his own. Each should consider the other as his master, and every soul his friend and helper in attaining to the Supreme Friend." These are the instructions given for our welfare. Therefore, we consider it an attainment and privilege to be your servants. We are unable to express our love for you, or to describe you to our friends: Yea! it was said of old: "The believer is he who is indescribable."

Four Great Manifestations.

As to the prophecies of the Bible, in the 23rd chapter of Deuteronomy, in the 2nd verse, God declares: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten

thousands of saints: from his right hand went a fiery law for them." This refers to four great Manifestations, Moses, Jesus, Mohammed, and Baha'u'llah. This is a sufficient prophecy with its fulfillment, to convince any student of the Bible.

Abraham has also prephesied that the eventful Return will occur in the fourth cycle. Genesis, 15th chapter, contains references to the four cycles: first, to that of Moses; second, Jesus; third, Mohammed; and fourth, to the cycle of Baha'u'llah, which fulfills the prophecies of all nations.

The "Days" of Prophecy.

In Hosea, 6th chapter, 2nd verse, it is said: "In the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the **Lord**: his going forth is prepared as the morning." Here, because the manifestation of Moses had already taken place, only three days are mentioned. Again, the six days of creation, as mentioned in Genesis, and the seventh day, when it is said that God rests, these refer to the manifestations of Adam, Noah, Abraham, Moses, Jesus and Mohammed, and the seventh day is this Day in which God's work attains completion. The same thing is written in the Koran, as follows: "God created the heavens and the earth in six days, and then He established Himself upon the throne." These prophecies confirm each other in a remarkable manner, and are fulfilled truly. Moreover the seventh day: "God will then manifest Himself," as stated in the Koran, is the time of the end, the appointed Day.

Mohammed has even referred to the place where the Manifestation of God would declare Himself. This place is: "The House of Peace (Baghdad)." In the Sura of Jonas the following verse is given: "And God will invite the peoples to (Dar el salam) 'The House of Peace,' and will guide whomsoever He will-eth to the right path."

Preparation.

We beg of God to prepare the peoples of the world for His Message, and to help us to teach His Commands to the nations. We must pray God to keep us protected from the many tests we encounter in life, and to guard us from such attachments in this kingdom, which is mortal, as may hinder us from the Kingdom which is immortal. The things of this world should be considered as means to an end, but not the end. The more one earns in this world the greater becomes his care; the less he thinks of the Kingdom to come. May we be children of that Kingdom.

Daniel's Prophetic Times.

The purpose of the Prophets in the past was to prepare man for this especial time. The purport of all their writings was concerning this Day. To illustrate: Daniel, the Prophet, at the close of his book, gives three historical prophecies regarding this dispensation. One is concerning the Bab and his time, under the name of Michael.

He mentions another as "time, two times and a half." "Time" is the expression of a thousand, and "two times" of two hundred, and "a half" of fifty, the total of which is One Thou-

sand, Two Hundred and Fifty years. [Another reckoning of the "times" is according to the Metonic Cycle of 360 years, viz., One "time" equals 360, "two times" equals 720, and "half a time" equals 180; together they equal 1260 years.] This time fills the interval between the appearance of Mohammed, the Prophet, and the day of the public declaration of Baha'u'llah. It is an exact prophecy and its fulfillment is to the moment.

The third date given by Daniel concerns the spread of this blessed message, and the time wherein the spirit of the Word shall encompass the world, even as our Master, Abdul-Baha (may we be His devoted servants!), emphasized the truth that the fragrances of Life shall reach all parts of the globe.

Among other beautiful Utterances, which have come from the Master, regarding this point, we cite the following:

Love and Spirituality.

"Praise be to God that His Cause in this Bahai Dispensation is one of absolute Love, of pure Spirituality. It is not of this kingdom, the earth; for it is not war and distress, nor the oppression of one people by another. Its army is the Love of God, its victory is the ecstasy of the Knowledge of God, its battle is that of Truth—the exposition of the Word, its warfare is against selfishness, its patience is its "reserve," its entire meekness is its conquering power and its love for all is a glory forevermore. In a word, it is Spirit and it is Love. Be not harsh to the ant, far less to a man; tread not upon the serpent, how much less upon a man. Be ever ready to give life, joy,

rest, health and comfort to all, be they friends or foes. Consider not the purity of the pearl to compare it with the impurity of a man, but look to the boundless Mercy of the Great Creator."

Prophecies of Second Coming.

Jesus Christ, in referring to His second coming, points to the prophecy of Daniel concerning the "1290" in connection with the "abomination of desolation." The reader is referred to the 24th chapter of Matthew.

Again, we have the prophecies of John in the Revelation, chapter 11th, "And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three score days, clothed in sackcloth." This refers to the prophet Mohammed and his successor, Ali, whose manifestations were analogous to Moses and Aaron, and whose prophetic day endured until the appearance of the Bab (the First Point). It also refers to the power which was exerted by Mohammed as a witness preceding the Bab who fulfilled this prophecy to the date.

Another prophecy occurs at the beginning of that chapter (Rev. 11th): "And the holy city shall they tread under foot forty and two months." Forty-two months equals 1,260 days, each day of which corresponds to one prophetic year. Thus we see that the prophecy regarding the 1,260 years is well fulfilled in the appearance of Mohammed and its culmination in the appearance of the Bab.

Zion in Prophecy.

Prophecies concerning Zion and its becoming

the religious center of the earth are given in many places, some of them in our Bible. Among them are the following: Psalm 65: "Praise waiteth for thee, O God in Zion: and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh (peoples) come." In Psalm 67: "The **Lord** loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." Also in Psalm 132, verse 13: "For the **Lord** hath chosen Zion: he hath desired it for his habitation." Psalm 9, verse 11: "Sing praise to the **Lord** which dwelleth in Zion: declare among the people his doings." Psalm 76: "In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion. There brake he the arrows of the bow, the shield, and the sword, and the battle." Psalm: "The **Lord** reigneth; let the people tremble: He sitteth between the cherubims; let the earth be moved. The **Lord** is great in Zion: and he is high above all the peoples." Psalm 147, verse 12: "Praise the **Lord**, O Jerusalem; Praise thy God, O Zion. For he hath strentghened the bars of thy gates." Isaiah 52, verse 8: "They shall see eye to eye, when the **Lord** shall bring again Zion." Isaiah 60, verse 14: "And they shall call thee, The city of the **Lord**, The Zion of the Holy One of Israel." Hosea, 2nd chapter, 15th verse: "And I will give her her vineyards from thence, and the valley of Achor for a door of hope." Psalm 48, verse 12: "Walk about Zion, and go round about her."

The Manifestation.

The prophecies regarding this Manifestation are too numerous to be continued in this letter. We will, however, mention a few more. Let us first refer to Revelation, 11th chapter, 9th verse: "And they of the peoples and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them."

The three days and an half mentioned are three years and an half, and the three years and an half equal a thousand, two hundred and sixty days, each day of which is accounted as one year, and this also indicates the coming of the Bab.

Again, Revelation, 12th chapter, 6th verse, carries confirmation of this statement, where it is mentioned that the woman was fed in the wilderness for a period of a thousand, two hundred and three score days. Consider also the 14th verse of that chapter, where "she is nourished for a time, and times and half a time," which corresponds with the date first given by Daniel.

Another prophecy is in the 13th chapter of Revelation, where the beast is mentioned as having "power given unto him to make war forty and two months." This refers to the spirit of warfare which became manifest in Muaviah, who was a descendant of Bani Om-mihey, who made war after the departure of

Mohammed, and continued it until the secret declaration of Baha'u'llah to His disciples.

Spirit of Life to a Dead World.

Also, Revelation, 11th chapter, verse 11: "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet." This three days and a half refers to three years and a half, which in turn corresponds to forty and two months, which figures a thousand, two hundred and sixty days. Each day has one year's duration. The Spirit of Life there mentioned refers to the Bab, whose name is composed of Mohammed and Ali. Since He brought a return of the Spirit, His name was transposed to Ali Mohammed.

As to the prophecies of this time, made from the Mohammedan point of view, they are many and long, and we fear we have already taxed your time; so we will content ourselves with one quotations from the Koran. This occurs in the Sura of Worship, as follows: "The path will be made plain on earth from Heaven, and He will ascend thereto in the day which shall last a thousand years, according to your reckoning."

Mohammedan and Christian.

It took the religion of Islam two hundred and sixty days to become established, and its condition of spiritual inspiration ceased in a thousand years, at which time He ascended and manifested Himself. So this thousand, two hundred and sixty years confirms also the prophecies of the Christian religion.

Dwelling in Light.

A beautiful prophecy is made in the Epistle of Paul to Timothy, 5th chapter, 14th verse: "Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen; to whom honor and power everlasting. Amen." Hence, in the first place, we have the time of the Manifestation predicted, especially so when we refer to Daniel, as Jesus directed His disciples to do. Second, the name of the home of Baha'u'llah is given, and in the original we have this very well protected from any interpretation, because the word "Light" is so accented as to prevent its being mistaken for the light of the sun and moon. Paul refers to it as a Light which is far from the near, thus indicating that it represents the name of a place, because the light of sun and moon shines everywhere. "Far from the near" means that the City of Nur (Light), located in Mazandaran, is far from the Holy Land which was "the near." Third, he says that no man shall see Him. "Him" there refers to the body, that is—no man shall see Him as the Son of Mary, for in that form did they see Him first.

Many Symbols.

In studying the Bible the student will meet with many symbols and prophecies relative to this time. If a Christian should say: "I am waiting to see my Lord come as was prophe-

sied, and I will not have these prophecies interpreted by the reason," we say: "Very well, have the prophecies made before the time of Jesus, and concerning Him, been literally fulfilled? Or have they been interpreted according to the time and the symbols used?" If they do not accept this second Manifestation, how can they accept the former one in Jesus?

Peter has well said, in his second Epistle, that "the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Spirit."

The Living Word, the Proof.

Thomas believed in Jesus because he saw Him. He believed because he heard His words, not because of the miraculous works. Yet Jesus said unto him: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29) Therefore, if the seeing of the Manifestation is not the basis for knowledge, how much less is the witnessing of His Signs; furthermore, if the faith of the people of the Gospel depends upon signs, this condition is contrary to that stated by Jesus. Mark, 8th chapter, 12th verse: "Verily, I say unto you, There shall no sign be given unto this generation."

In brief, the only sign and the only proof of the Manifestation is the Living Word that He gives, the power of which lasts forever. It is the Word that gives Life, and it is the Spiritual Life that man seeks.

The Koran.

For the Mohammedans the Koran contains

similar statements as to miracles. For instance, in the Sura of Inam: "Say, verily, if I had what ye seek (miracle), then ye would not endeavor to find for yourselves what God has wished for ye to know." It is a wonderful change that a prophet effects in a people when he raises their standard of truth. It is through his teachings that the people attain to the knowledge of the Fatherhood of God and the brotherhood of man. May all the people of the world soon attain this understanding.

Martyrs in This Day.

You have written regarding the recent martyrs, and expressed your sympathy for the friends. Indeed, this recent calamity softened the hearts of all, even those of stone. The oppressors and destroyers caused the ruin of many homes, but we call them destroyers because in reality they destroyed themselves. Every one of these martyrs manifested joy when the last moments came, and hastened to the Abode of the Beloved.

The Bahais here are ever thankful for persecutions, and the martyrs are grateful to those who release them, for thereby they attain to the Higher Station.

The Bahai friends in Teheran, including our Zoroastrian brothers, Mohammedan brothers, and ourselves—the Israelites—are in perfect harmony, working for the same purpose. We wish to be remembered to you, and through you to all our American friends.

Hoping that you may attain greater light,

and that we may serve you in promoting love and peace in the world, we are

Your servants in His Name,

The Assembly of Israelitish Bahais in Teheran.

Dated, Teheran, Persia, May 9, 1904.

Translated in Chicago, Nov. 7, 1904, by Mirza Ameen Ullah Fareed.

PERSONALITY.

Since my return from the brief visit at Acca and the Divine threshold I have been frequently asked about the personality which pertains to or is connected with this great religious movement as though **personality** is a thing to be greatly feared. The questioners forget that the Christian worship is very largely made up of personality:—that Jesus, was a man who walked the earth, same as ourselves, and subject to the limitations of fleshly environment. We are told that he was subject to his parents until the age of maturity. That he wrought, ate, slept and suffered like other mortals, and that by trade he was a carpenter. He was in appearance like other men of that day, and that even Mary on meeting Him, on a certain occasion, mistook him for the gardener.

We should understand that personality counts for naught; that it is the spirit behind the veil, which speaks with authority. God's laws of procreation, birth, growth and dissolution are eternal, and have applied to all mankind, in all ages. The personality is but the

pure polished mirror, prepared by God to reflect Himself to mankind, to the degree that they are prepared to receive it.

The Manifestations of this era, are not different, in this respect from other mouthpieces of God, in past dispensations. Elsewhere in this book I have expressed my joy and happiness, at having the privilege of being permitted to see for myself, and not another, but my faith was not enhanced, simply by beholding the veil. It was the words, the life, the character, shining **through it** that filled my heart with confirmation, stronger than "**proofs of Holy writ.**" Other American pilgrims, visiting our Lord at the same time, with myself, were impressed in the same manner. I may mention here Mrs. Lucas, of Boston, Madam d'Astre and Mr. and Mrs. Howard McNutt, all of New York, who received like blessings, with myself. Madam d'Ange d'Astre, one of the party, by the Master's direction, remained in Paris, to work in our **Lord's Vineyard**, where the laborers are few.

NATHAN WARD FITZGERALD.

THE HIDDEN WORDS.

From the Supreme Pen of Baha Ullah.

These are utterances which descended from the Majestic Might through the Tongue of Power and Strength on the prophets of the past, and We have taken the essences and clothed them with the Garment of *Brevity, as a favor on the divines that they may fulfill the Covenant of God and be able to perform in themselves that which He intrusted to them, that they may win the victory, because of the essence of piety dwelling in the land of the Spirit.

O Son of Spirit!

The first utterance is, Possess a good, pure and enlightened heart, that thou mayest possess a continual, everlasting, unceasing and ancient Kingdom.

O Son of Spirit!

The best of all to Me is Justice. Desire thou not to cast it away if thou desirest Me, and neglect it not, that thou mayest be faithful to Me, for by it thou wilt succeed and see the things with thine own eyes and not by the eyes of the creatures, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this—how thou oughtest to be. Justice is one of My Gifts to thee and one of My Cares over thee, therefore put it before thine eyes continually.

O Son of Man!

Thou hast been in My Ancient identity and in My Everlasting Being. I know my love in Thee, therefore I created thee and laid upon thee the garment of My Likeness and manifested to thee My Beauty.

O Son of Man!

Because I loved thy creation, thus I created thee. Therefore love Me, that I may mention thee and in the Spirit of Life confirm thee.

O Son of Existence!

Love Me, that I may love thee. If thou dost not love Me I will never love thee. Know that, oh servant!

O Son of Existence!

Thy paradise is My Love and thy heaven is My Nearness! Therefore be impatient to enter into it. This is what was ordained to thee in Our Highest Kingdom and Supreme Majesty.

O Son of Humanity!

If thou desirest Myself, desire not thyself, and if thou wishest My Pleasure, shut thine eye from thy pleasure, that thou mayest die in Me and I live in thee.

O Son of Spirit!

No peace was ordained to thee save by cutting thy ego from thyself and depending upon Me, for thy glory must be in My Name and not in thy name; and thy dependence on My Face and not on thy face; for I alone wish to be beloved above all things.

O Son of Existence!

My Love is My Fort: Whosoever enters it is protected and safe, and he who rejects it is led astray and perishes.

O Son of Existence!

My Bowl thou art, and My Light is in thee: Therefore be enlightened by it, and seek not any beside Me, for I have created thee rich and bestowed abundantly Grace upon thee.

O Son of Existence!

By the Hands of Power I made thee and by the Fingers of Strength I created thee and deposited in thee the essence of My Light: Therefore depend upon it and not upon anything else, for My Action is perfect and My Command must take its effect. Do not disbelieve this, and have no doubt in it.

O Son of Spirit!

I have created thee rich: How is it that thou art poor? And made thee mighty: How is it that thou art ordinary? And from the essence of Knowledge I manifested thee: How is it that thou seekest some one beside me? And from the clay of Love I kneaded thee: How is it that thou occupiest thyself with someone else? Turn thy sight to thyself that thou mayest find Me standing in thee. Powerful, Mighty and Supreme.

O Son of Beyan!

My Fort thou art; therefore enter into it that thou mayest be saved. My Love is in thee; therefore know it from thyself that thou mayest find Me near.

O Son of Man!

Thou art My Possession and My Possession will never be destroyed: How is it that thou art afraid of thy destruction? Thou art My Light and My Light will never be extinguished: Why darest thou extinction? Thou art My

Splendor, and My Splendor never will be darkened: Thou art My Garment, and My Garment will never be worn out: Therefore dwell in thy love to Me that thou mayest find Me in the Highest Horizon.

O Son of Beyan!

Look thou to My Face and cast away any one beside Me, for My Authority is everlasting and will never cease; My Kingdom is a continual one and has no end, and if thou seekest some one beside Me, thou shalt not find, even if thou searchest the universe for ever and ever.

O Son of Light!

Forget all things beside Me, and be comforted by My Spirit. This is from the Essence of My Command: Therefore direct thyself to it.

O Son of Man!

Let thy satisfaction be in Myself and not in those who are inferior to Me, and seek not help from any beside Me, for nothing beside Me will ever satisfy thee.

O Son of Spirit!

Ask thou not of Me that which thou dost not desire for thyself. Then be contented with what We have ordained for thy face, for that which We ordained for thee is that which will benefit thee—if thou art contented with it.

O Son of the Highest Appearance!

I deposited in thee a Spirit from Me that thou might'st be My Lover: Why hast thou left Me and sought *another lover?

*The World.

O Son of Spirit!

My right to thee is great and cannot be released; My favor on thee is grand and cannot be withheld; My Love to thee is existing and cannot be repulsed; My Light to thee is apparent and cannot be secluded.

O Son of Humanity!

I have ordained thee from the Trees of El Abha the Holiest Fruits: How is it that thou hast laid them aside and been contented with those inferior? Return to that which is best for thee in the Highest Horizon.

O Son of Spirit!

I created thee sublime, but thou hast made thyself spiritless: Therefore ascend to that for which thou wast created.

O Son of Blindness!

I beckon thee to life and thou desirest death, for thou hast deserted what We wish for thee and followed that which thou desirest.

O Son of Man!

Do not go beyond thy limitation, and do not claim for thyself what thou ought'st not, but rather bow to the Manifestation of thy God, the Mighty and Powerful.

O Son of Spirit!

Do not boast of the glory of thyself over the poor, for I walk before him and see thee in thy miserable condition and execrate thee.

O Son of Existence!

How is it that thou hast forgotten thy imperfections and been occupied with the defects of My Worshipers? Whosoever does that is condemned by Me.

O Son of Man!

Breathe not the sins of any one as long as thou art a sinner, and if thou dost contrary to this command, detested thou art, and to that I bear witness.

O Son of Spirit!

Be assured that he, who commands the people to perform justice, and commits iniquity himself, is not of Me, although he is attributed to My Name.

O Son of Existence!

Attribute not to any soul that which thou dost not desire to be attributed to thyself, and do not promise that which thou dost not fulfill: This is My Command to thee: Therefore obey it.

O Son of Man!

Prevent not the face of My Servant from obtaining whatever he may ask of thee, because his face is My Face, and thou must be humbled before Me.

O Son of Existence!

Examine the deeds of thyself each day before thou wouldst be judged, because death cometh suddenly to thee, and then thou wilt be obliged to stand for the judgment of thyself.

O Son of Blindness!

I made death to thee as glad tidings: How is it that thou art in despair at its approach? I made thee a light and is to thee as a lamp: How is it thou art hiding thyself from it?

O Son of Spirit!

The gospel of Light I herald to thee: Glad-den thyself with it. And to the state of Holiness I call thee: Shelter thyself in it that thou mayst be in rest forever and ever.

O Son of Spirit!

The Holy Ghost heralds comfort to thee:
How is it that thou art sorrowful? The Spirit
of Command confirms thee in the Cause: How
is it that thou hidest thyself? The Light of
the Face walks before thee: How is it that
thou art led astray?

O Son of Man!

Be not sorry save when thou art far from Us,
and be not happy but when returning and com-
ing nearer to Us.

O Son of Man!

Cheer up thy heart with delight, that thou
mayst be fitted to meet Me and become a mir-
ror of My Beauty.

O Son of Man!

Deprive not thyself from the *Beauty of
My Garment and lose not thy portion of drink-
ing from My Beautiful Fountains, that thou
mayst not suffer intense thirst throughout My
Everlasting Being.

*Spirituality.

O Son of Existence!

Keep My Commands because of thy love for
Me, and cut thyself from that which thou de-
sirest if thou seekest My Pleasure.

O Son of Man!

Neglect not My Laws if thou lovest My
Beauty, and forget not My Commandments if
thou wishest My Pleasure.

O Son of Man!

If thou wilt run in the wilderness of Blind-
ness and make haste to cross the space of

Heaven, thou shalt not find rest save by observing Our Command and being humble before Our Face.

O Son of Man!

Glorify My Cause that I may bestow upon thee the secrets of glorification and shine upon thee with the Lights of Eternity.

O Son of Man!

Be obedient to Me that I may descend to thee, and help in My Cause that thou mayest be victorious in the Kingdom.

O Son of Existence!

Remember Me in My Earth that I may remember thee in My Heaven, in order that thine eye and Mine Eye may be pleased with it.

O Son of the Throne!

Thy hearing is My Hearing; hear thou through it. Thy sight is My Sight; see thou with it, that thou mayest testify to Me in thine inmost soul, a supreme Holiness, and that I may testify to thee, in Myself, a high position.

O Son of Existence!

Seek martyrdom in My Cause with pleasure and be thankful for what I have destined for thee, that thou mayest rest with Me in the tents of Glory behind the veils of Might.

O Son of Man!

Think of what is best for thee and be wise in thy action: Dost thou prefer to die on thy bed, or rather to be martyred for My Cause upon the dust, and become a Star of My Cause and a Manifestation of My Light in the Highest Paradise? Be just, O servant!

O Son of Man!

By My Beauty! To tinge thy hair with thy

blood is greater to Me than the creation of the two worlds and the brilliancy of the two great lights. Therefore endeavor to obtain it, O servant!

O Son of Man!

To everything there is a sign, and the sign of love is to be submissive to what I have ordained and to be resigned to suffering for My Sake.

O Son of Man!

The sincere lover longs for suffering as crave the rebellious for forgiveness, and as the criminal longs for mercy.

O Son of Man!

If thou wouldst avoid suffering in My Cause, how couldst thou walk in the way of those who are contented with that which pleases Me? If calamity did not befall thee in thine anxiety to come to Me, how couldst thou receive the Light for loving My Beauty?

O Son of Man!

Think of what is best for thee and be wise in thy action: Dost thou prefer to die on thy bed, or rather to be martyred for My Cause upon the dust, and become a Star of My Cause and a Manifestation of My Light in the Highest Paradise? Be just, O servant!

O Son of Man!

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O Son of Existence!

Thy heart is My Residence: Sanctify it that I may descend into it. Thy soul is My Appearance: Purify it that I may be manifested in it.

O Son of Man!

Put thy hand into My Treasury that I may raise My Head from above thy treasures, shining with brilliancy.

O Son of Man!

Ascend to My Heaven that thou mayest attain nearness to Me, and drink from everlasting Cups of Glory the pure wine which has no likeness.

O Son of Man!

Many days have passed away in which thou hast occupied thyself with what thou desirest of superstitions and imaginations: How long wilt thou remain asleep upon this, thy bed? Lift up thy head from slumber, for the Sun has arisen and reached the Zenith, that he may shine upon thee with the Lights of Beauty.

O Son of Humanity!

The temple of thy Existence is My Throne: Cleanse it from everything, that I may occupy and be seated upon it.

O Son of Man!

The Light has shone upon thee from the horizon of the Mount, and the Spirit of Holi-

ness breathed in the Sinai of thy heart: Therefore cleanse thyself from obstacles and imaginations; then enter into the Court, that thou mayest be fitted for the Everlasting Life and prepared to meet Me, where no death, no trouble and no exhaustion can befall thee.

O Son of Man!

My Eternity is My Creation and I have created it for thee; therefore make it as a garment to thy temple. My Oneness is My Invention and I have invented it for thee; therefore clothe thy soul with it that thou mayest be the Dawning-star of My Unity forever.

O Son of Man!

My Greatness is My Gift to thee, and My Pride is My Mercy on thee, but that which is due to Myself no one can comprehend and no soul can realize, for I have stored it in the treasures of My Secret and in the stores of My Command as a favor to My Worshipers and a Mercy to My Creatures.

O Children of the Unknown God!

You shall be prevented from loving Me, and your souls shall be disturbed when I am mentioned, for your minds cannot endure Me, and your hearts cannot inclose Me.

O Son of Beauty!

By Myself and My Providence, and by My Mercy and My Beauty, everything of utterances and texts that descended to thee from the Tongue of Might, which I have written with the Pen of Strength, We have intended it to fit thy position and thy condition, rather than My Supreme Attitude and State.

O Children of Man!

Do you know why We created you from one clay? That no one should glorify himself over the other. Always be mindful of how you were created, for as We created you from one substance, you must be as one soul, walking in one land, that you may be able to show from your being and your deeds and actions the signs of the Unity and the essence of abstraction. This is My Advice to you, O people of Light; therefore profit by this Advice, that you may attain the fruits of Holiness from the Trees of Might and Power.

O Children of the Spirit!

You are My Treasures, for in you I treasured the Pearls of My Secrets and the Gems of My Understanding; therefore preserve them. Otherwise some of the unbelievers of My people and the wicked ones of My creatures will discover them.

O Son of Him who Stands by His Own Identity

Know that I have sent to thee all the Fragrance of Holiness and have accomplished in thee the Utterance, and have perfected the Grace by thee, and I have willed for thee what I have willed for Myself; therefore dwell in Me and be grateful to Me.

O Son of Man!

On the tablets of the soul write all of our Utterances to thee with the Substance of Light; and if thou canst not make the Substance out of the essence of the heart, and if impossible to do so, then write them with the red ink shed in My Cauce. It is dearer to Me than all else, for this Light shines forever.

**WORDS OF WISDOM
FROM THE SUPREME PEN
OF
BAHA ULLAH.**

In the Name of The Most Mighty Speaker.

O, possessors of intelligence and hearing! This is the first utterance of the Beloved: O, nightingale of reality, seek not refuge except in the flower garden of the Inner Significance! O, Hoopoe (messenger) of the Solomon of Love, dwell not but in the Sheba of the Beloved! O, Griffin of Eternity, choose not a habitation but in the Mount of Faithfulness! This is thy resting place if thou fliest to the Placeless with the wings of Life, and betakest thyself to thine own Station.

O Son of Spirit!

Every bird seeks a nest, and each nightingale desires the beauty of the flower, except the birds of the minds of men, who are contented with mortal dust and are far from the eternal Nest, depending upon the clay of remoteness and casting away the flowers of Nearness. Most wonderful, regretful and mournful is it that for a single water-pitcher they have deprived themselves from the waves of the Supreme Companion and kept afar from the Horizon of Abha! **O Friends!**

Plant not but flowers of Love in the garden of the mind, and withdraw not thine hand from

holding to the nightingale of affection and yearning. Esteem the companionship of the just, but withdraw both thy mind and thy hand from the friendship of the wicked.

O Son of Justice!

What lover can dwell but in the native land of the Beloved, and what seeker can repose far from the Desired One? A sincere lover lives but when near the Beloved, and dies in separation. His breast is void of patience and his mind destitute of endurance. He casts away a hundred thousand lives and flees hastily to the abode of the Beloved.

O Son of the Dust!

Verily I say, the most unmindful of men is whosoever disputes and seeks to exalt himself above his own brother. Say: O, brethren! Array yourselves in action and not in speech. O, children of the earth! Know verily that a heart in which the least trace of envy remains, shall assuredly never enter My Eternal Might, and shall never feel the fragrance of sancity from My Holy Kingdom.

O Son of Love!

There is only one step between thee and the Tree of the Exaltation of Love. Plant the first foot, then with the other, step into the Everlasting Kingdom, and so enter under the Canopy of Eternity. Then hearken unto that which hath descended from the Pen of Honour!

O Son of Honour!

Be swift in the Way of Holiness, and step into the Heavens of intimacy. Clear the mind with the Burnish of the Spirit, and direct thyself to the Field of The Most High.

O Perishing Shadow!

Abandon the low degrees of fancies and ascend the exalted heights of certainty. Open the eye of Truth, and you will behold the Manifest Beauty, and will say: "Wherefore blessed be God, the Most Excellent of Creators!"

O Son of Passion!

Listen truly: Mortal eye shall never know the everlasting Beauty, and the dead mind cannot but be occupied with inanimate clay, because every species seeks his own class, and hath affinity with his own kind.

O Son of the Soul!

Be blind, and thou shalt behold My Beauty; be deaf, and thou shalt hear My sweet Melody and Song; be ignorant, and thou shalt take a portion from My Knowledge; be needy, and thou shalt take a never-neding share from the everlasting Sea of My Wealth. Blind, that is, from beholding aught besides My Beauty; deaf—that is, from listening to aught besides My Utterance; ignorant—that is, of all besides My Knowledge. So shalt thou enter the Pasture of My Sancity, with pure eyes, unsullied mind and sensitive ears.

O Possessor of Two Eyes!

Close one eye and open the other. That is, close the one to the world, and what is therein, and open the other to the Holy Beauty of the Beloved.

O My Children!

I fear that before having enjoyed the Melody of the Nightingale, ye may return to the region of mortality; and, not having yet seen the

Beauty of the Flower, ye may return to the water and clay.

O Friends!

Cast not away the everlasting Beauty for the beauty that is mortal, and be not bound by the earthly world.

O Son of Spirit!

The time cometh when the Nightingale of True Holiness will be prevented from explaining the Mysteries of the Inner Significances, and ye all will be deprived of the glorified Melody of the Merciful One.

O Essence of Negligence!

Alas, that a hundred thousand real languages are spoken by One Tongue, and that a hundred thousand invisible senses are unveiled in One Melody, but there is no ear to hearken, nor a mind to comprehend a single Letter!

O Companions!

The Gates of the Placeless Kingdom are opened, and the City of the Beloved is adorned with the blood of the Lovers, but all are bereft of this Spiritual City, except a few; and also out of this few, have appeared but very few with pure minds and holy souls.

O People of the Delectable Paradise!

Apprise the followers of Assurance that a new Orchard hath appeared near the Rizwan, in the Plain of Holiness, and that all the people of the high Heavens, and the dwellers of the eternal Paradise, are surrounding it. Endeavor to reach that Station and discover the truths of the Mystery of Love from its red Anemones, and unveil abundant knowledge of the Oneness from its eternal Fruits. Enlight-

ened are the eyes of whosoever entereth it safely.

O My Friends!

Have ye forgotten that clear, bright morn when ye were all in My Presence in that blessed plain under the shade of the Tree of *Anyssa, planted in the Greatest Paradise; when I spake unto ye, three Blessed Words, the hearing of which confounded ye all? These are those Words: "O, friends, choose not your pleasure instead of Mine; never wish that which I have not ordained for ye, and approach Me not with dead minds stained with desire and hope. If ye purify your hearts, ye will ponder over the state of the Plain of that Court, and then My explanation will be known to ye all.

*The "Tree of Anyssa" is the same as the Tree of Life mentioned in Genesis and Revelations.

In the eighth of the Lines of Holiness, in the fifth Tablet of Paradise, He commands, (saying):

O Dead Men on the Bed of Negligence!

Centuries have passed, and ye have ended your precious lives; yet not a single pure soul hath ever come to Our Field of Holiness. Ye are talking in Oneness, whilst ye are drowned in the sea of Polytheism. Ye have loved the one (world), which is hated by Me, and ye have taken My enemy as your own friend; ye are walking with the greatest pleasure and mirth upon My earth, heedless that My earth detests you, and that the things of the earth are fleeing from you. If ye open your eyes but a little, ye

will count death as more to be preferred than this life.

O Moving Dust!

I am attached to thee, whilst thou are without hope in Me. The sword of rebellion hath cut off the tree of thy hope! I am in all wise near unto thee, whilst in every condition thou art far from Me; I have chosen unceasing honour for thee whilst thou hast wished an endless humility for thyself. Enough! While there is yet time, repent and lose not the opportunity.

O Son of Passion!

The possessors of wisdom and insight struggled for years, and did not attain union with The Most Exalted, The All-Splendid; made haste all their lives, and did not meet the Most Beautiful; but thou hast attained the Destination without hastening and hast gained thy desire without seeking. Yet, after gaining all these degrees and ranks, thou wert so covered with the veil of thyself that thine eyes did not behold the Beauty of the Beloved, and thine hand did not touch the Hem of the Loved One. Therefore marvel at this, O, possessors of insight!

O Dwellers in the Country of Love!

Mortal winds have surrounded the Eternal Candle, and the beauty of the Spiritual Youth is shrouded in dull and dark dust. The King of Kings of Love is oppressed by the hand of the subjects of tyranny, and the Nightingale of Holiness is clutched in the talons of owls. All the abiders under the Canopy of Abha and of the Supreme Kingdom of the Most High, are moaning and wailing, while ye are seated at

ease upon the earth of negligence, and have counted yourselves of the sincere lovers. Therefore that which ye suppose, is false.

O Ignorant Ones who have a reputation for Knowledge!

Why do ye claim to be shepherds whilst inwardly ye have become wolves of My sheep? Your likeness resembles the star preceding the dawn, which is apparently bright and luminous, but in reality leads the caravans of My country and city astray, and causes their destruction.

O Perfect in Appearance and Inwardly Defective!

Your example is like unto a clear but bitter water, which shows outwardly the utmost purity and clearness, but when it falls into the Hands of the Divine Assayer, not a single drop of it is accepted. Yea, the radiance of the sun shines upon the dust and upon the mirror, but there is a great difference between the earth and the guarding stars—nay, the distance between them is illimitable.

O My Friend by Word!

Consider a little! Hast thou ever heard that a heart could contain both the beloved and the stranger? Then send away the stranger, so the Beloved will enter his own dwelling.

O Son of the Dust!

I have ordained for thee all things in the heavens and in the earth, except the hearts which I have appointed as a place for the descent of the radiance of My own Beauty and Splendour; and thou hast relinquished My dwelling and My place to one besides Me, so that whenever the Appearance of My Holiness

came into His own place, finding there some-one besides Himself, and beholding a stranger, He hastened back homeless, to the sacred Precincts of the Beloved. Notwithstanding, I covered this and disclosed not the secret, desiring not thy shame.

O Essence of Passion!

How many mornings I came from the Orient of the Placeless, unto thy place and found thee upon the bed of ease occupied with other than Myself, and returned like the Spiritual Lightning to the clouds of Kingly Honour and, in the retreat of My Nearness, declared it not before the hosts of Holiness.

O Son of Generosity!

Thou wert in the deserts of non-existence, but I made thee, by the means of the earth of Command, to appear in the world of Possession, and I charged all the atoms of contingency and the realities of creation, with thine education; so that, before issuing from thy mother's womb, I ordained to thee two springs of bright milk. I appointed eyes to guard thee, set thy love in all minds, and with pure generosity I reared thee under the shadow of My mercy and surrounded thee with the essence of My Favour and Grace. By all this I intended to enable thee to enter our Eternal Might, and deserve our invisible Presents, but thou, oh, heedless one, when thou didst reach maturity, neglected all My Favours, and occupied thyself with thy false imaginations, so that thou didst entirely forget Me, and leaving the door of the Beloved, went and dwelt in the porch of the enemy.

O Servant of the World!

Many mornings the Breeze of My Grace passed through thee, and found thee upon the couch of heedlessness, and wept over thy condition, and turned back.

O Son of the Earth!

If thou lovest Me, love none other besides Me. If thou desireth My Beauty withdraw thine eye from the people of the world, because My love, and the love of that which is beside Me, is like fire and water, which cannot be enclosed in the same mind and heart.

O Stranger of the Friend!

The candle of thy mind is kindled by the Hand of My Power; then quench it not with the contrary winds of strong desires and passions. The healer of all thy diseases is My remembrance; forget it not. Make My love thy capital, and cherish it as the spirit of thine eye.

O Son of the Soil!

The wise among the people are those who speak not unless they find a listener; as the cup-bearer never offers a cup unless he finds one desiring it, and as the lover, who, unless he has attained to the beauty of the Beloved, never cries out from the depths of his soul. Therefore, ye also should sow the grains of Knowledge and Wisdom in the holy ground of the mind, and conceal them there until the Hyacinth of Divine Wisdom springs up in the heart, and not in the clay.

It is recorded and written in the first line of the Tablet, and is concealed under the covering of Divine preservation.

SPECIAL NOTICE.

The compiler of the subject matter of this volume finds, that it will require another book, equally as large as the present volume, to publish the matter already prepared and **intended for this issue.**

The subject matter of this volume does not enter as thoroughly into an explanation of the **Truths**, upon which this great Revelation is based, as he desired, nor as extensively into the **Teachings**, and **Prophecy.**

Therefore a companion book will follow—as soon as it can be put into print.

The title of this volume:—

“THE NEW REVELATION,”

with its sub-head—

“**Its Marvelous Message**”

covers the subject matter, as nearly as it can be done in a few words.

The sub-head was used, because the book treats mostly of the “**Message**”

The companion book to follow this immediately will be **entitled**

“THE NEW REVELATION,”

“Its Truth and Teachings.”

The books will not be numbered as volume one and two; but are only **companion** or **sister** books, each one being **separate** and **complete** by itself.

On this coast, I have found that the expense of getting out a work of this kind, is of **far greater magnitude**, than I had at first supposed: necessitating the advance in price, from **one dollar**, as first announced, to one dollar and twenty-five cents, per volume, which includes the cost of mailing and postage. However, when **both volumes** are ordered at the **same time**, the cost of mailing will be less, and the price will remain the same, **one dollar each**.

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