**THE**

**REVELATION OF BAHÄ’-ULLAH’**

**IN A SEQUENCE OF FOUR LESSONS.**

Compiled by

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“The teachings are simplicity itself.

(1) To believe in the glad-tidings of the coming of God.

(2) To confess His Oneness and Singleness.

(3) To be naturalized into His attributes.

(4) To come nearer the knowledge of God. And there is nothing

to man but to attain these great ends.”

Abdul-Baha’ Abbas.

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# LESSON 1.—The Foreshadowing of the Coming of the Kingdom.

In the present day there is comparatively little atheism. While

many have rejected what is known as orthodox belief, yet, in this age

there is a recession in the tide of infidelity. Back of the law is recog-

nized its Founder; back of effect is a Cause; back of life the Bestower

of life; and, to an extent of which it is not itself cognizant, the world

is seeking Light. This explains the existence of the many new forms

of religious thought which are now developing. So unmistakably has

the Supreme Pen recorded upon all things visible the majestic proofs

of the Invisible, that this planet is but a type of greater things, much

of which, owing to man’s present imperfection, is yet in cipher. Four

hundred years before Christ. Plato said: “The visible things are but a

blotted copy, a shadow of Eternal Ideas.”

Jesus Christ used physical illustrations in order to impart the

highest knowledge of God. Since our environment is material in

character, every Messenger and Prophet from God has made use of

material figures in order to convey to our understanding certain spir-

itual realities. Thus the Appearance of the Founder of each Dispen-

sation is the Sun of Truth, newly arising upon the horizon of the

darkened spiritual heavens, and bringing forth a New Day of Light.

When this Heavenly Sun fulfills its mission it disappears, the rays of

its Divine Knowledge gradually grow dim and indistinguishable, and

when Light is lost darkness dominates all things; corruption of the

Word results; and in its path follows the night of doubt, when dogma,

creed and division occupy the attention and the contention of man-

kind; all of which causes many to lose hope and to ask “What is

Truth?” But this “divine discontent” is the preparation in those

hearts in order that they may welcome the breaking of a New Day,

when Light shall be restored in greater Beauty than ever before.

In all Creation “Man is the greatest Kingdom.”

The soul of man is the Seed of God, because it, alone contains

the Essence of Immortality.

The beginning (i.e., seed planting), is the same for each soul,

but this world spoils that soul. Heredity is but an earthly product.

A perfect man is five fold. Within this Kingdom exist the ele-

ments of the mineral, vegetable, animal, intellectual and spiritual

being.

The material body of a man is a vehicle for communication; a

thing of sensation and feeling; a symbol (in its construction) of

greater things; and, above all, it is a temple. Breath animates it and

sustains its physical existence; food and water are the material help-

ers; the body, at every instant, passing through the cycle of loss and

renewal. Circulating through it, its channels weaving like a vine with

its branches, from, and returning to, that wonderful center, the heart,

is the blood; and in that blood exists an indescribable, impalpable sub-

stance which is spiritual in its characteristics. Science tells us that it

exists only in the living blood, but not in the blood after death.

Deposited within this temple are the “Pearls of God’s secrets, and

the Gems of His knowledge,” and the “Crown Jewel” therein is the

Essence of Light! Heaven and earth alone are in this Kingdom.

But it is man alone—the only portion of Creation who is able to

understand the things of God—who is out of harmony. And because

of this one, dominant, discordant note all creation is jarred upon and

travaileth together. The dumb animals all about him are, in many

respects, monumental examples to him. He alone, in whom dwells

the Essence of Immortality, is faithless and asleep at his post. Well

might he pray that he be permitted to exist throughout the duration

of God’s Dominion, and not become as the beasts which perish! Christ

predicted this when He said: “When the Son of man cometh, will he

find faith on the earth?” St. Luke, 18:8.

Man alone can attain the sublime heights of union with the In-

finite.

When the soul hungers for the knowledge of its God, and it

drinks from the unadulterated “Cup of Immortality,” that crystal

draught, in its action upon that soul, resembles a drop of elixir upon

a piece of copper, which, cleansing from all impurity, transmutes it

into pure gold. Thus, through spiritual evolution, man arises from

the animal station (the station of sensation, which is our Satan) and

attains the station of intellect; then dies to that station and arises in

the station of spirit. It has been said that “the last degree of reason

is the first degree of Love.”

When the Immortal Seed has thus gained its growth, and has

been “clothed upon” with the “New Garments,” it stands victorious

over spiritual death, and discovers its inheritance to consist of the

“Holiest Fruits” of the Kingdom of the Father.

This is the Reality of the New Birth; this is the true Resurrec-

tion; this is the Redemption of the Body; this is Regeneration.

The Way thither is only through Faith and Deeds. Faith must

be founded upon knowledge, and after knowledge arises service. Fast-

ing is one of the deeds. The fast of the soul is the first and greater one

to keep; and then the other follows.

Nineteen hundred years ago our great Master Jesus Christ walked

the earth in the station of perfect Radiance. He found only a few

illiterate fishermen who were able to comprehend that Radiance, and

to them He taught the mysteries of the Kingdom, giving them to

drink of the pure Wine from that heavenly Kingdom; feeding them

with the very Body and Blood of its sacred secrets; that, even as He

was its Vine, they might become its branches; that even as He was

the Sun of the New Heavens of the Christian Dispensation, they might

become its moon and stars; and then He passed out of the world, leaving

it in the same general clouds of spiritual darkness as prevailed when

He came into it: but He left the trust of His holy mission and teach-

ings in their hands; and to-day that little band of simple, unlearned

men and women shine down through the centuries as the moon and

stars. Peter, the rock, was the moon of that heaven, for he established

the church of Christ.

And Christ said: “I will come again in the clouds (of spiritual

darkness) as I go.” St. Matt., 26:29. St. John, 16, verses 22 and 23.

Acts, 1:11. The clouds also signify the veil of flesh (the body), and

a new Dawning Point of the Light.

That there are many signs which foretoken the near arising of the

Sun upon our spiritual night very few who are at all thoughtful or

reasoning will deny.

The question as to how that Deliverer is to appear is also ab-

sorbing the thoughts of many, and out of these many thoughts is crys-

tallizing one predominating belief.

Since Jesus Christ said the Coming of the Son of Man would be

as silently as a thief (St. Matt., 24:43), and unobserved (St. Luke, 17:

20), it is impossible that there should be any material pomp or demon-

stration.

We are told by Jesus that the Sun of the former spiritual heavens

will darken, and that the light of its moon and stars will fail. Also it

is prophesied that at this time the heavens will be rolled together as

a scroll and the elements shall melt with fervent heat. What is this

fire? We find the answer in Hebrews, 12:29, “For our God is a con-

suming fire.” “The end of the world” in the original Greek is “the

conclusion of the age.” It means that a definite cycle, or period, is per-

fected, and at its close, the Day when God shall reign will arise.

The Deliverer of the earth will be seen and known, for He is to

come and dwell with His people, and they, the flock of His pasture,

“are men,” and He is to be their shepherd and their God. Ezekiel

34th chap., from 23rd verse to end.

Some may say that this refers to Jesus Christ. Was His Ap-

pearance the time in which the Covenant of Universal Peace was

fulfilled? It is quite true that through the spiritual upliftment of His

Presence and teachings He gave the secret of His abiding peace to

His disciples; but He said: “I came not to send peace, but a sword.”

Also in His great parable of the Lord of the Vineyard Jesus Christ

renews this prophecy, as found in St. Mark, 12th chap., four parties

there being mentioned, two of which are the Father and the Son.

In Zechariah we have many important prophecies concerning

this time, and in its last chapter, verse 9, the declaration is made that

“The Lord shall be king over all the earth; in that day shall there be

one Lord, and his name one.”

The prophetic utterances of the Psalms give us many proofs.

It is said that the 2nd and the 72nd Psalms were never fulfilled. These

announce that “the King, and the King’s Son, are to come.”

Isaiah tells us (30:20), that “thine eyes shall see thy teachers.”

Prophecy always declares that this is to be the time of Judg-

ment, of sifting the nations; 1st Chron., 16:33; Acts, 17:30-31; Isaiah,

30:28; Amos, 9:9, etc.; of separating the wheat from the tares, and of

restoration and restitution. Acts, 3:21.

Clearly there can be nothing to be restored in the Supreme

Heavens.

Therefore the Promised One must appear upon the earth, be

visible to all, and in a manner that it may be possible for all to know

Him, and to receive of Him. God, Himself, has been teaching us to

recognize the perfection of His Laws, which Laws man alone has

abused. In reason the Deliverer can only come to us in one way;

born of a woman, born under the law, a Chosen One whom God will

send, and in whom the Divine Word will incarnate, and by its Mani-

festation, thus, upon earth, restore all things and renew the heavens

and the earth and all that therein is. Jesus Christ also warns us

against the false Christs which are arising upon all sides. This alone

is sufficient proof that God will manifest Himself in the flesh at the

end of the age.

Through every Revelator the same Light shines; through each,

the same Word (“Whose goings forth have been from of old, from

everlasting;”) manifests. The personality, Jesus tells us, is nothing.

The personality is but the pure and polished mirror, which, chosen of

God, prepared of God, and sent by God, appears among mankind, and

this mirror receives the Bounty of His Light and reflects it out unto

mankind. This was the Light of Moses, and this was the Light of

Jesus. But in the advance of revelation the Light of Jesus was much

greater.

This Light, in every age, is the Reality of the Messenger sent of

God. The Word which speaks through that Personality is that Revel-

ation through which we come into a knowledge of our God. This is

the Incarnated Word. The personality, and the “Garment of another

Name,” are physical. The Power of the Word, manifested in and

bringing the Light through that personality, is our means of commu-

nication with God.

In the 3rd and 4th chapters of the book of Malachi we also find

that a forerunner is to appear, declaring the near approach of this

Day, and preparing the Way of the Lord. The Spirit and power of

Elijah were manifested in John the Baptist, yet in the first chapter of

the Gospel according to St. John he declared, “I am not he.” The

prophecies regarding the coming of this herald, as found in Malachi,

identify it with this time of sifting and of judgment. It is to be the

time of the refining fire; it is the Day in which God shall appear.

Perfection shall reign and shall judge the earth.

Who is this who is to arise in the midst of spiritual night?

Malachi declares it to be the “Sun of Righteousness.” Whom did

Jesus say that this was? He said “I will return in the Kingdom of

my Father.” Whose message, did Jesus bring? The Message of His

Father.

When they besought Him at Capernaum not to depart from them,

He said. “I must preach the Kingdom of God to other cities also, for

therefore am I sent.” (St. Luke, 4:42-43.) He was sent to preach the

coming of the Father’s Kingdom, not of His own Kingdom; to an-

nounce the advent of the “Lord of the Vineyard.” He taught His little

band of disciples to pray for the coming of that Kingdom. We find

that Jesus often prayed to the Father.

It is very true that He said: “I and My Father are one,” Jesus

Christ was a mirror in which the Light of the Sun shone, and which

reflected that Light; and by this union and communion they were

one. This is why He said: “I am in the Father and the Father in

Me;” and also, “He who hath seen the Son hath seen the Father.”

If a bar of iron is heated in the fire it will become characterized with

the characteristics of the fire. It is in the fire and the fire is in it.

Jesus also said: “My Father is greater than I.” (St. John,

14:28.) Likewise He said: (St. Luke, 18:19.) “Why callest thou me

good? None is good save one, that is, God.” He said: “Hear O

Israel! the Lord our God is one Lord!” (St. Mark, 12:29.)

Jesus told his disciples that He did nothing of Himself, but the

Father dwelling in Him did the works; (St. John, 14:10) that if the

disciples had faith they could do even greater works than He did. (St.

Matt., 21:21, etc.) He said the Word which they heard was not His,

but the Father’s. He talked only of the Father, of the coming of whose

Glorious Day He was the Faithful Witness. He proclaimed to all that

this was to be the Dispensation of the Fatherhood of God. In his last

sublime hours He said that “He was not alone because the Father was

with Him.” (St. John, 16:32.) Certain of His last words were “My

God, my God, Why hast Thou forsaken me?” And yet He expected

to go to the Father.

The record of Him, as “a man approved of God among you,”

through many mighty works “which God did by Him,” which are the

words of St. Peter, spoken on the day of Pentecost; and those of St.

Paul in Hebrews, concerning the Beloved, which tell us that “the

Captain of our salvation was made perfect through suffering,” do not

in the slightest degree impair the power and majesty of this Wonder-

ful Messenger sent by the Father.

They who wrote those records of His life gladly walked in His

lowly but glorious footsteps, even unto martyrdom, His foes being

their foes, as St. Paul chronicles in 1st Thess., 2:15: “Who both killed

the Lord Jesus, and their own prophets, and have persecuted us.”

Jesus Christ was the Word of God, the Son of God, the Mystery

of God: His utterances have founded the Christian Dispensation, and,

for nineteen hundred years, have been the Light of the Occident.

But if we believe in this Light we must believe in His prophecies.

Clinching the words of Christ we further find Who is to come,

and where, in the 9th chapter of Isaiah and the 6th verse: “Unto us

a child is born, unto us a Son is given; and the government shall be

upon his shoulder: and His Name shall be called Wonderful, Coun-

sellor, The Mighty God, The Everlasting Father, The Prince of

Peace.” He is to come in the flesh. The government—a spiritual

government—is to be upon his shoulder. His Name shall be called

“Wonderful, Counsellor.” “The Mighty God.” Did Jesus claim this?

“The Everlasting Father?” Did Jesus say: “I am the Father?” or

that: “My Father is greater than I; and I go unto Him?” “The Prince

of Peace!”

Nineteen hundred years ago was not the Dawn of Universal

Peace. To-day the world is looking for this glorious culmination of

the ages, wherein “Mercy and Truth shall meet together; righteous-

ness and peace shall kiss each other.” (Ps., 85:10.)

In the first two verses of the 9th chapter of Isaiah we find a

prophecy concerning the people in the “lands of Zebulun and Naph-

tali,” “by the way of the sea, beyond Jordan, in Galilee of the nations,”

and upon them is to shine a great Light; this is the Light of “The

Mighty God, The Everlasting Father,” Who is to come.

Bethlehem, Nazareth, Jerusalem, are not by any sea.

Nazareth, the most northerly of the three localities, is twenty-

one miles southeast of the City of Acre on the Mediterranean Sea,

and some miles west of the little Sea of Galilee, which is a small in-

land lake, thirteen miles in length. In the earliest ages of Christian-

ity Nazareth was quite overlooked by the church. It did not con-

tain a single Christian resident before the time of Constantine, and

the first Christian pilgrimage to it took place in the sixth century.

Also the region where this Light is located is beyond Jordan.

Galilee, too, a Hebrew word, signifying a “circle” or a “circuit” was

originally applied (Joshua, 20:7), to a small district belonging to the

Jewish tribe of Naphtali; but Biblical history informs us that at the

time of the appearance of Jesus Christ the term “Galilee” embraced the

whole northern portion of Palestine, from the Mediterranean Sea to

the river Jordan.

There are two Bethlehems laid down in some of the Biblical maps

of Palestine. One has to do with the time of the early kingdoms of

Judah and Israel. This Bethlehem is the more northerly one, and its

location is about as far west from Nazareth as Nazareth is west of the

Sea of Galilee. But the birthplace of Jesus Christ was “Bethlehem of

Judea.” It was in the territory of Judah (or Judea), and was located

several miles south of Jerusalem, and, as is Jerusalem also, some miles

inland and west of the Dead Sea, Judea was the name of the third

district of Palestine. It was south of the district of Samaria.

This is the Judea over which Herod the Great reigned when the

Star arose in his territory. Occasionally the name, Judea, was ap-

plied to the whole of Palestine.

The pathway of Jesus touched but briefly along the northern

Mediterranean coast, the traces of His Holy Footsteps being princi-

pally inland. His was not the time of Judgment or of establishing

Justice. (Isa., 9:7.)

Many prophets did prepare the way for His coming, and He pre-

pared the way for the Coming of His Father.

In Rev., 21st chap.—which is the Revelation of Jesus which He

gave to St. John—we find Who is to Come. There shall be a new

heaven and a new earth;—the new spiritual conditions.

The new spiritual Jerusalem is to descend as a bride out of heav-

en, and (verse 3rd) God, Himself, is to dwell with His people and be

their God.

In the same chapter, two, who are to be the Light, and the Tem-

ple, are promised; God, and the Lamb.

Jeremiah says (30:21), of this Holy Age: “Their nobles shall be

of themselves and their Governor shall proceed from the midst of

them;” or, as the Revised Version, which brings out these great

Truths so clearly, records: “Their Prince shall be of themselves, and

their Ruler shall proceed from the midst of them.”

In Titus, 2:13, we find the “Appearance of the Great God, and our

Saviour Jesus Christ,” are to be looked for. As late as the middle of

the fourth century the purity of this knowledge had been preserved,

and was witnessed to by the Nicene Council.

We are told that David delivered to His Son the building of a

temple to be reared without the “sound of a hammer,” and we know

that no earthly temple can be so reared. There is more than a finite,

ancient order of symbolism in this.

The Covenant of God is renewed in His Sacred Books, through-

out the ages. Every prophet has foretold the signs and re-declared

God’s promises concerning this Great Day.

The Bible itself was written for it.

Out of the many signs foreshadowing the approach of this Period

it is difficult in one lesson to select a few to present.

St. Paul said: “Judge nothing before the time until the Lord come,

who both will bring to light the hidden things of darkness, and will

make manifest the councils of the hearts.” (1st Cor., 4:5.)

Jesus Christ has also declared that: “Nothing that was hidden but

should be manifested.” (St. Mark, 4:22). Have we not this?

In St. James, the 5th Chapter, first eight verses, and 2nd Timo-

thy, the 3rd Chapter, first five verses, we have many things recorded

concerning these conditions when men shall be “lovers of themselves

instead of lovers of God,” and “having only a form of godliness.”

Also in 1st Timothy, 4th Chap. and first five verses, many are to

depart from the faith and announce new doctrines and beliefs. We

find the same in 3rd Chap, of Zephaniah, and God’s promise to all

those who in that Day believe in His Appearing.

In Micah, 3:11, and in other places, those who dishonor God by

taking money in exchange for teachings of Him, are warned as to what

the result of this corruption will be. Did Christ or His disciples teach

for money? Was their “hire” a thing of dollars? “Ye have made My

Father’s house a house of merchandise.” “Ho, every one that thirst-

eth, come ye to the waters, and he that hath no money; come ye, buy

and eat; yea, come, buy wine and milk without money and without

price.” “For My thoughts are not your thoughts, neither are your

ways My ways, saith the Lord.” (Isaiah, 55:1 and 8.)

In Zech., 8:10, we have three foretokens; no hire for man, nor any

for beast; nor any peace to him that went out and came in because of

the affliction; “for I set all men every one against his neighbor.”

In Joel, 2:28-29, we have the promise of a great psychic quicken-

ing, and we hear of many, who, ignorant of its sacredness, are corrupt-

ing it in various ways.

In Daniel, 12:4, “Knowledge shall be increased;” knowledge

through all awakened channels; knowledge of sciences, philosophy,

arts, etc.; knowledge of ourselves; and knowledge of our God.

Let us go to St. Matthew, 24th chap. and the 21st chap. of St.

Luke. If we read these with God-like eyes and ears we need look no

further; for Jesus herein took up the signs given by the prophets

throughout the cycle of prophethood, which would, they declared,

announce the Dawn of the Great Day of God; and Himself reiterated

them.

False Christs are to abound; wars and rumors of wars; king-

dom rising against kingdom; famine, plague, pestilence and great

tribulation; all of these are both material and spiritual. One great

sign Jesus gave; that of the abomination of desolation standing in

the Holy Place; and He referred to Daniel who has predicted this in

his 12th chapter; and then we find this abomination of desolation to

be the complete degradation of the Jews, of which the arising of Mo-

hammed was the symbol. And this is all fulfilled in their completed

downfall and scattering.

Now, knowing the signs of their deliverance are upon the earth,

they are gathering home to the city of Jerusalem.

The generation of which Christ speaks is a spiritual one, and re-

fers to the creation (or generation) of His Dispensation. (St. Matt.,

24:34.)

God said, “The sword of the Lord is filled with blood.” (Isa.,

34:6.)

Why? Because many shall doubt and shall curse the Light, shall

blaspheme, shall revile its appearance.

There will be much opposition, persecution and martyrdom.

These will be the days of tribulation, through which the robes

of God’s own beloved will be made white. It has happened in the

founding of every Dispensation. But in this time there “will be such

a time of trouble” as never before was known to the world—because

this is to be the Universal Truth, and therefore all religions will op-

pose it.

Distress and great affliction will be the portion of each and all;

and these things will come to warn the peoples of the earth that unless

they believe in Him when He comes, the spirit will be taken from

them and they will become as lamps without lights. To the unbe-

liever it will be a time of agony; to the believer, a time of purification.

The shadow of these things is upon the earth.

In Amos, 8:11, we find a great prophecy: “Behold, the days come,

saith the Lord God, that I will send a famine in the land; not a famine

of bread, nor a thirst for water, but of hearing the words of the Lord.”

But listen to God’s Promise in Joel, 3:18: “And it shall come to pass

in that day, that the mountains shall drop down new wine, and the

hills shall flow with milk, and all the rivers of Judah shall flow with

waters, and a fountain shall come forth of the house of the Lord, and

shall water the valley of Shittim.”

Three are to come: the Herald who will prepare the way of God

by opening the hearts of the people that they may believe Him when

He comes; the Promised One, Himself; and His Glorious Son and

Heir.

This is the Dawn of the Seventh Great Creational Day. A New

Generation is to appear. When the throes of a world’s spiritual birth

are at their height, One will arise as its Great Deliverer, and then will

be born the Era of the Most Great Peace, and we shall be led out of

the Land of Captivity and into the Land of Freedom. In that Glad

Hour there shall be but One Fold, One Shepherd, One Lord upon the

earth, and *His Name One*.

# LESSON 2.—The Bab.

“When religion goes down and irreligion prevails, I take My

birth to establish it again.”

Sometimes mankind does not realize this until after the Light has

shone and departed. Such was the case 1900 years ago.

Within the past sixty years a Trinity of Revelators has appeared

upon the earth. These are the promised ones of God.

There has been the Proclaimer of the coming of Truth, the Bab:

The Revelator of All-Truth, Baha’u’llah: The Deliverer of All-Truth,

Abdul-Baha’.

The Bab was a young merchant, born in Shiraz, Persia, a descend-

ant of Mohammed. He bore, very early in life, the marks of a super-

natural power, which attracted and impressed all who came in con-

tact with him. It was the early dawn of the Light, but the darkness

comprehended it not. The word “Bab” is Arabic and means the

“Gate.”

In May, 1844, which corresponds with our “time, times and half a

time” in the last chapter of the prophetic book of Daniel, he declared

his mission and delivered his message. His mission was that of a fore-

runner and herald; his message was the announcement of the coming

of the Perfect One, Who, although upon earth, was yet veiled to mor-

tal vision; “by Whose will he moved, and to the bond of Whose Love

he clung, craving only that his life might be accepted of Him as a sac-

rifice.”

The utterances of the Bab, although so youthful and so unedu-

cated, moved all hearts, and many believed on his words. The Mo-

hammedans arose to destroy his influence, and persecution of himself

and his followers began to appear on all sides. The divines and schol-

ars, by both collective and individual effort, endeavored to “quench

this fire,” but all efforts were as nothing in its Presence. Many learn-

ed ones sought him for the purpose of pure investigation, and sur-

rendered to the proofs of his claims. One said, “The season of Spring

and Wine has arrived;” and, “Search after knowledge after reaching

the known is culpable.” This man of note, Mulla Mohammed Ali,

went forth from the Presence of the Bab, proclaiming from the pulpit

his newly-found joy, advising all to drink from this Cup of clear water,

and wrote his own confession of faith and allegiance to the Bab; and

then himself became a target for the malign arrows of Moslem hos-

tility.

So powerful became the Message of the Báb, so great the results

appearing from his words, that grievous persecution, plot and intrigue

arose against him and his rapidly augmenting band of believers. But

all fell harmless and abortive, and finally the divines, instead of seek-

ing to investigate his claims, began to avoid him.

In pulpit and in private they declared the Bab an injurer to re-

ligion and state.

The Moslems combined and resorted to arms against Him and his

faithful ones, who rallied together upon the defensive. Although the

Babis were feeble in number, starved in body under the long siege of

cruelties successively uprising against them, and an army of living

skeletons, yet they used to meet their besiegers, fresh from a prepara-

tory night of worship, “reading and intoning the sacred texts of the

New Dispensation, with sweet and strange utterances,” and antiphon-

ally chanting in perfect music (both spiritually and physically) their

new Alleluia—“**Allah-u-Abha**.”

Under the power of this exaltation of soul, on the following day,

they would meet the enemy and conquer. Finally, reduced to a state

of siege, through a dastardly intrigue of the Mohammedans they were

drawn into a so-called truce, and when entirely unarmed, half-fam-

ished and faint, with food placed before them to add to their torture,

their treacherous adversaries fell upon them and massacred the ma-

jority of them. Even thus, they gained their wish, which was to die

in the path of their Beloved. Such was their unfaltering trust in God!

Scores of such incidents are chronicled.

Finally, after many dire experiences, such influence was brought

to bear upon the authorities that this greatest of heralds—this un-

daunted and buoyant spirit—the Bab, as the source of all this disturb-

ance, was imprisoned for nine months in the Castle of Maku, which

was situated upon an almost inaccessible mountain summit. But even

there God took care of him and raised up friends in some of his at-

tendants.

From thence he was removed to the Castle of Chirik. Need I

state that notwithstanding this rigor of persecution, and even al-

though under the close personal guard of his implacable enemies, the

Light which he brought could not be confined, but spread incessantly,

and his believers increased in numbers and in steadfastness!

Neither hunger, nor thirst, nor stripes, nor imprisonment, nor

anything, even unto death, produced any effect upon them. Through-

out Persia the might of the Bab’s declaration absorbed all thoughts.

And the Bab, lifted above all the tumult, by the Light within his

soul, restricted himself, in his prison cell, to repeating his Great Mes-

sage concerning, and meditating upon, the *one* of Whose coming

he was the honored Herald.

This is one of his meditations:

“Though the ocean of woe rageth on every side, and the bolts of

fate follow in quick succession, and the darkness of grief and afflic-

tions invade soul and body, yet is my heart brightened by the remem-

brance of Thy Countenance, and my soul is a rose-garden from the

perfume of Thy Nature.”

Even while imprisoned he was summoned before the government

tribunal at Tabriz. In vain they tried to condemn him by his own

words; finally one doctor inflicted a brutal scourging upon him, and

after this indignity, which he bore with meekness and non-resistance

—a sublime proof of the greatness of his mission—they returned him

to the prison Castle of Chirik.

The extraordinary increase in the number of his followers awoke

the alarm of the Moslems and, later on, church and state clasped hands

and held riot against the Faith, combining, by every method possible

to be devised, to uproot the Babis. Some great personages about this

time allied themselves with heart and soul to the Cause, among whom

was that gifted and beautiful woman, Kurrat-l-Ayn, the daughter of

a sage, and Mirza Mohammed Ali of Masandaran. These new acces-

sions arose to serve the Faith with such power that naught could put

them down. Great slaughters of the Babis followed; countless cruel-

ties—some too horrible to mention—were indicted; their defenceless

homes were plundered; they were ambushed and shot down; their

bodies ripped open exposing their vitals; they were burned with hot

irons to a crisp; they were cut by many swords, and fell, “bleeding

at every pore”; they were sawn asunder. After life had departed

their heads were cut off, their bodies were hacked and trodden upon.

But in the face of all the severest trials and torture they bore aloft

the banner of the Faith with a devotion unparalleled in modern times.

Joy supernal reigned in their souls, while all about them existed the

reign of destruction.

The Mohammedans are divided into two great branches, the Sun-

nites of Turkey and the Shiites of Persia; and these are subdivided

into many sects, but no great disturbances had ever existed among

them until the Bab arose and declared himself. When this occurred

the darkness became manifest through, and opposed to, the Light.

But that Light shone clearer and ever yet more clear unto the end of

this sublime life. It has been said of the Bab that his word so intoxi-

cated his followers with the wine of Divine Love and Wisdom that

they forgot all beside, and earthly things became as nothing.

The Bab was athirst for martyrdom in the Cause of the Great

Tidings which he had declared; and this “Cup overflowing with the

gift of God,” was granted him.

On the 8th of July, 1850, in the morning, he was suspended by

ropes and a regiment of soldiers ordered to fire upon him. None of

the shots took effect, the slender ropes alone being cut, and when the

smoke cleared away he was found near by, unharmed. Again his

enemies suspended him and gave orders to the soldiers to fire. These,

however, made their excuses and another regiment was summoned

and their volleys liberated his victorious spirit which passed to the

Beyond, and rested in the Presence of God. “Blessed is the body

which is cut into pieces for the sake of Faithfulness.”

Six months before his departure the Bab sent a sealed epistle to

a disciple named Hadji Suliman Khan, instructing him to break the

seal only when a “grievous sorrow and affliction befell him.” When

the sacrifice of the Bab’s life took place, and this disciple heard the

report of the muskets, he knew that this was the event predicted, and

broke the seal of the letter. The contents announced that six months

from the date of writing the Bab would suffer martyrdom at Tabriz.

The date fell exactly on that day. The letter also gave instructions as

to the disposition of his body. The disciples went by night to the

sentinels who stood guard over the body as it lay in the moat outside

of the city walls with the body of a follower who had determined to

die with him, bribed these sentinels and bore the bodies away.

Shrouded in white silk and placed in a chest, they were later removed

to Teheran, and in the recent past, arrangements were made for a

shrine and an interment elsewhere.

Thus the Bab fulfilled his holy mission.

Since revelation is progressive, the station of the herald is pro-

gressive and the Light, which appeared through the Bab and gave its

bounties unto all, was a fitting Dawn preceding the Splendor so soon

to envelop the world.

The cycle of the Bab was the cycle wherein he trained and

developed the people for the meeting of God, and therefore he called

himself the Supreme Lord.

After his departure the fires of persecution were renewed, and

thousands of his followers were massacred, and helpless women and

little children were ruthlessly trodden down and destroyed. But the

Word, spoken through this great Annunciator, kindled not only the

heart of Persia, but spread to other parts of the world, and many

knowing the signs, came to seek its Light and to become confirmed

in its great Reality, and to bear to other lands its Fragrance.

The history of the cycle of the Bab is the history of blood; but,

as one has spoken of these martyrdoms, “their blood and clay have

formed the foundation stones of this heavenly temple,” and, verily,

we know that the foundations of this Faith will never be destroyed.

The Bab’s first believer was Mulla Huseyn of Brushraweyh, a most

eminent, far-eastern divine, who sought him for the purpose of inves-

tigation and became so filled by the power of the utterances of the

Bab that he went forth at once to proclaim his message. Thus he

was called “Bab-el-Bab,” which means, the “Gate of the Gate.” Also

he was called the “First Letter of the Living”—there being eighteen

“Letters,” or the first believers, who gathered about the Bab. The Bab

was the nineteenth. He was also the First Point, meaning the Point

of Revelation, and of the Creational Book of God.

He left many writings and proofs of the greatness of his mission,

and one especial book of prophecy, called “EI-Beyan” (the Explana-

tion). The whole purport of his words and writings was to prove

to the people that he was only a messenger of Glad Tidings of the

coming of a Greater One, through Whose Revelation Universal

Peace would be established. It was to be the Day of the Reign of

God. This message was his joy and comfort in the darkness of his

prison.

He said, “I am a letter out of that most mighty Book; a dew-

drop from that limitless Ocean; and when He shall appear, my true

nature, my mysteries, riddles and intimations will become evident,

and the embryo of this religion shall develop through all the grades

of its being and ascent, attain the most comely of Forms, and become

adorned with the robe of, blessed be God, the Best of Creators.”

He said, “The whole Beyan revolves around the saying of Him

Whom God shall manifest” and that, “The Beyan and such as are

believers, yearn more after Him than the yearning of any lover after

his beloved.”

Also, “If one should hear a single verse from Him and recite

it, it is better than that he should recite the Beyan a thousand

times—”.

The Bab likewise said: “O Remnant of God. I am wholly sac-

rificed unto Thee; I am content with curses in Thy Way; I crave

naught but to be slain in Thy Love; and God, the Supreme, sufficeth

as an Eternal Protection.”

The Bab fulfilled Moslem prophecy in being the “return” of the

Twelfth Imam. He fulfilled Zoroastrian prophecy as the “Dawn” of

the New Day when Three Chosen Ones should appear. The first

of this Trinity of Manifestation “Was to be like the Dawn.”

He fulfilled Israelitish prophecy as Elijah. The name, Elijah,

has a spiritual significance and is the symbol of the mission and

message of the forerunner—It means “My God is Jehovah.”

The Bab fulfilled Christian prophecy as the Angel, who, with

the sound of a trumpet, would precede the coming of the Son of

Man. The voice of the trumpet is the Voice of the Incarnated Word

which spoke through the Bab, and his cycle is the time of the first

Resurrection. Revelation, 4:1. Resurrection is a spiritual awakening,

in this body of the dust, when the voice of the trumpet calls us, and we

arise out of our graves to know God.

Mohammed, 1300 years ago, declared of the Bab, that “In him

shall be the perfection of Moses, the preciousness of Jesus, and the

patience of Job. His saints shall be abased in his time, and their

heads exchanged as presents to their enemies. They shall be slain,

and burned, and shall be afraid, and fearful, and dismayed; the earth

shall be dyed with their blood, and wailing shall prevail among their

women. These are My saints indeed!”

The Bab never saw the One of Whose Coming he was the heav-

enly Courier and Herald. His knowledge of Him was all from God.

But He said of Him, that “no fire was more intense than the fire of

turning away from Him.”

It has been almost sixty years since this Angel first sounded the

trumpet call throughout the earth; and in response to it, thousands

of the “elect” have been gathering from the four winds, from one

end of heaven to the other.

The Bab’s little Day of between five and six wonderful years,

as men count years—has passed, and his holy mission has ended—for

the Effulgence of the Revelation of Him Whom God has Manifested

—Baha’u’llah—today is illuminating the world. For He has come:

The One who was covenanted has come.

And He has declared to the nations and kingdoms of the earth:

“I am ready.” “The Father has come!”

“Tis Day-break everywhere!”

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Letter from Aka Mohammed Ali of Tabriz, who suffered death

with his Master, the Bab, written to his brother who desired him to

recant.

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He is the Compassionate.

O Thou who art my Kibla! My condition, thanks to God, has

no fault and “to every difficulty succeedeth ease.” You have written

that this matter has no end. What matter, then, has any end? We,

at least, have no discontent in this matter: nay, rather we are unable

sufficiently to express our thanks for this favor. The end of this

matter is, to be slain in the way of God, and O! what happiness is

this! The will of God will come to pass with regard to His servants,

neither can human plans avert the Divine Decree. What God

wills comes to pass, and there is no power and no strength, but

in God. O, Thou who art my Kibla! the end of the world is death:

“every soul tastes of death.” If the appointed fate which God

(Mighty and Glorious is He!) hath decreed, overtake me, then God is

the guardian of my family and thou art mine executor; behave in such

wise as is pleasing to God, and pardon whatever has proceeded from

me which may seem lacking in courtesy, or contrary to the respect due

from juniors; and seek pardon for me from all those of my household

and commit me to God. God is my portion and how good is He as a

Guardian!

# LESSON 3.—The Revelation of Baha’u’llah.

This is the simplest of Messages, and therefore the greatest;

for greatness is always characterized by simplicity.

Truth is simplicity itself.

The Revelation of Baha’u’llah is the Revelation which rights

all wrong, for it comes from the World which rights the wrongs of

this one.

Its mission is one of love and fragrance; of peace on earth; good

will to men.

It has appeared for the purpose of unifying, and cementing to-

gether, into one great family, all the nations of the earth.

Its followers must become the servants of all, and the cup bear-

ers of Divine Knowledge unto all. They are messengers who are

rewarded only by God, and then only so far as their service is pure

in His sight.

“To serve humanity is to serve God.”

Its virtues are those revealed nineteen hundred years ago by Jesus

Christ.

It is not a new Faith but Faith renewed: not a new Light but

Light restored. It is truth, rescued from the scaffold, and placed

upon its throne.

Its one key-note is “the Fatherhood of God and the brotherhood

of man.”

The Sacred Manuscript of the ages—the Bible—with the Search-

light of this Message turned upon its pages, is crowned with the

all-illuminating Beauty of God, and becomes our guide to this Revel-

ation.

What is this Revelation?

In profane history, in magazine, in current literature, and in

encyclopedia, it is variously represented and misrepresented; but in one

of the newest books upon great religions of the world it has been

included as one, and, the latest religion.

Because the Bab heralded this Day-break of Splendor, those

who are not clearly informed call it Babism.

Whenever religion goes down and irreligion prevails, God chooses

One, who shall come according to the laws of the flesh, and through

whom He will manifest Himself, to restore religion again, and thus

to found what is called “A New Dispensation.”—Impossible to found

a New Dispensation without a New Revelation and a New Law.

Whenever the Divine Word incarnates it is known by its Mani-

festation, and man understands and knows it only when spoken

through One Whom He sends:

“Also man understands that Word only so far as his purity and

sincerity permit.”

While God’s Spirit never leaves the earth and has always per-

vaded it since first, “in the beginning,” it brooded upon the waters,

yet the Word, at intervals, manifests in a human temple to restore

Light and to establish a new heaven and earth.

Revelation, as all in this age of intelligence fully realize, is

progressive.

The prophets were the simple messengers of God. That was

the cycle of prophethood. Jesus Christ was the Son of God. His

was the cycle of Sonship.

Mohammed was the Seal of all prophetic revelation, whether

through Israelitish prophet, or through Jesus; therefore Mohammed’s

was a special mission.

This is the age of the Fatherhood of God.

Jesus Christ taught this progression in Revelation in the parable

of the Lord of the Vineyard. Four parties are chronicled in this

parable; the Lord of the Vineyard; the dishonest husband; the ser-

vants, or prophets; the Son of the Lord of the Vineyard. At the

close of the cycle the Lord of the Vineyard is, Himself, to return and

re-establish Truth. The Lord of Hosts is His Name.

Mohammed’s Mission will be explained later. Suffice it to state

that this is not a Mohammedan sect, for the Mohammedans are its

chief persecutors. This fact speaks for itself.

In the progress of Revelation the time has come when the signs

of the Dawn of a New Dispensation are appearing upon the earth;

when the times are being fulfilled. All hearts who hunger for the

Light are watching, with great earnestness, the rapid evolution of

these signs as laid down by the prophetic sacred Books of the entire

earth. The world is looking for the Promised One to bring new con-

ditions and to restore that Light.

A Day Star has again appeared in the east. In its Day

thousands, gathered out of every nation, religion and rank in life;

the sage, the scientist. the philosopher, and the babe in years; the

learned and the ignorant; the Jew, Mohammedan, Christian, Buddhist

and Zoroastrian; the Atheist and the Agnostic; the Unitarian and the

Trinitarian—all are walking, as little children, in Its Light, worship-

ping and adoring the One True God.

Is this a thing at which to scoff? Offenses must come, but woe

unto him by whom they come. Even scoffers fulfill prophecy.

But for those whose spiritual ears are hearing the sound of the

trumpet (which is the Voice of the Spirit); whose spiritual eyes

are enlightened to behold the Beauty of this arisen Day Star, and

to understand the “brightness of its coming”; whose spiritual nostrils

are inhaling “the Holy Fragrance from that White Spot,” which is

perfuming all regions; whose dry bones are being clothed anew by

the recreative power of that Word—unto these the Feast is “great

and great.”

For the Gates of the boundless Kingdom are opened, night is

turning into Day, and the veil of ignorance is being removed from

off the face of the earth.

The Revelation of Baha’u’llah covers half a century.

In the year 1817, two years before the birth of the Bab, a Son

was born in Nur, near Teheran, Persia. Nur itself means Light.

He was of ancient royal lineage, a son of an ex-vizier.

From His youth He was held in regard and honor by even the

wise, and although uneducated, whenever He appeared in any assem-

blies, where questions of divinity and points of metaphysics were

being discussed by the learned and scholarly, those present would

receive proofs of His discernment and wisdom so far beyond the

natural limitation of the human race that they were astonished at

His utterances.

He spoke as one having authority.

As time passed, the influence of these utterances began so to

pervade the minds of His hearers, that a great number, both of the

wealthy and the lowly, the erudite and the ignorant, became enkindled

and gave up all to follow, with joy, His teachings.

The wisest found themselves as nothing before Him, and upon

the other hand, even the little children understood and followed Him,

and toward these tender lambs of the fold He was most loving.

The divines of the region of Nur sent two of their most dis-

tinguished representatives to Him, to subdue, by force of argument,

the fire of His words, but so did those words move their hearts that

they, too, abandoned altar, chair, preferment, wealth and renown,

and went out proclaiming the Cause.

As time passed on, thousands of the most spiritually illuminated,

the most intellectually developed and reasoning, accepted His, Rev-

elation; and thus were forged the first golden links in this chain of

a Faith now encircling the world.

Like Abraham of old, He established, in the process of time,

His Holy Household; type of the great household of humanity, whose

Keeper is the One, Who, watching over Israel, slumbers not nor sleeps.

Baha’u’llah has unsealed the sacred Manuscripts of the world, and has

revealed many Holy Books which contain the Mysteries of God. Yet,

like Jesus of old, He was never educated, and, like Him, He knew all

things, and needed not that any man should teach Him. To this bear

witness the most learned of His countrymen.

The hearts of the followers of that great herald, the Bab, after

his martyrdom, began to turn toward Baha’u’llah. He was recognized

by all as the Centre, but not the declared Centre. Nine years after

the Bab had declared Him to the world, Baha’u’llah declared Him-

self to a few of his disciples. The renewal of this Light, and with

more powerful manifestation than ever before, rekindled the fires of

persecution to such an extent, that, under the pressure, a few of the

Babis, who were yet babes in the realities of non-resistance and meek-

ness, and wearied with cruelty and injustice, plotted to take the life

of the Shah, and this resulted in the open destruction of many of

them. Baha’u’llah, who, although able to dominate all law, yet, be-

cause He was the Burden-bearer for all, had become subject to all law,

sought the summer court of the Shah, and gave Himself up, to show

how great was His horror and grief for such an act. But the Moham-

medans, bitterly prejudiced through feeling, temperament and religion,

against the Babis, confined this Holy One in a dungeon in Teheran

for months. He was chained together with a number of others, and

in whatever movement one of them made, the remainder were com-

pelled to participate. So that not only dungeon and chains, but also,

unrest, was His portion.

From thence He was exiled to Bagdad. In this exile, now be-

gun, His fulfilled prophecy, for He was never subject to an earthly

potentate. With His Holy Household He was removed thither, and

for eleven years He remained in and around Bagdad. Bagdad is in

Turkey in Asia. Through it run the Euphrates and Tigris Rivers.

It is also a part of Mesopotamia.

Behold, “Who is this that cometh from Edom, with dyed gar-

ments from Bozrah? This that is glorious is His apparel, traveling

in the greatness of His strength? I that speak in righteousness, mighty

to save.” Isa. 63:1.

Edom and Bozrah are significant words.

The descendants of Ishmael and of Esau, as is well known, are

Mohammedans. Obadiah will furnish you with light upon their

future. And “saviours” are to appear. (Verse 21.)

Of the eleven years which followed Baha’u’llah’s exile to Bagdad

a greater portion were spent by Him alone, among the Irak moun-

tains of that district. His Holy family being in the town.

These years were spent in meditation and in prayer. When His

power became known in one place He would remove to another.

Through this time He lived like a hermit, on a little rice. While He

was at Bagdad the sheiks of that place invited the sheiks of Persia

to meet with them and discuss some means by which they could

face Baha’u’llah and confound his words, which, they all witnessed,

were “like a rolling ocean so that naught could withstand them.”

They decided to demand of Him a miracle.

One of the sheiks was appointed to seek Him and make this

request of Him. The sheik entered His Presence, and, listening to

His words, himself believed, and asked of Baha’u’llah, “What shall

I go and say to them?” Baha’u’llah instructed him to tell them to

select any miracle which they desired and He would perform the

same. He returned to them with this message and also with the

report of the wonderful wisdom of Baha’u’llah, saying, “It is of

God.” The sheiks began to discuss what miracle they would demand

of Him, and fell into disagreement, and the assembly broke up without

sending Him any further message. And this was the greatest miracle

of all.

The most learned one of the sheiks (and their authority upon all

important points), met with them, but, when he learned the purport

of their assembling he refused to be a party to it, stating that he

honored Baha’u’llah, and left them, He then wrote to Baha’u’llah

asking His forgiveness and also begging Him to forgive “those wolves

who were persecuting Him.”

At one time a thousand Mohammedan divines came to argue with

Him and He defeated them all.

In the spring of 1863 Baha’u’llah was removed from Bagdad to

Constantinople, at which latter place He was treated with great

respect, and where He remained four or five months.

Before he left Bagdad—in 1863—nineteen years after the Bab’s

declaration, He declared Himself openly, sojourning for twelve days

in a beautiful garden there, called “Rizwan.” By this Most Great

Spirit’s Appearing, the whole world attains a new life. The whole

material world is quickened through the birth of His Human Form,

and the Spiritual Realms through His Divine Appearance, or Spiritual

Manifestation. From this Most Great Annunciation went forth the

Breezes which have vitalized the life of the Universe.

After the temporary sojourn in Constantinople, again, the Gov-

ernment exiled Him to Adrianople, which lies in Turkey in Europe,

inland and northwest of Constantinople. This removal occurred

during the latter part of the same year of 1863. And at that time,

and there, again, this Blessed One declared to the earth that He

was its Promised Deliverer. From that spot between the year 1863

and 1869 He continued His great work of founding the New Day,

the Sun of which, amid bloodshed and martyrdom, was arising upon

the world. He sent to all the rulers, and great ones of the earth

the Announcement of His Perfect Presence, declaring that “for the

sake of His Eternal Love to His creatures He had turned His foot-

steps from the invisible to the visible world, and veiled His Splendor

in the body of the dust,” and that the Way unto the opened Gates

of the Kingdom of God was prepared for whosoever would walk

therein. The prophecy of this great Invitation is found in St. Luke

14th Chapter, beginning with the 16th verse. “And they all began

with one consent to make excuse.” These Tablets, revealed at this

time, are now matters of history.

He sent these Tablets to the Czar, to the Pope, to the Emperor

of Germany, to Napoleon 3rd of France, to England’s Queen, and to

others.

Upon reading the Tablet revealed to her, Queen Victoria said:

“If this is of God it will stand; and if not there is no harm done.”

The Czar sent one of his nobility to investigate the source of the

Tablet received by him, and this messenger returned with such im-

pressive accounts of his mission that the Czar became stirred with

visions of the “Most Great Peace.”

The Pope received the message with scorn, and a second Tablet

was sent, warning him that because of his act his temporal power

would soon be taken from him. In 1870 the Franco-German war

broke out, the French troops were withdrawn from Rome, King

Emanuel walked in with his soldiers and made the Pope a virtual

prisoner in the Vatican.

Frederick 3rd, then Crown Prince of Germany, during a pilgrim-

age to Syria, ignored Acre (the Holy City) and the “Great Invita-

tion,” and for this he was warned in a message from Baha’u’llah that

he should never rule his country. He was crowned on his sick bed and

died three months later without having actually ruled Germany a

single day.

Baha’u’llah revealed, in a Tablet to this sovereign the following,

concerning his empire: “O banks of the river Rhine! We have seen

ye drenched in gore, because the swords of retribution were drawn

against ye; and ye shall have another trouble. And we hear the lamen-

tation of Berlin, though it be today in manifest glory.”

He revealed to a prominent Turk (named Rais) the following

Tablet: “The Land of Mystery (Adrianople) and what is beside it

will be changed, and shall pass out of the hands of Turkey, and com-

motions shall appear, and lamentations shall arise, and trouble shall

become manifest on all sides.”

He also uttered the following judgment upon Turkey (person-

ified in Constantinople): “O Point! which liest on the shore of two

seas; the throne of injustice hath been fixed in thee. … Thou

shalt perish—and those people that are within thee shall lament.”

The messengers who conveyed the Tablet to Egypt were made

prisoners and sent into exile and the Tablet was ignored.

Baha’u’llah predicted the downfall of the Khedive (Ismail Pasha)

and that these messengers, in a short while, would be released, and

would stand in the Presence of their beloved Master.

General Gordon soon after, in his political campaign in Egypt,

released those men and gave them permission to return home, and

the events connected with the downfall of the Khedive at that time

are the property of history.

Napoleon 3rd read the Tablet addressed to him and threw it

away, saying: “If He is God I am two gods.” Baha’u’llah addressed

to him a second Tablet containing the following; “Because of what

thou hast done, affairs shall be changed in thy kingdom, and thy

Empire shall depart from thine hands as a punishment for thine

actions. Then shalt thou find thyself in manifest loss, and commo-

tion shall seize the people there, unless thou arisest to assist in this

matter, and followest the Spirit in this straight way. Thy glory

hath made thee proud. By My Life, verily, it shall not endure, but

shall pass away, unless thou takest hold of this firm Rope. We have

seen humiliation hastening after thee while thou art of those that

sleep.”

That Tablet is a sufficient proof. It was revealed when Napo-

leon was so powerful that he said, “On this, globe I am the one God.”

In such a time was this Tablet written. The world knows the down-

fall of Napoleon 3rd, of his dethronement, his exile, and his death.

Baha’u’llah sent a tablet to the Shah of Persia at a later period

(from Acre). A youth bore it, traveling on foot to Teheran and gave

it to the Shah as the latter rode through the streets, He gave

it, not as a petition, but as a command sent to him, saying: “A com-

mand from One whose authority is higher than yours.” The Shah learned

the authorship and contents of the letter, but the young messenger,

Badi (“the Wonderful”), was branded to death with red hot bricks.

When the executioners were lifting these red hot bricks with iron tongs

to put them upon his body he declared that he welcomed this martyr-

dom, and seized them with his own hands and applied them to his

bosom. This youth, knowing that his life might thus be sacrificed, had

sought the privilege of being the bearer of this Tablet from his

Beloved.

Teheran, Baha’u’llah blessed and promised that justice should

reign therein.

During the close of 1868, the Perfect One was exiled from Adria-

nople to Acre, and there placed under the “Most Great Imprison-

ment” for nine years, two of these being in the prison proper, in that

city, and seven under close guard in another building. While He was

under this confinement, pilgrims from Persia and India would walk

from their native towns and provinces to see Him, these pilgrimages

sometimes covering six and seven months, and under all the vicis-

situdes of weather; and arriving, footsore and weary, would linger

outside of those prison walls, until they received just one look from

their Beloved, from the window of His cell, and then returned home,

their hearts forever refreshed by that Light. Baha’u’llah said that

even though they confined Him in a dungeon they would find Him

riding upon the clouds of heaven; and so it was.

In being the Cup-bearer of this Great Message that Cup is so

filled with gems that there is an embarrassment in selecting what

first to share. After realization of its priceless contents once takes

possession of the soul of man, that soul becomes athirst to “renew

the Cup” forever and ever.

As to miracles from this Holy Source there are no limits; and

they are greater than any that ever before existed. But these are

never the highest, or the most conclusive evidence. They are only

a demonstration for those who witness them. The penetration and

power of the Word to change the heart of man, turning it to God to

such a degree as to render it indifferent to all lesser attractions, is

the unanswerable proof.

The Mohammedans once cursed the Christians, but through this

Revelation they have learned to revere and honor Jesus Christ as the

Son of God, and understand and believe our Bible quite as well as

we do, and are able to teach this Truth front its pages.

And now one word about Mohammed’s mission. His Manifes-

tation and prophetic utterances had prepared the way for the com-

ing of the One in Whom is Perfection—Baha’u’llah. And by Moham-

med’s texts alone do his followers believe this Great and Holy Real-

ity, and then learn to look upon the inhabitants of the world as their

brethren. The Father’s Name is written in the forehead of every

Mohammedan who believes in the reality of Mohammed’s teachings,

and who, thus, forsakes its present corruptions, and declares for the

Light of God as Manifested in this Great Day. Was Mohammed’s

mission for naught? And this Light of God, shining for all the world,

is the only Light which will lift the Orient out of mortal degradation

and spiritual ignorance and rescue it from eternal loss.

After Baha’u’llah, with his Holy Household, endured, for nine

years, the extremes of hardship and persecution in the prison of Acre,

and when they “could find no fault in Him,” by the power of God, the

guarding doors were thrown open, and once more He was but an exile.

For fourteen years He abode in the suburbs of Acre. Acre is a Turkish

prison-city, on the coast of Syria, and used for the incarceration of

convicts. Those representatives, who, by command of the Sultan and

the Shah, met to consult as to how this Mysterious Power in their

midst could be curbed, decided that, owing to its unhygenic conditions,

this place would soon end His Life. Those representatives, by whose

word He was brought there, themselves died in a few months. And

for Him the desert blossomed as the rose.

Thus He laid the glorious foundations of the Faith, in His forty

years Manifestation and wanderings (or thereabout). Nineteen years

ere His departure He revealed a New Testament declaring His Son,

Abbas Effendi, to be His Successor, And then, amid the heartbreak

of His followers, He left the temple of the Body and ascended to

the Heaven from whence He came.

“Come let us reason together.”

“As to the question of the Trinity, know, O advancer unto God,

that in each one of the cycles or prophetic dispensations wherein the

Lights have shone forth upon the horizons, and the Forgiving Lord

hath revealed Himself on Mt. Paran or Mt. Sinai, or Mt. Seir, there

were necessarily three things: The Giver of the Grace; the Grace;

and the Recipient of the Grace.

The Source of the Effulgence; the Effulgence; and the Recipient

of the Effulgence.

The Illuminator; the Illumination; and the Illuminated One.

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Look at the sun and its rays, and the heat which results from its

rays.

The rays and the beat are but two effects of the sun, but insep-

arable from it and sent out from it. Yet is the sun *one* in its

essence; unique in its identity; single in its attributes; nor is it

possible that anything should resemble it.

Such is the Essence of the Truth concerning the Unity; the real

doctrine of Singleness; the undiluted Reality as to the Divine Sanctity.”

If burnished mirrors are placed opposite to the sun, and facing it,

those rays from the sun will be received in those mirrors, and will be

reflected out from them. These mirrors may be of different sizes and

of different degrees of burnished surfaces. Yet do they all receive

the same light. The mirrors are many, the light is One. Such is the

Reality of the Incarnation of the Word.

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Through the persecutions of the Moslems over fifty thousand

Bahais have been driven forth over the world.

One thousand babes of the believers have been killed by the Mos-

lems.

More than twenty thousand lives have been martyred in the

Cause.

One-third of the Faithful are converted Moslems, and the re-

mainder are gathered out of every nation.

“This is a Day in which every sweet odor is scented by the

Fragrance of My Garment, the perfume of which is emitted among

the creatures.

“This is a Day in which the sea of Life is Abounding with Bounty

from the Will of the Clement One.

“Hasten ye and come ye forth, O Supreme Concourse, with your

hearts and souls! (Say): This is the Dawning-Place of the Hidden,

Unknowable One; were ye of the knowing. And this is the Day-

spring of the Unseen Treasury, were ye to betake yourselves to Him.”

The proofs of a false Christ are these:

His influence is within a limited circle and for a limited period;

he looks to notoriety, and perhaps to money, and he declares: “I am

the Christ!”

The proofs of a true Revelator are the following; and in the

light of reason the proofs are infallible:

First, He must come according to the signs given by the previous

Revelator.

Second, He must declare Himself.

Third, He must declare Himself with such persistency as to be

willing to be cut into a thousand pieces for the sake of Faithfulness.

Fourth, He must have the knowledge and power of the finer laws

of nature, such as healing, etc.

Fifth, He must have the prophet’s power of Revelation, fore-

telling events, etc.

Sixth, since He comes not for the things of earth, all the things

of earth fall from Him, and He is despised and rejected of men.

Seventh, His word must have the power to penetrate and change

the hearts of mankind.

In Baha’u’llah every sign has been fulfilled; and by the witness

of their own Sacred Manuscripts He has become the Messiah of the

Jews; the Aurora, in their expected trinity of Revelators, of the Zor-

oastrians; the returned Buddha of the Buddhists.

He is our Tree of Life; the Father whom Jesus Christ promised;

and the Spirit of All-Truth.

We are on the verge of great tribulations, but the Throne is occu-

pied and we shall attain the Day of the Universal Peace. We shall

gain the victory through the weapon of Love. The Blessed Perfec-

tion, Baha’u’llah, said: “Were it not for the religion I would appoint

the one who should murder Me to be My inheritor.”

From this statement we can conceive the station of the saints and

martyrs in His Cause.

From this Heavenly Table none who hunger or thirst are turned

away unsatisfied. Our Promised One has come and “the Angel of

His Presence” has saved the world from death.

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By the way of the Sea, on the shore of the “tideless Mediter-

ranean,” lies the white and glistening city of Acre. Eight or nine miles

south of it, as one circles around the Bay of Acre, passing through

the Valley of Acre, with the blue sea on one side and the low chain

of hills on the other, lies Mt. Carmel, on the southern point of the

bay, the town of Acre being on its northern point. This chain of hills

is the remnant of the Lebanon mountains, which rise much higher

as they extend northward, but which are never very lofty.

We are in the midst of Bible prophecy. Just beyond those low

hills lie the lands of Zebulun and Naphtali. Referring to the 9th

chapter of Isaiah we find that the people that walked in darkness have

seen a great Light by the way of the sea beyond Jordan in Gali-

lee of the nations. Naphtali lies a little to the east and north of the

city of Acre, and Zebulun, a little to the east and south of Mt. Car-

mel. Sharon lies along the “tideless sea,” south of and making up to

Mt. Carmel. In Isaiah, 35th chapter, first two verses, we find the fol-

lowing: “The wilderness and the solitary place shall be glad for them;

and the desert shall rejoice and blossom as the rose. It shall blossom

abundantly, and rejoice even with joy and singing: the glory of

Lebanon shall be given unto it, the excellency of Carmel and Sharon,

they shall see the Glory of the Lord and the excellency of our God.”

In Hosea, second chapter and 15th verse: “And I will give her her

vineyards thence, and the Valley of Achor for a door of hope.”

In Isaiah, 65:10, it is said that “Sharon shall be a fold of flocks

and the Valley of Achor a place for the herds to lie down in, for my

people that have sought me.”

Where are all of these places? They centralize about Acre, upon

the bay of Acre. (Acre is variously spelled on the different maps.)

If this is not fulfilled prophecy, then there is some mistake in

prophecy itself.

Within the walls of the city abides One upon whom the thoughts

of the world are centering; some consciously, and others unconsciously.

A preparation is going on in all hearts. The vibrations from this

great Centre are quickening and vitalizing all intellectual forces and

spiritual powers.

Having made a great and holy Pilgrimage to that city of spiritual

Light, Love, Joy and Peace, it is my privilege to bear the Fragrance of

its blessed Consummation unto all.

I have seen the King in His Beauty. I have realized his Spir-

itual Glory. I understand how He has returned as silently as a thief in

this night of spiritual darkness, and without observation; and that this

One who has appeared is the Greatest Branch from the Tree of Life—

the Branch of whom Isaiah, Jeremiah, Hosea and Zechariah have

prophesied: that the Son who was to return and renew the cup in the

Kingdom of God has kept His Covenant with us: that He is the

“Centre of the Covenant:” that the Master is here, and we need not

look for another. And I understand much more than this.

He calls Himself—“Abdul-Baha,” which means “the Servant of

God.” He declares to all the earth that He has no position or grade

save this; that He knows no station save that of “servitude, humility,

lowliness,” to the beloved of El-Baha’; that He has clad Himself in the

mantle and crowned Himself with the crown of absolute servitude to

the Beauty of Abha; that this is His crown in the earthly and in

the heavenly Kingdom.

Recognition of this Station is the Life of every soul. This is the

“Shadow of the Word of Oneness,” under which all the beloved of

Abha must abide. “This is not servitude but sovereignty.” “This is

the Garment of Everlasting Glory” and “the Rose of Eternal Exal-

tation.”

Jesus said: “Whosoever will be great among you, shall be your

minister; and whosoever of you will be the chiefest, shall be servant

of all.” St. Mark, 10:43-44. The Diadem of Servitude is the Diadem

of Beauty and of Light.

In the Holy Hands of Abdul-Baha’ is the Revelation of Baha’-

u’llah.

His is the trust of delivering that Revelation to the earth, and of

building the Temple of the New Jerusalem.

In the presence of this exaltation of the fulfilled Covenant in

Manifestation the world is asleep. Just so it was nineteen hundred

years ago. God’s Messenger then was slandered and abused, and

His foes were those of His own household, for His own received

Him not; and so it will be in these days. But now, as then, “My

Sheep hear My Voice.”

The Station of this Day is beyond all that which hath ever pre-

ceded it. Therefore know its Greatness.

“Surely He hath shone forth from the Orient and His Signs

have appeared in the Occident! Awake by the Breezes of God!

Verily they have blown in the world! Blessed is whoever hath found

their Fragrance, and is of the assured.”

It is for each one to investigate this Truth. For the sake of

your soul beware how you oppose it. There is no middle ground.

The responsibility rests upon the possessor of this Divine Knowl-

edge until he offers it to others, and then the responsibility rests upon

those to whom it is offered.

Prayer will show you the Truth. This is the Truth.

“The Beloved hath gone down into the Garden to gather lilies.”

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# LESSON 4.—Proofs of the Revelation of Baha’u’llah.

The Bible is threefold in the character of its contents, 1st, its

books of history; 2nd, its records of laws and ordinances; 3rd, its

books of prophecy. It is with the third division of its contents that

we have principally to do in this period of their fulfillment. Let us

first turn to its earlier register. In Gen., 15:5, God promised a great

posterity to Abraham.

Abraham had two sons, his first born, Ishmael. being the son of

Hagar, whom the angel of the Lord (Gen., 16:12) declared would be

a wild man, and his hand against every man, and every man’s hand

against him, but that he should dwell in the presence of all his breth-

ren; and (Gen., 17:20) God promised that twelve princes and a great

nation should be born from him.

With Isaac, the second son, a covenant was to be established

(Gen., 17:21), which promise was later fulfilled (Gen., 26:3-5).

Through the influence of Sarah (Isaac’s mother) Ishmael and

Hagar became outcasts from their home, and these wanderers turned

their footsteps to the wilderness of Paran, where they dwelt, and

where Ishmael married an Egyptian wife. It says in Gen. 21:20,

that “God was with the lad.” Both Biblical and profane historians

coincide in the belief that that great nation promised to Ishmael is that

of Arabia; for his descendants peopled the northern and western

parts of that country, and eventually formed the chief clement of the

Arabian nation. See also Gen. 15:18.

The history of Abraham’s second son, Isaac, who married Re-

bekah, is well known. He had two sons, Esau and Jacob. Through

duplicity Jacob secured both Esau’s birthright and blessing. Yet Isaac

bestowed the following benediction upon Esau, as found in Gen.  
27:39-40: “Behold, thy dwelling shall be the fatness of the earth

and of the dew of heaven from above; and by thy sword shalt thou

live and shalt serve thy brother, and it shall come to pass when thou

shalt have the dominion (R. V. break loose) that thou shalt break his

yoke from off thy neck.”

Esau married a daughter of Ishmael (Gen. 28:9), and dwelt in

Mount Seir. Esau is Edom. (Gen., 36:8,) Edom is a portion of north-

western Arabia, and adjoining Syria. In the 17th century it was over-

come by the Arabs and has since shared the fortunes of Arabia. Its

capital was Bozrah.

The Greek form of Edom is Idumea. The maps identify Mount

Seir with Edom.

Biblical commentators have repeatedly asserted that Esau, also,

was a thorough Bedouin and son of the desert.

Unto Isaac was born Jacob, and unto Jacob were born twelve

sons, out of whom were to come, not one nation, as promised to

Ishmael, but many nations and kings. These sons were the heads of

the twelve tribes of Israel.

From both Ishmael and Isaac there were therefore to be brought

forth twelve promised great descendants.

From the tribe of Judah, by lineal descent, David, the king, was

born, and later, also by lineal descent from him, was born Matthat

who, according to Biblical history, was the common grandfather of

Joseph and Mary.

The genealogical records found in St. Matthew and St. Luke,

pertaining to the ancestry of Jesus Christ, are not in harmony, but the

three mentioned facts remain uncorrupted. Jesus Christ was to be

of the seed of David, and his kinsman, “according to the flesh,” and

as such He was recognized, as we find recorded in Romans, 1:13.

But we find that David has, also, a spiritual significance, for in

the 110th Psalm we read a statement made by the king concerning

it. Also when the Pharisees declared to Jesus in St. Matt., 22nd

chapter, that Christ was the Son of David, Jesus Himself makes the

following reply, quoting King David’s own words, from the Psalm

referred to: “How then doth David in spirit call him Lord, saying,

the Lord said unto my Lord, Sit thou on my right hand till I make

thine enemies thy footstool. If David then call him Lord, how is he

his son?”

“And no man was able to answer him a word, neither durst any

man from that day forth ask him any more questions.”

David, spiritually, means the “Beloved;” and is therefore a sym-

bol of Divine Love.

In Genesis, 49:10, we have a prophecy of Jacob’s, as he blessed his

twelve sons. He said, “The sceptre shall not depart from Judah, nor a

lawgiver from between his feet, until Shiloh come; and unto him shall

the “gathering of the people be.” This has been said to refer to Jesus

Christ. But Jesus came out of Judah, and the Star of Bethlehem did

not abrogate, but perfected the glory of Judah. Only a fragment of

the people gathered to Him.

For nineteen hundred years the world has paid homage to the

sceptre of the Lion of the tribe of Judah.

When the days are fulfilled it will depart. (Gen., 49:1.)

And now Shiloh hath come and all nations are flowing unto Him.

Isaiah, as already quoted, accurately locates the place from which

this Light shall shine unto the world, by the way of the sea, out of

the Rose-Garden of Acre.

In the 2nd chapter of Daniel we find the King Nebuchadnezzar

had a dream of an image which is formed of four different metals:

the head of gold, the breast and arms of silver, the belly and thighs

of brass, the legs of iron, the feet part of iron and part of clay.

Daniel, to whom God gave the interpretation of this dream, ex-

plained it as follows: Nebuchadnezzar’s kingdom at that period was

in a condition of strength and power and this was typified by the

head of gold. An inferior condition of the kingdom was to follow,

symbolized by the silver; a third one of brass and bearing extensive

rule; a fourth one of iron. It is especially in connection with the

end and subdivision of this fourth condition that a certain great event

is promised. This age of the kingdom is to be of iron, which will have

the power of subjugation and of destruction. It is to be divided into

two limbs. At the very end of its existence it will break away into

many divisions and these will be part of iron and part of clay. It is a

human kingdom, for “they are to mingle with mankind, but shall not

cleave to one another,” or amalgamate; for although they are the out-

growth of preceding conditions, yet they are opposed to each other.

At this period “a stone, cut out without hands,” will smite the image

upon his feet and will destroy every remnant of its present and its

former conditions; they are to be as the chaff before the wind, and

the stone which destroyed them is to be the kingdom which the God

of Heaven shall set up, and which shall stand forever.

The Mohammedan religion combines church and state and gov-

erns both, it has long been divided into two branches, the Shiites of

Persia and Sunnites of Turkey. In the latter days they have sub-

divided into many sects, and although they are all one in believing

in Mohammed as their prophet, yet they will not intermarry or

intermingle with one another. This Mohammedan religion forms the

limbs and feet of the image. The Shiites are more spiritual than the

Sunnites, and therefore are stronger in the eyes of God. The stone is

the Everlasting Kingdom of Baha’u’llah. God has founded this kingdom.

Jesus Christ, in St. Matt., 24:15, warns us that the closing events

of His Dispensation will come to pass when the abomination of deso-

lation shall be perfected. This refers to the completion of the degra-

dation and scattering of the Jews; which has attained its culmination

and, by the signs of their Taurat, they know that their day of desola-

tion has ended, and for them the gates of the Kingdom have opened.

Mohammed declared himself ten years prior to the establishment

of Mohammedan time, which began 622 A.D.

Mohammedan and Jewish years are each lunar, and are each 354

days in length, The Jewish year contains six months of thirty days

and six months of twenty-nine days.

If we turn to Daniel, 12:11, we will find the prophecy to which

Jesus referred when He gave us the signs of the end of the days, at

which time His sceptre, as the Judean lawgiver, would depart; and One

would appear Whose Sceptre, adorned with the Jewels of Love, Peace

and Concord, would dominate the world.

In this 11th verse of 12th chapter of Daniel it speaks of the de-

struction of the daily sacrifice and the appearance of the abomination

of desolation.

In 70 A.D. Titus conquered Jerusalem, but at that time the daily

sacrifice was not really destroyed, for although it was not celebrated in

Jerusalem, yet the Jews continued to celebrate it secretly throughout

all Syria, and this was never annulled until Mohammedanism invaded

Jerusalem, and banished the Jews from all Syria.

The appearance of Mohammed was the symbolic fulfillment of

this prophecy. In these 1290 days we have 1290 lunar years. That

lunar time underlies all Biblical calculation is a fact so widely recog-

nized as to require no proof. Ezekiel tells us that the days are ap-

pointed us for years. (Ezek. 4:6.)

If we take these 1290 lunar years and multiply by 354 (the num-

ber of days of the lunar year) we reduced them to lunar days; and

then if we take 365 (the number of the days of the solar year) and

divide this into the lunar days we will thus reduce them to solar

years. (But the more rapid, and entirely accurate, method is to take

three years from every hundred, and the years proportionally from

the fraction of a hundred.)

Add this result to 622 A.D., when Anno Hegira or lunar time

was established, and we have 1873. Now Mohammed declared him-

self ten years (solar time) prior to this, and if we subtract ten years

from 1873 we find 1863.

This is the year in which the Deliverer of the earth declared Him-

self to all its peoples, the beginning of that year at Bagdad, and the

latter part of the same year at Adrianople.

The Bab’s declaration took place in 1260 Anno Hegira. He ful-

filled Mohammedan prophecy when He declared Himself at that time.

The Mohammedans in Persia, India, Algeria, Syria, all dreaded

this year as boding no good to them. It was a common remark in

Egypt that with that year “The spirit of the Arab was gone.”

Let us examine the times appointed by Jesus Christ in the 12th

chapter of Revelation:

“And there appeared a great wonder in heaven, a woman clothed

with the sun (the emblem of Persia), and the moon (the emblem of

Turkey), under her feet.”

This is the symbol of the Mohammedan religion, ‘“Upon her

head is a crown of twelve stars.” These are the twelve Imams who

succeeded Mohammed. Many Caliphs succeeded him, but only an

occasional one was an Imam (or spiritual teacher). Mohammed’s

nephew, Ali, married the prophet’s daughter, Fatima, and thus per-

petuated the line.

After the departure of the Twelfth Imam, which Arab theo-

logians state was in 260 A.H., a thousand years were to elapse and

then the Great Imam Mahdi would appear, the Mohammedan Dis-

pensation would fall, and God would reign on the earth. Thrice the

Trumpet would sound. The first Trumpet was exactly fulfilled in

Anno Hegira 1260, when the Bab arose and declared His wondrous

message as the Forerunner and herald of One Greater than he.

The child in Rev., 12th chapter, which was born of the woman,

was Mohammed. The wilderness to which the woman flees in the 6th

and 14th verses is the Spiritual Wilderness of Arabia, and all the

world, if at all familiar with Oriental history, knows of the marvelous

rise of the Mohammedan Dispensation, and how for hundreds of

years thereafter, in science, arts and literature, Arabia led the Orient.

And Ishmael’s “twelve princes” became entirely fulfilled in the Twelve

Imams.

God prepared for that religion a place where it should be nour-

ished a thousand two hundred and three score days; i.e., 1260 years.

This is lunar time. Reduce it to solar time, as in the 1290 years. The

result is 1222 years. The Bab declared himself 1260 years, lunar

time (Anno Hegira) and Anno Hegira began 622 A.D. solar time.

Add the 622 solar years to 1222 solar years, and the result is 1844

solar years. This was the year, in our solar time, in which the Bab

declared Himself to the world.

Thus is fulfilled the appointed date in the 6th verse of the 12th

chapter Revelation.

In the 14th verse of the same chapter another date is set. “Time,”

Biblically, signifies 360 days (years), two times 720 days, a half a time

180 days. Add these all together and you have again 1260, and this

“time” is the same as the “time, times and a half” appointed in

Daniel, 12:7.

This 360 days is also lunar. Out of a more complicated system

of computing time, Meton of Athens, who lived about four hundred

years before Christ, evolved this clear method.

The following is the process by which it is reached: Every nine-

teen years the moon completes a cycle, its new moon falling on the

date of the new moon nineteen years previously. It lacks but the

very slightest fraction of the complete cycle of nineteen years. The

square of nineteen is 361, As there is this slight fraction, the one

year is dropped, making a cycle of 360 years. This cycle is the root

and basis of all time reckoning, and underlies all Biblical and astro-

nomical calculations. It is called the “Golden Cycle” of the ancients.

Also Rev., 11:2. Bring these months to lunar years, we have the

1260 lunar years, and in verse 3rd again 1260 lunar years. These pro-

phecies refer to the Mohammedan Dispensation, and the two witnesses

were Mohammed and Ali, for no other witnesses arose between the

Advent of Jesus Christ and the present time.

In the book of Daniel we find another date recorded, Daniel was

a state officer in the courts of three successive Babylonish kings. In

the reign of Belshazzar, the time when the sanctuary shall be cleansed

of the transgression, is given in a vision to Daniel, as found in 8th

chapter, verse 13 and 14. Twenty-three hundred Biblical years are

here stated. In round numbers, from this period in Daniel’s life to

the birth of Jesus Christ there were five hundred years, and from Jesus

Christ’s appearance with the beginning of last century, when “The Son

was born,” there were eighteen hundred years, making a total of

twenty-three hundred years. There are also various methods which

various Bible students give by which one arrives at the exact date

of 1844 A.D. One of these Biblical students, well known to the re-

ligious world and entirely uninformed of these Great Days at the

time of his writing, places himself on record in a work of his own

and which exhaustively teems with corroboration of the Holy Import

of the Revelation of Baha’u’llah, by saying that “the Bible with un-

wearying persistency returns to the date of 1844.”

The year 1844 is one which shall ever make glad the hearts of

the people of God; for in that year the Bab, in the splendor of his

great mission, declared Himself, as a Messenger; and declared that

the One of Whom he was but the herald, was upon the earth, and

would in time manifest Himself to His flock; and at the time of that

Annunciation, the third of this Great Trinity, was born, Abdul-Baha’,

our Master, who dwells in the City of Light, by the “blue and tideless

sea.” Well may the hearts of all the universe, seen and unseen, re-

joice and sing together, and celebrate this blessed year, about which

all prophecy has revolved, Moses prophesied that three religions and

four Manifestations of God must transpire before the Day of God.

We find this in Deuteronomy, 33:2: “And he said, ‘The Lord came

from Sinai, and rose up from Seir unto them; he shined forth from

Mount Paran, and he came with ten thousands of saints; from his

right hand went a fiery law for them.’” Reference to Gen., 27:41, will

divest the mind of any confusion in connecting Esau with this proph-

ecy concerning Seir.

Sinai refers to Moses and the Mosaic Dispensation; Seir to Jesus

Christ and the Christian Dispensation; Mount Paran to Mohammed

and the Mohammedan Dispensation; and the Fourth is the Appear-

ance of Baha’u’llah.

Isaiah said that in this Day He should be called God. (25:9; also

9:6.)

Two rules by which we are to be guided in knowing what proph-

ecies belong to the Dispensation of Jesus, the Son, and what prophecies

belong to the final Day of God, the Father, are as follows: Those

which predict the degradation of the Jews belong to the Day of Jesus

Christ and of Mohammed, and those which predict the period of

their restoration belong to Baha’u’llah.

The Lord of Hosts is His Name.

Out of hundreds of proofs we select a few which give the Master,

Abdul-Baha’, to us as “He who is to rebuild Jerusalem.”

In Daniel, 7th chapter, beginning with the 9th verse to the 14th

inclusive, we find the following: “I beheld till the thrones were cast

down, and the Ancient of days did sit, whose garment was white as

snow, and the hair of his head like the pure wool, his throne was like

the fiery flame and his wheels as burning fire. A fiery stream issued

and came forth from before him; thousand thousands ministered unto

him, and ten thousand times ten thousand stood before him; the judg-

ment was set, and the books were opened.

“I beheld then because of the voice of the great words which the

horn spake: I beheld even till the beast was slain, and his body de-

stroyed and given to the burning flame.

“As concerning the rest of the beasts, they had their dominion

taken away; yet their fives were prolonged for a season and time.

“I saw in the night visions, and, behold, one like the Son of Man

came with the clouds of heaven, and came to the Ancient of days,

and they brought him near before him.

“And there was given him dominion, and glory, and a kingdom,

that all people, nations, and languages, should serve him: his do-

minion is an everlasting dominion, which shall not pass away, and

his kingdom that which shall not be destroyed.”

This is the Vision of the Book of Ages “which is unsealed.”

And the Son receives from the Father an everlasting kingdom and

dominion.

In Micah, 5th chapter, first four verses, the two appearances of

Christ are recorded: He, the Word which hath gone forth in Mani-

festations throughout the aeons of existence is, one day, to be ruler in

Israel. But He gives up the Israelites until she which travaileth hath

brought forth. After this the scattered Israelites shall return, and He

shall stand and feed the flocks of God in the strength of the Lord, in

the majesty of the Name of the Lord, His God. “And they shall abide;

for now shall he be great unto the ends of the earth. And this man

shall be the peace.” Now read carefully Isa., chapter 4, verse 2; Isa.,

chapter 11, first twelve verses; Isa., chapter 22, from 20th verse to end; Isa., chapter 30, 26th verse; Isa., chapter 60, verses 20 and 21; Jere-

miah, chapter 23, verses 5 to 8: Jeremiah, chapter 33, verses 14 to 16;

Zech., chapter 3, verses 8 to 10; Zech., chapter 6, from 12th verse to

end. Hebrews, 4:8; St. John, 16:23.

The Branch so often spoken of by the Israelitish prophets has

indeed branched from the Tree of Life. The Father has come, with

the Son. This is the return of the Lion of the Tribe of Judah. This

is the return of the lamb that once was slain. By once suffering

death by martyrdom, now He returns on the throne, at the right hand

of the Father; and He is the “Sign of the End.” The Glory of God and

the glory of the Lamb, we are told in Rev., 21st chapter, are to lighten

this heavenly City (the spiritual flock of Baha’u’llah). We find in this

same chapter that God Himself is to be with us and to dwell among

us. It is said that every Revelation doubles in progressiveness. In

this day the veil is to be removed from the entire earth. Love, Peace,

Faith and Deeds, and Knowledge of our God will be the foundation

stones of the Kingdom of Shiloh.

The reasons for this Revelation are as follows: Until today the

sacred books of all religions have been sealed. Today their seals are

broken. Therefore it is the cycle for teaching, and for bringing every

religion into a knowledge of and concord with all others.

“In this Day all the inhabitants of the world will be gathered into

one nation; universal peace will prevail; bloodshed and war will

cease; there will be a general language; union and harmony will

reach the highest conditions; all will be gathered under the tent of

Peace.”

Baha’u’llah is “the Trainer of the whole Universe; His teachings

are the Cause of the life of the worlds, the unity and harmony of the

creatures, the agreement of the people, and the Universal Peace.”

Today we stand in the presence of this Great Revelation; and to

decide as to “Whether we will have this Christ or not.”

Man’s mere assertion that he believes in God will not save him,

for the devils also believe and tremble. Such believers are as wells with-

out water. When the Spirit of the Infinite manifests in the Temple of

Man, to resist that Word, deny it, to persecute it, is as death to the one

who attempts these things. In the 2nd Epistle of St. John we are told

that at the beginning of the Christian Dispensation, “Many there are

in the world who confess not that Jesus Christ is come in the flesh.

This is a deceiver and an anti-Christ.”

As it was then, so it will be now.

Nineteen hundred years ago many things were blasphemously

spoken against God’s Messenger and Son.

Thus it will be in the present time.

In that Day when Jesus stood before the tribunal of Pilate, in the

presence of His accusers, the chains of a common felon bound Him;

yet He was the Son of God. Sacred history always repeats itself.

And the Greater the Light, the greater will be made visible the dark-

ness; the Greater the Truth, the greater the falsehood of the Opposer.

The more perfect the Way unto God, the more terrible the doom

of the one for whom the Way has been opened, but who walketh not

therein, and who “is of those who are afar.”

But unto those who believe—“He is Precious.”