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o Earth, Earth, Earth, Hear the Word of the

LoRD I (Jer. 22.19.)

Groe ear, O ye HelNens, and I ",-ill speak; and

hear, O Earth, the Words of My Mouth. My

Doctrine shall drop as the rain, My Speech shall

distil as the dew, as the small rain upon the tender

herb, and as the showers upon the grass: Because

I will publish the Name of the LoRD: Ascribe ye

Greatness unto our God. (Deut. 31.1-3.)

Hear, all ye People! Harken, O Earth, and all

that therein is, and let the Lord God be witness

against you, the Lord from His Holy Temple. For,

Behold, the LoRD cometh out of His Place! (Micah

1.1.)

Hear, O Heavens, and groe ear O Earth: for the  
LoRD hath spoken! (Is. 1.1.)

Is not My Word like as a fire'! saith the LoRD;  
and like a hammer that breaketh the rock in pieces'!  
(Jer. 13.29.)

The Anointed of the God of Iacob, and the sweet  
psalmist of Israel, said, The Spirit of the LoRD  
spake by me, and His Word was in my tongue. (2  
Sam. 23.1.)

"Man, the most noble and perfect of the creatures,  
is a mightier evidence and greater expression ( of  
truth) than the other visible thin.f:s. The most perfect, superior and  
excellent of men are the Manifestations of the Sun of Truth." (BAHA'O'LLAIL)

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IIThe Sun of Truth is the Word of God, upon  
which depends the training of the people of the country of thought. It is the  
Spirit of Reality and the  
Water of Life. All things owe their existence to it.  
Its manifestation is ever according to the capacity and  
coloring of the mirror through which it may reflect.  
For example: Its light, when cast on the mirrors of  
the wise, gives expression to wisdom; when reflected  
from the minds of artists it produces manifestations  
of new and beautiful arts; when it shines through  
the minds of students it reveals knowledge and  
unfolds mysteries.

IIAll things of the world arise through man and  
are manifest in him, through whom they find life and  
development; and man is dependent for his (Spiritual) existence upon the Sun of  
the Word of God.

All the gooa names and lofty qualities are of the  
Word. The Word is the Fire of God, which, glowing in the hearts of the people,  
burns away all things  
that are not of God. The minds of the lovers are  
ever aflame with this fire ..... Outwardly it  
is a burning fire, but inwardly it is calm light. This  
is the Water which giveth life to all things.

IIWe beg of God that 'IIJ'e may partake of this  
Life-giving Water of Heaven and quaff from the  
Spiritual Chalice of rest, and thus be free from all  
that tends to withhold us from approaching His  
Love. Glory be upon the people of Glory!" (Words  
of Wisdom. BAHA'O'LLAH.)

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tiThe Word of God is the storehouse of all good,

all power and all 'UIsdom. The illiterate fishers and savage Arabs were thereby enabled to solve such problems as were puzzles to eminent learned men in all the ages. It awakens within us that brilliant intuition which makes us independent of all tuition and endows us 'UIth an all-embracing power of spiritual understanding.

tlMany a soul in the ark of philosophy, after fruitless struggles, u'as drou'iled in the sea of conflicting theories of cause and effect, while those on board the craft of simplicity reached the shore of the Universal Cause by the aid of favorable 'UIinds blowing from the Point of Divine Knowledge.

tlWhen man is associated with that transcendent Power emanating from the Word of God, the tree of his being becomes so well rooted in the soil of assurance that it laughs at the violent hurricanes of skepticism which attempt its eradication. For this association of the part with the Whole endows him with the Whole, and this unison of the particular with the Universal makes him all in all." (Abdul-Baha.)

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## INTRODLCTION

The claim of the Bahai (Glorious) Revelation is that it is the Word of God sent to men to remove the antagonism and differences between peoples of various religions and prepare: the way for their coming together in harmony and love and in an assured

.knowledge of the Will of God. It proclaims the time of Universal Peace and provides the foundation for the Universal Religion-the hope of the

ages. It points the way and supplies the means for the unity of mankind in the knowledge and love of Truth under the high banners of Justice and Mercy.

It is "imple, profound, purifying, searching, as is the Word of God always. It is divine in origin, human in presentation, sane, practical and applicable to life in its every phase. In belief, it inculcates naught but truth i in action, naught but good; in human relations, naught but loving service.

A world-religion is needed, a solvent of religious differences, an enlightener of religious misconceptions,

an unifier of peoples in the knowledge of the One God and Father of them all, a platform on which all believers and seekers for God and His truth may meet, from whatever race or training they may

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come. And that religion must recognize the divine elements which underlie all religions and meet each loyal soul upon his own ground without claiming advantage over him, but rather bringing the light of

God's Word to shine upon the truths he already has, in order that he may develop into a higher understanding of Truth itself.

The honored scholar and noble man, Max Muller, who had frankly studied the languages and religions of the Orient, wrote as follows:

"The true religion of the future will be the fulfilment of all the religions of the past, the true religion of humanity, that which in the struggle of history remains as the indestructible portion of all the so-called religions of mankind. There never was a false God, nor was there ever a false religion, unless you call a child a false man. All religions, as far as I know them, had the same purpose; all were links in a chain which connects heaven and earth, and which is held and always was held by One and the Same Hand. All here on earth tends towards right, truth and perfection; nothing here on earth can ever be quite right, quite true, quite perfect-not even Christianity--or what is now called Christianity, so long as it excludes other religions, instead of loving and embracing what is good in each."

That "true religion of the future," as Max Muller saw it, has already arrived in the Bahai Revelation; but where else is such a religion? With all the glorious efforts and results of Christian mission-

[ ii ]

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ary enterprise during the recent decades, it has scarcely made an impress on Moslems, Zoroastrians, Buddhists, Brahmans or Jews. It has endeavored to overthrow the religious conceptions of other nations in favor of its own, but it has taught the interpretations of its churches rather than the direct, simple teachings of Jesus, placing the word of man in lieu of the

Word of God, and therefore it has been powerless to win those peoples who believe that they have also received the Divine Word from their own prophets

and founders.

It is possible that the records of Jesus' words are quite imperfect, but, even so, they have brought comfort, hope and satisfaction to myriads of human souls,

and if only his pure teachings had been presented, with their doctrines exemplified in the lives of the teachers, the whole world might have received them and loved them; but the peoples will not accept the teachings of a "cult" and its doctors as against their own cults and doctrines. It is necessary for the conquering of the heart of the world that the Word

of Jesus shall be renewed and confirmed by a fresh revelation of God's Command, one that comes with declared authority and proves its Right and Source by its vitalizing effect upon the lives of men.

There is no religion that has remained pure and undefiled, and consequently there is none of them fitted or capable to cause the nations to abandon their own religion to accept it. The known condition of the world's religions is such that not one of them

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can subdue or amalgamate the others. Time and efforts only emphasize this fact. What then? Shall the Word of God, proclaimed through so many of his prophets and messengers, be for naught? Or shall the promise of His appearing to the world with power, and the consequent union, happiness, knowledge, peace and prosperity of mankind be accomplished? The precedent to universal peace, which is the "millennium" promised in all scriptures, is the conscious knowledge of the One God, of His Messenger and His Message to men. The Bahai teaching is that God's Word faileth . not, that it is accurate and reliable, that the time of its promises is at hand and that His Word, now proclaimed to the whole world in BAHÁ'ÓLLÁH (The Glory of God) ,is powerful and able to achieve His Will in the regeneration and union of mankind. "It is not a new religion, but Religion renewed." Wherever it has proceeded it has produced the results foretold of the "end of the age" and also declared by itself. It proclaims the immanence of God and His presence with humanity; it penetrates men's hearts and shows them their need of God and the way to find satisfaction for that need; it does remove religious differences and dispel religious rancor and doubt; it does bring men into the heart knowledge and consciousness of the Love of God and into loving unity

with each other, without regard to race or former religion; it inculcates divine morals, ethics and characteristics and brings man to higher conceptions of

[ iv ]

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duty and life than have been his heritage from the churches of various creeds.

It speaks with authority, demanding that man shall obey the Word, and naught but joy and uplifting is found in that obedience. It calls on man to test its worth by living its Ordinances, and those laws prove to be the very wine of Life. It comes not to destroy but to fulfil again that which has been fulfilled before and to complete that which has not been completed in the past. It offers itself as the Truth of God to every earnest soul; its followers are already numbered by the millions and are of all the great religious nations. If it be truth, wise is he who accepts it; if not-surely duty demands that it be tested and its fallacy proved lest men be led astray. It is but just to say that it is a very "live wire" and he who touches it must be prepared to receive in himself a powerful current of its "electricity."

The truth of any religion can be proved and confirmed only by the heart, by testing its tenets in the life. The Bahai Revelation is unshaken in the arena of intellect, but powers of reasoning cannot make final decision concerning spiritual truth. One may read or hear it for a lifetime, may listen to opinions or express them endlessly, but no judgment is just, no opinion reliable except that of the personal living and decision of the heart. It is not a matter of philosophical reasoning, but a question of fact, and facts are demonstrable only by experience.

Abdul-Baha was asked, "What is the truth?" He

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replied, "Truth is the Word of God, which gives life to humanity. It restores sight to the blind and hearing to the deaf; it makes eloquent those who are dumb, and living beings out of dead beings; it illuminates the world of the heart and soul; it reduces to nothingness the iniquities of the neglectful and erring ones.

Beauty, perfection, brilliancy and spirituality of this existence come from or through the Word of God.

For all it is the supreme goal, the greatest desire, the cause of life, light, instruction. The road to attain to this Truth is the Love of God. When the light of the Love of God is burning in the mirror of the heart, that flame shows the way and guides to the Kingdom of the Word of God.

"As to that which causes the growth of the love of God, know that it is to turn one's self toward God."

[vi]

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The Glory of the Lord

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Hear, O Israel: The LORD our God is one LORD:  
And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." (Moses. Deut. 6.4-9.)

It is related that a certain scribe asked of Jesus: "Which is the first commandment of all?" Jesus answered him, "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mark I 2.29-31.)

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## THE GREAT COMMANDMENT.

The first and greatest command- Love's  
ment, that of love, is recorded alike by Inspiration  
Moses and Jesus, but how shall it be  
. obeyed? Love is attraction; it cannot be forced or  
commanded; it must be drawn forth by the lovable.  
The will may direct love's attention toward an object  
but can never compel its action. The desirability of  
the object, the longing for nearness and union with  
it, these are the inspirers of love. How can man love  
God, the Infinite, whom no one hath seen? No man  
can comprehend God or know him as he is. How can  
his whole being, heart, soul, mind and strength, be  
devoted to the love of the Unknown, the Unseen?  
With all his striving and searching man cannot find  
out God. He can manufacture a god  
of his imagination, a creature of his Man-made  
Gods  
superstition, usually a magnified reflection of himself possessing both his  
good and bad  
qualities, but the gods of man's making are not worth  
his love and devotion; how then shall he obey the  
great commandment?  
Although some knowledge of the Beloved is necessary for love, does the keeping  
of the command re-

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q~il'e: u~ .:io kh~ him' as. he is in his Essence, his Pre.  
existence, in order to love him? Man loves many  
things, but knows not the essence of anything. . At  
the most, he perceives only some of the desirable  
qualities manifested and he loves either the qualities  
or, because of them, their unknown essences. If it  
be some precious jewel, he admires the brilliancy,  
luster, hardness, beauty of the gem-its revealed  
qualities; if it be a flower, it is the freshness, the  
forms of petals and stamens, the colors, harmony and  
fragrance, which attract him; or if a hu-  
Qualities man being, the human qualities, strength,  
knowledge, power and ability, or weakness, sweetness, delicacy, refinement and  
grace draw  
forth his love. Yet in no case does he comprehend  
the reality which is hidden beneath these evident and  
attractive displays. They are veils of beauty, hiding  
their parent, essence, while revealing some of its

attributes. If we cannot penetrate through the yellowness, density and qualities of a piece of gold to know what gold is, how shall we expect to sound the depths of firmaments, the magnitudes of space or mysteries of littleness to find out God and know what God is?

The commands of the Almighty are not sent forth in vain. Although man cannot lift himself above himself to the heavens of knowledge of the Infinite One, God can reveal to him that information of his beauty which shall cause him to be in man's sight "The One altogether lovely." He, who has placed in us the

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power to perceive qualities and values, discloses enough of his lovable characteristics to draw to himself all the love of our beings. In every atom he unfolds his attributes--in sun, star and moon-in dawn, sunset and night-in storm and shine-in crystal, flower and animal-and above all in man, the microcosm, the index of existence. The whole apparent universe is a great Creational "Creational Book," a concourse of mirrors displaying his qualities. All mankind attempts to read this book, but what each finds depends on his point of view which has been formed by previous training and environment. Even in reading a printed book, in listening to music or in viewing a work of art, no two persons see alike; their perceptions are according to their education. So with the book of creation-the ignorant see only the powers manifested in nature and cringe before them, while the more advanced in knowledge appreciate order, beauty, wisdom and other delightful values therein. In the spiritual childhood of man he stands in wonder and awe before that book, staring at its pages, unable to interpret them aright-until he has learned how to read.

Each step of life is the result of education. In the alphabet of living, man learns that all existence is subject to law. The universe displays order and harmony in every part; the Universal suns and planets, each element and organization in the mineral, vegetable and animal worlds, all are governed by inflexible law; nothing is

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exempt. Therefore Law is universal and expresses itself in various definite, reliable actions, severally called laws-such as those of attraction, vibration, inertia,

construction (as in crystal, plant and animal), laws of cycles, of ascent and descent, summer and winter, life and death, centripetal and centrifugal laws, etc. This one great law of the universe keeps everything in its place. It binds the particles of rock together; it causes things to fall toward the earth's center instead of flying off into space; it holds the suns, moons and planets perfectly in their orbits; it causes like to seek like, and it produces harmony among all material things, so that each fulfils its purpose in existence. Whatever we may call it, cohesion, gravitation, motion or force, it is in reality the Law of Love. It is co-eternal with existence; it is the Immanence of God, the expression of the Creator in creation. If this Love of God is so manifest in the kingdoms of matter, how much more must it be toward his higher creature man. The very lowest and most ignorant of men is far higher in the scale of existence than minerals, vegetables or animals. "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith." God is Love, always was Love, always will be Love. He has always loved man. We cannot conceive of any time that God's love has not been shown to him. All nature says to man: "God so loves you that he has

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made me to serve you and to provide for your needs. Lo, here I am. I do with me as you will." Food and drink, clothing and shelter, flowers and colors, beauty, order, variety, harmony and unity, all things for the welfare and delight of man. If the generous Father so provides for material and mental needs, how much more must his Providence care for the spiritual necessities. All things are related to other things in a fixed manner; nothing is independent or self-subsistent but all are under the over-ruling law which expresses itself in each according to its needs and for its highest development. Even the laws of decay and disintegration are for an evolution to higher uses, as the rock must be ground to dust before its nobler values may appear in the rose and grape. Man sees these laws of physical life working and expressing in all below and around him, even in his own body and mind; he also perceives that knowledge enables him to grow in

wisdom and power. As the government of each kingdom is such that it promotes its best condition, so must there not be laws for man, which shall direct him to his highest possible destiny? The same divine Wisdom, which cares for the lily and the grass of the field to bring them to their fulness of use and beauty, must surely provide for the exaltation of humanity to its perfection, and this is above and beyond the realm of ordinary human faculties. There is a marked and vital difference between man and the kingdoms below him. They are sinless,

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knowing neither right nor wrong, unconsciously living the laws of their existence, which are expressed in them, not to them. These laws are expressed also in man, and to him because he is the only being who has the power to oppose nature and to select among her laws which he will serve. Man is endowed with Godlike qualities, powers of discrimination and judgment, perceptions of values--of worth and unworth and a free will to decide between them. He has eaten of the tree of knowledge of good and evil  
Man, The  
Chooser  
and can choose either as he will. These superior faculties make him an intelligent, choosing, responsible creature, responsible to himself for his attainment or loss. Therefore the generous, loving Law-maker offers to him a clear knowledge of the laws of progress toward his greatest good, in order that man may perceive, learn, obey and become, as it were, a conscious partner with Him in the attainment of a Life Eternal, a nearness and intimacy with the Divine Wisdom and Love, which shall exalt him into the heavenly condition of "oneness with God."  
"Man is said to be the greatest representative of God, and he is the 'Book of Creation~ because all the mysteries of being exist in him. If he comes under the shadow of the True Educator and is highly trained, he becomes the essence of essences, the light of lights, the spirit of spirits; he becomes the center of the divine appearances, the source of spiritual qual-

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titles, the rising-place of heavenly lights, and the receptacle of divine inspirations." (Abdul-Baha.' "Some Answered Questions." p. 273.)

The great Law, which enables man to understand the way of Life and to walk therein, is the revealed Word or expression on the human plane of the Will of God for the welfare of man. It is the Book of books, the Law of laws, which reveals to man the hidden facts of being and teaches him how to know and love God and also how to understand the lessons printed on the pages of the universe. It appeals to his heart, is studied and interpreted there, because it is expressed in terms of life. It comes forth from the Arcana of the heavens as the highest Manifestation of Truth, the greatest Message to promote the advancement and happiness of man, to guide and light him in the "Right Path." It is the Word of God.

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THE WORD OF GOD.

The doctrine of the Logos, the Word, appears throughout all scriptures and it is concretely stated in the first Chapter of the Gospel of St. John.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him (through The Word); and without him was not anything made that was made. -

In him (The Word) was life, and the life was the light of men.

And the light (The Word) shineth in darkness (of ignorance); and the darkness comprehended it not."

And the Word was made flesh, and dwelt (literally, tabernacled or pitched his tent) among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "For the law was given by Moses, grace and truth came by Jesus Christ."

What was that glory but the manifested Word of the Will of God, shining forth in words of light and illustrated in the holy, selfless life of the Perfect Man, all aflame with the Divine Spirit of God

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No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he (The Incarnate Word) hath declared him."

Man, "made after his image," is the highest expression of God in the world of being. When the Invisible Word, the creative power of God, becomes revealed through a prepared Man and is transmuted through him into the The Word Incarnate spoken or written Word, it is incarnated, "made flesh," and is visible to man because it has descended into his plane of existence. When the same "Hidden Word" enters into the One fitted to receive it and becomes the sole light and power of his life, it is "incarnate," revealing itself through the temple of his body, from which its glory radiates in every word and deed. That body is the throne on which it is seated and from which its proclamations are given. The human instrument of revelation, being then identified with the Word-which is the manifested Spirit of God-is also called The Word or Manifestation, because He is the personification of that Word to mankind.

ttThe Spirit and the Word mean the divine perfections that appeared in the Reality of Christ."

liThe Holy Reality of the Word of God is in the condition of the pure, fine and shining mirror; the heat, the light, the image and likeness, that is to say, the perfections of the Sun of Reality appear in it. That is 'Why Christ says in the Gospel: The Father

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is in the Son; that is to say, the Sun of Reality appears in the mirror." (Abdul-Baha.' "Some Answered Questions" p. 240.)

Man is the word-speaker. He is taught by words; he communicates his ideas, wishes and will, by words; his accomplishments on earth result from his words; he trains the most subtle powers to carry his words to the end of the world; he records them on stone, wax, parchment and paper that future generations may not utterly forget him. All this is The Word that man may understand God's method Speaker of communicating his Will and may receive the teaching of his higher attributes by means of the uttered Word.

In order that it may reach man it is revealed through human mouth-pieces. uGod hath spoken by the mouth of his holy prophets since the world began." (Acts 3. 2 I: Lu. 1.

70), and when the time arrived for the coming to birth of the Kingdom of God among men, the Incarnate Word was called his "Only begotten," his "Son,,-uFor God so loved the world that he gtrœ his only begotten Son, that 'UI'hosoever believed on him should not perish, but have everlasting life." (John 3. 16.)

What wonderful, what beautiful teaching 1 God was not angry with mankind, as some have taught. How could they teach so with these words flaming before their eyes? Was not the :whole burden of Jesus' teaching-Love, the love 'of the Father? And

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that man should love God and love man, his neighbar? How could man love an angry

The Love

God, a wrathful monarch? No 1 God so of God

loved the world that he gave his only begotten Son, the Incarnate Word, that whosoever accepted him-"believed in him"--should have everlasting life.

That representative of Divine Love, whose whole life was love, was not "given" to suffer anguish in the place of man, t:> be rejected, scorned and crucified, to bear the deserved punishment of men's sins and thus placate an offended father. Truly

he suffered all these things because of The Wrath of Man

the sins of men, but it was through the

wrath of man, not of God, his Father. "God sent not his Son into the world to condemn the world, but that the 'UJ'orld through him might be saved." (9 :27

3.17.) He never condemned the poor, ignorant siners, "blind from their birth."

He said to them, "Go

and sin no more," and in the very depth of degradation and suffering poured upon him, he cried, "Father

forgive them for they know not what they do." His

fatal and awful condemnations were only for the mighty, the "learned," the false guides, the "blind leaders of the blind," the priestly revilers of the Word of God. It is related that the people

presse d upon. h-1m to hear theW a rd a f The Witness of Truth

God (Lu. 5. I.) because, tiMan doth

not live by bread only, but by every 'UJ'ord that pro-

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ceedeth out of the mouth of the LoRD doth man live."

(Deut. 8.3; Matt. 4.4; Lu. 4.4.) He said: liTo

this end 'Was I born, and for this cause came I into the world, that I should bear witness unto the truth.

Everyone that is of the truth heareth my voice."

What is meant by believing in him if it be not to believe the Word he spoke, the Word of the Father poured "forth from his blessed lips for the uplifting of men and to bring all who believed in him into the Kingdom of God, new born, new crea-

Believing

in Him

tures, sons of God and heirs to the

glorious bounties of the Kingdom of

Heaven? To believe on him meant also to recognize

him as the Messenger and Son of the Most High,

and that belief followed the acceptance of his Word.

The Word of God is the key to Immortality. It

is the bearer of Eternal Life. It is the instructor

in knowledge of God, that man may know and love

him, may become his son, be one with him as the iron

with the magnet and be heir to his Kingdom, "being

born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth. and

abideth forever." (I. Peter 1.23.)

When the iron is in the fire it loses its hard, black,

cold qualities; being filled with the fire it becomes

soft, fluent, glowing and fiery. It can

Immortality say, "I am one with the fire, I in the

fire, and the fire in me, I and the fire are

one I" Thus is man who is born of the Spirit; he is

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a "new creature," transformed because transmuted

by the elixir of the Word, which changes the copper

of his nature into the pure gold of another and loftier

state known as "Eternal Life" or "Immortality," a

condition of oneness with the Spirit of God and sonship to Him.

This is the true image or likeness of God. "Behold

what manner of love the Father hath bestowed UpOtl

us, that we should be called the sons of God." tIBe\_

loved, now are we the sons of God, and it doth not

yet appear what we shall be: but we know that when

he shall appear, we shall be like him; for we shall see

him as he is." (I. John, 3.2.) This resurrection

from a lower to a higher station, this new birth, rejoices the Psalmist when he

exclaims, "As for me I  
fl.!--ill behold thy face in righteousness: I shall be satisfied, fl.!--hetl I  
awake, with thy likeness." (Ps. 17.15.).

This is immortality-not merely continued existence (even the satans have that),  
but an eternal oneness with Life itself, the True One, "whom to know  
is life eternal." Jesus said: liThis is the fl.!--ill of my  
Father, that everyone that beholdeth the Son, and believeth on him, should have  
eternal life." (John  
6.40.) liThe words that I speak unto you, they are  
spirit and they are life." (John 6.63.) Such statements fill the New Testament  
and are in accord with  
the divine teachings of all time, viz: that the Word  
of God is the giver of light, the teacher and guide of

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men to eternal life, the creator of new hearts and  
right spirits, the revelation of God.

In Genesis, the book of creation, it is written: "In  
the beginning God created the heaven and the earth.

And the earth was without form and void; and darkness was upon the face of the  
deep.

"Let There And the Spirit of Godmo' CJed upon the  
Be Light!"

face of the waters. And God said (The  
Word), Let there be light; and there was light." It  
is the same story-not necessarily an account of the  
creation of physical light, but rather of the real creation which occurs to  
every man in whom a new heart

is created and a right spirit renewed. He is dead in  
ignorance and chaos; darkness is upon the face of his  
soul, until the Word of God enters into him and says:

"Be light I" Then comes a dawning, an awakening,  
a day-spring, a resurrection within him. He is recreated, born again, begotten  
of the Spirit, a son of

God. It is always accomplished by the Word " 'Be I  
-and it is."

"By the word of the LoRD were the heavens  
made." (PS.33.6.) His heavens are also created in  
the hearts of those who love and serve him. "The  
kingdom of heaven is within you." This recognition  
of the Word and perception of Light is the first step  
man takes toward the divine destiny, the heavenly  
manhood, which God his Father has made possible  
for him, and to which he invites him in each one of  
his supreme commands. ttGod is the LoRD who hath

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sho'Wed us light." (Ps. II8.27.) "The entrance of

thy "Words giveth light; it giveth understanding unto the simple." (Ps. II9. 130.) "Thy word is a lamp unto my feet, and a light unto my path." (Ps. II9. 105.) "Lo, all these things worketh God oftentimes 'With man, to bring back his soul from the pit, to be enlightened 'With the light of the living." (Job. 33. 29.) (And the nations of them that are saved shall walk in the light." (Rev. 2 I. 34.)

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THE GIFT OF GOD.

"God loved the world"-not only the Jews at Jerusalem, but all mankind; not only at the time of Jesus but before and since. Always, "since the world began" he has given his Word to all men, at all times, in so far as they were able to receive it. Whence came the wonderful instructions for life in the ancient writings of Enoch, Moses, David and the Psalmists, in the Vedas, the Avesta, the Gathas and Upanishads, in Isaiah and Lao Tse ? Were they of Origins human or divine manufacture? They were always higher than the imaginations of men, and they were opposed to his natural desires. When their inner significances and realities are perceived, the oneness of their essentials is so evident there can be no doubt that they originated from a single source. They all had their origins in the Word of God, which in its essence is the same today, yesterday and forever. There is but One God; His Word is ever one and the same. That which is different is not His Word.

Each of the great religions bases its teaching, faith, loyalty and existence upon confidence in the word of a single human founder. Each points back to him as the reliable one, the superlative one, the infallible one. But-no word is infallible save that of God, and

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if those great ones were truly reliable, their word must have been the Word of God. The expression of that Word through such prepared human instruments has always been the method whereby man has

learn~ed the Will of God for his own life. They were the "mouths" of the LORD.

That the Almighty God chooses a man to be his representative and his mouthpiece is shown in the

interesting account, related in Exodus 3 and 4, of his appointment of Moses to be the Deliverer of his people Israel. After God called to him out of the burning bush and told him that he was the God of his fathers, Abraham, Isaac and Jacob, He said: "I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (God is always trying to bring his children out of the Egypt of darkness and ignorance.)

But Moses did not seek such an appointment; he dreaded it and tried to escape it, although he desired to serve God. And Moses said unto God,

Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Then

God gave his mighty Name—**I AM THAT I AM**: and he said, "Thou shalt say unto the children of Israel, I AM hath sent me unto you." He also gave further instructions to Moses to tell the people how God had appeared unto him and given these commands.

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And Moses answered and said, "But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not sent thee." Then the LORD showed him how to manifest signs of power by the symbols of the rod and of the right hand,

but still Moses said unto the LORD, "O my Lord, [I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant, but [I am slow of speech, and of a slow tongue." And the LORD said unto him, "Who hath made man's mouth?" "Have not [I the LORD? Now therefore go, and [I will be with thy mouth, and teach thee what thou shalt say."

Yet Moses could not entirely sever his thought of self and trust the Lord. And he said, "O my Lord, send, [I pray thee, by the hand of him whom thou shouldest send." How prone we are, even to this day, to decide in our minds whom the LORD shall send as his Representative to man, and how he shall come.)

But, after all this, God chose Moses to be his representative to Israel, and even appointed Aaron his

brother to be a mouthpiece for Moses, saying, "[I know that he can speak well." And thou shalt speak unto him, and put words in his mouth: and [I will be with thy mouth, and with his mouth, and [I will teach you what ye shall do. And he shall be thy

spokesman unto the people: and he shall be, even he shall be 10 thee instead of a mouth and THOU SHALT BE TO HIM INSTEAD OF GOD."

Thus God puts his Word into the mouths of his

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Chosen Ones, and thus he appoints a man to be as God unto men. It is by the might of the Word that man is saved. The power of God is in the Word, but it saves only him who takes it into his heart that it may spring up there into a fountain of living Water, from which he shall be born into a new Life. In its lower, outer aspect, it is for the advantage of man's present living; it teaches him morals and ethics which are the only source of all true ethical training, but its deeper meanings and instructions are to

prepare man for an inner life, widely different and incomparable to this life. Indeed, the best outer life is but death compared to this inner life; it is an old life compared to a new life.

The speech of these Mouthpieces of God was in the language and terminology of the time and place where it was given, but the teachings were offered and accepted only up to the degree of capacity in their hearers. In the ages of spiritual infancy man could receive but little of the strength of the Word, and its doctrine was according to his capacity. First came the laws of fear and obedience; then reverence, justice, wisdom and love were inculcated Heavenly as mankind progressed in the "Schools School of the Prophets." Each revealer of the masters Word was a heavenly schoolmaster and each divine lesson became the foundation for the further teaching of a later day. Each manifestor of the commands of God referred to the teachings of those before him as witness to his own authority. "For had

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ye believed Moses, ye would have believed me."

(John 5: 46.)

Age after age, through all history, One has appeared, who gave to man the Word of God, divine instruction how to live and what to do to attain a higher and heavenly station, to overcome former conditions and rise to a manner of life which should be permanent, sinless, perfect and valuable. With each one there was no earthly power, no armies, royalty, riches nor honor, but rather poverty, apparent weakness, oppression, hatred and rejection. Whatever the

circumstance, time or place, he was, or  
Th11::rd became, poor in all things except the  
riches of the Word which ever went  
forth from the door of humility and lowliness. It  
was simply delivered and left to itself without human aid (except the life  
illustrating it) that it might  
prove its divine power by its own penetrative, creative  
and transforming effect upon mankind. At first it  
entered the hearts of the few, changed their lives,  
opened their minds to the Truth and Love of God,  
and then went on from generation to generation, alteFing the destinies of  
nations, overthrowing dynasties,  
forming new peoples and giving life and hope to untold millions of souls  
throughout centuries of time.

There are men in this day, reputed to be learned,  
who try to deny that the historical Jesus ever lived.  
The histories of him are hearsay accounts, written  
by unknown authors; not a word of his own writing

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is in existence as far as known; indeed there is no  
record that he ever wrote, except with his finger upon  
the ground (what a wonderful symbol was that, if it  
be understood I) even as God wrote with his finger  
upon the tables of stone borne by Moses  
f rom S · · Yet the eVl-dence that th eTheof Evidence  
mal. Christ

Christ lived in that age of the world, and  
that he gave such teachings as are recorded, is as  
certain as the existence of the sun, because there must  
have been a Speaker of the Words which have lived  
and proved their divine quality through nineteen centuries in every way  
possible for the mind or heart of  
man to conceive. None but a Christ could have conceived such a character as the  
man, Christ Jesus.

The proof of the sun is its shining and its effect  
on the physical world; the evidence of the Word of  
God is its educative power and the light of Life,  
which it kindles in the souls of men, making each  
heart a living flame, never to be quenched. No one,  
who has felt the elixir of th~, Word penetrating his  
soul and the fountain of eternal youth springing up  
within him, can ever deny the reality of the Christ  
and the fact of human Manifestation, the Bearer of  
the Cup of Life.

That which distinguishes man from the lower kingdoms, that which makes him a  
man, is the power of

the Word of God working in him to will and to do,  
to create new methods of thinking and doing, to implant new ideas which later  
become ideals toward  
which he strives, because he perceives them to be more,

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valuable than his former knowledges and possessions,  
and so he grows from childhood to manhood, grows  
in favor with God and man.

Many can bear witness to the power of the Word  
in their lives. It enters through the brain into the  
mind of man, and if not rejected it goes

Power of

the Word

deeper, penetrating his heart, piercing  
through the shells of self sufficiency and  
self conceit, and becomes the new motive power of his  
life. "For the word of God is quick and powerful,  
and sharper than any two-edged sword, piercing even  
to the dividing asunder of soul and marrow, and is a  
discerner of the thoughts and intents of the heart."

(Heb. 4. 12.)

Sometimes the effect is sudden, in the twinkling of  
an eye. Sometimes a great grief or disappointment  
is the cause of his awakening, because such experiences  
drive man, as it were, to God for relief from despair.  
He finds in time of sorrow and trial that there is  
no comforter but God and that consolation comes  
through the revealed Word which always invites the  
hungry, the thirsty, the weary, to water, food and  
rest. Therefore the Manifestation of the Word is  
indeed the Comforter sent by God to those who turn  
to him.

It teaches us of the realities of things, what we are  
and what we may be. It tells of the destiny made  
possible to us by the Love of our Father. It is so  
plain that no farther in the way need err therein; it is

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so full that infinite riches reward him who enters its  
depths. It is the Pearl of great price, the treasure of  
mankind, the guerdon of Immortality, the Path of  
Eternal Life. Its rewards are love, wisdom, service,  
bounty and joy.

The divine proof, the permanent and reliable evidence of the mission and  
authority of anyone of

God's Chosen Manifestations is the effect of the  
Word he speaks. Man's word is of little weight,

meaning or permanence; it is only for the circumstance and time; it soon fades and is forgotten, but

the Word of God passes not away. It changes the very nature of man; it lives, grows, .. spreads in ever widening influence, has The DIvine depths and mountaOs . . . f . . . Proof

0 meanlOgs, IS  
exhaustless, boundless, mighty, and rides in triumph over innumerable graves and generations of the works of men. So it is said in the Revelation of St. John that he who went forth conquering and to conquer, riding upon the white horse and followed by the hosts of heaven, he who was the Lord of hosts, was called: The Word of God~ (Rev. 19. II.)

Is it not sufficiently evident that the great means for the salvation of men from themselves, for the overcoming of all satanic desires and the attainment of Eternal Life, is the Word of God?

All the mighty names surround the The Mighty W ord • The one, re deemlOg, • . . . Names creatmg,

life-giving Power, the Angel of Light, the King of Righteousness, the Son, the Father, the Manifesta-

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tion, the Glory of God, his Right Arm, his Holy One, his Redeemer and Saviour, is his Word Incarnate, revealed through the mouths and manifested in the lives of his holy and chosen Ones from the beginning of the world.

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SUCCESSION OF DIVINE REVELATIONS.

Back of all his Revealers was the Giver of the Word, the Infinite Love, Wisdom and Generosity.

However man may have erred, misinterpreted, strayed or opposed, God has never permitted the channel of communication to be entirely closed, lest Channels of man should be overwhelmed and des- Communicatroyed in the floods of his own falsities. . . tion

When the Word became clouded by the false interpretations of ambitious men, veiled by their desires

and errors, so that man was in danger of utter loss and denial of the Holy Word and its Divine Truth;

when the waters of life became stained and adulterated by filtering through the brains of men, another

One appeared and again proclaimed the Word, call-

ing on men to repent, to turn from the tales of their past and look to the new Sun of Revelation shining over the horizon of the world. This is history, not imagination.

We know not what manner of men preceded the new spiritual cycle of revelation which appeared with Adam, but from that time prophet after prophet has proclaimed the Will of God to this and that people. Whenever and wherever "darkness has covered the earth and gross darkness the people," "the glory of the LoRD has arisen," bringing the dawn of a new

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dispensation of divine knowledge.' The "glory of the LoRD" is the revelation of his Word, a shining Sun of wisdom and love, a Day-dawn of enlightenment and assurance dispersing the night of ignorance and doubt.

Each of these great revealers of God's commands has declared that his dispensation was not final; has instructed his followers to look forward to another coming, to a great and glorious Appearance, whom No all mankind would recognize, while the Dispensation whole world should enter into a para-Final disc of universal knowledge of the One God and world-wide peace in his Kingdom on earth. It was declared that, at the time of the end, in the last day, there should be a revelation of God's Will so clear that the hidden things should become known, so broad that all mankind should accept it.

Many signs have been given in the sacred books and traditions and they agree wonderfully, even in terminologies. In that day the old heavens and earth should end like a scroll that is read and finished, a new heaven and earth appear; the sun should be darkened, the moon turn to blood and the stars fall from heaven--because the citizens of that new City would have "no need of the sun, neither

Signs of

the Times

of the moon to shine in it, for the Glory of God did lighten it, and the Lamb is the light (lamp) thereof." (Rev. 21. 23.) These signs were mentioned by Isaiah, Amos, Ezekiel, Joel,

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Jesus, Peter and John, as well as by great prophets of other religions. Therefore, their fulfillment was not

completed in the time of Jesus nor of the Revelations of John. Prophecy is evidently of such a nature that it cannot be understood until after it is fulfilled; otherwise it would be mere foretelling. But when it is completed its hidden meanings are disclosed and easy to be comprehended by all who so desire.

It was to be a time of trouble, of turmoil, disturbance and change, a passing away of old doctrines, thoughts and things and the appearance of a new world of ideals and facts; the conditions of warfare, oppression, ignorance and suffering should finally cease and a heavenly kingdom of wisdom, justice, mercy and love should ensue, accompanied by an earthly reign of knowledge, health, happiness, service, peace and prosperity. Passing the Old of

tiThe LoRD shall be king O'fJCr all the earth; in that day shall there be one LoRD and his name one." (Zech. 14.9.) "For the earth shall be filled u;ith the knowledge of the glory of the LoRD (his Manifested Word) as the waters corver the sea." (Hab. 2.14; Is. II.9.)

The Bahai teaching is' that when, in the ending of a great cycle of dispensations and the beginning of another, there is an Universal Manifestation of the Will of God, the changes in all things are so great, the new conditions so advanced, that the old becomes forgotten and no trace of it remains. Although it is

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believed that man has existed on earth for -immense periods of time, yet there is no record of him previous to Adam, about 7,000 years ago. That was the time of the beginning of this great week of thousands of years now ending and passing in its turn into the Lethe of forgetfulness. Its Sabbath, its final day of peace and rest, has already dawned.

The recurrence of cycles of spiritual light and darkness is as well established as the succession of days and nights. When the night of troubles and doubts becomes dense, when faith is dangerously shaken, another dawn of glorious revelation of God's Word and

Will appears above the Eastern Horizon. This has been the history of mankind from the beginning, and history is now repeating itself. Toward the end of the 18th Century and in the nineteenth the Darkness world was in deep spiritual darkness.

We see the effects of that condition in the  
fierce greed of men and nations, their oppression over  
the weak, their craftiness, diplomacy, fear and reliance upon the god of force.  
In the schools we see  
the academic result in the wide spread materialism,  
the scoffing at religion and spiritual ideas, the exaltation of man as against  
God, the dethronement of  
God from participation in the affairs of men and the  
doctrines of man's self-sufficiency. Our great universities hesitate not to  
teach these doctrines of gross  
materialism and their works on religion are often destructive rather than  
constructive.

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All these are the works of darkness, but God slumbers not, nor sleeps. Afar off  
in the Orient his Sun has  
risen with healing in his wings, his Word  
has again appeared through BAHÁ'Í - The Glory  
of God  
LLAH, the Glory of God. Even as darkness and ignorance have covered the earth,  
so this  
Great Light has shone forth with such brilliancy,  
power and adaptation to the needs of all men, that it  
is already enlightening the globe, and seekers for  
Truth, advancing ones from every clime and religion,  
from Persia, Russia, India, Egypt, China, Germany,  
France, England and America, are welcoming its  
beautiful and Life-giving radiance.

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THE FULLNESS OF TIME.

The times are full; the days of prophecy are numbered and the prophecies  
themselves are being fulfilled before our eyes. Now is one of those remarkable  
periods of unrest, of change from  
Coming of former to future conditions. No plane  
the New  
of life is exempt; be it material, mental,  
psychic or spiritual, it is in the throes of a new creation, a new conception,  
a disclosing of secrets and  
bringing forth of things new and old. We are already so employed in meeting the  
new wonders and  
adapting ourselves to the new environment, that (with  
the exception of the workers in archaeological search)  
we care but little for the things of past centuries,  
which are rapidly fading from sight.  
"For behold, I create new heavens and a new earth;  
and the former shall not be remembered, nor come

into mind." (Is. 65. I 7.)

Daniel indicated an hour upon the clock of time in the future history of the Persian Kingdom, and Jesus referred his enquiring disciples to Daniel. The Revelation of St. John pointed repeatedly to the same dial. Mahomet proclaimed the same period and all the Scriptures of the world have declared in unison the events of that time of times. Now THE FULFILMENT HAS ARRIVED, EXACTLY "ON TIME."

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Those wise figurers, the "Millerites," knew the date accurately and were prepared to meet it, but they misinterpreted the manner of its fulfilment, and so grieved bitterly that God had not kept his appointment. They looked for a "Coming" not in accord with known laws, forgetting that the laws of nature are the laws of God, and that he does not violate his own laws. The "hour" struck exactly at the appointed time, but it came quietly "in the night" and did not sound an alarm of terror in the skies. As soon as its foreword was uttered in the Orient, the Electric Telegraph responded from the Occident and flashed its first great message to the world in the words: "What hath God wrought!"

In its very year the astronomers noted the disturbance of Uranus and cried: "A new planet is near and about to be revealed!" Two years later Neptune was seen.

In the same year Turkey gave the great Edict of Toleration, permitting the Jews to reside in Palestine, and allowing its subjects to become Christians. That was the beginning of the "Return" of the Jews.

In the mounds of Nineveh, that year, archaeology commenced to disclose the concealed mysteries of the past.

All the world began to stir and awaken to the revealing of the hidden powers of earth, air, fire and water. Men searched for realities and, by the unrecognized light of the Spirit shining to assist every

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seeker for truth, they have discovered that which has amazed them. Though wonder piles on wonder, they are yet slow to acknowledge the real cause of The Light this tremendous advance in knowledge. Sometimes, in the very act of discovering Spirit the marvelous bounties and benefits of

God, they declare: "There is no God I" There is nothing so blinding to man as the pride of intellect, the exaltation of success. One may as well deny the influence of the sun in the growing of a tree as to ignore the power of the Spirit, the divine light, in the growth of scientific knowledge.

To him who hath eyes to see, it is a necessity for the existence of man that, in this time of rapid and unique advancement in material knowledges, there must be an equal and balancing progress in spiritual enlightenment. Just in the degree that man recedes from the recognition of the actuality, presence and authority of God as an over-ruling Entity and from obedience to his revealed Word, does he become the servant of greed, ambition, cruelty, injustice, oppression and all that tends to degrade him and extinguish his real humanity. With the appearance of each invention, note how the hawks of the governments watch to test its adaptability to purposes of war. The intent of the natural man is to rule or ruin, and power without the fear of God means ruin.

These dangerous knowledges of means of destruction, in the hands of Godless rulers, foretell the extinction of humanity within a few years, unless the

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higher powers of spiritual knowledges, as expressed in the revelation of God's Word, shall enter their minds and hearts and turn their desires to justice, mercy and righteousness, to the Dangerous Knowledges

love of God and man. This is necessary, not only for this nation and for that, but

for all the peoples of the world. That knowledge, which is possessed by one must be open to all; there must be a brotherhood of nations, not an autocracy of one over all. This is impossible while different religions separate and oppose them one to another.

All must come into the acknowledgment of One God, One Spirit, One Truth, One Father, and the interdependence, unity, harmony and brotherhood of all

the members of the one human race. Then only can there be health and true prosperity in the great body politic of the world.

33:

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"AS ABOVE-SO BELOW."

II All that is in the heavens and earth showeth forth

the Divine Names and Attributes until the traces of the splendor of that Source of Truth are manifest and evident in every atom; so that, without the appearance of this splendor, nothing can be honored; this robe of life nor attain to existence in the phenomenal world. What suns of knowledges are concealed in an atom! What oceans of wisdom are hidden in a drop! Among the beings man is especially assigned to these robes and chosen for this dignity, for all the Divine Names and Attributes are manifest and evident in human appearances in the most perfect and excellent manner. All of these Names and Attributes have reference to man."

"Everything glorifieth God and praiseth Him.

Some among them know God and mention

Him "I mention Him and do not know Him."

"All things express the Divine Names and Attributes. Each, in proportion to its capacity, indicates

and points to the Divine Knowledge, until the appearances of (His) Attributes and Names have encompassed all the seen and unseen."

"O thou, my friend: I declare in Truth that if thou

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dost ponder over these statements thou wilt find doors of Divine Wisdom and portals of Infinite Knowledge opened before thy face." (BAHA'OLLAH.)

The outward is the expression of the inward; the earth is the mirror of the Kingdom; the material world corresponds to the spiritual world." (Abdul-Baha'. "Some Answered Questions" p. 319.)

The Ancient Hellenic proverb, "As above--so below," signifies that every physical appearance and action is an outward shadow or reflection of a spiritual condition within or above it. This is a law well known from earliest ages. Whenever there are great changes in the material or mental worlds, they indicate corresponding movements in the inner and spiritual planes. The lower phenomena not only manifest the presence, influence and laws of the higher conditions but are also dependent upon them.

The greatest material exemplar of the Spirit of God is light. If physical light greatly increases on the earth, as it has done in the last few years, it surely signifies an intensifying of Spiritual light in the world of mankind. We have come out of the age of candle light into the electric blaze, and it means more than the mere lighting of Light

stores and streets. It is converting night into day, even as the night of ignorance and doubt in spiritual matters is beginning to disappear before the rays of the Spiritual Sun of Revelation which has come to the world in this age. liThe people that

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walked in darkness ha'Ue seen a great light." (Is. 9.2.) IIArise, shine, for thy light is come and the glory of the LoRD is risen upon thee." (Is. 60.1.) Our X-ray discloses the interiors and contents of opaque substances. What a marvell and how much greater the wonder when we learn that it typifies the penetrating power of the Spirit, which is now searching the hearts and reins of men in this Day of Resurrection and Judgment as never before.

The ships in need send silent messages into the air (even as we who pray send forth our supplications to the Unseen) and answering succor comes to cheer and save.

By telegraph and telephone we communicate with all the world and overcome all obstacles, little thinking that it means the leveling of mountains, the lifting of valleys, the making of the whole

Preparing  
the Way

earth a broad highway for the diffusion of knowledge, because it is the time when the "Glory of the LoRD" is revealed and his Word flashes like the lightning from East to West and around the circle of the earth.

IIPrepare ye the way of the LoRD, make straight in the desert a highway for our God."

"Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain."

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"And the glory of the LoRD shall be re<uealed, and all flesh shall see it together." (Is. 40 • 3-5.)

What is that Glory but the Word of God?

By the aid of this electricity, the physical servant of the spirit, which furnishes light, heat and motion, annihilating space and time, our ships and trains speed more and more swiftly, lessening distances, bearing the products of the whole earth to every part, carrying travelers, missionaries, searchers for knowledge, back and forth from nation to nation, bringing all peoples into closer acquaintance, making it possible for the Gospel to be preached in all the world

and fulfilling prophecy. II At the time of the end, many shall run to and fro, and knowledge shall be increased." (Dan. 12.4.)

These things are evident to him who believes the Word of God and seeks his Truth, but greater things are at the door. How shall we interpret the dominion over the air, which seems near at hand? When

it is accomplished the correspondence with spiritual flight and knowledge shall become clear and we shall know an uplifting and exaltation of which we now have little conception. As we ascend from earthly attachments and soar in the atmosphere of the Spirit we shall indeed "meet the Lord in the air."

The world is smaller today than yesterday and its interests are so commingled that all mankind is concerned in the news of today's happenings at every point of the globe. Commercial interests are so in-

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terwined that a death in China, a quarrel between Sheiks in Morocco, or the arrest of a deserter in France, affects all the money marts of the world within the hour. The sensitive nerves of money now

reach to the farthest comers of the earth. Has all this wonderful progress no deeper significance than commercial exploitation?

The Word has gone forth from the Throne of God, commanding unity and peace, and mankind is standing at the threshold of that millenium of spiritual

knowledge and human harmony which has been promised through the ages. All material processes bring men closer together, all physical discoveries, all mental energies are preparing the way for the great union and world-wide community of human interests when "business" shall be conducted "in the Name of the Lord." Masters of industry think

U~c:nd they are doing these things of themselves for the furtherance of their own little affairs and purposes, knowing not that they are instruments in the hand of God to open the doors of opportunity to all peoples in this Day of his Revealing,

that no good thing shall be withheld from any and that the human race may enter into the consummation of peace on earth, good will among men, or, as some of our friends interpret: "Peace on earth among men of good will." "Shall the axe boast itself against him that heweth therewith?" (Is. 10.15.) "In 'Very deed for this cause have I made thee stand, for to

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show in thee my power; and that my name may be declared throughout all the earth." (Ex. 9. I 6.)

Even the automobiles and electric cars declare the arrival of the "day of his preparation." liThe chariots shall be with flaming torches (literally, fire of steels) 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." (Nahum 2.3.)

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THE GOLDEN AGE.

The discoveries of the last half century are sufficient to lift man from a condition of comparative childhood to a manhood of knowledge, and the end is not yet. Looking back a few years,

School

Days

within our own lifetimes, we perceive that we were but children; now we think we are wise, but to him, who sees beyond the present, it is evident that whole universities of scientific and spiritual learning are opening their doors to us and that we, as Freshmen, have just entered upon the vast course of knowledges, which shall graduate mankind into an era of wisdom, welfare, harmony, peace and prosperity, such a golden age of Godly and heavenly living as the world has never seen.

Who now can smile at prophecy? Its literal fulfilments are crowding upon each other in this Day

of God's Manifestation when he is revealing the hidden things of his treasures and inviting every lover

of Truth to come and feast at the banquet of the Lord. Who can say that his Spirit is not working among men to perfect his promises when, in one day, the peoples of different religions in Turkey suddenly forget their hatred and rush together in embraces, feastings, good will and joy?\*

-These event. followed the adoption of the Constitution of Turkey, July 84, 1908.

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Christians and Jews embrace each other, regardless of religious differences. In the streets of old Jerusalem Jews are seen holding The Day of

Fulfilment

aloft the green banner of Mohammed while Christians applaud, and Mohammedans open the doors of the great Mosque on the site of the Temple of Solomon and welcome Jews into that holy place where no Israelite has been permitted, on pain of death, to stand for many centuries. No longer is it necessary for them to wail against the outer wall of that Sanctuary so sacred to them; the door has been opened, and whether or not it remain so, it is a type of the opening of innumerable doors, the removal of a multitude of barriers that have held apart the members of God's great family, the human race.

Never before has the world witnessed miracles like these, although the prophets of old have declared them in language which cannot now be misunderstood. The Day of Fulfilment is at hand, is here.

The mouth of the Lord hath spoken it." (Is. 40. 5.), and every atom of existence proclaims it. The subtle electric spark, the particle of radium, all the elements and powers of the four kingdoms (earth, fire, air, water) and the spirit of man are arising from their lethargy to declare the vital presence of the Spirit of God in overwhelming manifestation. The Old Testament prophecies consist of two great burdens--the condemnation, dispersion and suffering of Judah and Israel, and their forgiveness,

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return and joyful gathering together in the Holy Land. The real fulfilments of prophecy are on the spiritual plane but, in order that even the blind may see, there are literal fulfilments also. Today the Jews are coming en masse to Palestine; The Burdens they are not only filling Jerusalem but of Prophecy are gathering in 10 towns and Oil

VI ages and

making efforts to buy the lands. They are rapidly gaining precedence in business affairs, and the wonderful changes under the Turkish Government seem to be opening the gates for a restoration of their honor and prosperity in the Land of Canaan. The 11th Chapter of Isaiah is one of hundreds of references to the present times. Some portion of

its promises may be said to have been fulfilled by Christ, but only a portion, and divine prophecy is of such nature that it calls for many fulfilments, even to the time of final culmination. All through, it declares the occurrences of this Day of Revelation (their presence and meaning are evident to the Bahai student) :

(1) the coming forth of the Rod (The Word), the rod of iron to rule the nations, the sharp sword of his mouth to smite the nations (also

Isaiah

Eleven

Rev. 19.15: I. 16)-(2) the appearance of the Branch to manifest wisdom and knowledge and the Spirit of the Lord (also Jer. 23. 5-6)-(3) the changing of animosity into harmony and the dwelling together of different peoples in peace- (4) the fulness and universality of "the knowledge of the LoRD" (also Hab. 2. 14)-(5)

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the Ensign of Glory standing for the seekers of truth and the assembling of Israel, Judah and the Gentiles (also Is. 49.22: 59.19)-(6) the coming together of the remnant of the Lord's people from all parts of the earth-( 7) the cessation of envy and enmity against the Jews- ( 8) their prosperity in the Land of Canaan- ( 9) the "laying under a ban the tongue of the Egyptian sea"-smiting the river in its seven streams so that men should go over dry shod. What is this river-sea but the Nile, which has been put under bond by the great Assuan Dam and highway, one of the engineering wonders of the age? (also Is. 62. 10-12.) Think of the number of prophecies in one chapter alone, and all being fulfilled before our eyes today I Surely, in this time the intelligent student of prophecy will find richer rewards than ever before, because the proofs of truth are in procession before him, and it is the time of understanding. Hitherto the peoples of the world have had little acquaintance or knowledge of each other. Each nation, knowing only its own manners, customs and ideas, could see little good in any other. The foreigner was regarded as an enemy      The Age of Fear to be feared, or overcome. Indeed, the attitude of governments to this day is that of fear. Each new battleship is a signal for the adding of

one or more to other fleets. The strong fear a comparative diminution of their strength and the weak are in terror of the strong. But the time of awakening has come and on every side are those who recog-

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nize the ignorance and foolishness of such a condition among the reasonable beings, and the volume of their voice is constantly swelling and demanding peace.

This national antagonism is but an extension of the ancient condition when each man's hand was against every other. Then the scattered units joined into the larger individualizations of tribes and the tribes into nations; the first intent was self-protection, the second-aggression. This has been the kindergarten

age of man, an age which is now coming to its end.

Man has been playing at living, in a sort of rough, competitive game, striving for personal benefit without regard to the welfare of others. The result has

The Age been that where one gained, many lost of and mankind as a whole received noth-

Unity ing. Now it is beginning to be perceived that the power of progress lies in unity. It is

an age of syndicates and combinations on ever enlarging scales--not only between individuals but between great firms and corporations, and even churches are uniting for greater power and usefulness. This centering of scattered forces, this uniting of competitors is in direct fulfilment of promise and prophecy; it is the preparation for the unity of man and the reign of peace.

Treaties are made between governments for offence and defence against enemies; when treaties shall exist between all nations :for the conservation of benefits and for mutual helpfulness in the progress and good of all, then shall there be the universal peace

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and an advance of the whole world to higher, better, happier conditions. In a vague sort of way the "Millennium" has been expected Dawn of the Millennium

to arrive at some possible future sometime; but it is already at the door. Now, in

the amazing increase of knowledges, the breaking down of barriers of ignorance, the widening of commercial interests, the closer acquaintance of peoples, in brief-in the acknowledged need of Unity, the first rays of that glorious dawn of human solidarity, universal welfare and

prosperity are appearing above the horizon.

The practical evidences of this progress are on every hand. The establishment of hospitals for scientific research, equipped with the best materials and finest brains; the uses of anaesthetics; the war on the white plague, tuberculosis; the improved methods of treating the insane and prisoners; the use of better and safer building materials as steel and concrete; the training of fanners in agriculture,

Millennial

providing the means to make an acre Evidences multiply its productive value, and to clothe the arid plains with grain and fruits; the government weather prognostications; the forming of democratic constitutions in Empires; the judgments by arbitration; the increase of general education and world-wide influence of the universities, which receive their recruits from all lands and year by year are sending out annies of young men trained in modem knowledges; the fonning of International Clubs

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in these great schools in America and Europe, where student representatives of all peoples become acquainted and form bonds of friendship; these advances and a multitude more are all for the service of mankind, for his elevation to new conceptions and methods of living, and they all witness the presence and power of the Spirit of God. Only from a source that is higher than man can such a host of glories be inspired.

We are entering upon a human period when the motives of man shall be reversed, when his purpose shall be to serve rather than to be served, to benefit others, to conserve the interest of the whole rather than of the individual self. Instead of oppression, greed and selfishness, the motive powers of man shall be justice, helpfulness and love. These Manhood are the elements of peace and prosperity, of Man which are twin brothers born of man's true evolution. Man is emerging from barbarism into civilization, from childhood to manhood, from darkness to light; he is just now passing out of his period of adolescence, of little wisdom and callow pride, into a noble maturity of conscious strength, knowledge and manly stability. A great cycle of past conditions is closing and we stand upon the threshold of a new age, which is beyond all our present

conjectures in its values to man. In its reality, it is the Manifestation of God, the Glory of the Lord revealing itself upon the plane of humanity.

Preceding and accompanying these confirmations

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of prophecy has appeared the Essence and Crown of all divine manifestation, the Word of God. Incarnate. It shone forth at the time appointed, from the place declared, in the manner proclaimed and witnessed to by history and prophecy in every age of the world.

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History

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THE BAB.

In the City of Shiraz, Persia, on the evening of Jamali Awal 5th, 1260 A. H. (the 1260th year of Mohammedan reckoning from the Hejira), which was May 23rd, 1844, A. D., a young man, afterward known as The Bab, or Gate, began calling upon

men to repent, to purify their lives and to prepare to meet-"He whom God shall manifest," who was about to appear to fulfil the words of the prophets and to proclaim the Word of God. His mission was that of an Elias, a John the Baptist proclaiming the coming of one mightier than him and calling upon men to prepare the way for that Coming.

The place and time of that declaration corresponded exactly with the prophecies in Israelitish, Christian

and Mohammedan scriptures and traditions. It was in the Persian Kingdom, which was the especial field of Daniel's prophecies; it arose out of Mohammedanism which power was distinctly foretold as to appear in that former great kingdom of Persia; it was in the Mohammedan year 1260, which corresponded to the "time, times and half a time" named to Daniel as the period "of these wonders" to the time of the end, which same period is referred to in several ways

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in the Revelation of St. John. It was exactly 1000 years from the disappearance of the Twelfth Iman, the "Iman Mahdi," who was to appear at the end of that time to usher in the second coming of Christ

upon the earth.

The date fulfilment was in accurate accord with many prophecies, and the accompanying "signs" answered so literally to numerous declarations in various scriptures that many men of intellect, as well as those who were learned only in heart knowledge, believed in the Bab. His doctrine spread rapidly through Persia and inspired such spiritual zeal that it aroused the antagonism of the orthodox Ulamas and Doctors of religious law. Great oppression was incited by them, which finally drove the Babis to fight in self defense of their property and lives. The history of trials and sufferings, battles and martyrdoms, endurance and joy for their faith and love of Truth is authentic and scarcely paralleled in all the world.

One who witnessed such martyrdoms wrote: "How many children have become fatherless t How many fathers have become childless t How many mothers have not dared, through fear and dread, to mourn over their slaughtered children t Many were the servants (of God) who at eve were in wealth and opulence and at dawn were beheld in the extreme of poverty and abasement t There is no ground but hath been dyed with their blood and no air whereunto their groanings have not arisen t And, during these

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few years, the arrows of affliction have rained down without intermission from the clouds of fate.

"Yet, notwithstanding all these visitations and afflictions, the fire of divine love is in such fashion kindled in their hearts that, were they all to be hewn in pieces, they would not forswear the love of the Beloved of all the dwellers upon earth; nay, rather with their whole souls do they yearn and hope for what may befall them in the way of God."

A European witness (Mr. Ussher) said: "It was enough to be suspected of Babeism to be at once put to death. No time was lost between apprehension and execution. Death was the only punishment known; the headless bodies lay in the streets for days, the terrified relatives fearing to give them burial, and the dogs fought and growled over the corpses in the deserted thoroughfares."

For six years the Bab taught and wrote his instructions, known as the "Beyan (Revelation), most of the time in prison, often "questioned" by the Ulamas,

beaten and bastinadoed, and finally he was martyred in 1850, at the age of 30, in the public square of Tabriz.

An eye witness, not a believer, writes of him at that time: "The Bab kept perfectly silent. His pale and beautiful face surrounded by a black beard, his white and delicate hands, his figure and distinguished manner, everything in his person and in his dress aroused the sympathy and compassion of the spectators." "He had characteristics truly great and noble,

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and was a man of firm and settled convictions. His moral character was high, and he aimed in his teaching to bring all his countrymen into a community, united by intellectual and moral ties."

Prof. Ross, of University College, London, wrote:

"His wonderful life needs no comment. If ever a life spoke for itself, it is the Bab's with its simplicity, integrity and unswerving devotion to the Truth that was born in him." "He felt the Truth in him, and in the proclamation of that Truth, he moved neither hand nor foot to spare himself, but unflinchingly submitted to all manner of injustice and persecution, and finally, to an ignominious death." "His influence penetrated deeper than their curiosity and their minds; it reached their hearts and inspired them with a spirit of self sacrifice, renunciation and devotion as remarkable and as admirable as his own."

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BAHA'O'LLAH.

In 1852-3, nine years after the first declaration of the Bab, BAHA'o'LLAH, then 35 years of age, a native of the City of Noor (Light) in Persia and an exile to Baghdad in Arabia, began teaching and expounding religious doctrines in such a way that it attracted the hearts of many listeners, especially the Babis, and caused bitter opposition from others. As contention grew, he quietly left Baghdad and for two years remained alone in seclusion in the mountains of Sarkalu, his whereabouts unknown to all. When he returned to Baghdad the teaching was renewed and in 1863 A. D., nineteen years after the Bab's proclamation, he openly declared his mission as "He whom God shall manifest," for twelve successive days in the Rizwan or garden of the city.

At that time he and his followers, now known as Bahais, were removed to Constantinople and soon after to Adrianople, where they remained until 1868 A. D. when, under pressure from enemies, they were transported to the political prison of Acca in Syria. Acca is about twenty miles from Nazareth, the home of Jesus, and nine miles from Mt. Carmel, the scene of many scriptural events. Thus was the Bahai Manifestation driven by its enemies into the Holy Land,

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God's Land of Promise. "God moves in a mysterious way his wonders to perform I"

The purpose of this imprisonment was to exterminate the movement, as it was supposed to be already

extinguished in Persia by the killing of all who were known to be affiliated with it. Acca was famous for its deadly malarial conditions and prisoners there were usually short lived. It was said that a bird attempting to fly over Acca would drop dead. All

but a scattered and unknown few of the former Babis in Persia had been martyred. There were seventy men, women and children with BAHĀ'O'LLĀH in that exile, and so secretly were they removed to Acca, so close was the imprisonment there that, for a long time, none of the "friends" in Persia or elsewhere knew what had become of them.

BAHĀ'O'LLĀH was confined alone in the highest room in the prison tower and all of the others were herded together like cattle in a large room in the barracks below. They were allowed no communication

with persons outside; they were subjected to extreme hunger, vile food and water, mud, filth and disease; typhoid fever and dysentery broke out among them and all but five were ill. Even some of their guards were sick. One man only was left to care for them all; that man was Abbas Effendi, the son of BAHĀ'O'LLĀH, now known as Abdul-Baha, the Servant of the Glory of God. In spite of the horror, disease, oppression and suffering, these people lived to be released from close imprisonment after a long period,

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and eventually they were allowed the freedom of the Valley of Acca, reaching from Acca to Haifa, nine miles away.

It was during this time of strictest confinement, when each loaf of bread was cut open by the guards

to see that it contained no communication, that the long epistles, "Letters to the Kings," were sent from that prison tower to the monarchs of the earth, including the Pope at Rome, Queen Victoria, Napoleon III, and the President of the United States, calling upon them to recognize BAHÁ'O'LLÁH as the Messenger of God. It was then, when the Cause seemed to human sight to be extinct and buried beyond possibility of resurrection, that the most triumphant preans of victory were penned by the exiled captive in his silent chamber in the prison tower of Acca. He proclaimed the triumph of the Spirit of God over the whole earth as an accomplished fact, the utter defeat and rout of the hosts of darkness and the victory of the Glory of God (BAHÁ'O'LLÁH), the Word of God, over the hearts of men throughout the world. Today, millions of happy souls are rejoicing in that Word, devoting their lives to that Cause and proving that the Word was divine and from the Almighty God, and that the imprisoned man, who suffered that the Word might come to its new birth and maturity among men, was indeed the Manifestation of the Will of God.

For forty years BAHÁ'O'LLÁH taught and wrote, all of that time an exile and much of it in what he

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called-"the greatest prison." His works are voluminous and all are filled with instructions of exalted wisdom for both the spiritual and material evolution of man. They parallel the divine teachings of all past ages, illumining and showing them forth in wonderful clearness and new beauty. They meet the needs of the spiritually hungry in every religion and clime; they penetrate the hearts and thrill the souls with divine aspiration and light; they melt away all separateness in the fires of love and bring believers from every part of the world into a perfect unity.

Prof. Edward G. Browne, Lecturer in Persian to the University of Cambridge, England, who visited BAHÁ'o'LLÁH in 1890, said: "The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow, while the deep lines on the forehead and face implied an age which the jet black hair and beard, Howing down in indistinguishable luxuriance almost to the

waist, seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain."

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ABDUL-BAHA ABBAS.

Before his departure in May 1892, BAHÁ'Ó'LLÁH appointed his son Abbas Effendi, Abdul-Baha, to be the "Center of the Covenant" of Light, Love and Peace which he had founded in the Name of God. He commanded all to turn their faces to Abdul-Baha for understanding, thus making him the authorized Interpreter of his writings. The only claim that Abdul-Baha makes for himself is this authority of interpretation and that he is Abdul-Baha-the Servant of God in this Revelation.

Abdul-Baha Abbas was born in Teheran, Persia, on the evening of May 23rd, 1844, A. D., at the very hour while the Bab was uttering in Shiraz his declaration of the fulness of the times and the coming of the Great Revealer.

He was not of the family of the Bab, and the Bab could not have known his birth by any material means. At nine years of age he accompanied his father in the journey of exile to Baghdad, and from that time he shared every hardship, suffering and imprisonment, ever manifesting such remarkable wisdom, influence, helpfulness and endurance that he was always called "The Master." He proved his mastership in every emergency, whether of contention, oppression and persecution, or in severest trials and sufferings. Prof. Browne says of his meeting the "Master" in April, 1890:

"One more eloquent of speech, more ready of arg-

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ument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Mohammedans, could, I should think, scarcely be found even amongst the eloquent, ready and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power no one who had seen him could entertain a doubt."

The Declaration of the Bab and the birth of Abbas Effendi in different parts of the kingdom of

Persia simultaneously on May 23rd, 1844, were the Forewords of the coming Revelation, the establishment of the "new heaven," the Spiritual Kingdom of God upon earth, and the unity of mankind in the universal knowledge of One God and in the peace of obedience to his declared Will.

The declaration of telegraphic success, in the words, "What hath God wrought I"-flashing out in America on the morning of May 24th, 1844, was the material response and foreword of the "new earth" to be created for the physical welfare of man in the millennial age about to appear. The spiritual proclamation came from the East; the material answered from the West.

That material prophecy has been followed by such a wealth of revealing of the hidden powers and gifts of nature that man is overwhelmed and amazed, and

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cannot yet comprehend but a small portion of the values already discovered, while he perceives a host of new wonders pressing upon him. Mr. Thomas A. Edison says: "Scientific discoveries are coming so thick and fast, there are so many of us working like beavers at them, that it is appalling merely to think about possibilities in the future. Everything, anything is possible; the world is a vast storehouse of undiscovered energy."

The spiritual Forewords were followed by such a spiritual resurrection and devotion as the world has not witnessed before, tens of thousands of saints gladly, joyfully suffering every indignity, loss, cruelty and finally martyrdom for their pure faith in the Word of God and their love for him. Then came the Great Revelation, BAHA'O'LLAH, the Glory of God, opening the books of the past, renewing the Word of God, calling all mankind to the table of the Lord descending from the heaven, and laying the foundations for the ascent of humanity into a glorious manhood of Godly knowledge, salvation and life. And now the Son and Servant, Abdul-Baha, is spreading that divine Word to the farthest corners of the earth, and the advancing ones, the fearless lovers of Truth, those who long for nearness to God and obedience to his Will, are gathering to that Standard of Peace and Love from every religion, land and race. "Glory be upon the people of Glory I"

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A STATEMENT BY MIRZA ASSAD'U'LLAH

In the Name of our Lord, BAHA'o'LLAH I

God is the One who inspireth the hearts of His servants flith that which he willeth /

HE Is GOD I

I testify with my being and identity that verily He is God. There is no God but Him. He hath ever been God, and will be forever more the One, the Selfsubsistent, the Eternal.

And I testify that verily the Blessed Perfection, His Holiness, BAHA'o'LLAH, is no other than the Most Great Manifestation-magnified is His Grandeur and Glory I-who was promised in all the Holy

Scriptures, and that the most great Mystery of God, the Branch extended from the Ancient Root, who hath decorated his head with the crown of Servitude and named himself Abdul-Baha (the Servant of Baha) , is the Successor of the Blessed Perfection, the Center of his Covenant, and the Aim of his Testament.

And I testify that the hands of the Cause of God, bearers of His Ordinances to the servants and preachers of His Manifestation in the countries, are the saints of God and His chosen ones. By them the standard of the Cause of God is raised and His Signs

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are promulgated among the creatures. They are the lamps of God for all in the heaven and upon earth. Upon them be the Glory of God, His Praise and His Mercy I

O ye, our brothers, who believe in God and in the Books of all His religions I Know that all of us are unanimously believing in the Ancient Entity, the Eternal God; that He is the Creator of all things; that,

verily, He hath ever been and will continue to be forever.

We also believe that the Prophets and the Manifestations of God were all bearers of the Message of

God, and that the Holy Scriptures are His books.

Accordingly, our-belief and religion is that all the Prophets are of necessity as one light, one reality and as the rays of one sun, even though they may appear to be different each from the other and each as a different person talking in a different tongue. Therefore, all their laws and books must needs be as One Law and One Book, even though some of the ordinances be, in form, contradictory to others; because

all of them have spoken on the part of God, the One, the Unit, and all the Ordinances and Laws are also revealed on His part. This assertion is in no need of further rational proof.

Now we submit that there are in the Holy Scriptures references concerning the most great Manifestation, and other predictions and signs regarding the end of the days. These prophecies are recorded in

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various texts, both chronological and symbolical. • All the nations have awaited the appearance of such signs, and the coming Manifestation of their Promised One, with earnest expectation. Yet, to the present day, the Sun of their hopes has not appeared to them from the horizon of their expectation.

As to the honorable and faithful Bahais, they believe that, verily, the promises and prophecies given in the Holy Scriptures have become fulfilled during the nineteenth century after Christ by the appearance of the Prince of the Universe—the most great BAHÁ'ÓLLÁH, exalted is His Glory. This claim, held by them, is the best tidings to the expectant ones and a great joy to the seekers. But only those can approve it who are endowed with a pure heart and fortified with the confirmation of God, and who hearken with sincerity to perfect proofs, to decisive and satisfactory arguments.

The Bahai people is ready with all power and strength to prove its claim and to unfold the truth of its religion, not through material force, but by spiritual power; not through the strength of this world, but by that of the Kingdom. The Bahais wage war with all the armies of the nations of the world, not with swords and weapons, but through the power of Utterance and the unfoldment of the mysteries and meanings of the Divine Words. They subdue the cities of hearts, not with assaults of armies of men, but rather by indisputable proofs, by love, compassion and affection. Their sword is the

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Word of God; their hosts the divine Inspiration; their ranks, submissiveness, humbleness, meekness, unselfishness and pure servitude in the presence of every soul, of whatsoever religious nation and toward every being in existence.

Their religion is to serve the people in the world; their principle is obedience to government; their teaching is summoning people unto God, the True One; their rewards and recompense come only from God; they freely offer to people the Bread of Life and freely give them the Water of Life. Let him

who hungers and thirsts partake freely of their Table. Verily the doors of heaven are opened by the keys of the Knowledge of His Holiness, BAHÁ'Ó-LLAH, the paradise of Enlightenment is decorated, the rivers of Inner Significances are flowing, the birds of Sacred Mysteries are soaring around, and the Spiritual Foods are prepared. Blessed are they who eat I Blessed are they who drink I

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Teachings

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TEACHINGS

"Baha'o'llah made the utmost efforts to educate his people and incite them to morality, the acquisition of the sciences and arts of all countries, kindly dealing with all the nations of the earth, desire for the welfare of all peoples, sociability, concord, obedience, submissiveness, instruction of children (of both sexes equally) , production of what is needful for the human race and inauguration of true happiness for mankind. (T. N. p. 69.)

BAHA'O'LLAH'S DECLARATION\*

"I was asleep on my couch; the Breaths of my Lord, the Merciful, passed over me and awakened me from my sleep, and commanded me to proclaim between earth and heaven. This was not on my part

but on His part, and to this bear witness the denizens of the realms of His Power and His Kingdom, and the dwellers in the cities of His Glory, and Himself the Truth. I am not impatient of calamities in His way, nor of afflictions for His Love and at His good pleasure. God hath made afflictions as a morning shower to His green pasture and as a wick for His Lamp whereby heaven and earth are illumined."

\*These "Teachings" are translations from Persian and Arabic, which are very difficult because of the wide differences between Orient and Occident, not only in idioms and forms of expression but in methods of thought. They also relate to the loftiest conceptions of divine subjects and are for earnest consideration rather than mere "reading," but they will be understood by those who heed them with their hearts.

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"The gales of the All-knowing, the All-glorious,  
passed by me and taught me the knowledge of what  
hath been. This thing is not from me but from One  
The who is Mighty and All-knowing. He  
Appoint- bade me proclaim between the earth and  
ment heaven, and for this hath there befallen  
me that whereat the eyes of those who know overflow with tears. I have not  
studied these sciences  
which men possess, nor have I entered the colleges.  
Inquire of the city wherein I was, that thou mayest be  
assured that I am not of those who speak falsely.  
"This is a Leaf which the Breezes of the will of thy  
Lord, the Mighty, the Extolled, have stirred. Can  
it be still when the rushing winds blow? No, by the  
The Breeze Lord of the Names and Attributes I  
of the Rather do they move it as they list, for  
Spirit being belongeth not to nonentity in the  
presence of the Eternal. His, decisive command did  
come, causing me to speak for His celebration  
amid the worlds. Verily, I was not save as one  
dead in the presence of His Command, the hand of  
thy Lord, the Merciful, turning me. Can anyone  
speak on his own part that for which all men, whether  
high or low, will contradict him? No, by Him who  
taught the Pen eternal mysteries, save him who is  
strengthened by the Mighty and Strong One." (Tab.  
10 King of Persia)

"Glory be to Thee, O God I Thou knowest that  
my heart is melted about Thy matter, that my blood

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boils in my veins with the fire of Thy Love, and that  
every drop thereof crieth unto Thee with dumb eloquence, saying : O Lord Most  
High I Shed me on  
the earth in Thy way, that there may grow from it  
what Thou desirest in Thy Books, but hast concealed  
from Thy servants save such as have drunk from the  
Fountain of knowledge from the hands of Thy grace  
and the Stream of wisdom from the cup of Thy  
bounty. Thou knowest, O God, that in every action  
I desire nothing save Thy affairs, and that in every  
utterance I seek naught but Thy celebration; neither  
doth my Pen move except I desire therein Thy good  
pleasure and the setting forth of what Thou hast enjoined upon me by Thy  
authority.

"Thou seest me, O God, confounded in Thine  
earth; if I tell what Thou hast enjoined on me, Thy

creatures turn against me; if I forsake what Thou hast enjoined on me for Thy part, I should be deserving of the scourges of Thy wrath, and far removed from the gardens of Nearness to Thee. No I by Thy Glory, I advance toward Thy good pleasure, turning aside from what the souls of Thy servants desire; accepting what is with Thee and forsaking what would remove me afar off from the retreats of nearness to Thee and the heights of Thy Glory. By Thy Glory I for Thy Love I flinch not from aught, and for Thy good pleasure I fear not all the afflictions in the world. This is but through Thy Strength and Thy Might, Thy Grace and Thy Favor; not because I am deserving thereof." (Tab. to King of Persia)

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WORDS OF B~HA'O'LLAH

"When a seeker intends to turn the step of search and journeying into the path of the Knowledge of the King of Pre-existence, he must first cleanse and purify his heart-which is the place of the Purification appearance and emanation of the hidden mysteries of Divinity-from all the gloomy dusts of acquired learnings and from the illusions of satanic appearances; and he must cleanse and refine his breast-which is the throne for the accession and establishment of the love of the Eternal Beloved."  
. "He must likewise sanctify his heart from attachment to water and clay-that is, from all phantasmal forms and spectral images-in such manner that no trace of love or hatred may remain Detachment in the heart, lest that love may cause him to incline toward a direction without guidance, or that hatred prevent him from another direction; just as in this day, most are bereft of the immortal Face and of the threshold of Meanings, because of these two tendencies, and are grazing shepherdless in the deserts of error and oblivion."  
"He should at all times trust in God, and turn away from the creatures; be severed and detached from the world of dust and united with the Lord of Lords; not preferring his own self before anyone, but cleansing the tablet of the heart from pride and vainglory; attaching the heart to patience and self-  
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restraint; observing silence and avoiding useless speech, for the tongue is a smouldering fire and

loquacity is a deadly poison. Material fire devours bodies, but the fire of the tongue consumes souls and minds. The effect of the former vanishes in an hour, but the latter continues for a century." (Ig.137-138)  
"O people of Baha! Ye are dawning-places of the Love and day-springs of the Favor of God. Defile not the tongues with cursing and ex-

The  
ecrating anyone and guard your eyes            Tongue  
from that which is not worthy. Show  
forth that which ye possess. .... Be not the cause  
of sorrow (to anyone) how much less of sedition  
and strife." (Ish. 38.)

"He should consider backbiting as error and never step into that court, for backbiting extinguishes the brilliant light of the heart and numbs the life of the soul. He should be content with little and free from avarice; profiting by the companionship of t~e severed ones and regarding seclusion from haughty and wordly people as a benefit.

"At dawn, he should be engaged in commemorations, seeking for that Beloved One with the utmost earnestness and power; consuming heedlessness with the fire of love and praise; passing over all else save God with the swiftness of lightning; bestowing a portion upon the destitute and not refusing benevolence and favor to the unfortunate.

"He should show kindness to the animals; how

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much more to mankind, and (especially) to the people of the Revelation; refusing not his life for the Beloved and turning not away from the True One when reproached by the creatures. He should not wish for others what he doth not wish for him- Kindness    self, nor say that which he will not fulfil; keeping aloof from evil doers with all detennination and asking the forgiveness of God ih their behalf; condoning the sinners and despising them not, for the end is not known..... In brief, the traveler and seeker should consider all else save God mortal and account all but the Adored One as nothing." (Ighan p. 138-139.)

"This Day is the Day of God; God alone is speaking in it, and none should be mentioned but Him.

"Where are purified eyes of clear insight? Where

are the withdrawn and illumined hearts? This Day is the day of eyes, ears and hearts. Beseech God that ye may possess these three, that ye may be withdrawn from the veils and sanctified; because Eyes, Ears a thin veil, the thinnest, may prevent the and Hearts eyes from seeing, the ears from hearing and the heart from understanding. Ponder carefully on this Supreme Word which was revealed previously by the Supreme Pen, 'O children of knowledge: the physical eye will be prevented from seeing the world and what is in it by a very thin lid; then what will be the result if the veil of avarice cover the eye of the heart'."

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"Blessing be upon the soul who hastened to the ocean of the Mercy of his Lord, the ear which heard the cry of the Supreme Pen, the eye which saw His wonderful Verses, and the tongue which pronounced His most beautiful praise I"

"Shouldst thou turn thy face toward all the things of this world and listen with a spiritual ear, thou wilt hear them exclaim: 'The Ancient hath come I The Lord of the Most Great Glory hath appeared I' "

"When the lamp of search, effort, longing, fervor, love, rapture, attraction and devotion is enkindled in the heart, and the breeze of love blows from the direction of Unity, the darkness of error, . . . doubt and uncertainty will be dispelled Lightmg the

• Lamp  
and the lights of knowledge and assurance will encompass all the pillars of existence. Then the ideal Herald will dawn as the true morn from the Divine City with spiritual glad-tidings and awaken the heart, soul and spirit from the sleep of negligence with the trumpet of Knowledge. Then the favors and confirmations of the eternal Holy Spirit will impart such a new life that one will find himself the possessor of a new eye, a new ear, a new heart and a new mind, and will direct his attention to the clear, universal signs and to the hidden individual secrets. With the new eye of God he will see a door open in every atom for attainment to the stations of positive knowledge, certain truth and evident light, and will perceive in all things the mysteries of the splendor of Oneness

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and the traces of the Manifestation of Eternity.....

Every atom and object will direct him to the Beloved and to the Desired One. He will become so discerning that he will distinguish truth from falsehood as the sun from shadow." (Ig. 139. 140.)

"If anyone with a pure heart and clear intelligence thinks about that which hath been revealed from the Supreme Pen, he will at once say with the tongue of honesty that now the truth is evident.

"Beware lest the matters of this world prevent thee from coming to the Owner of Names. By the Life of God I that which is upon the earth shall vanish, and naught else remain save what hath been revealed from the heaven of the Will of thy Lord, the Precious." (Tablet.)

"By Him who caused all else to pronounce the praise of Himself, the world and what is seen therein -to the one who hath clear insight-will never be equal to one word of the Words of God, because the former is forever and ever transitory and evanescent, but the Word of God is eternal alld everlasting, as is the eternity of the Names and Attributes.

"By the Sun of the Horizon I If all the world were of gold and silver, the soul, which is really growing in the Kingdom of faith, will never turn The toward it. If anyone findeth the Ordinances sweetness of that which hath been menof God tioned, then he will not act against the Ordinances of God, and will turn to nothing but God.

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Also, he will see with a clear insight the evanescence of the material world and his heart will adhere to the everlasting Kingdom.

"God manifested Himself to teach the people truth, sincerity, religion, faith, submission, reconciliation, compassion, courtesy, prudence and piety, and to adorn themselves with the garments of good qualities and holy deeds. Say, O people: be merciful and do not desecrate the holy ordinances of God with your impure suppositions, evil thoughts and delusions. We ask God to lead all people to the Truth, to assist them that they may return to him, and to strengthen them to serve his Cause, to spread his Words and to act according to the Ordinances of their Ancient Master."

THE WORD OF GOD

"Hearken unto the exhortations of the Unique

Friend with the ear of the soul. O people of God I  
the Word of God is like unto a tree: its planting  
ground must be the hearts of the people; cultivate it  
through the river of Wisdom and Utterance, so that  
its roots may become firm and its branches surpass  
the firmament." (Tab. of W. 34.)

"Hearken to the Voice of the Compassionate Counsellor, which is raised without  
veil or covering before  
the faces of kings and subjects, and invite all the  
people of the world to the Lord of Pre-existence.  
This is that Word, from the horizon of which the  
Orb of Grace is shining and gleaming I" (Tar. 16.)

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"The world hath been kindled by the Word of thy  
Lord, the Shining Splendor. It is softer than the east  
wind, and hath appeared in the form of Man, and by  
it God hath quickened His advancing servants. In  
the inner part of this Word there is a water whereby  
God hath purified the hearts of those who came unto  
Him, and who were negligent in mentioning aught  
else save Him, and thus He brought them nigh to  
the Outlook of His Great Name. We have caused  
the water to descend upon the dead, and they arose,  
looking toward the shining and brilliant Beauty of  
God.

"The heart of the world is aglow with the Word  
of God. It is pitiable should ye not avail yourselves  
of this warmth." (Tablet)

"The Word which the Most Faithful (God)  
wrote hath appeared. It hath indeed descended into  
the form of Man in this time. Blessed  
The Word is the Lord who is the Father! He hath  
Incarnate

come with His most mighty Power  
among the nations: turn toward Him, O concourse  
of the good! The Father hath come, and that  
which hath been promised unto you in the Kingdom  
is accomplished. This is a Word which was concealed behind the veil of Might,  
and when the promised time came it shone forth from the horizon of the  
(Divine) Will with manifest signs."

"Consider how great is the value and how paramount the importance of the Verses  
(The Word) in

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which God hath completed His perfect argument, consummate proof, dominant power  
and penetrating will.  
In the declaration of His proof, that King of Unity

hath not conjoined anything with them, for among proofs and evidences Verses are like unto the sun, while all others are as stars. To the people they are everlasting proof, fixed argument, and shining light from the presence of that Ideal King. No excellence equals them and nothing precedes them. They are the treasury of divine pearls and the depository of the mysteries of Unity. They are the strong thread, the firm rope, the most secure handle and inextinguishable light. Through them flows the river of the Divine Knowledges and bursts the fire of the consummate Wisdom of the Eternal. This is a fire from which two effects proceed at the same time; it creates the heat of love within the people of faith, and produces the cold of heedlessness within the people of hatred. o friend, we must not depart from the command of God, but acquiesce and submit to that which he hath appointed to be His Proof." (Ig. 146. 147.)

"Verily, the Spirit of Truth hath come, to guide you into all Truth. Verily, He speaketh not unto you from himself, nay, but rather from before the All-knowing and Wise. Say: He is the One whom the Son hath glorified, and The Spirit of Truth hath upraised His Command. Abandon that which is before you, O people of the earth, and take that which is commanded you from before the

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Powerful, the Faithful. Purify your ears and turn your minds to hear the sweet Call which hath arisen from the direction of Sinai, the abode of your Most Glorious Lord. Verily, He attracts you unto a station wherein you will behold the Lights of the Face, which hath shone forth from this brilliant Horizon."

"Say: Verily He hath surely shone forth from the direction of the Orient, and His Signs have appeared in the Occident. Think thereupon, O people, and be not like unto those who neglected the Remembrancer when He came unto them from before the Mighty, the Laudable. Awake by the Breezes of God I Verily, they have blown in the world. Blessing to whosoever hath found their fragrance and is of the assured."

"Blessed is whosoever is illumined by the Sun of My Word. Blessed is whosoever adorned his head with the wreath of My Love." "Blessed is he who was assured in My Word and stood up among the

dead for My Remembrance." "Blessed is he who cut himself from all other than Me, and soared in the ether of My Love, entered My Kingdom and perceived the dominions of My Might, drank the Kawther (fountain) of My Favor and the Salsabil (stream) of My Grace, was apprised of My Command and of whatsoever was hidden in the treasuries of My Words, and shone forth from the horizon of Inner Significances in My Commemoration and My Praise. Verily, he is of Mine. May My Mercy, Grace, Favor and Glory be unto him I" (Lawh-El-Akdas.)

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#### THE SUPREME PEN

"Praise be to God I The True One-exalted is His Glory I-hath opened the doors of the minds and souls through the key of the Supreme Pen. Every one of the revealed Verses is a manifest door to the appearance of spiritual virtues and holy deeds." (Tab. of W. 27.)

"Through the motion of the Supreme Pen a new life of significances is breathed into the body of words by the command of the Ideal Commander, and the effects thereof are visible and manifest in all the things of the world." (Tab. of W. 23.)

"The Supreme Pen is that Pen, from the treasury of which the gems of Wisdom and Utterance and the arts of all the world have appeared and become manifest." (Ish. 11.)

"We exhort them to equity, justice, trustworthiness and honesty and to that by reason of which the Word of God, as well as their own stations, shall be exalted among men; and I am the One who adviseth in Truth, whereunto testifieth He from whose Pen the running water of Mercy and from whose Utterance the Fountain of Life hath flowed for the people of the world.

Exalted is this Most Great Bounty and glorious is this manifest GiftI" (W. of P. 65.)

#### THE DAY OF REVEALING

"This is the Day wherein the Speaker of the Mount is established upon the Throne of Manifestation, and

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the people have resurrected before God, the Lord of the creatures. This is the Day wherein the earth hath revealed her news and uncovered her treasures, the seas their pearls, the 'tree' its fruits, the sun

its effulgence, the moons their lights; the heaven its stars, the 'hour' its tokens, the 'resurrection' its majesty, the 'pens' their traces and the spirits their arcana.

Elessed is whosoever knoweth Him!" (Ish. II.)

"Shouldst thou make the mirror of the heart pure and clear from the dust of prejudice, thou wilt comprehend all the symbols in the sayings of the perfect

Word of Divinity in every Manifesta-

Severance tion and be informed of the mysteries

of Knowledge. But, unless thou destroyest with the fire of Severance the veils of learning,

which are conventional among the servants, thou wilt

not attain to the brilliant morn of the Ideal Knowledge." (Ig. 49.)

"In this Day a great banquet is celebrated in the

Supreme Concourse; for all that was promised in

the Divine Books hath appeared. This is the Day of

the Most Great Rejoicing 1 All must direct themselves to the court of Nearness with the utmost joy,

happiness, exultation and gladness, and deliver themselves from the fire of remoteness." (W. of P. 60.)

"Joy unto him who, in this Day, casts away that

which is possessed by the people and holds fast to

that which IS commanded on the part of God, the

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King of Names and the Creator of things." (W. of P. 72.)

"If the spiritual and divine eye of man be opened,

he will see that nothing exists without the appearance of the splendor of that Ideal King. For thou

dost perceive that all contingent and cre-

Ideal

ated things express the manifestation and Light

emanation of that Ideal Light, and dost

behold the doors of the Divine Rizwan (Paradise)

opened in all things for seekers to enter the cities of

Intelligence and Wisdom, and attained ones to pass

into the gardens of Knowledge and Power. In every

garden the bride of significances is seen seated in the chambers of words with full adornment and grace."

(Ig. 99·J

DEOLARATION OF GOD'S SINGLENESS

"God singly and alone abideth in His own place

which is holy above space and time, mention and utterance, sign, description

and definition, height and

depth." (T. N. 148.)

"We bear witness that there is no God but Him;

everlastingly He was, and there was nothing beside Him; everlastingly He will be, even as He hath been. Exalted is the Merciful One above this-that the hearts of the people of wisdom should ascend unto the comprehension of His Nature, or that the understanding of such as inhabit the worlds should rise to the knowledge of His Essence. Holy is He above the knowledge of all save Himself, and exempt is He

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from the comprehension of what is beside Him j verily, in Eternity of Eternities was He independent of the worlds." (T. N. 397.)

"It is evident to the possessors of Knowledge and illumined minds that the Unseen Divinity and Essence of Onen((c; holy beyond and appearance, descent,

exalted pcaise of every prehencwil comprehendee been and is everlastingly hidden in His Own Essence and will be eternally concealed from eyes and sights in His Own Entity. "The sight comprehendeth Him not, but He comprehendeth the sight j He is the Gracious, the Wise'." (lg. 69.)

"God; Essence, is sanctified ascent or descent; exit. He hath will be everlastmdly of (or the attributes eseatures j no one Him, and on soul hath found out His Suhstance. All the sages are bewildered in the valley of His Knowledge, and all the saints are perplexed in their endeavor to comprehend His Essence. He is purified from being comprehended by all men of comprehension, and is exalted knowing of m;n hrif;j,s!ledge."

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is sanctified His In all things. are from Him-not Himself-and all O I them are recorded and visible in the volume of the world. The plan

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of the world is a great book; every one endowed with perception can grasp (therefrom) that which shall enable him to attain to the Right Path and the 'Great Message.'

"Consider the rays of the sun; its lights have encompassed the world, but these splendors are from it and from its manifestati.ons; they are through itself but are not itself (i.

e., its essence or substance).

Whatever is seen on the earth is expressive of His power, knowledge and grace; while He (God) is sanctified from all. His Holiness Christ says: "Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes." (W. of P. 46.)

#### DECLARATION OF GOD'S MANIFESTATIONS

"All my limbs testify that there is no God but Him, and that those whom He quickened with the Truth and sent for (men's) guidance are the Manifestations of His Most Comely Names, the Day-springs of

His Supreme Attributes and the recipients of His revelation in the realm of creation; by whom the standard of the (faith of the) Unity is set up, and the sign of renunciation becomes apparent; and by whom every soul taketh a course towards the Lord of the Throne." (T. N. 397.)

"Man, the most noble and perfect of the creatures, is a mightier evidence and greater expression than the other visible things. The most perfect, superior and excellent of men are the Manifestations of the Sun

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of Truth." "These Holy Temples are the Eternal Primal Mirrors which express the Invisible of the Invisibles and all His Names and Attributes, such as Knowledge, Power, Dominion, Grandeur, Mercy, Wisdom, Glory, Generosity and Beneficence." (Ig. 72 .)

"I testify, O my God, that this is a Day wherein Thy proof hath been completed and Thy evidence became manifest; Thy Signs have descended; Thy Tokens have shone forth; Thy Face hath gleamed; Thy Argument been perfected; Thy Mercy hath preceded the beings, and the Sun of Thy Bounty hath shone in such wise that Thou hast made known the Manifestation of Thyself, the treasury of Thy Science and the Day-spring of Thy Greatness and Might. He is the One, whose Covenant Thou hast administered to whosoever is created in the kingdoms of heaven and earth, in the realms of Command and Creation."

"I testify that by Him the Supreme Pen hath moved, by His mention the Tablets have been adorned in the Kingdom of Names, by Him Thy Breezes have spread and the fragrances of Thy Garment have been diffused between the earth and heaven." (Tablet)

"I testify that, verily, there is no God save Him I

and He who hath come is verily the Hidden Mystery,  
the Concealed Secret, the Most Great Book for the  
nations, and the Heaven of Beneficence to the world.  
He is the Mighty Sign among mankind and the Dawning-place of Highest Attributes  
in the world of eman-

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ation. Through Him hath appeared that which was  
concealed from all eternity and was hidden from men  
of discernment. Verily, He is the One whose Manifestation was announced by  
the Books of God in  
former and later times.

"Whoever acknowledges Him, His signs and His  
evidences, hath verily acknowledged that which the  
Tongue of Grandeur hath uttered before the creation of heaven and earth and  
before the

appearance of the Kingdom of Names. Acknowledg-

Through him the sea of Knowledge hath ment  
moved among mankind and the running water of  
Wisdom hath flowed from the presence of God, the  
King of Days. Blessed is the discerning one who  
witnessed and perceived, the hearing one who heard  
His sweet voice, and the hand that took hold of the  
Book through the power of its Lord, the King of this  
world and of the world to come!" (W. of P. 70.)

"The True One-glorious is His Glory I-for the  
showing forth of the gems of ideals from the mine  
of man, hath, in every age, sent a trusted one. The  
primary foundation for the faith of God  
Sure'

and the religion of God is this, that they Paths  
should not make diverse sects and various paths the cause and reason of  
hatred." "These

principles and laws and firm, sure paths appear from  
one dawning-place and shine from one day-spring,  
and these diversities were out of regard for the requirements of the time,  
season, ages and epochs."

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"We have sent One whom We have strengthened  
with the Holy Spirit that He may give you glad tidings of this Light, which  
hath shone forth from the  
Horizon of the Will of your Lord, the Exalted, the  
Most Glorious, and whose effects have appeared  
(also) in the West, that ye may turn unto Him in  
this Day which God hath made the choicest of the  
days, wherein the Merciful hath revealed Himself to  
whosoever is in the heavens and earth." "The Fragrances of the Merciful have

diffused their sweet odors

over the beings; blessed is he who findeth their perfume and advanceth unto them with a clean heart.

Adorn thy temple with the embroidered garment of My Name, thy tongue with My celebration and thy heart with My Love, the Precious, the Powerful.

We have not desired for thee aught save that which . is better for thee than all thou hast in thine own possession and (what is) in the whole treasury of the earth. Verily, thy Lord is the All-wise, the Allknowing."

"Behold 1 This is the Sun of the Cause, which hath shone from the Horizon thereof. Blessed is God, who hath appeared with the Truth in manifest dominion." (Tablet)

"Do ye object to the One who hath produced unto you the evidences of God, His proofs, arguments and signs? They are not of his own accord, but from the Presence of HIM who hath delegated and sent Him with the Truth, and made Him the Lamp of

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the world." "If my offense is caused by the exaltation of the Word of God and the Manifestation of

His Command, verily will I be willing to be the First of Culprits, and will never consent to exchange this guilt even for the possessions of the Kingdoms of the earth and heavens."

"Among mankind are some who say that this Servant desireth naught save the perpetuation of his name, and others say that he desireth the world for himself, notwithstanding that I have not found during the days of my life a place of safety, such that I might set my feet therein, but was ever overwhelmed in the floods of affliction, whereof none is aware save God; verily He knoweth what I say I"

"Doth he, who regardeth not his life (as assured) for less than a moment, desire the world? I marvel at those who speak after their lusts and wander madly in the desert of passion and desire."

"Shouldst thou drink the pure wine of Life from the cups of the Words of thy Lord, the Merciful, thou shalt attain to a station whereby thou wilt cut thyself from that which thou hast and cry in My Name among the inhabitants of the world. Wash thyself with the water of devotion for the sake of this Celebration, which hath shone forth from the horizon of creation; verily, it shall purify thee from

the dust of the world." (Tab. to Napoleon III.)

"Consider! Reflect on those people of old who cast the Signs of God behind their backs and pro-

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nounced sentence with evident injustice against the Manifestations of the Command. How many learned ones lamented at the separation, and were expecting and supplicating day and night to be honored

by a Manifestation of a Name of the Names; but when the Creator of heaven came, they turned away from Him, and denied as a falsehood the Argument of God and His Evidence and practiced oppression against Him, whereat the eyes of the Messengers have overflowed with tears. As to thee, grieve not for anything, and be resigned to God in all aspects. Verily, He heareth and seeth, and He is the Listener, the Answerer!" (Tablet.)

#### THE PURPOSE OF MANIFESTATION

"We desire but the good of the world and the happiness of the nations; that all nations shall become one

in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come." "These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family." (T. N.)

"It has been our aim to uplift men through exalted Words unto the Supreme Horizon and prepare them to hearken unto that which conduces to the sanctifying and purifying the people of the world from the strife and discord which results from differences in religions

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(or sects). Whereunto My Heart and My Pen, My . Manifest and My Hidden (Being) bear witness. God willing, they all will turn unto the treasuries which are deposited within themselves." (W. of P. 58.)

"O beloved I In this day the door of heaven is opened by the key of the Godly Name, the ocean of Generosity is manifested and is rolling before your faces, and the Sun of Providence is shining and gleaming; do not exclude yourselves; do not destroy your most precious time through the speech of this or that person. Confirm the back of energy and do your best in training the people of the world. Do not

consider that the Cause of God is a cause of opposition, hatred and wrath. The Tongue of Greatness saith that what is intended by that which is revealed from the heaven of Will in this Holy, Supreme Manifestation, is to unite the people with love and friendship toward all. The people of Baha who have drunk of the pure wine of Reality must associate with all the world with the perfect spirit of joy and fragrance, and remind them of that which is for the benefit of all. This is the commandment of the Wronged One to His saints and sincere ones.

"O people of the earth I Make not the religion of God a cause for variance among you. Verily, of a truth, it was revealed for the purpose of unifying the whole world. Fear God, and be not of the ignorant. Blessed is he who loves the world simply for the sake of the Face of his Generous Lord."

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"We did not come except for the purpose of uniting whosoever is upon the earth and bringing them

into perfect harmony and agreement." (Tablet)

"Look on the world as a temple (body) of a man attacked by disease, and whose recovery depends upon the union of that which is in it; therefore agree upon what We have established for you, and follow not the ways of the disunited." "Verily, your God, the Merciful, loveth to see whosoever is in the world as one soul and one temple; therefore avail yourselves of the Bounty of God and His Mercy in these days, the like of which the eye of creation hath never seen. Blessed is he who casteth away that which he hath for the sake of desiring that which is on the part of God. Verily, We bear witness that he is of the successful." (Tab. to Napoleon III.)

"The development of the world, the training of nations, the tranquillity of the servants and the security of the people of all lands have been due to the

Divine Precepts and Ordinances. Religion is the greatest cause for (the appearance of) this great gift. It bestows the cup of vitality, confers immortal life and imparts eternal benefit (to the people)." (Ish. 39.)

"The faith of God and religion of God hath been revealed and manifested from the heaven of the Will of the King of Pre-existence only for the union and concord of the dwellers upon earth; make it not a cause of discord and dissension."

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"Religious hatred and rancor is a world-consuming fire, and the quenching thereof most arduous, unless the hand of Divine Might give men deliverance from this unfruitful calamity."

"O people of the world, ye are all the fruit of one tree and the leaves of one branch. Walk with perfect charity, concord, affection and agreement."

"In whatever place we may be and whatever befall us, the saints must gaze with perfect steadfastness and confidence towards the Supreme Horizon and occupy themselves in the reformation of the world and the education of the nations. What hath befallen and shall befall hath been and is an instrument and means for the furtherance of the Word of Unity. Take hold of the Command of God and cling thereto; verily, it hath been sent down from beside a wise Ordainer." (T. N. 73.)

"With perfect compassion and mercy have we guided and directed the people of the world to that whereby their souls shall be profited. I declare by the Sun of Truth, which hath shone forth from the highest horizons of the world, that the people of Baha' had not and have not any aim save the prosperity and reformation of the world and the purifying of the nations." (T. N. 74.)

#### INSTRUCTIONS

"O people of God I Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations. The betterment of the world

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can be accomplished through pure and excellent deeds and well approved and agreeable conduct. The helper of the Cause is Deeds and its assistant is Good Character. O people of Baha'I Hold fast unto Piety I" (Tab. of W. 25.)

"In this Manifestation, victorious hosts are worthy deeds and morals, and the leader and commander of these hosts is Godlike piety. This comprehends all and rules over all." (Ish. 35.)

"O ye wise men among nations I Turn your eyes away from foreignness and gaze unto Oneness; hold fast unto the means which conduce to the tranquillity and security of the people of the whole world. This span-wide world is but one native land and one locality. Abandon that glory which is the cause of discord, and turn unto that which proinotes harmony.

"To the people of Baha' glory is in knowledge, good morals and wisdom-not in native land or station. O people of the earth:

appreciate the worth of  
this Heavenly Word, for it is like unto a ship for the  
sea of Knowledge, and is as the sun to the universe of  
Perception." (W. of P. 53.)

"Let not a man glory in this, that he loves his  
country; let him rather glory in this, that he loves his  
kind." (T. N. xi.)

"Vell is it with him who is adorned with the decoration of manners and  
morals."

"The Pen of admonition exhorteth the friends and  
enjoineth on them charity, pity, wisdom and gentle-

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ness. One holy action maketh the world of earth  
highest paradise." (T. N. 76.)

"O ye rich people I When ye see a poor man do  
not grow proud and haughty and despise him, but  
think from what ye were created, for each one was  
created from despised water. Be truthful, whereby  
your temples will be decorated, your names elevated  
and your positions exalted among the people, and you  
will have before God, the Truth, a great reward."

"O saints of God I We enjoin on you chastity,  
faithfulness, godliness, sincerity and purity. Lay  
aside the evil and adopt the good. This is that whereunto ye are commanded in  
the Book of God, the  
Knowing, the Wise. Well is it with those who practice."

. "O saints of God I Regard the horizons of uprightness and be quit, severed  
and free from what is  
beside this. There is no strength and no power save  
in God." (T. N. 81.)

"O people of God I I exhort ye to Courtesy (or  
Reverence) . Courtesy is, in the primary station, the  
lord of all the virtues. Blessed is he who is illumined  
with the light of Courtesy and is adorned with the  
mantle of Uprightness." (Tab. of W. 27.)

"Verily, through meekness man is elevated to the  
heaven of power; and again pride degrades him to the  
lowest station of humiliation and abasement." (W.  
of P. 40 .)

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"The possessors of Justice and Equity occupy the  
highest station and loftiest rank: the lights of Righteousness and Piety  
radiate and shine from such souls.

It is hoped that nations and countries may not be deprived of the lights of  
these two orbs:" (Tar. 8.)

"Trustworthiness is the greatest door to the security and tranquility of

mankind. The stability of every affair depends upon it, and the worlds of honor, glory and affluence are illuminated by its light." Trustworthiness is the best garment for your temples and the most splendid crown for your heads."

(Tar. 9.)

"The creatures were created through love; all are commanded to live in friendship and unity. Now look to this carefully, and mention this blessed Word which hath shone forth from the horizon of the mouth of the King of Unity. Do not allow the opportunity to fall from your grasp, and spend not your time uselessly. I declare by the Ocean of the Godly Knowledge that a moment in these days is more excellent than past centuries and ages: to this beareth witness your Lord, the Chooser, in the Generous Station."

"Ye must burn up the veils by the flame of certainty and illumine the hearts and minds by the light of faith. Exert your intelligence that ye may drink from the stream of assurance which is overflowing from the right of the Divine Throne. The one who will gain this is of the people of eternity."

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"Blessed is a heart which is quickened by a Breath of God and a tongue that is adorned with His praise throughout the worlds I. Be kindled by this fire which is burning in the world, that through thee whosoever is in this earth shall be enkindled. Think not that it is Light, and shall surround

TID all countrins and dwns. Be tranconfident through of God and (Tablet)

"We enjoin upon the servants of God to be patient, self-constrained, tranquil and grave, that the Cause of God may become manifest and prevalent between the earth and heaven. The Glory of God is upon thfrn h<,ne cast aside . and adopted fos a way to Gok; of the Safe (Tablet.)

who doth noC the Breath of God 10 His Day, he is indeed kefore God, the King of Names and Attributes. Arise from the graves of lusts and advance to the Kingdom of your Lord, the Ruler of the throne and the earth, that ye may see that which was promised unto you on the part Lord, the

wHagine that ye                    by what  
will be possesrek  
shall return  
ing nny            succor or help.            use is a life  
that is ruled by death, or a duration which vanisheth,

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or a grace that changeth? Set aside what ye have  
and advance to the Bounty of God, which hath been  
revealed in this Wonderful Name." (Tab. to Emperor of Russia.)

"Be generous when in affluence and grateful when  
thou art poor. Be faithful to the rights of others. Let  
thy face be bright and open, and be a treasure to the  
poor and needy. Be an admonisher to the rich, and  
an answerer to those who call thee.

"Fulfill the promise thou givest and in all matters  
be just and equitable. Be silent among multitudes of  
men, and upright in giving decisions. Be humble toward men, be a lamp in  
darkness, a comforter in  
troubles, a sea to the thirsty, a refuge to the afflicted,  
a helper, assistant and succor to the oppressed.

"In actions and deeds be virtuous and pious. Be a  
home to the stranger, a healing to the sick, a strong-  
hold to him who asks for help, a sight to the blind, a  
path to him who goeth astray. Be thou the beauty of  
the face of truth, an adornment to the temple of faithfulness, a throne to the  
house of character and manners, a spirit to the body of the world, a banner to the  
the  
hosts of justice, and a light to the horizon of goodness.

"Be thou a dew to the fertile and rich ground, an  
ark to the sea of science, a star in the heaven of generosity, a diadem to the  
head of wisdom, a white spot

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on the forehead of time, and a fruit of the trees of  
humbleness. I ask God to protect thee from the fire  
of hatred and the chill of enmity, for He is the Near,  
the Answerer." (Tab. to Badia)

"Be patient in misfortunes, and contented in all  
aspects. In the truth be firm and unwavering; be  
quick in doing good deeds; be assiduous toward God;  
be a veiler of people's faults; be an avoider of lust.  
Be a runner to the Truth; a cloud (of bounty) to  
the servants of God; be kindly to thy debtors; be a  
forgiver to the transgressors; be a fulfiller of the  
Covenant and steadfast to the Cause. Thus doth the  
Oppressed One admonish thee. Be pious and virtuous before God. He admonisheth

thee to follow

fidelity, truth and faithfulness. They are incumbent upon thee, they are incumbent upon thee." (Tab. to Zia.)

"Every soul is commanded by God to deliver the Truth to the people who will surely be attracted by the words of such teachers, if they be truth seekers j otherwise his words will not have the least effect in the hearts of the worshippers of God. Thus doth God teach you; verily, He is the Pardoner, the Mercifull Those who do wrong and oppress others and

at the same time command the people to be just, will, by words coming out of their mouths, be accused of lying and declared to be liars by the people of the Kingdom and by those who go about the Beauteous Throne of thy Lord." (Tab. to Napoleon III.)

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THE HEARTS

"God hath ever regarded the hearts of (His) servants, and this too is by reason of (His) most great

favor, that perchance mortal souls may be cleansed and sanctified from earthly states and may attain unto everlasting places." (T. N. 115.)

"Today let every soul desire to attain the highest station. He must not regard what is in him but what is in God. It is not for him to regard what shall advantage himself, but that whereby the Word of God, which must be obeyed, shall be upraised. The heart must be sanctified from every form of selfishness and lust, for the weapons of the unitarians and the saints were and are the fear of God." (T. N. 76.)

"That which God-glorious is His mention I-hath desired for HinJself is the hearts of His servants, which are treasures of praise and love of the Lord and stores of divine knowledge and wisdom. 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, must no stranger find his way into the city of the heart, so that the Incomparable Friend may come unto His own place; that is, the effulgence

of His Names and Attributes, not His Essence--exalted is He I-for that Peerless King hath been and

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will be holy for everlasting" ib~V~a~c~i' ~~~:a~s~::~:"

(T. N. 113. 114.)

"O my friends I Harken unto the advice of one who exhorteth you sincerely for the sake of God. Verily, He hath created you and manifested unto you that which will elevate you, profit you and make known unto you His Right Path and Great Message. In truth, Piety is the first leader among the armies of the Lord, and its hosts are pleasing morals and pure deeds. By these are the cities of hearts and minds conquered in all ages and centuries and the standards of victory and triumph are planted on the loftiest places." (Ish. 28.)

"Thou hast indeed created men to know Thee and to serve Thy Cause, whereby their stations may be exalted in Thy earth and their souls be uplifted through that which Thou hast revealed in Thy Epistles, Books and Tablets (The Word)." (Ish. 16.)

"Were ye to taste a little of the clear water of Divine Knowledge, ye would know that the real life is the life of the heart and not the life of the body, for both animals and men share in the life of body. But this Life is assigned to possessors 'of brilliant souls who drink from the ocean of faith and partake of the fruit of assurance. This life is not followed by death nor this Immortality by mortality, as it is said: 'A true believer is alive both in this world and the world to come.'" (Ig.85.)

"By 'life' and 'death' recorded in the Books is

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me~'n~ :lit~'ih~::~h fal~'h'a:~d death through unbelief.

It is owing to lack of comprehension of this meaning, that in every Manifestation the generality of people refused to believe; were not directed to the Sun of Guidance and did not follow the Eternal Beauty."

"O people of the earth I The Day of Victory hath come, and the Speaker of the Mount hath appeared with signs, the like of which could not be produced

by whosoever is in the heaven and earth. We have forbidden any to work sedition and strife, and ordain that victory be gained only through commemoration and explanation. Thus hath the matter been decreed from before the Merciful in His evident and clear Book." (Tablet.)

"O people of Baha I Subdue the cities of the hearts by the sword of wisdom and demonstration; those who argue in accord with their own desire and wish, they are in obvious wrong. Say, the Sword of Wisdom is hotter than the summer and sharper than the sword of iron, if ye are of those who know;- draw out that sword in My Name and Power; then invade with it the cities of the hearts of those who are fortifying themselves in the fortress of Desire."

"Every one who desireth victory must first subdue the city of his own heart with the sword of spiritual truth and of the Word, and must protect it from remembering aught beside God: afterwards let him turn his regards towards the cities of (other's) hearts. This is what is meant by 'victory!'" (T. N. 115.)

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#### KNOWLEDGE

"Knowledge is divided into two kinds--divine knowledge and satanic knowledge. One appears from the inspiration of the Ideal King; the other emanates from the imaginations of darkened souls. The teacher of one is the Exalted God, and the teacher of the other is sensual suggestion. The explanation of one is--'Fear God, and God will teach you,' and the definition of the other is-'Knowledge is the greatest veil.' The fruits of one tree are patience, longing, wisdom and love; the fruits of the other are pride, vainglory and conceit. No scent of these obscure learnings, the darkness of which hath encompassed all regions, is inhaled from what the Masters of Utterance have explained concerning the meaning of Knowledge. The only fruit of this tree is injustice and

iniquity, and it yieldeth no crop but malice and hatred.

Its fruit is a deadly poison and its shadow is a destructive fire." (Ig. 50.)

"Knowledge is one of the greatest benefits of God.

To acquire knowledge is incumbent on all. . . . In this Day the mysteries of this earth are unfolded and visible before the eyes, and the pages of swiftly appearing newspapers are indeed the mirror of the world; they display the doings and actions of the different nations."

"Do not consider that we have revealed unto you ordinances, but rather that we have opened the seal of the sealed wine with the fingers of might and power."

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"Did men but know what pure wine of the mercy of their Lord, the Mighty, the All-knowing, was beneath the seal, they would certainly cast aside reproach and seek to be satisfied by this servant; but now have they veiled me with the veil of darkness, which they have woven with the hands of doubts and fancies." (T. N. 77. 148.)

#### ARTS, CRAFTS AND SCIENCES

"Knowledge is like unto wings for the being (of man), and is as a ladder for ascending. To acquire knowledge is incumbent on all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words and end in mere words. The possessors of sciences and arts have a great right among the people of the world. Indeed the real treasury of man is his knowledge. Knowledge is the means of honor, prosperity, joy, gladness, happiness and exultation." (W. of P. 76.)

"O people of Baha'I The reflective faculty (or the mind) is the depository of crafts, arts and sciences. Exert yourselves, so that the gems of knowledge and wisdom may proceed from this ideal mine and conduce to the tranquillity and union of the different nations of the world." (W. of P. 58.)

#### OCCUPATIONS

"It is incumbent upon every one of you to engage in some one occupation, such as arts, trades, and the like. We have made this, your occupation, identical with the worship of God, the True One. Reflect, O

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people, upon the mercy of God and upon His favors; then thank Him in mornings and evenings.

"Waste not your time in idleness and indolence, and occupy yourselves with that which will profit yourselves and others beside yourself. Thus hath the matter been decreed in this Tablet from the Horizon from which the Sun of Wisdom and Divine Utterance is gleaming.

"The most despised of men before God is he who sits and begs. Cling unto the rope of means, relying upon God, the Causer of causes. Every soul who occupies himself in an art or trade-this will be accounted an act of worship

before God. Verily, this  
is from no other than His great and abundant favor."  
(G. T. 89.)

#### RELIGION

"The people of wealth and men of honor and power must have the best possible regard for the respect of Religion. Religion is a manifest light and a strong fortress for the protection and tranquillity of the people of the world. For the fear of God commands people to do that which is just and forbids them that which is evil. If the lamp of Religion remain concealed, agitation and anarchy would prevail, and the orb of justice and equity and the sun of peace and tranquillity would be withheld from giving light. Every man of discernment testifieth to that which is (here) mentioned." (Ish. 33.)

"Against the sword may the Word arise against

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fierceness, patience; in place of oppression, submission, and at the time of martyrdom, resignation." (T. N. 78.)

"Blessed is the prince who succors a captive, the rich one who favors the needy, the just man who secures the right of a wronged one from the oppressor, and the trustee who performs what he is commanded on the part of the Pre-existent Commander." (W. of P. 55.)

#### EDUCATION

"The Supreme Pen enjoined upon all to instruct and educate the children. It is decreed that every father must educate his sons and daughters in learning and in writing, and also in that which hath been ordained in the Tablet. He who neglects that which hath been commanded (in this matter), if he is rich, it is incumbent on the trustees (of the House of Justice) to recover from him the amount required for the education of the children; otherwise (i. e., if the parent is not capable) the matter shall devolve on the House of Justice. Verily, We have made it (the House of Justice) an asylum for the poor and needy." (Ish. 37.)

"He who educates his son, or any other's children, it is as though he hath educated one of My children. Upon such an one be My Baha (Glory), My Providence and My Mercy, which hath embraced all in the world I" (Ish. 37.)

"Through union the region.' of the world have

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ever been illuminated with the light of the (Divine) Cause. The greatest means (for this end) is that the peoples should be familiar with each other's writing and language.

"The trustees of the House of Justice must select one tongue out of the present languages, or a new language, and likewise select one among the various writings, and teach them to the children in the schools of the world, so that the whole world may thereby be considered as one native land and one part." (Ish. 36.)

"The learned who practice (their knowledge) and the wise who act justly, they are as the spirit to the body of the world. Well is it with that learned man whose head is adorned with the crown of justice and whose body glorieth in the ornament of honesty." (T. N. 75.)

"The heaven of Divine Wisdom is illumined and shining with two orbs-Consultation and Kindness.

"The tent of the order of -the world is hoisted and established on two pillars-Reward and Retribution." (Ish. 34.)

"The righteous have always, through good words, taken possession of the gardens of existence." (Tab. of World. 23.)

PREOEPTS

"We have said-and Our saying is truth-'Consort with all the (people of) religions with joy and fragrance.' Through this Utterance whatever was the

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cause of foreignness, discord and disunion, has been removed." (Tab. of World. 28.)

"The language of kindness is the lodestone of hearts and the food of the soul; it stands in the relation of ideas to words and is an horizon for the shining of the sun of Wisdom and Knowledge."

"O Son of Man 1 If thou lookest towards Mercy, regard not that which benefits thee, and hold to that which will benefit the servants (mankind). If thou lookest towards Justice, choose thou for others what thou choosest for thyself." (W. of P. 40.)

"In every country or government, where any of this community reside, they must behave toward that government with faithfulness, trustfulness and truthfulness." (G. T. 85.)

"If ye be slain for His good pleasure, verily it is

better for you than that ye should slay." (T. N .  
. 115.)

"God hath prohibited unto men the drinking of  
wine." (T. N. 133.)

"It is not allowable to declare one's sins and transgressions before any man,  
inasmuch as this has not  
been, nor is conducive to securing God's forgiveness  
and pardon. At the same time, such confession before  
the creatures leads to one's humiliation and abasement, and God-exalted in His  
Glory I-doth not  
wish for the humiliation of His servants. Verily, He  
is Compassionate and Beneficent 1 A sinner must

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(privately) between himself and r>eg for mercy  
from the Sea of Mercy and ask forgiveness from the  
Heaven of Beneficence." (G. T. 87.)

TO OHRISTIANS

1 Are ye  
££me? What

COme ifi His Greatest Glory, ye have not  
approached Him, and were of  
the heedless. Then consider those who turned away  
from the Spirit (Christ) when He came to them with  
manifest power. How many of the Pharisees were  
abidinb in the Temples in His Name; and were enhc:c:ac:se of His  
when the  
was opened shone forth  
Dah-spring of  
. and the hid not attain  
to His Visitation-after having been promised thereunto in the Book of Isaiah as  
well as in the Books of  
the Prophets and the Apostles. No one of them approached the Day-spring of  
Favor except those who  
were of no account among the people, but in whose  
lords of evident at the pres-  
Rc:member, the Doctors of  
His age to be murune who was a I~shes believed  
astonished thenaat, of those who

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"Verily, We have come unto you, and have endured  
the abominations of the world because of your salvation. Do ye flee from Him  
who hath redeemed His  
Soul for your lives? Fear God, 0 Concourse of the  
Spirit, and follow not all learned men who are afar.  
Do ye suppose that He hath desired His soul, after

being at every instant under the swords of the enemy;  
or that He desired the world, after being imprisoned  
in the most ruined of cities? Then judge thereupon  
and follow not the oppressors.

"Open the doors of your minds: verily, the Spirit  
standeth behind them. What maketh ye to keep afar  
from Him who hath desired to bring ye nigh to the  
Shining Abode? Say: Verily, We have opened unto  
you the Gates of the Kingdom; are ye closing the  
door of your houses before My Face? Verily, this is  
naught but a great error. Say: Verily, He hath come  
from Heaven as He came from it the first time: beware lest ye contradict that  
which He saith, as the  
nations before you contradicted that which He said.  
Likewise I make known unto you the truth, if you  
are of those who know."

"Verily, the Spirit of Truth hath come to guide you  
into all Truth. Verily, He speaketh not unto you  
from himself; nay, but rather from before the Allknowing, the Wise. Say: He is  
the one whom the  
Son hath glorified and hath upraised His Command!  
Abandon that which is before you, O people of the  
earth, and take that which is commanded you from  
before the Powerful, the Faithful. Purify your ears

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and turn your minds to hear the sweet Call which hath  
arisen from the direction of Sinai, the abode of your  
Most Glorious (ABHA) Lord. Verily, He attracteth  
you unto a station wherein you will behold the Lights  
of the Face, which have shone forth from this brilliant Horizon."

"Say: Verily, He hath shone forth from the direction of the Orient, and His  
Signs have appeared in  
the Occident. Think thereupon, O people, and be  
not like unto those who neglected the Remembrancer  
when He came unto them from before the Mighty,  
the Laudable. Awake by the Breezes of God I Verily, they have blown in the  
world I Blessing to whosoever hath found their fragrance, and is of the  
assured."

"Blessed is whosoever is illumined by the Sun of  
My Word!"

"Blessed is whosoever adorned his head with the  
wreath of My Love I"

"Blessed is he who was assured in My Word, and  
stood up among the dead for My Remembrance I"

"Blessed is he who was attracted by My Melodies

and tore the coverings by My Power!"

"Blessed is he who cut himself from all other than Me, soared in the ether of My Love, entered My Kingdom and perceived the dominions of My Might, drank the Kawther (Fountain) of My Favor and the Salsabil (Spring) of My Grace, was apprised of My Command and of whatsoever was hidden in the treas-

### III

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uries of My Words, and shone forth from the Horizon of Inner Significance in My Commemoration and

My Praise I Verily, he is of Mine. May My Mercy, Grace, Favor and Glory be unto him I" (From Lau;hel-Akdas-The Holy Tablet.)

"O people of the Son I We have sent unto you John (the Baptist) another time (the Bab). Verily, he crieth in the wilderness of the Beyan (the Bab's writings), 'O creation of beings I Make clear your eyes. The day of vision and meeting hath come nigh. Prepare ye the way, O people of the Gospell The day wherein shall come the Lord of Glory hath come nigh; prepare to enter into the Kingdom.'" (Tab. to Pope)

"The breath of God (The Word) is diffused throughout the world, because the Desired One hath come in His Most Great Glory. Lo I Every stone and clod crieth, 'The Promised One hath appeared and the Kingdom is to God, the Powerful, the Mighty, the Forgiver I' Beware lest sciences prevent thee from the King of what is known, or the world from Him who created it and left it. Arise in the Name of thy Lord, the Merciful, among the assembly of beings and take the Cup of Life in the hand of assurance; drink therefrom (or not) ; then give to drink to those of the people of (different) religions who advance.

"Verily, He hath come from heaven another time\_ as He came from it the first time; beware lest ye oppose Him as the Pharisees opposed Him without evi-

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dence or proof. On His right side Howeth the river of Grace, and on His left side the sweet waters of Justice; before Him go the angels of Paradise with the standards of signs. Beware lest names withhold you from God, the Maker of the earth and the heavens." (Tab. to Pope.)

"O people of the earth I Advance toward Him who hath advanced toward you, for verily He is the

Face of God among you; His Evidence is in your midst and His Proof unto you, and He hath come to you with Signs ( the Word), the like of which the most learned have failed to produce. The Tree of Mount Sinai (Moses) speaketh in the bosom of the world, and the Holy Spirit (Christ) crieth among the nations: 'Lo I The Desired One hath come with evident Dominion.' (Tab. to Napoleon III.)

"Fear God, O people of discernment. The Glorious One crieth continually from the horizon of the pavilion of Might and Greatness and saith, 'O people of the Gospel I He hath come into the Kingdom who was out of it, and today We see you standing at the gate. Rend the veils by the power of your Lord, the Mighty, the Munificent, and then enter into My Kingdom in My Name; thus doth He command you, who desireth for you enduring Life; verily, He is powerful over all things.

Blessed are those who have known the Light and have hastened toward it: behold they are in the Kingdom, they eat and drink with the elect. And We see

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you, O children of the Kingdom in darkness; this is not meet for you. Do ye fear to meet the Light because of your deeds? Advance thereto. Verily, He

said, 'Come, that I may make you my fishers; come that I may make you fishers of men;' today We say, 'Come, that We may make you the vivifiers of the world.' Thus was the decree ordained in a Tablet written by the Pen of Command." (Tab. to Pope)

"O people of the Gospel! The Door of Heaven was opened, and the One who hath ascended thereunto is come again, crying throughout the land and sea, and preaching to all of this Manifestation, whereof the Tongue of Greatness hath uttered, 'The Promise hath come, and this is the Promised One.' Be finn

so that nothing of the concerns of this world cause thee to slip; take the cup of straightforwardness in the Name of the Possessor of creation and drink thereof with the permission of God, the King of the Kingdom." (Tablet)

"This victim (BAHA'o'LLAH) hath made himself a traget for the arrows of calamity unto the showing forth of the treasures deposited in (men's) souls."

(T. N. 78.)

"Verily, We have not desired anything for ourselves, but only for yourselves, were ye of the just.

We have submitted to the swords of the enemies for the sake of your life, and to this will bear witness every fair and rightly informed one. We have turned away from whatsoever is upon the whole earth, for

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the purpose of bringing you to the region of the Mercy of your Lord, the Clement, the Compassionate."

(Tablet)

THB ULTIMATB CRITBRION

"If we seek to become acquainted with the truth of this matter through the accounts and stories which are in the mouths of men, the truth will be entirely concealed and hidden by reason of their manifested differences and contrariety. It is therefore best to discover the principles and objects of this people from the contents of their teachings, tracts and epistles. There is no authority nor are there any proofs or texts superior to these, for this is the foundation of foundations and the ultimate criterion. One cannot judge of the generality by the speech or action of individuals, for diversity of states is one of the peculiarities and concomitants of the human race." (T. N. '55.)

IIS

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Salvation

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"YE MUST BE BORN AGAIN."

Salvation means attainment of the high destiny which God has made possible for every man. No two persons are alike, and it is probable that no two have exactly the same destiny, but each has a special work to perform and his own heavenly niche in the great, universal, divine economy, that place of service which shall be the fullness of his capacity and the joy of his soul. The opportunity is his to accomplish the purpose of his being, by the help of God, if he wills so to do. If he refuses to listen to his Father's invitation, he cannot attain that exaltation and glorious service of "Eternal Life," and is a loser of all he might have been. The Bahai teaching

describes the process of attainment through the "Spirit of Faith," as follows:

"The effulgence of God, called 'Spirit,' according to man's comprehension, is generally divided or classified into five grades or Spirit planes. 1. The vegetable spirit; 2. The animal spirit; 3. The human spirit; 4. The Spirit of Faith; 5. The Divine Spirit of Holiness.

"1. The vegetable spirit is the virtue augmentative (a growing or vegetative faculty) which results

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from the admixture of the simple elements, with the cooperation of water, air and heat.

"2. The animal spirit is the virtue perceptive, resulting from the admixture and absorption of the vital

elements generated in the heart, which apprehend

sense Impressions.

"3. The human spirit consists of the rational (coordinative) faculty, which apprehends general ideas and things intelligible and perceptible.

"Now, these 'spirits' are not reckoned as 'Spirit' in the terminology of the Scriptures, inasmuch as the laws governing them are as the laws which govern all other phenomenal beings\* in respect

The

Dead

to generation and corruption, production, change and reversion. This is clearly mentioned in the Gospels where it says, 'Let the dead bury their dead,' and 'That which is born of flesh is flesh, and that which is born of Spirit is spirit,' inasmuch as he who would bury the dead was alive with the vegetable and animal spirits and the rational human soul. Yet Christ declared such to be dead and devoid of life, because empty of the Spirit of Faith which is the Kingdom of God. In brief, these three 'spirits' (1. 2. 3.) are subordinate to reversion, production and corruption.

"But the Spirit of Faith (4), which is of the Kingdom of God, consists of the All-comprehending

Grace and the perfect attainment (salvation, fruition,

-Existences belonging to the phenomenal or material universe. called:

"The World of Generation and Corruption."

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achievement) unto the Divine Spirit of Holiness (5).

This (latter) phase of the Effulgence of Truth from the presence of the Divine Unity, (shining) on luminous, light-seeking, human essences, is called the

'Holy Spirit.'

"By this Spirit is the Life of the spirit of man when it is fortified thereby, as Christ said, "That which is born of Spirit is spirit'."

He who is quickened by it is of the Kingdom of God. He is then eternal, everlasting, divine, heavenly, and shall continue with the continuance of his Lord, no longer subordinate to the laws

The

which govern the universe of matter, be- Living

cause the Spirit of Faith and the Spirit

of Divine Holiness are vitalized with the Attributes of their Source, God, who everlastingly was, and is, and shall be. Thus it is that the one who is born of this Spirit obtains everlasting Life. Jesus said, "Marvel not that I said unto thee, Ye must be born again

. . . . Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God."

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"WHAT SHALL I DO TO BE SAVED?"

It may be asked, How can man attain the Spirit of Faith and the endowment of the Holy Spirit? This is the most vital question that man can propound.

The great majority of the Christian churches have taught that "Salvation is by Faith," which is most certainly true, and also that faith is an intellectual assent to the statement expressed in two lines of a hymn: "Jesus paid it all; All the debt lowe." This statement is true in one sense, but cowardly, degrading and ineffective for him who simply accords

mental belief to the dogma and assents gladly in his heart to casting the burden of his sin and wickedness upon the suffering and crucified Christ. Jesus paid it all indeed for him who believed on Him and took up his cross and followed him, who proved the sincerity and actuality of his belief by his deeds of

obedience. He said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

(Lu. 14.27: Matt. 10. 38.) "So likewise, whosoever he be of you that forsaketh not all that he hath,

he cannot be my disciple." (Lu. 14.33.) Likewise the

body 'eLlthout the spirit is dead, so faith without works is dead also." (James 2.28.)

It is evident to any reader of the Gospels that

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the central, vital element of man's salvation was declared to be Faith, faith in the Christ, proved by works of righteousness, and that mere intellectual assent was not an effective Faith faith. ttThou believest that there is one Go4; thou doest well; the devils also believe, and tremble." (James 2.19.) It appears that faith must be of such a character that it changes a man, severs him from attachment from everything of the world, causes him to bear the burden of the cross-- the sacrifice of his will, his desires, his life if need be, and so to devote his entire being to the Will of God as expressed in His Commands.

This kind of faith has its first impulse in the will of man. It often arises from suffering and the sense of need and it always increases that consciousness. Faith is not an intellectual yielding to argument through being convinced that certain statements are correct, but it is rather from a hunger of the soul, a knowledge of personal helplessness and the perception of a possible Mighty Helpfulness. Faith cannot rely on any man, but in God only; the required help must come from a higher power than man. The soul is craving that which does not pertain to humanity in itself. The latent spark of divine longing is awaking to seek its promise, and it turns heavenward for the aawn of hope. It is looking for its Father, God.

Therefore it is necessary that man shall have some knowledge of God, ~nd for this he must turn toward

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the "Face" of God. "Hear, O LORD, when I cry u,ith my voice; have mercy also upon me, Knowledge and answer me. lf7hen thou saidst, "Seek ye my face;" my heart said unto thee, "Thy face, LORD, u,';ll I seek." (Ps. 27. 8.) His "Face" is the revelation of Himself in the realm of existence, where man dwells. All the existence declares God and teaches of Him, but the heartknowledge, the living knowledge, comes through His

Incarnate Word, the human Manifestation of His Will. Therefore man must seek and find the Manifestation of God, believe in Him, accept His Word, obey His Commands, and follow Him in the pathway of sacrifice. The Manifestation of God may be always known, because He provides the kind of help which the seeking soul requires, heart-help, spirithelp, creating help. Man is a praying creature. When he finds himself in need, as he does from the moment of his birth, he strives by all means at his command to "pray" for help. All through his life he seeks aid Prayer from others; he is always in need, always begging for assistance. When he is awakened through any means to the hunger and helplessness of his soul, he hesitates not to pray to God, and, whatever may be thought of the action and working of prayer, it causes man to turn toward God and make it possible for God to answer him. Prayer changes his attitude from self-ward to God-ward. If he prays for things that pertain to his worldly

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affairs, his spirit is not turned toward God, but toward himself. His prayer must be "in the Name of God," that is in accord with the divine Word. Jesus told his disciples to ask in his Name, and said that whatever they asked in his Name, they received. "Name" is a term used to express qualities, and the Name of the Manifestation of God signifies divine attributes; therefore, to ask in his Name means according to his nature and instructions, which are the nature and instructions of God. No prayer is prayer to God unless it be in God's way, according to his Word, and with a sincere desire for his Will to be done regardless of the personal will. Prayer, in its essence, is the abandonment of the personal will in favor of the Will of God. And such prayer God answers, because it is in agreement with his law and can be answered.

God asks man to pray to him. He has given freely everything for the necessities of human life. He has filled the lands and waters with foods and taught man how to cultivate and use them; he has given the forests and all God's Gifts materials for shelter, the cotton and the wool, and enabled man to mould them for his com-

fort; he has given the reasoning faculties that man may progress in material welfare and exercise the ethical and moral knowledges offered to him; he has given conceptions of beauty that man may seek for more than the physical dimensions of existence; and he has implanted the perception of higher pos.

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sibilities and a desire for eternal destinies, that man may turn his face toward the Infinite.

All of these have been without the asking, but for the greater, spiritual things, God tells man to pray that in so doing he may recognize his need, prove the reality of his desire, and put himself into the only attitude in which he can receive. One must face forward and hold out his hand if he would have the gift; he must meet the donor part way; otherwise there is no real gift. He who is in need will pray.

He who hesitates to supplicate God for his most valuable treasures is standing in the station of pride, or has not awakened to their worth and his own need.

Every man has what he desires the most if it can be obtained. The Spirit of Faith is attainable, but it is so infinitely higher and more valuable than all else in existence that all other things must loosen their hold on his heart before it can reign.

God demands obedience. It is not for man to question God's commands. A little thought shows that all the ordinances of God, expressed by his Manifestation, are for the uplifting and Obedience good of man; how then can he question the methods revealed from the same

Source? The Scriptures throughout lay stress upon obedience as of the utmost importance in the sight of God, and he who would attain the higher blessings should welcome the opportunities to obey. Everything in existence is under law, and all things obey freely, except man, who has been granted ability to

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disobey, even God, and to obey himself. Man is always a servant; he obeys something; how much better for him to serve the Wise One, the True One, the Beautiful One, instead of his own ignorance and greed I "Know ye not that to 'U'hom ye yield yourselves servants to obey, his servants ye are to whom

ye obey, whether of sin unto death, or of obedience unto righteousness"! (Ro. 6. I 6.)

The whole sin and consequent degradation of the

Jewish people was their disobedience to God. He called them again and again to be his people.

11Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you. (Jer.

7. 2.3-) "Obey, I beseech thee, the voice of the LoRD, which I speak unto thee; so shall it be 'Well unto thee, and thy soul shall live." (Jer. 38. 2.0.)

The path of Faith, which is the way of Life, is to bring into captivity every thought to the obedience of Christ. (2.. Cor. 10. 5.) This is obedience to the Manifestation of God, in whatever age he may appear. The voice of God, speaking through BAHAA' O'LLAH, says: "O Son of Existence! Keep My Commands for love of Me, and deny thyself thine o'U'n desires if thou 'U";shest My Pleasure." "O Son of Man! Neglect not My Laws if thou lovest My Beauty, and forget not My Counsels if thou art hopeful to attain My Will." Faith is entire confidence. Few recognize the value of confidence and the power of the will to in-

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duce it. When we retire from thoughts of earthly affairs to consider the Word of God, we

Confidence find that naught is there but the things of value, the best things, such as wisdom, knowledge, justice, mercy, generosity, beauty,

power, and love, whereas the opposites pertain to the natural man. Then it is easy for the sincere heart

to turn itself toward the Source of these things of worth and to trust the Giver of them. A little true

exercise of the will and purpose will soon establish the spirit in that direction, and then the Spirit of God

meets it and confirms it in a certainty that is beyond all that the highest philosophy or human effort can

accomplish. ItO Fleetitzg Shadow! Pass by the low degrees of fancy, and soar to the exalted heights of

Certainty." ItOh My Brother! Hear My beautiful Words from My sweet Tongue, and drink the Water

of Life from the fountain of My Lips; that issow the seeds of My Innate Wisdom in the pure

ground of the heart and {Cater it a,'th conviction,

then the hyacinth of My Knowledge and Wisdom shall spring up 'Verdantly in the holy city of the heart."

(BAHA'O'LLAH.)

The whole question of salvation is one of the will

of man. God wills it for man, if he will, but God has endowed him with a will of his own to choose what he will, and he never interferes with the

The  
Will

free use of that gift. He has made man after his own image, giving him a consciousness of individuality, of independence, the pow-

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er of judgment between good and evil, a perception of values and a will to make decisions. All these are God-qualities--not dust qualities. As long as man considers these powers to be his own, to spring from himself, and uses them only for his own worldly aggrandizement, he may advance in his plane of human life, but can never rise above that plane to a higher and nobler condition.

When he is led to "search the scriptures" and learns that there are "better things," that God is the Giver of all that he has and is, that it is possible for him to come into closer communion with him and knowledge of him through his Manifestation and his Word, then the wise man, the true-hearted one, turns to God and seeks to know his Will. He learns that all these powers were given him to enable him to grow, to prepare himself under the guidance of the Spirit for a higher service in God's

Universe. This is told in the parable           The  
Talents

likening the Kingdom of heaven to the use of the talents (Matt. 25. 14-30). These endowments of man are his talents given him for use.

He who uses them in such a manner as to gain others, that is--uses them according to the divine instructions, is not only called the good and faithful servant,

but is also told, "Thou hast been faithful over a few things, I will make thee ruler over many;" while he who had buried his talent in the ground of himself and his desires, lost the talent he had and was cast as an unprofitable servant into outer darkness.

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This life is a primary school in which to prepare for greater service and knowledge and larger responsibilities in the future.

God offers to man the won-

The           derful station of sonship to him, which.

Primary       means that man must become like him

School (I. John 3. 2.), be of a divine character, reliable, able to render nobler service and to be entrusted with the affairs of his Father's House.

Little does man conceive the meaning of those "many" things over which God desires him to rule. But he must first rule himself, and he is unable to do even this without the aid of the Spirit of God.

Although all power, all strength, all ability is the pure gift of God through his Holy Spirit, yet his law is that man shall grow into a power of capacity for these gifts by the right use of that which he already has. He will not remove man's apparent independence, his apparent individuality, his freedom of will; he will not unman him and make him an automaton; therefore it becomes necessary for man to

use his own faculties, under the guidance of God's Word and in unison with his Spirit, in order that he may receive the glorious endowments of his Father. Nought can be accomplished until the Will of God be supreme in the will of the man; until he can say with his whole being, "There is no God but God I" "I will have no other Gods before Him I" "Praise be unto His Holy Name !"

A man's spirit may be called the aspect of his will. When he turns it toward listening, he hears; toward

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looking, he sees; toward thinking, he perceives; all of these are limited within the sensual, human plane, but when he directs his Man's Spirit

spirit toward the Word of God he receives instruction of a higher object of devotion, who

is Wisdom. itself, Knowledge itself, Love itself, and then, in response to the invitation of the Word, he turns his spirit toward that One and sends forth the "wireless" supplications from his heart to the Heart of the universe.

As he does this in all sincerity, there comes to him an assurance, a confidence in a new connection, a new help, a new power, a presence and strength which are reliable, impregnable and Life-giving.

New

His seeking spirit has been met by a Birth Mightier Spirit, as was the prodigal son by the Father; his spirit has been quickened and impregnated by a Holier Spirit; a new conception, a new

birth has taken place within him; his spirit has become the Spirit of Faith and is made alive with the Spirit of Holiness shining forth "from the presence of the Divine Unity on the luminous, light-seeking, human essence" of himself. Then his spirit, being at one with the Holy Spirit of God is "vitalized with the Attributes of their Source, God, who everlastingly was, and is, and shall be."

The human spirit has an impression and effect in the 'World, but the Divine Spirit gives Life to the souls and confers Eternal Life upon those 'aI'ho are

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attracted to the Fragratlces of God. This is the great Cause from the Kingdom of thy Lord. Be attached-to this new Spirit which hath effective power in the realities of things, and creates new creatures:"

"Forsake every thought, every remembrance and every praise, while holding to the Word of God. Confine thy interests, thy works and efforts to the Cause of God. Thus the Spirit of Power and Might will confirm thee, and the manifest light ,",-ill shine upon thy brow." "Thank God that He enriched thee beyond the delicacies of this mortal world and caused thee to taste the sweetness of His Love in His New Kingdom." (Abdul-Baha'.)

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The Bahai Revelation

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THE BAHAI REVELATION IS AN INVITATION TO LOVE GOD.

The Word of God, speaking through BAHAI'-O'LLAH, says:

ti~ Son of Man!· In my Ancient Entity and in my Eternal Being was I hidden. I knew my Love in thee,. therefore I created thee; upon thee I laid my Image and to thee revealed my Beauty." (A·t 4.)

t!O Son of Man! I loved thy creation; therefore I created thee. Wherefore love Me, that I may acknowledge thee and in the Spirit of Life confirm

thee." (A. 5.)

ItO Friend! In the garden of the heart plant only flowers of Love, and withdraw not from clinging to

the nightingale of love and yearning." (P. 3.)

ti~ Son of Love! Only one step separates thee from the plane of Nearness and the exalted Tree of Love. Plant the first foot, and with the other step into the Kingdom of Eternity and enter the Pavilion of Immortality. Then hearken to what hath descended from the Pen of Glory.

ti~ Son of Glory! Be swift in the Way of Holi-

·These address titles signify man considered under certain of his several attributes and stations. as created of dust. of love. of spirit. a creature of existence. etc.

tAo and P. refer to Arabic and Persian Hidden Words.

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ness and step into the Heavens of Intimacy. Clear the heart flith the burnish of the Spirit and betake thyself to the Presence of the Most High." (P.7.8.) These are the words of Divine Love. None but the King of Love can utter such commands. Each of God's teachers has revealed the same, expressing it according to the human needs of his time and place.

Moses, the Law-giver, said: "Thou shalt love the LoRD thy God ftI-ith all thine heart, and with all thy soul, and with all thy might." (Deut. 6.5.) Jesus, the Son, repeated the command of Moses, and said: "This is the first and great commandment." Today the Father calls:

"O Son of Existence! Love Me that I may love thee. If thou lovest Me not, my Love can never reach thee. Know this, O servant." (A.6.)

"Love Me that I may acknowledge thee and in the Spirit of Life confirm thee." (A. 5.)

But how can man love God whom no eye hath seen?

He, Himself, answers and says: liMy Love is in thee. Seek, and thou fllit find Me near." "I have placed wilhin thee aspiril from Me, that thou mighlest be my lover." (A. 20.)

liThe source of love is to advance to the Beloved, to abandon all else save Him, and to have no hope save His Will."

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THE BAHAI REVELATION IS AN INVITATION TO OBEDIENCE.

BAHA'o'LLAH, himself, first obeyed the commands of God, and then proclaimed them to us. Note carefully these commands which were completely manifested in him.

tI O Son of Humanity! The temple of Being is my Throne. Purge it of everything, that I may descend to reign over it." (A. 59.)

tI O Son of Existence! Thy heart is my Home:  
purify it for my Descent. Thy spirit is my Outlook:  
prepare it for my Manifestation." (A. 60.)

tI If my Will thou seekest, regard not thine O'fAI"n,  
that thou mayest die in Me, and I live in thee."

(A. 8.)

tI O Son of Man! Magnify my Command, that I  
may reveal to thee the secrets of Greatness and illumine thee with the Lights  
of Eternity." (A. 42.)

tI O Son of Man! Lift up thy heart with delight,  
that thou mayest be fitted to meet Me and to mirror  
forth my Beauty." (A. 37.)

These are the divine counsels to him who would  
be a manifestation of God. They were absolutely  
fulfilled in the Blessed Perfection, and offered by Him  
to all mankind. They are also entirely obeyed in

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Abdul-Baha', the servant of Baha', the perfect Man  
and Exemplar to all men in the new Covenant and  
Dispensation of God. He who obeys these commands  
becomes a Bahai, that is--a manifestor of the Name  
of God, of God-like attributes, according to the degree of the purity of his  
heart. "The pure in heart

shall see God," yes--and the pure hearted shall  
"Mirror forth his Beauty."

Thus is the command of the Spirit obeyed, the  
same Eternal Spirit which said through the blessed  
mouth of Jesus: "Let your light so shine among men  
that they may see your good Works, and glorify your  
Father which is in heaven." (Matt. 5.16.) No  
man can glorify God by adding to His Glory, but  
each soul can glorify God by so purging and polishing his own life that the  
holy attributes of God shall  
reflect from him to his neighbor and thus to all humanity. This it is to be a  
Christian, to be a Bahai.

THE ALPHABET OF LOVE 18 OBEDIENCE

"O Son of Existence! Keep my Commands for  
Love of Me, and deny thyself thine O'fAI"n, if thou  
wishest my Pleasure." (A. 39.)

tI O Son of Man! Neglect not my Laws if thou  
lovest my Beauty, and forget not my Counsels if thou  
art hopeful to attain my Will." (A. 40.)

tI If ye keep my commandments ye shall abide in  
my love, even as I have kept my Father's commandments, and abide in His love."  
(John, 15.10.)

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U]! ye love me, keep my commandments." (John, 14. 15.)

U]! a man love me, he will keep my words, and my Father will love him, and 'aI'e will come unto him, and make our abode with him." uThe word which ye hear is not mine, but Ihe Father's which sent me."

(John, 14.23.)

Obedience to the commands of God as revealed to man through his Messengers is the only path to attainment of his spiritual blessings and bounties. It

is for this that the "Men of God" are "sent"; that man, wandering far from knowledge of his Truth, troubled in the maze of man-made doctrines, discouraged with uncertainties and blinded by earthly

clouds of material philosophies, may again perceive the light of Truth, the revelation of God's instruction shining forth in the dawn of a New Day, and

that perceiving he may walk in the light, recognize the gift of God and humbly obey Him. "Line upon line, precept upon precept I" This is the divine way.

If we fail to learn his lesson in one of the Days of God, his love and generosity offer the teachings to us again and again. They are always the same, yet ever changing in expression to meet our capacity and our need.

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THE BAHAI REVELATION IS OF AUTHORITY.

In these days of tumults when churches, sects, dogmas and sciences are antagonizing each other with assertions and denials; when all is cloud, change and uncertainty, when material wars, mental tempests, psychic dangers, and spiritual temptations surround and attack us everywhere; when religions of authority are derided and scorned; when the Entity of God is denied on the one hand, and divided among innumerable individuals on the other, is it not refreshing and delightful to hear a Voice, a Trumpet of

God, crying out again from the wilderness: llPrepare ye the way of the LORD. Make straight his paths"

(Is. 40.3: Mal. 3.1: Mark 1.3.), for llHe whom

God shall manifest" (Beyan) cometh!

llO Son of Spirit! The Gospel of Light I herald

to thee: Rejoice in it! And to the state of Holiness I call thee: A bide in it, that thou may est be in

peace for e'ller and ever." (A. 34.)

O Son of Perception! Look thou to my Face, and  
turn from all save Me, for my Authority is eternal  
and shall never cease; my Kingdom is lasting and shall  
not be overthrown. If thou seekest another than  
Me,; yea, if thou searchest the universe forevermore,  
yet shall thy search be vain. (A. 16.)

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"O Son of Man! If thou run through all immensity and speed through the space of  
heaven, thou shalt  
find no rest save in obedience to our Command and in  
devotion before our Face." (A. 41.)

"O Son of Man! Go not beyond thy limitation,  
nor claim that is not for thee. Revere the Countenance of thy LORD, the  
Almighty." (A. 25.)

What is that Face, that Countenance, but the human Manifestation of his Will,  
the Revealer of his

Command, the Proclaimer of his Authority. It is  
as necessary for the mind of man to have an empowered teacher, and for his  
spirit to have a center  
of divine Authority, as for the earth to have a sun  
shining from its heaven.

Man did not spring full armed from the soil. He  
is a creature of growth, an evolution, and only that  
can be evolved which has first been involved. All the  
earthly kingdoms of matter reach the fulfilment of  
their destinies under and by the influence of the sun's  
rays, and man, the fruitage and monarch of earth  
and the embryo of Heaven, cannot attain his heavenly  
possibilities except by virtue of the rays of command  
shining from the Spiritual Sun of Truth, the Day Star  
of revelation, prepared and appointed by God to show  
forth his Light and declare his Will.

This Revelation is called in the Arabic language-  
BAHA'O'LLAH, the Glory of God, the Shining Light  
of his Knowledge, the outpouring of his Love, the revealing of his Will. The  
title BAHA'o'LLAH is also

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given to the Man, the instrument of Light. It is a  
perfect Revelation of God's Manifestation in Existence, containing the essence  
of all revelations; so It  
and He are called "The Blessed Perfection." As  
manifested perfection is beauty, He is called the  
Beauty of God. Indeed, all good names belong to  
this shining Sun of Glory, who is the Manifestor  
of God's Will and the Speaker of Authority.

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## THE BAHAI REVELATION TEACHES THE RELIGION OF LIVING.

It is my life, your life, no~ philosophy, not meditation alone, not mysticism, not preaching or hearing, but DOING,· doing every day that which makes an advance and starts at least one ripple of progress in the little world of which the doer is temporarily the center. It is effort, struggle to make today better than yesterday, and to lay a new foundation, a higher base for the building of tomorrow.

There can be no life without change; stagnation is death. As religion is life it demands action and the doing of that which will cause change and produce growth. Man "dies daily," as the Apostle Paul said of himself, and the old, dead cells must be replaced by the new, the higher, stronger, better, that it may serve for an advance in the scale of being.

Thus is the "New Creature" born every day; yes, in each thought, each purpose, each act. The rim of the rolling wheel of life touches the earth of existence a point at a time, moment after moment. Its progress and direction depend upon the living of the now, this instant, upon which hangs our eternity. We have to watch but a moment at a time, this little particle of life, to make the best of it. BAHAI'OLLAH has written:

to Son of Existence! Examine thy deeds each

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day before thou art judged, for death will suddenly overtake thee, and then thy deeds shall judge thee." (A. 32.)

Guidance hath ever been by words, but at this time it is by deeds. That is-all pure deeds must appear from the temple of man, because all are partners in words, but pure and holy deeds belong especially to Our friends. Then strive with your life to be distinguished among all people by deeds. Thus We exhort ye in the holy and radiant Tablet." (P. 76.)

The effect of deeds is in truth more powerful than that of words. The progress of man depends Upon faithfulness, wisdom, chastity, intelligence and deeds."

The truth of words is tested by deeds and dependent upon life. Deeds reveal the station of the man." (W.62.)

It is the living of men, which attracts the noble

aspirations of others.

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THIS REVELATION IS A CALL TO SACRIFICE.

To the sacrifice of pure dying and pure living,  
dying to self and living to God.

ItO Son of Humanity! If thou lovest Me turn  
away from thyself: if my Will thou seekest regard not  
thine own, that thou mayest die in Me, and I live in  
thee." (A. 8.)

ItO Son of Spirit! No peace is ordained for thee  
Jave by departing from thyself and coming to Me."  
(A. 9.)

tI O Son of Light! Forget all else save Me, and be  
comforted by my Spirit." (A. 17.)

ItO Son of the Earth! If thou desirest Me, desire  
no other than Me." (P. 31.)

ItO My Servant! Free thyself from the worldly  
bond, and escape from the prison of the self." (P.  
40 .)

Repeatedly man is counseled to escape from attachment to the things of earth  
and self, and to tum  
his desire and confidence to God only. He is urged  
to abandon the evil and seek the good.

ItO My Servant! Purge the mind from malice and,  
free from envy, enter the presence of Unity."  
(P. 4 2 .)

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"O Sons of Hope! Divest yourselves of the garment of pride and lay aside the  
robe of haughtiness."  
(P.47.)

"O Essence of Passion/ Greed must be abandoned, that thou mayest find content,  
for the greedy  
hath ever been deprived, while the contended hath  
ever been loved and esteemed." (P. 50.)

"O Children of Dust! Giving and Generosity are  
qualities of mine. Happy is he who adorns himself  
with my Yirtues." (P.49.)

liTo be poor in all save God is a great blessing:  
make it not small, for in the end it a,-ill make thee rich  
in God." (P. 53.)

In times past religious sacrifice was interpreted to  
mean deprivation of material possessions and comforts, seclusion from the world  
and from human intercourse. It was considered to be separation from  
things as the only means of severance from attachment to things. True sacrifice  
is spiritual, not material only. It is the sacrifice of a meek and contrite

spirit that the Lord requires. In this day of Light God does not demand the exclusion and casting away of that which we have, unless we hold it for evil and it "offend us." Everything is good and of his Bounty and is a blessing if properly used. He says:

"O Son of Dust! All things in the heavens and in the earth have I ordained for thee, except the hearts, which I have appointed as a place for the descent of the manifestation of my Beauty and Glory." (P.2.7.)

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God, who is Love, demands the sacrifice of all other loves if they prevent the lover from Him. "He wills to be loved above all that is." Christ, speaking the Word of God, said: "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me, and he that taketh not his cross and followeth after me is not worthy of me. He that sacrificeth his life shall lose it, and he that loseth his life for my sake shall find it." (Matt. 10.37.)

The meaning of the word "sacrifice" is to make holy, and true sacrifice is making holy every possession, each thought and deed—"holy unto the Lord."

It is consecration of spirit, soul and body to the Will of God, making our wills subservient to Him and His Will the motive of each purpose and act, doing all things "for the sake of God." Then truly man dies to self and God lives in him, and thus his life becomes holy.

When this form of sacrifice shall prevail among men, and the Will of God inspires them in society, in business, in politics, religion and life, then indeed shall this earth become a "Paradise of Glory." Then all life becomes a radiant sacrifice, and the prophecy of Zechariah 14.20 shall be fulfilled: "In that day there shall be upon the bells of the horses HOLINESS UNTO THE LORD, and the pots in the LORD's house shall be like the bowls before the altar."

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THE BAHAI TEACHING IS AN INVITATION TO SERVICE.

"The people of Bahá must serve the Lord with wisdom, teach others by their lives, and manifest the light of God in their deeds." In this day all must

serve God with purity and 'Virtue.'" (W. 61.)

Service is a manifestation of God, for He serves all existence. He is the Provider, and we are under his Providence. He is the Giver, and we receive His Gifts. He is the Generous, and we seek his Favor. The only way we can praise him and give thanks is by imitating him in service to humanity, and this is acceptable as service to God. Service "in His Name" and according to his Commands is Oneness with Him. If man desires to be conscious of unity with the Spirit of God, let him learn the Will of God and serve humanity as God serves all.

We cannot serve God: He needs no crea~res' service. Neither can we serve ourselves alone, because such selfishness results in death, not life. But we can serve others. We can train ourselves to grow in strength and ability to serve humanity, that is-our neighbor, the ones near to us and around us as well as those far away, excluding none from our service. That is God's service, for two reasons-because it is obeying his Command, and because it is the God-like

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in man that we serve. It is written that if one have nine bad qualities and but one that is good, it is our duty to notice and praise the good that its growth be encouraged. Each human being has something of the "image of God" in him, and it is a blessing to us if we be able to serve that God-like quality and aid it to shine forth.

tIO Son of Man! I knew my Love in thee,- therefore I created thee: upon thee I laid my image, and to thee revealed my Beauty." (A. 4.)

It is that image and that beauty which we delight to serve, no matter how faint its reflection. Indeed, the less it appears, the more it demands our service and help in the Name of God.

tIO Son of Man! Withhold not from my servant in whatsoever he may ask of thee, for his face is my Face, and thou must reverence Me." (A. 31.)

When any member of the body is ill, all the other members endeavor to restore it to health, because all are affected by its illness. So the health of humanity is disturbed by the ignorance, weakness and sin of its members, and all should strive, under the guidance of the Great Physician, to heal the sicknesses of the world as they appear in one or many of its creatures.

And this soul-healing, this overcoming evil with good, is to be done by encouraging the good and instilling the precepts of spiritual health.

"O Son of Man! Breathe not the sins of anyone as long as thou art a sinner. If thou doest contrary

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to this command thou art not of Me. To this I bear witness." (A. 28.)

"O Son of Existence! Attribute not to any soul that which thou desirest not to be attributed to thyself." (A. 30.)

Fault finding and unkind criticism are not service either to God or to man. It is our own deeds that we must examine and criticise, but service is to discover and exalt the good in others and aid them in their efforts for good.

Today the great exemplar of the Bahai Revelation is Abdul-Baha', the Servant of God, who serves all mankind with no recompense except the joy of obedience. He is the appointed interpreter of the expressed Will of God as written in the Scriptures. He has borne exile and imprisonment for the sake of the beloved of God. He is no respecter of persons and serves all alike, giving to the poor and ignorant what befits their need, to the rich, the learned, the strong, that which benefits them.

He commands those, who seek God's Will in preference to their own, to serve their enemies as their

friends, their oppressors as brothers, to heal the sick, aid the weary, strengthen the weak and help the afflicted; to be faithful and trustworthy in all conditions, patient under trial, strong in adversity, joyful in

suffering, and to be content with what God gives. All this is service, the using of the talents entrusted to

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us for the benefit of mankind and the upholding of the banner of righteousness.

Not the least service is that of example, and, though a man open not his mouth, he serves greatly the Cause of God and the uplifting of humanity by simply living as God asks of him. No one is so small that his life does not influence others. The good character of that influence constitutes service. So this means of oneness with God is open to every soul, no matter how poor or weak he may be. All souls are very poor and helpless who do not try to

serve in some way, while he who uses the little he has will surely grow in strength and capacity to receive more.

Among those who have accepted the Bahai Revelation in the Orient, the desire to serve is remarkable,

so much so that the name Bahai has become a synonym for trustworthiness and reliable service. The natural desire of man is to be served, but the Bahai esteems ability to serve others as a blessing; he watches for opportunity and seizes upon it as on a treasure. No matter how small or insignificant the act, he performs with such gladness and constancy that it has become noteworthy and has made the name Bahai honored.

Furthermore, this service breeds courtesy and inculcates love. It becomes an expression of love, so

that the Bahais there are not only the most serving people in the world, but also the most courteous and loving. As service implies consideration of the de-

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sires of others and the relinquishment of one's own, therein are the elements of true politeness, of affection, of heaven itself. No wonder that the conditions of

the millennium are already visible among those people, and that the Bahai Religion is called a new Garden of Paradise. It is written:

"O People of the Delectable Paradise! Let the people of certainty know that a new Garden has appeared near the Paradise in the Open Court of Holiness, and that all the people of the Heights and the temples of the exalted Heaven are around it."

(p. 18.)

"O People of My Garden! I set the plant of your love and friendship in the holy Garden of Paradise forth with the hand of Tenderness, and watered it with the showers of Mercy. The time for its fruitage is at hand." (P. 34.)

"O My Servants! Ye are the trees of my Garden; ye must bear fresh and beautiful fruits, that ye and others may be profited by them." (P. 80.)

The life of Jesus was one of pure servitude, and of example; how often He said "Follow Me." He gave similar lessons of service in many commands and parables, such as those of the Good Samaritan, the mote and beam, the division of the sheep and goats. "Inasmuch as ye have done it unto the least of these, ye have done it unto me." He said-and it was a prophecy-"He that is greatest among you shall be your servant." (Matt. 23.1 I.) The serv-

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ice of man to man, especially to the weak and helpless, has been the command of God in all ages, and now it is given again with the power of the Word and of Example, and through Abdul-Baha' it is made the Center of the New Covenant of God with men for this Age of Peace, the Millennium of Consummation.

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UNIVERSAL LOVE.

The command of Unity requires the cultivation of Universal Love which is the love of God expressed in love to man. All love is given to man to teach him the value of love. One needs but to calmly consider human love to learn many lessons of the value and meaning of love. Love teaches sacrifice, especially of the personal will. The lover always seeks to learn the wish or will of the beloved, and then to make his own will serve that will. This law runs all through the degrees of love, from lowest to highest. The manifestation or proof of love is giving, or sacrifice of self. Self-love is hatred; it hates all that does not conduce or give to it. Love means giving, and he who gives most receives most. God, the Generous, the Giver, is Love itself. He gives all that is in existence. Everything that man has is a free gift, his power to think, to know, to live, to work, to enjoy, to be, is all the pure gift of God. What can he offer in payment? That which he receives is from above himself, utterly out of his ability to create; it is from the heavens, while all that he could offer in return would be simply dust. If love means giving, it may be asked, how can man love God if there is nothing he can give him? God has provided for this by endowing man with

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the consciousness of individuality, independence and will, and then he asks man to give up all these great powers for love of him. He says, "Son, give me thine heart," which is asking him for his life. This is the great lesson of the cross. Christ taught man that Oneness with God meant utter loss of the human life. "He that loseth his life for my sake shall find it," for God gives to this brave loser another life which fadeth not away, an Eternal Life. If, through obedience to the commands of God,

he becomes able to taste one drop of the Love of God in his being, he becomes evanescent in that melting Love; he gives all that he has, is, or hopes to be, gives himself without a thought of reward. This giving is in obedience to the command of God as expressed through BAHÁ'OLLAH: "O Son of Humanity/ If thou lovest Me, turn away from thyself; if My Will thou seekest, regard not thine own, that thou mayest die in Me, and I live in thee."

Particular love, or especial love for an individual is not universal love, which is no respecter of persons. As the town is greater than the citizen, the State of more importance than the town, the Country than the State, and mankind more than all; so the love of mankind is immeasurably above affection for one person or an immediate circle of friends. The love of the individual has, at its best, elements of selfishness in it. It seeks a response, or it may be only a pleasurable emotion caused by interest or nearness, but the

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love of mankind is an affection for the welfare and highest good of each one and of all, recognizing that all are children of one Father and brothers of one family. It may cause but little emotion, but it demands service. Each member of humanity becomes a type of the whole, and love, that is, service, goes out unsparingly to all without regard to kinship or recompense. If there be any preference, it is for the poor, the needy, the helpless, because the essence of love is to exalt the low and feed the hungry.

BAHÁ'OLLAH has said the most exalted word for harmony and love is: "HALL are from God. This exalted word is like unto water quenching the fire of animosity and rancor hidden and deposited within hearts and breasts. Different religions will attain to the light of real union through this single word. Perily, He saith the truth and guideth to the Path." If one sees a poor creature who is repulsive, and he permits that word, "It is from God!" to enter his mind, the heart will soon respond and repulsion will be overcome in the longing to help that poor one, to lift him up from his degradation to a perception of his divine birthright.

Abdul-Bahá, the true servant of God, manifests this universal love in every word and act. Humanity, mankind, all of them are his beloved. He, of all men, can understand the lament of Christ: "O Jerusalem, Jerusalem, thou that

killest the prophets,  
and stonest them which are sent unto thee, how often

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would I have gathered thy children together, even as  
a hen gathereth her chickens under her wings, and  
ye would not."

Universal love is true humanity. The One Universal Lover is God, and as man  
approaches him, he

becomes a reflector of that love, and becomes a lover  
of mankind. The Word Incarnate, the Glory of  
God, BAHÁ'Ó'LLAH, said: "Glory is not to him who  
loves his country, but to him who loves his kind."

The first is man-like i the last is God-like.

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THE BAHAI REVELATION IS NEEDED.

Is there any religion of the past that the whole  
world will accept? After 3400 years of the Mosaic  
law, 1900 years of Christianity, and 1300 years of  
Mohammedanism, it is as difficult to Christianize the  
world as to Moslemize it. If there were no further  
light than that which shines from the ordinary Christianity of today, how long  
will it require to bring the

Mohammedan races alone to accept its teaching? Indeed, Mohammedanism is making  
more rapid strides

among ignorant peoples than Christianity, but neither  
of them are affecting the other. Judaism, Buddhism,  
Brahmanism, Zoroastrianism are standing like great  
walls, impervious to outside attacks, though all showing signs of corruption  
and decadence within themselves. Why is it that the Christian Word of God  
has not been accepted by all these peoples? A bit of  
history may give light on the matter.

In 1820, Rammohun Roy, the great Indian reformer and founder of the Brahma  
Somaj, a man

of high and noble character, was so charmed with the  
teachings of Jesus that he published extracts from  
them under the title "Precepts of Jesus." Although  
born and trained a Brahman, he perceived clearly the  
awful practices that had been engrafted by the priests  
upon the original teachings, and he strove to find for

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himself the pure truths of Religion. In his preface  
to the "Precepts of Jesus," he stated his belief and  
hope that those simple and clear expressions of moral

laws would have effect in uplifting his people, because they seemed to him the best expressions to be found in any religion of that which conduced to the real welfare of man, and because he thought that they could not be made a ground for metaphysical criticism or dispute. He made no references to the recorded miracles of Jesus, because, as he said, the Indian mind was already "sodden with miracles" and could not be further affected by any relation of them.

This unique opportunity for the introduction of the teachings of Christ among the Brahmans was however rendered practically useless by the immediate

and strong opposition of the Christian missionaries then in India. Because he laid stress only upon the teachings of Jesus as applicable to life, and not upon the doctrines of the blood atonement and the miracles, he was set upon, denounced and ridiculed by the Christians, much to the delight of the Brahman priesthood.

Later he succeeded in forming a sort of literary partnership with two Christian missionaries for the purpose of translating the Gospels into Bengali for native use, but when they came to the third verse of the 1st chapter of the Gospel of St. John, and Rammohun Roy desired to translate the Greek word "dia" to the Bengali word meaning "through," both of the gentlemen refused to translate it except as in the

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old English Translation, "by," and one of them refused to assist further in that glorious work. The

original meaning of the phrase is--"through whom all things were made." It is such insistance upon partisan interpretations, upon dogmas and doctrines, rather than upon the life-helping power of the Word, that inspires ridicule and rejection by those who are called "heathen."

It is written: liThe faith of God and religion of God hat" been revealed and manifested from the heaven of the Will of the King of Pre-existence only for the union and concord of the dwellers upon earth,' make it not a cause of discord and dissension."  
(BAHA'O'LLAH.)

Through the ages religion has been made a cause of discord and dissension. The different religious teachings have separated the peoples more than differences in climate, country or race; and the same thing in each religion has been the cause of the division, viz: the idea held

by each nation that its religion was the only one authorized by God, and the conception growing out of that idea, that it was the one people especially chosen by God to be his favorite. He was ever deemed to be decidedly a "respector of persons." This same idea reached down from the great religion to its several sects, between whom the bitterness was most severe. The Mohammedan Sunnites and Shiites, the Christian Catholics and Protestants, hated each other cordially. Even now a con-

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vocation of Christian Clergy, looking toward a union of sects for service to humanity, refuses to acknowledge Unitarians- or Universalists as their brothers in association and service. Adherence to their selfchosen interpretations and opinions is of more value than the union of all possible earnest and noble workers for the uplifting of humanity. But a few years ago, within our memories, each sect of Christians claimed to control the only infallible path to heavenly safety. They considered each other one to be at least doubtful, if not indeed the very broad road to destruction. The Protestant still protests, while the adherent to Rome acknowledges no Christians except the children of that Church.

It is only when coming into light that we are able to recognize the darkness, and now, in this Day of Light, we see the gloom and chains of the spiritual prison houses in which mankind -has been dwelling. We can also perceive that he who is incarcerated, barred in by walls of his own building, cannot extend the hand of assistance to the inmate of another prison, nor can he reasonably expect to succeed in gathering others from their places of confinement into his own, or inducing them to break their bonds to put on his. But when the Deliverer appears, the Messenger of God to open the prison doors, to break down the walls of separation, to bring light into their darkness, to lift them up into the liberty of divine manhood, to establish freedom, peace, harmony and love, to reveal heavenly happiness and glory as the birthright of man

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and to make this earth a paradise of God, who that seeks good and truth can refrain from looking to this glorious Light of revelation and lifting up his heart and hands in praise to Almighty God, the Father of Generosity and Love I  
Does the world need such an awakening, such a

Spiritual Sun-rising and divine introduction to peace?

For answer, we have but to look at the nations of the world and their conditions during the last century and now. Peering into the darkness of the past we perceive that all peoples have been dwelling in bondage. Religion, which was given by God to develop and lift man up to that high estate where the Truth should make him free, has been used with craft and greed to shackle his soul. With the great masses of mankind that captivity still exists, but we see here and there, in many directions, efforts for freedom. The conditions of the past no longer satisfy. On 'every hand men are turning from their former teachers and doctrines, breaking their bonds and looking ,to new guides. The ground of dead dogmas is being ploughed deep to prepare for a new seed sowing; the clouds of man-made doctrines are dispersing before the dawn of Truth, and the ranks of darkness are breaking before the armies of Light. Had the commands of God, spoken by the mouth of our Lord Jesus, been obeyed, there would have been no need for another revelation of the same teachings, but, as soon as the pure seed Qf the Word sown by him (Matt. 13.27.) began to spring up, tares ap-

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peared with it. Men interpreted the Words of God according to their own material imaginations, mingled pagan philosophies and false conceptions with the pure teachings, and proclaimed the whole as divine doctrine. This was easily done as there were no actual writings of Jesus to correct them. To each great teaching was added a material interpretation which gradually robbed it of its spiritual instruction and changed the laws of freedom, given for the liberation of God's people from the bonds of Jewish and Pagan theocrasies, into new theological prisons for the souls of men. (2 Peter, 2. 19.)

And so the wheat and tares have grown up together, lest the wheat be also rooted up-"until the harvest"- "the end of the world (or age), whenliThe Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend." "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Were it not for the tares of false doctrines the Word of God would have conquered the world centuries ago.

The world is better than it knows. It is those tares which it refuses to accept and which hinder the great nations from receiving the truth of Jesus, so simply and beautifully declared by him. And now, God's loving kindness to his creation has again appeared in new instruction and command, such that all "wayfarers" in the path of God may not err therein.

The human instrument is needed for the revealing

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of his Will and Guidance. The Infinite God does not fling forth his brightness directly to finite man to blind and destroy him, but tempers it to man's condition. A pure instrument is needed, one that is selfless, strong to bear all indignities, weak in self,

strong in God. A Teacher is required for his children.

When his lessons become an old story and without effect because of man's adulteration, Mercy sends a new teacher who is a Mediator, a Lamp to convey and express as much of the divine Light as can be borne. It is always "darkest before dawn." He comes when the world is plunged in ignorance and uncertainty, and brings the light of knowledge and assurance, that mankind may be saved from selfdestruction. Today this is BAHA'O'LLAH, the Glory of God, the Bearer of Light.

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THE OBJECT OF THE BAHAI REVELATION IS UNITY.

It is to dispel the differences between religions, to overcome strife, to create the unity of mankind in the recognition of God's Oneness and Singleness, and to bring peace among all peoples and men as members of the one human family of the great Father and Creator of all.

It is written: "O people of the World! Ye are the fruit of one tree and the leaves of one branch. Walk with perfect charity, concord, affection and agreement. I declare by the Sun of Truth, the light of agreement shall brighten and illumine all horizons."  
(BAHA'O'LLAH. )

We know that each great religion had its beginning in one source, the Word of God revealed by his

Messenger j that all taught the same truths of reverence and love to God and justice to man. We find

the Golden Rule inculcated in each religion and as early as 5400 years ago, 3500 years before the time

of Christ. Religion is one, always was one j its pearl of truth was Love and its duties the qualities of love, but man changed and colored it to suit his desires, changed its God-love into self love, its divine attainments to earthly ambitions. He set up an interpretation of his own, placed a ring of exclusion about

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it and made it a fortress of offence against all outside of his circle.

Each of the great teachers of God has taught that a time of consummation should come when there would be a great and universal revelation, when all the world should know the Word of God, would worship Him and dwell together in peace; but each religious nation construed that to mean that the great "Coming" would be through the return of its own prophet and founder, who would then appear with such mighty powers and angel hosts that he would force all nations to acknowledge him and bow before the rule of that one special and chosen people.

Alas for the pride and vanity of man I That which he hopes is impossible and contrary to the essence of God's teaching. The prophecies of God are sure and true, but man's interpretation of them is from his own wish and ignorance.

"Who hath declared this from ancient time? Who hath told it from that time? Have not I the LoRD? and there is no God else beside me; a just God and a Saviour,' there is none beside tne. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, et-ery tongue shall swear." "In the LoRD shall all the seed of Israel be justified, and shall glory." (Is. 45. 21.)

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The time has come. That great revelation, the Word, has gone out to all the nations, but instead of holding up to the gaze of the world one religion as perfect, admirable and to be embraced, it declares every religion to be of the One God, all pure in their origin, one in their essence, and that each has gone astray and lost much of its truth as originally revealed. It points all men back to the teachings of their own prophet and shows the oneness of those instructions.

It calls upon all mankind to thus learn the primary doctrine of the Oneness of God the Father, the Oneness of his Word, the oneness of his Prophets, the revealers of that Word, the oneness of religion, and the oneness of the human race, His children. The adherents of each religion of the past have demanded that all men should accept it or be lost. This revelation of God's Will calls upon the followers of each religion to acknowledge the divinity and truth in the others and for all to unite in love, peace and worship of the One God and Father of all.

O Children of Men! Do ye know why We have created ye from one clay? That no one should glorify himself over the other? Be ye ever mindful of how ye were created. Since We created ye all from one substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being and by your deeds and actions the signs of unity and the spirit of oneness." (A. 64.)

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"O Son of Man! My Oneness is my design. I have designed it for thee,' therefore clothe thyself with it;1. Thus thou mayest be a star of my Omnipresence forever." (A. 65.)

The central Bahai teaching is the Oneness and Singleness of God, the Infinite Entity who is "above ascent or descent," and who "singly and alone, abideth in His Own Place which is holy above space and time, mention and utterance, sign, description and definition, height and depth."

This Unique One manifests through existence his Oneness which-"i" its true significance means that God alone should be realized as the One Power which animates and dominates all things, which are but manifestations of its energy." (BAHA'O'LLAH.)

Thus all things are manifestations, according to their degrees, of the Oneness of God, and all are in unity, harmony and perfection, each in its own especial kingdom of the universe, excepting man, who has been given the power to oppose the law of oneness and to injure himself by using his will contrary to the Will of Oneness. This gift enables him to ascend or descend in the scale of being. Were it not for this free ability, he could never ascend, because that signifies a change of condition amounting to a

re-creation, and it depends upon his compliance with certain laws. It is a growth from one plane of existence to another. To attain this change, new faculties, new powers must be created in him, and he can

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be fitted to receive them only through a free personal choice and personal activity in compliance with instructions given by God through his revealed Word.

These powers and this elevation into the Kingdom of God are divine gifts coming from the Love and Generosity of God, but they will not be forced upon him who turns his back upon them.

The path of heedlessness and self-will is choked with thorns of suffering, loss, degradation and death that man may be pricked to consciousness and desire for better things. It is the way of selfness, separation, disagreement and disunity. The path of ascent is that of unity, recognition of responsibility, of God's love, power, right, justice, mercy, generosity, immanence, Oneness. It is fragrant with flowers of true friendship, love and peace, and it leads to Eternal Life. The revelation of God's Word today invites the wanderers and prodigals to return to this way of Unity, which leads to their Father's House.

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THE BAHAI REVELATION MAKES ALL THINGS NEW.

((Thou sendest forth thy spirit, they are created;

And thou renewest the face of the earth.

The glory of the LoRD shall endure forever."

(Ps. 104. 30.)

The revealed Word of God is his creative power.

Through it were all things made that were made. It creates new men, renews right spirits and makes clean

hearts. Its first command uttered to the chaos of man's restless, indefinite, uncentered life, is-"Let

there be light 1" The Word is that Light and its divine power pierces the veils of selfness, penetrates the

centers of being and kindles a flame of love, which melts away the barriers of separation and opens the spirit of man to the Spirit of God.

((O Son of Light! Forget all else save Me, and be comforted by My Spirit." (A. 17.)

((O My Friend! Thou art the sun of the heaven of My Holiness; defile not thyself with the eclipse of the world." (P. 73.)

((O Son of Man! Lift up thy heart with delight,

that thou mayest be fitt'tl to meet Me and to mirror  
forth My Beauty." (A. 37.)

When the light of that Holy Spirit shines forth  
from the heart of man, all the beasts of darkness,

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the doubt, suspicion, distrust, unbelief, fear and sadness flee away, and  
assurance, certainty, trust, confidence, joy and peace take possession of the  
new-born

creature, the new created son of God. This work of  
creation has ever been the purpose of the divine revelation from the beginning  
of the world of mankind,  
in each beginning of a new Dispensation of God's  
Kingdom on earth, and in the beginning of each human soul's redemption from  
ignorance and death to  
knowledge, love and life.

This revelation of God's Will brings the dawn of  
a new day of Truth to disperse the night of error and  
discontent. Today it shines forth in glorious splendor,  
so that the minds and hearts of all people are awakening to a renewed energy,  
to new perceptions and  
longings. Nature, under this wonderful light, is  
opening her long-locked treasures to scientific search  
and giving the world the means of an immense progression toward better  
conditions of life.

It is a day of wonderful revealing. The whole  
earth is illumined in the light of the Spirit. It enters  
every mind that has reflective power and radiates in  
every plane of being. It is unfolding new things  
everywhere. The scientist discovers new laws and  
facts; the artist beholds new beauties; the physician  
uses new methods; the student learns new lessons, the  
philosopher conceives new ideas; the aspirant forms  
new ideals. Never before has earth witnessed such  
a disclosure of its secrets. In this clear Spiritual at-

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mosphere everything reveals the laws and lessons of  
God, evidencing that One Power which animates  
and dominates all things, which are but manifestations  
of its energy."

The apex, focus and center of all this manifestation  
is the Word of God which, in this Day of Light,  
shines forth as the "Glory of God," BAHA'O'LLAH,  
through his human instrument, His Image, BAHA'-  
O'LLAH. This Word is the messenger of his instruction, his command and  
invitation to the souls of men.

It is the brilliant sun, the focal dynamo of the Holy

Spirit, and the new knowledges of men, whether material, mental, moral, ethical or spiritual, are around it as planets about their sun. They are all parts of a new created heavenly system, the "new heaven and earth," of which the shining Word is the Center, the Light-giver. Man's discoveries are his perceptions of truths in the realms of existence, which become visible to him in the light of the spirit, while the revelation of the Word of God is the Sun of Truth itself shining into the minds and hearts and creating in them the powers of true perception. This is the revealing of God to men; that, the seeking of men for God.

The Sun has brought the New Day. Though many earnest workers in the world may not yet see the real Sun shining in the new heavens, yet they should know that it is Day because the Light is here. Even those who ascribe their new knowledges and

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progress to their own greatness must acknowledge that their success was invisible until the Light shone forth. The new things were hidden, non-existent to them until the Sun of this Manifestation dawned on the Eastern horizon. The eye of the blind cannot see until it be "opened," and even then it can see but dimly until there be Light. He said; and what He said is truth: "The root of all knowledge is the Knowledge of God; Glory be to Him! And this Knowledge is impossible save through his Manifestation." Let us lay our pride and self-praise at his feet and give glory to God for all that we have, all that we are or shall be.

Unity, wisdom, peace, justice, mercy and love, the elements of heaven on earth, can be realized only through that creative power which makes all things new by re-creating the hearts of men. All agreements of nations cannot bring peace until they be made in the "fear of the Lord," in knowledge of his Word and obedience to his Commands. Naught but the changeless power of that Word can give permanent welfare to man. The sooner this is recognized, the sooner shall appear the millennial "Heaven on earth." The time for reception of this heaven-bringing knowledge has come. Old doctrines and beliefs are being tested in the courts of modern judgment, for this is the Day of Judgment, and the chaff of false teachings is being cast into the

fires of ridicule and rejection. On the one side are scholarly efforts to  
destroy  
both wheat and tares together to make way for new

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material philosophies; on the other are anxious hearts  
looking for the Truth of the Eternal God and lifting  
their eyes to the hills to behold the coming of their  
Helper and their Lord.

There must be decomposition before a new composition. The old conditions must  
be disrupted and

dissolved before the new can be established, and so  
the world is in a tumult of unrest. It is only the  
process of preparation, the cyclone which purifies the  
air, and out of its struggles and uncertainties shall  
come the peace of nations, and to the individual  
hearts the "Peace that passeth understanding."

Through all the storm and stress the Sun of God's  
Revealed Word, BAHA'O'LLAH, shines steadily, piercing the clouds. Its light of  
knowledge and heat of

love shall disperse them entirely in God's good time,  
and all the world shall acknowledge its Creator and  
declare : "He is God, and there is no God but Him!"  
"He doeth what He willeth!" Praise be to His Holy  
Name I

110 Son of Man! Lift up thy head from slumber,  
for the Sun has climbed to the zenith, that He may  
illumine thee with the Lights of Beauty." (A. 63.)

110 Son of Man! The Light hath shone upon thee  
from the horizon of the Mount, and the Spirit of  
Purity hath breathed in the Simii of thy heart. Therefore empty thyself of  
doubts and fancies, then enter  
into this Mansion that thou mayest be prepared for  
the Eternal Life and ready to meet Me. Herein  
there is no death, no trouble nor burden." (A. 64.)

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THE REVELATION IS COMPLETE IN ITSELF.

Were all the books of former days lost and forgotten, the whole of true  
religious teaching would

be found in the Words of the Bahai Revelation.

It contains all that is needed for instruction and"

highest attainment, the salvation of all races and

peoples. The essence of all sacred teaching is expressed in it. It is the

"renaissance of all religions,

and for the true believers in each religion. Each finds

in it the essence and culmination of itself. Each acceptor recognizes it as the

flower and beauty of his own religion; each rejecter denies it to have any relation to his own. The Moslem calls it Christianity; the Christian opposer calls it Mohammedanism, while those of every religion who receive it call every man friend and brother. The first of its "Hidden Words" is as follows:

uThis is that which hath descended from the Source of Majesty, through the tongue of Power and Strength upon the prophets of the past. We hwe taken its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfil Ihe Covenant of God; thaI they may perform in Ihemselves that which He hath entrusted to them lind attain the victory by virtue of devotion in the IIInd of the Spirit."

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The revelations of the past are still of vital value to their followers, and for indentification of the essential Oneness of God's Word in all times, then as

now, for with Him "a thousand years are as a day."

In every Scripture is sufficient for man's salvation if he wills for it, if he hungers for righteousness and thirsts for the waters of Life. But H darkness has covered the earth and gross darkness the people," and but little faith is found upon earth. N ow again -Hthe people that walked in darkness have seen a great light,. they that dwell in the land of the shadow of death, upon them hath the light shined." Again it has come to the land of Zebulun and N aphtali, Uby the way of the sea"-H;n Galilee of the nations."

(Is. 9. 1-2: Matt. 4. 14-16.)

Since the time of the Crusaders the shore road, leading from Haifa to Acca and thence on to Damascus in the interior, has been called the "via maris,"

the "way of the sea." Whoever has gone the nine miles from M t. Carmel to Acca, riding in the surf along the Mediterranean shore, will recognize the fitness of that name "the way of the sea." By that

way was the exile, BAHA'o'LLAH, sent to his long imprisonment at Acca. God made the wrath of man to praise him and to accomplish his prophecies, by sending his Light-bearer to that land which he had chosen throughout the ages for afHiction and for the revealing of his Glory.

From that "Greatest Prison" He announced the

Word of God with such power that it passed through

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the bars of stone, through the walled and guarded fortress to distant countries, even to the thrones of kings. It penetrated the hearts of seekers for truth everywhere, and the victory it proclaimed from the prison room, which seemed a mockery of truth, has resounded from the lips and lives of the redeemed in many lands. No wall, no guard, no prison could prevent that Word or hinder its effect. Today it is going on from victory to victory, while all the powers of nature and devices of men are working together in the hand of God to establish the new heavens and the new earth, to prepare the way for the universal knowledge of God and that "Most Great Peace" which He has declared must accompany his Kingdom on earth.

The last of the "Hidden Words" proclaims the completeness of this Revelation:

il] testify, O Friends, that the Bounty has become complete, the Evidence is accomplished, the Argument manifested, and the reason affirmed. Now, what will your endeavors show forth from the degrees of devotion? Thus are the favors perfected unto ye and unto all who are in the Heavens and earths. Praise be unto God, the Lord of all mankind!"

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TABLET FROM ABDUL-BAHA'.

"O People I 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 illumine the hearts of men I Awake, and hear the Voice of God calling from all parts of the Supreme World:

'Come unto Me, O ye children of men I  
'Come unto Me, O ye who are thirsty, and  
drink of this Sweet Water,- which is descending  
in torrents upon all parts of the globe I'

"Now is the time I Now is the accepted time t Look ye at the time of Christ. Had the people realized that the Holy Spirit 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 (declared) 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

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

"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 to 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 rays of the  
Sun are still shining and the 'Center of the Covenant  
of God' is manifest, 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 shall  
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."

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COMMUNE.

"O God I see that the manifestations of Thy  
Providence have indeed attracted me and the pure  
wine of Thy Utterance hath taken possession of me  
from all directions in such wise that I could not see  
anything save that which makes me acknowledge and  
remember Thy signs, Thy manifestations and Thy  
affairs.

"By Thy Glory, every glance of my eye, whenever  
directed toward Thy heaven, reminds me of Thy  
greatness, exaltation, highness and superiority.

"Whenever I look to the earth, it makes me acquainted with the manifestations  
of Thy might and  
the appearance of Thy grace.

"Whenever I gaze toward the sea, it speaks of Thy

greatness, might, authority and loftiness.

"Whenever I turn to the mountains, they show me the standards of Thy victory and the banners of Thy power.

"By Thy Glory, O Thou, in whose grasp are the reins of the world and the control of nations, I was overtaken by the warmth of Thy Love and the exhilaration of the wine of Thy unity to such an extent that made me hear from the blowing of the wind Thy mention and praise; from the murmuring of waters

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Thy qualifications and attributes, and from the rustling of trees the mysteries of Thy judgment, which Thou hast deposited in Thy kingdom.

"Praise be to Thee, O God of Names and Creator of Heaven I Praise be to Thee for that by reason of which Thou hast made known to Thy servants Thy Day, wherein the Stream (Kawther) of Life hath flowed from the Finger of Thy generosity and the Spring of Revelation and Unity hath become manifest through Thy Manifestation to whomsoever is in Thy earth and heaven.

"O God I This is a day, the Light of which Thou hast made holy above the sun and its effulgence. I testify that this day has been illumined by the Light of Thy Face and by the Effulgence of the dawning lights of Thy Manifestation. This is a day wherein every despondent one hath clad himself with the mantle of hope, every sick one adorned himself with the garments of healing, and every poor one came nigh to the Sea of Richness. Praise be to Thee, O Desired of the world I Praise be to Thee, O beloved of the hearts of the yearning Itt  
(BAHA'O'LLAH.)

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