

1901

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2/-3/1901 Miss Ethel J. Roseberg (Robb B7) *

9/1901 Thomas Breckenwell, Herbert Hopper, Isabella D. Brittingham **

9/1901 Isabella Brittingham (Chase B9 F11) ***

9/1901 Isabella Brittingham (Chase B9 F12) ***

9/1901 Isabella Brittingham (

9/16/1901 Isabella Brittingham (Chase B9 F12) 4*

9/1901 Isabella Brittingham (Chase B9 F12) 4*

11-12/1901 Will + Wendell Dodge (Robb B6) 5*

~~1901? Miss Sarah Fenner (Chase B9 F15) 6*~~

1901 Isabella Brittingham (Chase B9 F22) 6*

1901 Mac Nutt (Chase B9 F22) 6*

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Notes made by Miss E. J. Rosenberg at Haifa, February- March, 1901.

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

'Abdu'l-Baha: No, gradually, for a plant that grows too quickly lasts only a short time.

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

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

Reference was made to the recently discovered "Sayings of Jesus" found in the fragment of a Papyrus book in Egypt, and especially to the saying - "Lift the stone and thou shalt find me. Oleave the wood and there am I."

The Master said that as we can only see different objects by the light of the sun, one might in one sense and with truth say the sun is in everything. In this sense also is our Lord Christ in everything. As all things are nourished and sustained by the light and warmth of the sun, so are all created beings filled with the overflowing bounty of Christ.

In the Gospel (St. Luke 12:4) it is said: "Be not afraid of them that kill the body and after that have no more that they can do. But I will tell you whom ye shall fear. Fear him which after he hath killed hath power to cast into hell. Yea, I say unto you, fear him."

'Abdu'l-Baha said that this means that the death of the body is of no importance and not in the least to be feared, because a spiritual soul lives forever. But the thing to be feared is the death of the spirit.

It is said of Mary Magdalen that out of her went seven devils. This means seven evil qualities which Jesus cast out of her by teaching her the Truth. She was not such a bad woman as some supposed before her conversion, but the wonder is that such a

saint and miracle of purity and goodness could have been created by the New Birth. She was greater than all the disciples of Jesus because she alone stood firm after His death, and never wavered.

PARABLE OF THE TEN VIRGINS.

The word virgin means those who are free from ties of this world unspotted by the world and empty, - ready to be filled. There are two kinds of sticks which we can imagine to be put aside for the fire. One is a damp stick, the other is of aloe (a very dry kind of wood) When contact with the fire the damp stick will not ignite but the other is dry and ready to be ignited at once. So some people have the capacity to receive the light of God, others are full of earthliness (dampness) and cannot receive it. Some of the attributes of those people possessing this capacity are, for example, devotion, attraction towards God, Separation from the world. These when ~~travels~~ trials come, are able to sustain calamities in the Cause of God. But though sometimes flames will appear in damp fuel, they soon become extinguished.

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

RESURRECTION

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

The visible world does nothing but change and change leads to annihilation. We must be sure then, when the soul of man leaves ~~that~~ his body it never returns to that body again.

In the Gospel record, when Jesus Christ was crucified and ascended, Mary Magdalen and the other disciples had fallen into such a state of excitement and agitation that during three days the Cause of God was annihilated for them. After three days, ~~their~~ agitation having abated they realized that the cause of Jesus Christ and His teaching was everlasting in the world. The disciples would not at first write to the other believers openly that Jesus was crucified until Mary Magdalen said to them What does it matter? His soul is with us.

When Jesus was crucified some said, His religion is annihilated and gone. Mary Magdalen said matter is gone, and flesh, but the soul of the religion is forever.

Thomas was a feeble character who believed the Cause was

was lost. After a little time he saw that, though Jesus was killed, the Cause of God still continued and then he realized and believed.

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

To those who say that Jesus Christ came back to earth in his earthly body, they should reflect that He was 33 years old at the time of His death. According to medical science it is established that in 33 years a man's body has been changed at least three times. If it was the body of the third decade of His life which revived what became of the other two bodies?

The perfections and characteristics of God toward man are not conditional upon any fact. God is merciful to man, and His mercy does not depend on Jesus Christ's having done anything, but He is always sacrificed and this is the great question of the Mystery of Self-sacrifice.

THE MYSTERY OF SELF-SACRIFICE.

Our Lord said that the Prophets and Sons of God possessed two states or conditions. Ist, the Spiritual; second, the material.

In their spiritual estate or condition they reflect entirely the perfect bounties of God and His perfections, such as love, joy, goodness, mercy, etc., but these perfections they sacrifice and give as a free gift to the people without hope or idea of any return to themselves. For example, consider a growing tree - the sun shines upon it, the rain falls and the breezes blow upon it. Then, by the grace and power of God the earth gives its strength to the tree and it lives and grows. The tree then gives this power, which it receives from the earth to the branches, twigs and leaves, which flourish and in time it gives its power to make ~~blooming~~ blossoms and fruit to appear upon them. So our Lord Christ gives His perfections and graces which He receives from God to the people, to make them grow to be strong and live and He keeps nothing back for Himself.

Now, in the second or bodily condition of the Prophet, He also sacrifices and gives all these perfections to the people. It is natural to man that his eyes should enjoy beautiful objects and views but our Lord Jesus Christ never walked abroad for the purpose of this pleasure and enjoyment. He gave His perfect sight to the people. The ears love to listen to beautiful music and harmony, but Christ listened to the wailing and sighing of humanity. It is natural to man to enjoy repose and the rest of sleep but Christ never forsook His work on account of weariness. And so with all the bodily and material comforts which man naturally enjoys. He sacrificed them all to the people, yea, even giving His own life.

THE MIRACLE OF WALKING ON THE WATER.

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

The ancient philosophers and indeed the philosophers of all time have taught that the first method, that is by means of the five senses, was the one certain way of knowing Truth. For example, when we see a large mass of water, you know that it is the sea and nothing can contradict that fact. But when you reflect deeply you will see that this means of knowing is not to be absolutely relied upon. For instance, when you see in a steamer, sailing along rapidly the evidence of your sight tells you that the shore is moving, but you know this to be false. If you look at the sun your eyes assure you that it rises every day and travels across the sky, but science has disproved this. If you take a lighted stick, attached to a string and whirl it around very fast the appearance is that of a circle of fire - again people in a desert often see a beautiful mirage, but the nearer you approach this appearance the more it fades away and you begin to perceive its unreality. All this proves that the evidence of the senses alone is not to be relied upon for conveying the Truth.

The ancient philosophers have also taught that by the Intellect (the second method) of argument and reasoning accurate and absolute knowledge of everything can be obtained. They said that they could prove the existence of God by the existence of forces and motion, - that is to say the mover and the thing moved. They explained that motion is impossible without one who causes movement. They observed the heavens and the motion of the chief planets, which they conceived to be caused by the movement of eight successive crystalline spheres enclosed within a ninth and outer one, which, by its action caused ~~by~~ the others to move. But later philosophers have said that these crystalline spheres are non-existent, and that the planets are suspended by the force of gravitation, attraction, etc., thus utterly contradicting ancient theories. These ancient philosophers also said that as they could observe no movement or change in the heavens, they were therefore pre-existent and eternal. All these statements have been refuted. It is therefore evident that we cannot rely on this second method of obtaining knowledge, to ensure absolute accuracy. Successive philosophers are always contradicting each other, and propounding diverse theories. If absolute knowledge were to be obtained by this means, the wisest philosophers would agree in saying the same

things.

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

As we have before said in the account of this miracle, the disciples of Jesus attempted to sail over the Sea of Creation and Existence in the Ark of Argument and Reasonings, finding great difficulty and danger in proving the Truth by so doing. But when Christ, the Light of the world, who knew all things by the Light of the inner spiritual illumination, came to them in their boat, walking by His knowledge over the Ocean of Existence, and having no need of the Ark of Argument, then immediately they were at their desired haven.

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

The Holy Spirit.

Always, from the earliest ages, the conception of the Trinity has been present. In the time of Moses, the idea of the Trinity was shown in (1) God, (2) The speaker of Mount Sinai, and (3) The Fire (which corresponds to our idea of the Holy Spirit). In the time of Abraham, this thought was represented by Abraham, the Angels, and God. As an illustration of the Trinity, take light and illumination, - there is the light-giver, the sun (God) the light-receiver, and the ray of light connecting the two. Again there is the giver of the bounty, the receiver of the bounty and the bounty which is the Holy Spirit.

THE TEACHING OF CHILDREN.

We must be guided entirely by the intelligence and development of the child, as to how soon we should begin to teach it. A woman reaches her maturity at the age of twenty, and must then certainly receive the full teaching.

Many a child of ten is sufficiently developed and advanced to receive some teaching, and some are ready for it at the age of eight or nine. The great thing that is necessary to teach children is to be characterized with the attributes of God, and to be good. Their hearts and minds must be prepared to receive the Truth as soon as they are old enough to be taught everything, - but children should not be taught facts and details which they may not, during the present condition of the faith, speak of openly to their fellows and companions.

PRAYING IN PUBLIC AND IN PRIVATE.

There are two forms of prayer in this religion, that is the obligatory prayers which are (1) the long obligatory prayer, (2) the Daily prayer, beginning, "O my God strengthen Thou these hands, etc." (3) the short one. One of these prayers must be used three times daily according to the circumstances and the time at the disposal of the believer using them. These obligatory prayers are entirely personal between the individual and God.

There is also the form of prayer to which the name "Supplication" has been given, in the translations which may certainly be used in public. That is, if you should desire to ask God anything, you may certainly do so in an assembly of believers. Chanting may also be used. But this religion has no set form of public worship.

CONCERNING THE TEACHING.

Good people are of two kinds, - those who are so by natural goodness of heart, and those who attain to it by an after gift of the Spirit. All those who are truly taught of God, will accept this Truth when presented to them, but as it takes some fruits longer to ripen than others, so some will accept it immediately, and others after a long time of gradually ripening in the Sun.

It is of course a great sin to reject these Teachings, and it is our duty to persuade and teach people to embrace this Truth; But if they should reject it, we must bear it with patience, and we are to remain toward them exactly what we were before. If, however you find a person leading a truly good earnest life, who does not wish to hear or receive these Teachings, you are to remember what our Lord Jesus said, "He that is not against Me is with Me."

The reason why some missionaries, monks, etc. who spend their whole time in praying and reading holy books, do not accept this, is because though they act in this way, their hearts are really still with the world.

WINE DRINKING.

In reality wine or spirits taken even in moderate quantities does not permanent good. It is like urging a horse to full speed by whipping him. The whip represents the effect of wine on men's body.

Wine taken as a medicine for weak people, who have all their lives been used to it, is permitted. But they must on no account allow their children to drink wine or alcoholic drinks. Our Lord spoke of the Druses who never drink wine or smoked, and in consequence of this, many diseases were quite unknown to them.

MAHOMET.

There are many references in the Bible to Mahomet. In Revelations 12, the woman clothed with the sun with the moon under her feet, represents the Muhammadan religion. The sun and moon are the Turkish and Persian Empires. The twelve stars around her head represent the twelve Imams.

In the New Testament John 1:25 :Why baptizest thou then if thou be not that Christ nor Elias nor that Prophet. "That Prophet" signifies Mahomet - but Christians have not understood these references in their own Bible. Also in John 16: 7-15 (inc.) "The Advocate" and the "Spirit of Truth" here spoken of signify Mahomet.

Ali Kuli Khan asked our Lord which was the greater - Jesus Christ or Mahomet. Our Lord said the Muhammadans were accustomed to think Mahomet the greater because of his title "Seal of the Prophets," but in the time of Jesus spirituality and the spiritual life was far greater.

GREAT PROPHETS.

Our Lord said it was quite true that all the Great Prophets - the Sons of God - are without sin: though the word 'prophet' is used in more senses than one by the Jews. A Great Prophet is always one to whom revealed writings have come.

The only parts of the Bible we should consider as sacred and inspired are these revealed writings and visions. With regard to the Book of Moses, only those parts are sacred which contain his inspired writings, such as the Ten Commandments, etc. The rest are mere books of history written much later than the time of Moses and often not literally true.

Isaiah is a true Prophet but the Book of Esther is a mere tradition or story. In Solomon's Song, the symbolism which is used throughout it of a bride and bridegroom is true symbolism or allegory - no real bride or bridegroom is intended. David was a great saint but not a great Prophet and many of the statements made about him are not accurate.

It is well known that when Nebuchadnezzar invaded Syria he destroyed the whole of the Israelitish books and records. It is only needful for us to read and study the inspired and revealed parts of the Bible. The other parts are no more sacred than the books of history.

The story of Joshua causing the sun to stand still is an allegory for it means that he was so steadfast and true in the Faith, that during his lifetime the sun of Moses never set or went below the horizon.

BUDDHA.

Buddha was a very good man - a divine philosopher but not

a great prophet. Many of his moral teachings greatly resembled those of Jesus.

The doctrine of reincarnation as taught by the Buddhists, and some of the ancient philosophers is not true. It was largely invented by those people who clung to this world and loved it so that they could conceive of no happiness apart from it.

All those souls who are truly severed from this world and from everything save God have always longed to depart and go onward to a more spiritual existence.

Many of the Theosophists have said that it was necessary for people to return again and again in order to attain to perfection. But there is no spiritual benefit in mere length of time. Those who receive the Holy Spirit can instantly become perfect. Take for an illustration, the olive trees which exist for thousands of years, yet, they have not by this duration of time attained to the life and development of the animal kingdom. Whereas, a small insect existing for a few days or hours belongs to it.

Indeed many of the ancient philosophers evolved this idea of reincarnation in order to fill a flaw or void in their doctrines. They believed that this material existence was all for that had not attained, as we have to a knowledge of the spiritual existence beyond. And they thought that it was necessary for the sake of justice, that a man should be born on this earth again and again.

No infant is ever born bad. All infants are born alike - good, but their education, surroundings and their individuality make them become what they afterwards are.

As everything is possible with God, He might grant return as a special gift and grace to some people. Amongst the many prophets, only Elias was said to return and he did so.

THE DEVIL.

The word 'Devil' or Satan, is used in St. John 8 - "Ye are of your father the devil." This means that the Pharisees were not the true children of Abraham, or of God, - for had they been so, in this case, they would have shown forth good qualities and attributes. Whereas they showed forth only evil qualities such as envy, malice, uncharitableness, etc. The word 'Satan' has many meanings.

Every Great Prophet of God has an active opponent, or satan who shows forth opposite characteristics. In the time of Adam his opponent was Azazel; of Abraham, his opponent was Nimrod; of Moses, his opponent was Pharaoh; of Jesus Christ, his opponent was Caiaphas; of Muhammad, was Abu Sofian;

of The Bab, Hadji Muhammad Kerim Khan; of Baha'u'llah, Subh-i-Ezel; of 'Abdu'l-Baha, His brother Muhammad Ali.

In the Gospels a man is spoken of, out of whom went ~~cast~~ seven devils, that is seven bad qualities. Again, there is the devil within man, just as there is the divine voice within man. Anything, for the time that makes you become heedless of God is your Satan.

In the story of the Pharisees and the tax-gatherer praying in the Temple, the self-righteousness of the Pharisee was his devil, whereas the sins and the shortcomings of the Tax-gatherer which drew him toward God, to confess, and ~~etreat~~ pardon for them became his angel. The word of satan or devil means the opponent of God, - there is no entity of that name.

In answer to a question as to why in the Old Testament the prophets and saints hurled denunciations against wicked people and prayed for their utter destruction, our Lord said that those prophets denunciations and curses were not directed against the people, toward whom they had no animosity, but against their bad and evil qualities.

A gardener would be a bad gardener if he allowed rank and noxious ~~weeds to grow up~~ against his choice plants and beautiful flowers. He must weed them out and destroy them in order to protect and foster the lives of said plants. It is not that he hates the weeds and wishes them evil but that he cherishes and protects his flowers by removing them.

When the Doctor gives a sick person quinine, which is a very bitter medicine, it is not because he wishes to do ill to the sick man, but to destroy his disease.

In our own religion it is in no case allowable to use force or violence against those of an opposite faith.

THE JUSTICE AND MERCY OF GOD.

A question was asked as to whether those people who had committed great evil in this present life, and had died in their sins, would be hopelessly lost or destroyed.

Our Lord said: By the Justice and judgment of God those who commit evil suffer and are punished for it and eternal punishment is merited by these evil-doers. But mercy is by far the greatest of the divine attributes and owing to this great mercy of God those who die in their sins are not left without the possibility of attaining to Life.

UNIVERSAL PEACE.

Our Lord said that the Blessed Perfection had revealed secretly in a Tablet some words about Universal Peace. And also, just before His Ascension, He had revealed another Tablet about the Universal Peace which should prevail between all the peoples of the world

the world. We now see the effect of these words spoken by the Blessed Perfection, in the fact that the Czar of Russia has called all Nations to a Peace Conference, and in the various societies and organizations for promoting peace which are now in the world.

Two of the signs of the Manifestation of the Cause of GOD are the preaching and acceptance of the Religion of GOD, - and also that the people shall be imbued with the characteristics of GOD. We are now seeing the first sign, and we must hope and pray that we may see the second sign fulfilled. Many advances of the nations in civilization and humanity are caused by the presence of this religion in the world, without their knowing the reason of this advance. There is a prophecy in the Mohammedan writings that the Standard of Truth shall be unfurled in the East and then in the West and this saying we see fulfilled in our day.

People were always inquiring why, if this Religion were such a great one, did not more people hear of it in the life-time of the Blessed Perfection, - forgetting that in the time of Jesus Christ, when He was at Nazareth, the people of Acca, (Nazareth is only about fifteen to twenty miles from Acca) even had not heard of Him; and when He died His followers numbered about 120. Whereas this Message had been written to all the kings and potentates of the earth, and had been known among many nations, during the life-time of the Blessed Perfection. The first of the "Letters to the Kings", which was ~~taxtix~~ written to Napoleon 3rd., was quite a short one, and was to the effect that GOD had blessed him (Napoleon) with great powers and influence; and requesting him to inquire why these Bahais were so oppressed? What evil or sedition had they committed which caused them to be so closely confined, etc? But Napoleon never replied to this letter. Whereas, after a time, the Blessed Perfection wrote the long menacing letter to Napoleon, prophesying the down-fall of his Empire, etc., and this letter was published and circulated through Persia, at least two years before these events happened.

Abdul Baha gave a long account of the sending of the letter to the Shah of Persia by Badi. The gist of this letter was to tell the Shah that he would never learn the Truth from the Killiks and Divines, - that if he wished to hear the Truth, he must summon Baha'o'llah to his presence, and confront Him with the Divines, when in the Shah's presence, He would give as many signs, proofs and miracles as they wished for, to prove His Truth.

Abdul Baha said that immediately after the Ascension of Jesus Christ, people began to write books against Him, and very soon historians began to say that no such person as Jesus Christ had ever lived. That it was all an invention of St. Peter and other disciples! We must remember this, for soon many books would be written against our Faith.

For the past 1900 years, the Jews have been denying Jesus Christ. One reason they give for doing this is because they say that Jesus went to Jerusalem and there stole the Hidden and Greatest Name of GOD which was concealed there, - and it was this which gave Him all His power to perform miracles and signs: They themselves had been always ~~xxxxxxx~~ looking for this name, without success, but Jesus knew where it was hidden, and took it away. Another reason for their denial of Christ was because they said the prophecies in the Bible about the Messiah, were not literally

fulfilled in this Jesus of Nazareth. It was said that the Messiah would be King of a Kingdom, and they could not see that by this was intended a spiritual kingdom.

Just what the Jews did in the time of Jesus, the Christians are doing now. They are looking for the prophecies of Jesus to be fulfilled according to the letter, and are expecting the stars to fall from the heavens, before His coming, - yet their own men of science have proved that the sun is infinitely larger than the earth, and also many of the stars. If these were to fall upon this little earth, conceive what the effect would be! Imagine a huge mountain falling upon a tiny atom! What part of the atom would remain. Jesus also said that He would come when they were sleeping! how could this possibly be after the stars had fallen from heaven, and in like manner He would return from heaven and would appear again from heaven, - and now the Christians are expecting Him to appear from the atmosphere, where it is known, there is nothing. Jesus who said, "I came from heaven", appeared from a place called Nazareth, and from His mother, Mary, - in such wise, then, must we expect His second appearance to be.

Abdul Baha said that most of the Persian Jews had become believers, - as many as 4000 Jews out of 5000 in one city being of our Faith, - and in a short time all the Persian Jews would be believers.

Comparison between the East and the West.

During a conversation Abdul Baha had with the English Consul, the Consul had said that all inventions and improvements in civilization came from the West, whereas the Eastern Nations cared for none of these things. Abdul Baha replied that that was true; the Western Nations gave themselves up a great deal more to the pursuit of material improvements and civilization than the Eastern Nations; but, on the other hand, since the earliest times of history, no prophet or religious teacher had appeared save from the East. GOD divided His Gifts, - giving the West the power of inventions and material improvements, but to the East He had given Spiritual civilization. The Consul remarked that in the ancient times, the Eastern Nations were far more advanced and were of far higher character than they are now in the present day. Abdul Baha agreed that this was true, and said the reason for this was that the Easterners depended entirely upon their spiritual leaders for their inspiration and advancement. During the days of these leaders they made great advancement but this gradually died out.

It was very long since the coming of a Prophet, and they needed a new one to give them a fresh start! But though we saw the people of the East had very few material comforts, yet their happiness and peace was very great, and they had no cares. The Bedouin Arabs, who had often not enough to eat, were yet entirely happy and satisfied with what they had, whereas the reverse in the case is true with the Western Nations, - the more they have of comfort and riches, the more they need and want. Those who have ~~more~~ this mental happiness and peace also have more bodily comfort and happiness, because this mental happiness reacts upon their bodies, keeping them in health; and though they have very little, yet they are satisfied! Also, if they find

themselves in real need and want of necessities, this mental condition gives them the power to arrange their material difficulties with the greatest ease and speed, so they are the gainers in both ways.

THE POWER OF THE LOVE OF GOD.

In the Universe, all atoms and particles are united by the power of attraction and cohesion; if it were not for this, ~~EVERY~~ everything would be immediately dissolved and annihilated. The life of the whole creation depends upon this power. So, spiritually, everything is united by the Love of GOD. This is the ~~the~~ only thing which has the power to unite hearts, and this power of uniting hearts is one of the signs of a true prophet.

The Love of GOD is like the Sun; it shines upon everything, - and this is GOD's relation to man. Love is the greatest bounty of GOD, so Jesus said "GOD is Love", "I am Love."

It is said in the Koran, "GOD loved you and then you love"

Everything in the world which promotes union, harmony and love is from GOD, for union and harmony is life, and everything that causes discord is from Satan and brings about death and annihilation.

At night, when a lamp is brought into a room, all things at once become manifest, and such is the power of love.

Only the Nakazeen remained untouched by the Word of GOD, There is a Mohammedan tradition that once a man met Jesus Christ fleeing hastily from a town to the mountains. When the man inquired why this way, Jesus replied "I am fleeing from a foolish man". Then the man said "Why do you not breathe upon him, and give him the power to leave off being foolish?" Then Jesus answered, "GOD has given Me the power that by My breath I can open the eyes of the blind, and cause the deaf to hear, but more than one thousand times have I tried to breathe understanding into this foolish man without success; I can do nothing."

The Cause of GOD is like the sea, which refuses to accept or contain a dead body within it. It will only contain the living.

UNION AND HARMONY.

Abdul Baha spoke very much about union and harmony. He said it was almost beyond belief to see so many pilgrims from the most distant parts of the earth assembled together, and that this was one of the most wonderful works of GOD, to bring us into this unity. He spoke of the union of the East and West and of the North and South, and that the union and accord between nations should be like that of the lover for his beloved. He said that He ~~had~~ had lately written a long Tablet on this subject to a believer. It was asked when this universal peace and unity would come to pass, and He replied "Very soon".

Abdul Baha gave an illustration of the absolute necessity of union and harmony among believers, by comparing them to the construction of the hand. When all the fingers are joined to the hand, what a wonderful instrument it is and how useful!

But if the fingers are cut off and torn apart from each other, in separation they are absolutely useless.

THE UNIVERSAL POWER OF THE CAUSE OF GOD.

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All things in creation are composed of simple atoms or of compound particles. In the mineral kingdom, many substances such as gold are composed of simple atoms. In the vegetable kingdom, plants are composed of more complex particles, hence we see they have more qualities and powers, such as growth, for example. Then again, in the animal kingdom, the creatures are still more complex, and have additional powers such as instinct, and in the kingdom of man many more powers and qualities are possessed and developed. So, in the case of individual men, some have power to subdue only a few hearts, and others have the power to subdue many more. In an army a sergeant controls a few men, the lieutenant more than the sergeant, the major still more, and the colonel controls a whole regiment; ~~and~~ over all these is the general, who under command, assumes control of the whole army.

In the case of Prophets, some have the power to sway and subdue one country only, such as Syria, some have power to sway many more countries. The Blessed Perfection sways and subdues them all, and also all Prophets and all Religions. We therefore see that such contrary and far apart nations as America and Persia are completely joined together and united by this great Cause of GOD.

THE "RETURN" OF THE "PROPHETS".

In the first days of every Prophet, He was the source of the Bounties of GOD to the people, but after a time, the true spirit of His Teachings waned, and the people lapsed into ignorance and darkness; then it became necessary to send forth a new Appearance or Manifestation of the Bounties of GOD, for one of the essential characteristics of ~~the Eternal Essence of the Divine is Un-changeableness,~~ necessities of the Eternal Essence of the Divine is Un-changeableness, and one of the essential characteristics of created beings is change. Abdul Baha then gave an illustration of the four successive seasons, - spring, summer, autumn and winter, and said that no man of intelligence would venture to state that because the spring of last year has come once that it is sufficient for all time, and we do not need another spring.

Our Lord says that in these early days of the faith, it is of the first importance that all believers should have the right qualities, and show forth the right attributes. One unconquerable fault would cast one down in a single moment from the highest station to the lowest. We must strive to change our bad qualities into good ones. Quick temper must be changed into calmness, pride into humility, falsehood into truth, deceit into frankness, laziness into activity, etc.

~~THE ARC OF ASCENT AND DESCENT~~
 THE ARC OF DESCENT AND ASCENT.

In the Koran there is a verse which speaks of the "lowest point of the low" as being the station of man. If we represent creation by a circle, at the top of it is GOD the creator, from His left descends the mineral creation, beginning first with the mineral kingdom, next below that is the vegetable kingdom, below that again is the animal kingdom, and at the bottom of the circle is man. This signifies that man has the power of being infinitely more degraded than the other three kingdoms and can do more harm. In the lowest of the three, ferocious animals exist, but after all they can only kill one creature at a time, but when a man is bent on destruction, he can by his inventions destroy thousands at the same moment.

But though this station is the "lowest of the low", it is also the dawning point of the new life, and the spiritual ascent ~~xxxxx~~ to GOD! And if, by the gifts and graces and guidance of GOD, man strives to rise by this "Arc of Ascent" toward GOD, then instantly all his evil qualities begin to be exchanged for their opposites; that is, ignorance can be exchanged for knowledge, lustful passions and desires can be changed into chastity and holy thoughts, hatred into love, etc. It is because man is naturally situated at this lowest point, this meeting place of the two arcs, that Jesus said except a man be born ~~xxxxx~~ of water and of the Spirit, he can never see GOD. According to the Eastern ideas, water is regarded as the beginning of everything, - from water the lowest form of life come, and they inhabit water, also nourishes and sustains all life, hence water is regarded as the starting point of growth and life. In this saying of Jesus', water is not the symbol of cleansing, though the life of man is cleansed spiritually by the Bounties of GOD, such as Love, Truth, Goodness, Unity, etc, but in this saying the meaning of water is primarily the Bounties of GOD.

A Teaching given to Miss H. J. Rosenberg, London, England, by Abdul Baha, at Haifa, Syria, February-March 1901. Miss Rosenberg was the guest of Abdul Baha and his household.

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The doctrine of re-incarnation, as taught by the Buddhists and some ancient philosophers, is not true; it was largely invented by those people who clung to this world, and loved it so much that they could not conceive of any happiness apart from it. All those souls who are truly severed from this world and from everything save God, have always longed to depart and go forward to a more spiritual existence. Many of the theosophists have said that it was necessary for the people to return again and again, in order gradually to attain perfection. But there is no spiritual benefit in more length of time! Those who receive the Holy Spirit can instantly become perfect.

Take for illustration, an olive tree which exists for thousands of years, yet it has not by this duration of time attained to the life and development of the animal kingdom, - whereas, a small insect existing for only a few days, or hours, belongs to it.

Indeed, many of the ancient philosophers evolved this idea of re-incarnation in order to fill a void or flaw in their doctrines. They believed this material existence was all, for they had not attained, as we have, to the knowledge of the spiritual existence beyond, and they thought it was necessary for the sake of justice, that a man should be reborn on this earth again and again.

No infant is ever born bad. All infants are born alike good, but their education and surroundings and their individuality make them become what they afterwards are.

As everything is possible with God, he might grant return as a special gift and grace to some people. Amongst the many prophets, only Elias was said to return.....

(NEOSTYLED FOR BELIEVERS ONLY)

Utterances of our Blessed Master, Abdul Baha, in His exact WORDS, revealed to three pilgrims; Thomas Breakwell of England, Herbert Hopper (an American) from Paris, and Isabella D. Brittingham of America, September, 1901.

The Master's Message to the Believers in America.

He said: Two or three years ago He wrote to some of the Believers in America and also to Dr. Kheiralla, stating these events (His imprisonment and persecutions), which have now taken place. He also wrote the same things to other countries, and they are now exactly fulfilled. He said, now that these events have come to pass, we must feel happy, not sorrowful. The believers must not be troubled nor distressed about the confinement of the Master. He wishes them always to be cheerful. He is accustomed to imprisonment. We must not feel distressed, as this is sent from God, and it should be pleasant to us to have troubles from God. If we hear also of other things taking place, we must not feel grieved, but trust in GOD. Still greater things than these will happen, all of which have been prophesied. All of the believers must be in such a mood that when calamity exists in the greatest degree, they must rejoice exceedingly. The confinement of the Master must be the gladdest tidings to all, and it must be the cause of their steadfastness and confirmation. We should be very happy even under confinement. Neither hunger nor thirst, nor confinement in prison, nor bloodshed, nor martyrdom, should prevent us from being true to the Blessed Perfection. We should accept all of these things all of our lives; we should hope for them, and then we will be happy when they come. He said all the believers are under the Shadow of the Manifestation. We are not physical beings, He said, but spiritual bodies. We must thank GOD for our spiritual existence. The body is earthly, but the spirit is heavenly. The first is of this world, and the second belongs to the Kingdom. The first is of the attributes of darkness, and the other of illumination. The first is limited to space; the second is Placeless and Limitless.

The Master also said that the gladdest tidings to Him are that the believers are living in love and obedience, and are spreading the Great Message; and that our love, our unity, our obedience must not be by confession, but of reality. He also said that 1901 is the first year of tribulation.

The Master said that the differences between this Revelation and that of Jesus Christ are that, in this Cycle, 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 state; there will be no bigotry. All will be gathered under the tent of peace. Before the universal peace is established there will be wars and a general overturning of society. These wars are to warn the people, so that they may learn, if they do not follow the teachings, they will be punished, for the power of the Spirit will be taken from them and they will become as lamps without light.

The beginning will be in our time, and the truth will be generally known by the year 1917.

The differences between this Manifestation and that of Jesus Christ are:

1st. The teachings of Christ amounted to a very few pages, but the teachings of the Manifestation, Baha'o'llah, amounted to twenty books.

2nd. The teachings of the Manifestation are greater than the teachings of Jesus Christ. For example, from the teachings of the Manifestation you can do everything; they include everything.

3rd. Apparently Jesus Christ was opposed by the Jews only, but the Manifestation was opposed by the whole universe. Jesus Christ, on account of injury from the Jews, and their opposition, used to go from one place to another, but that the Manifestation stood before all was evident, as He was seen by all and did not hide Himself, even in a village. At all times He said, "I am ready." He wrote to the King of Persia: "Let all the divines and doctors of law assemble together and discuss the matter with me, and I am ready to prove it."

4th. In the time of Jesus Christ the greatest one of the disciples was Peter, yet he denied his Master three times. But the followers of Baha'o'llah, under the most severe torture, were repeating the Name of Baha'o'llah and never denied it, not only one, a hundred or a thousand, but twenty thousand followers hastened thus to martyrdom.

5th. The Cause of Jesus Christ existed for three hundred years before it became known, but the Cause of the Manifestation, in the Day of the Manifestation, was known all over the world.

6th. Jesus Christ came to establish proofs of the Old Testament, and this was for the Jews, consequently His opposers were few. But the Manifestation came for all the world, and for all religions, and to explain all the Holy Books of those religions. Another proof was that during the imprisonment of the Manifestation the Governor and Officials were His humble servants. Even His enemies were submissive to Him. Because the Cause of the Manifestation is universal, it will envelop the world.

7th. The miracles which appeared through the Manifestation the Master did not like to mention, because they will not be proof to others. They were only a demonstration for those who witnessed them. If the Master mentions all of these, the people will say that the idol worshipers attributed many wonderful things to their idols. The hearer will say this is right and this is wrong. While the miracles which actually appeared in the time of the manifestation are greater than all, the Master did not wish to mention them, for the Manifestation said that the miracles would be like a veil over the people, for, in every time, the proofs (of this Word) will be so evident and clear that the people can understand them.

The Master said, if anyone asks you about the Manifestation, say He 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.

Every great thing of which we hear, and every great event in the world must have something that will stand steadfastly for it and to defend it. The greatness of the Cause will be as a flood. It will be like the waves of the Pacific Ocean. No other waves are as large. If the Cause is firm and on a good foundation, all these events which take place will be the cause of its assistance and promulgation. When the winds blow severely, the small trees will be uprooted, but the fixed and large trees will remain firm. This illustration is in harmony with this Cause. It must have great assistance. The opposition and rebellion of the people will be very great indeed, but these oppositions and disturbances of the nations will be the cause of strength and power for the Truth. Thus, if we see that the nations and people act and exert their utmost to destroy this Cause, we must not be at all disturbed, because the more they oppose the more the Cause becomes illuminated. So all must be like confirmed mountains; fixed and firm believers; but we must act through cautiousness and wisdom. All of our deeds must be done in kindness. We must not fling wisdom away, but we must always seize it. Be assured and confident that the assistance of GOD will be poured out upon you. The servants of GOD are the victors and they are the hosts of GOD. Meditate upon the time after Christ and upon this time and you will understand.

Once the Manifestation was imprisoned and chains were around His neck. At this time the Master was with some of the believers in another place, and the people finally captured Him also. The boys of this place gathered together and began to beat Him; about two or three hundred children surrounded Him. They beat Him severely on the head, cursed Him and otherwise persecuted Him. It may come to pass that the people will curse the believers, beat them, injure them, abuse them and do harm to them, and even cause animosity between them. GOD willing that you may be steadfast and firm and never be shaken. But under all kinds of tribulation you must always keep in mind the LOVE of the Master and remember to what a great degree He loves you.

The nations oppose and persecute each other for supremacy, and they cause opposition and persecution against the Master because He is uniting the people. What a wonderful thing that the Oriental people clasp hands with the Occidental people and mingle together! So many different people - those who are fierce, and who hold animosity toward each other, will be gathered in union and harmony under one tent, to lay the foundation which will be the cause of harmony and union of all the creatures. To meet animosity and hatred by love and kindness! Thus war will be changed into peace, the sword and bayonet into the fragrance of flowers; bloodshed and the destruction of man will be transformed into joy and tranquility. Thanks be to GOD, in these days the steadfastness of the Truth is taking place; that this seed of love, af-

ter it was planted, has yielded, and the fruit of that is our meeting here tonight - all of us in one circle. On reliance and dependence upon GOD, we hope that this circle may be enlarged and that it may encircle the whole universe, until the entire human race will be gathered under one tent, and all will be under one law, as one nation, one family, one home. All this will exist and be manifested through the Power and Aid of Baha'o'llah. The more the teachings are distributed, the greater will be the success of the Truth. Pray for this; beseech and invoke the Kingdom for it. All this prophecy will, in a comparatively short time, be fulfilled, and love, peace and concord will be established. Praise be to GOD that you are the manifestations of the help of GOD and that the Light of GOD is enveloping all. The Hosts of the Kingdom are your helpers; the Holy Spirit is assisting all. The wave of GOD is your guidance and strength. Thus I invoke the Kingdom. Through the teachings of Baha'o'llah you will be aided. Do not interfere with another's sword. Do not raise disturbance with anyone. Be kind to all people; love them with a pure spirit; ask GOD for all. Should opposition or injury happen to you, bear ~~and~~ it and be kind, as kind as ever you can be. Through all, love the people, and not by mere confession. If they beat you with swords, ask them for forgiveness. If they attribute infidelity to you, pray for their guidance. If they blame you, be sincerely grateful to them. The Manifestation said, "If it were not for the sake of 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 martyrs and saints in His Cause. The Master told us to pray to GOD that we would be steadfast in His service, for He is the Ruler and the Supreme. To serve humanity is to serve GOD.

The Master said: Have you read the Tablet written by the Blessed Perfection to Napoleon? Do you remember the words? That Tablet is a sufficient proof. It was revealed when Napoleon was so powerful that he said, "On this globe I am the one GOD." In such a time this Tablet was written and this was published over the world. The Manifestation was imprisoned in Acca, and the Governor in Chief of Acca craved to be honored by admission to the presence of Baha'o'llah. For five years this one man, called Zeah Pasha, asked the Master if He would supplicate the Manifestation to permit him to make this visit, but the Manifestation never granted it. All the people of Acca know this. The Blessed Perfection was imprisoned, yet He had that power to refuse anything or to do anything that He wished.

The Master said that He Himself had been ill for three years, but ever since He had been re-imprisoned He has been very cheerful and happy. Before this His appetite was poor, but now it is better. He says, GOD willing, tribulation and trials may increase day by day. If life passes in ease, with no trials, it is useless and its result is fruitless. What is the conclusion and result if a person should live easily and comfortably for one hundred years? But if he passes through trials and hardships in the Cause of GOD, this is the extreme end of the Supreme Gift. When they took Kurrat-al-Ayn to kill her, she put on the best clothes she had and she was beautifully adorned. They took her to a gar-

den and there they killed her. Just think how many maid-servants and how many humble and submissive ones die in GOD'S Cause! See how He trained them! It is not now understood, but many people hereafter will appear in the Cause and will be like the brilliancy of the sun. They may be attacked and taunted, but through humbleness and submission they will be enabled to spread the Cause. As they advance in His service, so they will be attracted to GOD, and as they give up their lives in the Cause of GOD, so also will they be enveloped by the assistance of Baha'o'llah. See the wonderful Power of the Manifestation that He has gathered us now! What great love! What a high degree of love! We must remember these meetings and their results will appear later. As the rain falls today upon the seed and the results appear afterwards, when it reaches the state of maturity it brings forth fruit. The tree has the power, but it is hidden, but, when it reaches the state of maturity, it stands forth. The Master hopes this will appear and be manifested in us.

Explanation of the First Portion of the Second Commune, which is taken from the "Prayer of the Dawn."

This "Letter" means a person. As the word came forth from the Mouth, that person is the reflection of the Light of GOD. It is the Letter in which are all the mysteries of the Holy Books. It is the Letter that came forth from the Mouth of the Blessed Perfection.

"The seas moved" - the seas of existence; the seas of life; the seas of sciences; the seas of knowledge; the seas of understanding; the Seas of the Love of GOD rolled.

"The winds did blow" - these breezes are the causes of life to the trees. These are the fragrances which will revive the beloved of the Kingdom of GOD, and which will cause the fragrance to exhale from them.

"The fruits appeared" - the new conditions upon the earth began to manifest and appear.

"The trees began to thrive" - the trees are the people in the Paradise of ABHA, who, through the fragrance of this Letter will be nourished.

"The traces were destroyed" - these are the ancient traces which are destroyed by the Light. For example, the radiance of the Sun will destroy the sparkling of the star.

The Origin of Evil.

Evil does not exist. Death is only the lack of life; therefore death does not exist. Darkness is only the lack of light. Evil is only the lack of good. Ignorance is only the lack of knowledge. Poverty is the lack of riches. Misleading is the lack of guidance. Miserliness is the lack of generosity. The non-existence of light is darkness. The lack of sight is blindness. The lack of hearing is deafness. All these things are non-existent. GOD did not create any evil thing. GOD did not create a man poor. Poverty is only the lack of riches. Guidance is the Gift of GOD, and if a person is deprived of it, he will be misled, but he is not misled by GOD; it is only the lack of the Gift of Guidance.

Everything save man has one condition, but man has two. The animal has one condition or nature, but man has the animal nature (human) and the Divine nature (spiritual). If the Divine nature predominates he will be good, but if the human nature predominates he will be evil. One will lift him up, but the other will send him to the lowest depths. Man can become so debased that he will worship a stone, which is of the lowest kingdom; but the spiritual will lift him to the Supreme Realms. Jesus Christ had the same two conditions, the earthly and the heavenly, and man has the same. Man has the power of knowledge which will exalt him to Heaven, and the power of ignorance which will debase him to the lowest condition. The more the person advances in Divine things, the more will he receive the Attributes of Light; and the more he retrogrades, the more will he receive the attributes of darkness. This world is dark and in darkness, but the Spiritual World is Light. This is the Heavenly Kingdom.

Children of unbelievers and infidels, who die before the age of responsibility, are not punished, because they are under the favor of GOD.

Universal Language in the Spiritual World.

There is a spiritual language and that is one language. It is a language by which the hearts speak to one another. It is not the language of utterance, but the language of the heart. In this material world there is also a material language of the heart and by which the hearts speak. There is a poem in Arabic which says, "We keep silent when love speaks," and that is called the spiritual conversation. The original conversation was the spiritual conversation. The material language is nothing, but the spiritual language is everything. What we feel now we feel spiritually, as we are in a spiritual condition. For instance, there are some here and some in America and they are speaking together through the spirit. There is another poem in Persian which says, of a lover speaking with his beloved: "I am speaking to you now without using my lips. I am speaking to you through my love." This is the spiritual language, the language of the Kingdom of GOD

From this time, for the sake of the Blessed Perfection, you will endure many hardships; you will be persecuted severely; people will say evil things about you; they will shun you and they will seek to trouble you. When these trials come upon you, you must rejoice exceedingly, with great devotion and praise to your Lord that these calamities have come to you from GOD for His sake. If the people curse you, saying they are doing GOD'S service, that curse will be turned for you into a commemoration. In the days of Christ, Caiaphas was a most learned man and was greatly honored by the people, but now that praise is turned into a curse, while the disciples of Christ and Mary Magdalene, who were all cursed in that time, are now praised and worshiped, and their pictures and statues are now in the churches, and healing is asked of them. Therefore your calamities, hardships and troubles are for the Cause of GOD and are merciful ones.

The Abomination of Desolation.

The abomination of desolation is the one who appears and tries to destroy the Truth and who makes some changes in the teachings of GOD. He will destroy the foundation of the teachings of GOD from among the people. His intention is destruction, and it is divided into two parts, one physical and the other spiritual. The physical abomination of desolation is the razing and destroying of buildings. The spiritual abomination of desolation is the destruction of the teachings of GOD.

"Do animals have souls and do these souls exist after death?" The Master replied: Once it was said that the plant had a spirit and the spirit of the plant is the name which was given to it. Once it was said that the animal had a spirit, and the spirit of the animal is the sensation which it feels; that is, animals are a composition of the elements. They have feeling and sensation, but no mind (comprehension). For instance, the spirits of the birds cannot comprehend anything (reality), and cannot realize spiritual things. They cannot think about knowledge. The spirit of the animal can only feel and sense things, but can realize nothing about the spiritual. They are simply the results of the combination of the elements, and when they die nothing remains of them. Once it was said that the man had a spirit and that power in the man was his sensation of reason. He can realize sensation and comprehend spiritual things. For instance, the globe of this world is round. Columbus discovered the existence of other lands than his own through his spiritual sense. All of the inventions, all of the arts and all of the improvements are by the power of the spirit in man. In past ages the existence of the elements was not known, but was afterwards discovered. In the Spirit of GOD, we - the believers - and the unbelievers, are called. "Let the dead bury their dead." "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." All who possess the Power of the Spirit are equal. The Spirit of the Kingdom is the favor of the Holy Ghost. whosoever is granted that Power of the Spirit is one of the saved and believing ones, but otherwise he is a lamp without light.

The spiritual senses are numberless. They are the Perfections and Favors of GOD. The Spiritual Powers are the Means of conveying to all the Spiritual Bounties vouchsafed to man.

Explanation of the Valley of Dry Bones, 37th chapter of Ezekiel.

The Master said this meant the river of those who went before; that is to say, the religious laws of each preceding prophet are annulled by the succeeding one and are as dry bones. In the time of Christ the commands of Moses were as dry bones, and in this time all previous laws are as dry bones, but which are to be refreshed by the Great River of this time, and are to be clothed with the new sinews of Life by this revelation. When the Blessed Perfection came, all previous things became as dry bones.

The Prodigal Son.

This parable was revealed on behalf of Peter and Paul, because at first Paul was one of the adversaries of the revelation of GOD, and thus was kept in evident darkness and had no Light, for he was gaining in knowledge from the Pharisees, and this is that which was mentioned as the "food for swine." At this point Paul realized he was excluded from Mercy and he returned to the Light of Jesus Christ. When he did this the fragrance of Jesus Christ enveloped him. When Peter realized this greatness of power which had been granted Paul, he had but little spiritual understanding, and he said, "I was the servant before Paul, and I was promulgating the Truth, and how is it that Paul has become so advanced?" Then the Spiritual message of Jesus Christ was given to him: "You are always with me, and My Bounty and Abundant Grace are with you; but Paul, your spiritual brother, was dead and is alive; was lost and has found guidance. All my revelations are for you, for you are Peter, and upon this rock will I build My church."

The "fatted calf" is the Heavenly Table of Knowledge; the "ring" is the Sign or Characteristics; the "sandals" are the symbol of action; the "robe" the Adornment or Embroidery of the Cause Peter promulgated the Cause more than any other.

A question was asked regarding the elder brother and the Master replied: In any cycle or time some one has shown pride. In the time of Christ it was Judas. In the days of the Blessed Perfection, Subhi Ezel. Now it is the head of the Nakazeen.

People must live for one another and not live in seclusion as the monks and nuns. People should not live solitary lives. Light is of no value in an empty room. A tree is of no service to anyone on the summit of a mountain, but should be in a place where it can give shade and where its fruits may be gathered. The Master also said the believers must always be together as much as possible. He said two lamps in a room give more light than one lamp, and that the believers are like flowers gathered from different bushes into one bouquet.

Man must work and in that work show the qualities of GOD and thus do good. His work, both material and spiritual, must show what he is. By his arts, sciences, inventions and all of his work he must show his best ability. It is better to do both kinds of work unless one is not in need materially, and then one may serve entirely.

At table one evening the Master said; The repast is divided into two parts, material and spiritual. We hope this is both. The Tables mentioned in the Bible are the Spiritual Tables. The effect of the material table lasts for twelve hours, but that which is Divine is Everlasting and Eternal. For example, Revelation is one of the Heavenly Tables. As an illustration, the Knowledge revealed 2000 years ago we now feel the effect of and that effect will remain forever. Some of the Heavenly Tables are the Divine Teachings of this time, and their power and effect will

be everlasting. Another of the Heavenly Tables is Love, which is the cause of Eternal Life. Some of the Tables are unity and harmony among the believers. As we are gathered here tonight, so the effect will remain forever.

Our Lord was asked the question, "Are those who truly believe in this Great Revelation saved?" He said: All believers have attained the Heavenly Gift, but each in a different degree. All have arrived at this Great Rolling Ocean, but each one has taken that which will quench his thirst.

Justice and Mercy.

GOD selects a few souls and bestows upon them His Special Gifts, for it says, "Many are called but few chosen." This is not of the Justice, but of the Bounty of GOD. For illustration, children are to be fed with milk; but Guidance is a Perfect Bounty, therefore His Favor is Bounty. But the strength and the power come through obedience and piety. For instance, a person may be apparently unsuited to receive the understanding, therefore the Spirit of Faith will be a Gift which GOD bestows upon whom He chooses. GOD bestows His Mercy upon whomsoever He wishes. If the creatures act according to the Commandments, this has nothing to do with Mercy, but is Obedience. For illustration, a man called Sheikh Mohammed Hassan was made to attain the Gift, therefore the station of the Bounty and Mercy is altogether different from that of Justice. If a person does everything in Heaven and earth, he may not be fitted to receive the Gift of GOD. For example, a king has many officials, but those who are called to sit with him and associate with him are few. Again, for instance, a monk, who worships GOD morning and eve for sixty years may yet be excluded, and perhaps a very simple person may attain the Godly Bounty. Like Caiaphas and Annas, who were excluded, but Peter succeeded in attaining. In the time of Mohammed, Abu Jahl, who was entitled "The Father of Wisdom" by the people; and Abu Amir, who were two great learned ones among the Arabs, were excluded, while Suhaib, the basket maker, and Abdul Rahman, another humble one, attained the Gift. The real intention in this teaching is that it refers to spiritual children, and the real relationship between the prodigal son and the elder brother is spiritual and not physical. For example, the real brothers of Jesus Christ were His spiritual brothers. Canaan was one of the children of Noah, but only physically, not spiritually. All of you are the spiritual descendants of the Blessed Perfection because He is the Father of all.

The Three Baptisms.

We are told in the Bible of the Baptism of Water and of the Spirit, and also of the Baptism of Spirit and of Fire, and these are the Three Baptisms.

Number Nine of the Greatest Name.

Number nine (9) is the last number and it is the greatest number. Number ten (10) is simply the continuation of the number one (1) because number 10 is 1 and 100 is 1. Place the units up

to 10 and we simply return to the number 1, but they will be ended at 9. One cannot find any number greater than 9 written in one digit, and of all numbers it is the highest. Also, in the tens 90 is the highest, and in the hundreds 900 is the highest. Then see if you can find any number greater than 9 to be written in a digit. All other numbers are simply a repetition. As all digits end in 9, that which comes after 9 is simply a repetition of other digits. So number 9 is the highest, and from it all other numbers are made. Write all the digits up to the number 9. Now, through adding 0 one can reach any number one likes. It simply originates from number 1 to 9. For example, the calculation of the number of the word "Bab" is number 5, and Baha is 9. Now, if you multiply 9 by 5 you have 45. Now 45 is the Arabic numerical value of the word Adam.

| | | |
|-------|--------|----|
| Aliph | equals | 1 |
| Dal | " | 4 |
| min | " | 40 |

and the sum of all is 45

As Adam is the Father of Humanity and it means the real man, therefore the product of the number of the Bab and Baha is equal to the number of Adam. There is no great difference between the Greatest Name and the name of Adam. In their nature they are one. Also, 1 plus 2 = 3; 3 plus 3 = 6; 6 plus 4 = 10; 10 plus 5 = 15; 15 is the number of Eve. By the physical marriage of Adam and Eve the whole race originated, and by the appearance of the Manifestation and the Bab, the Spiritual Generation originated. Therefore there is great knowledge and understanding when the two names are made into one, because if you add from 1 to 9 consecutively, it is equal to the number of Baha and Bab multiplied together, which equals 45, and it is equal to the number of Adam, and this is the wisdom in it. Also, in the fractions, the greatest is 1/9. Also .9 is the greatest decimal. The Name of Christ in numbers has no relation to the Name of Baha'o'llah, because the Name of the Messiah of the Jews is a Hebrew name, and in order to compare them we must take both names in Arabic. His name was Jesus. The Name of GOD which Christ gave to His disciples was the NAME of the Kingdom of Baha'o'llah. It was the same, spiritually, but it was a NAME which was never pronounced. All the Bible was written for Baha'o'llah. Everywhere "The Lord of Hosts" refers to the Manifestation.

Advance always in the Kingdom of Baha'o'llah; make always thy heart occupied by the mentioning of Baha'o'llah; consider that only in your eyes is Baha'o'llah; in your heart is Baha'o'llah; in your inmost heart is Baha'o'llah. If you fall into trouble, say "Ya Baha ul Abha;" and if anyone oppose you, say "Ya Baha ul Abha!" Even when you may be in your work, mention "Ya Baha ul Abha." Thou wilt be blamed for My sake; thou wilt be injured for My sake; people will attribute to thee infidelity for My sake; thou wilt bear trouble for My sake. Be encouraged and do not fear; it happened just the same in the time of Jesus Christ.

Our Blessed Lord said: "Know the greatness of these days."

A Conversation with Abul Kasim, the Gardener of the Rizwan,
September, 1901.

This conversation took place in the general reception room of our Lord's House, in the Holy City of Akka, Syria.

Abul Kasim came in, bringing to us three pilgrims (Herbert Hopper of Paris, Thomas Breakwell of England, and Isabella D. Brittingham of America) many beautiful flowers from the Rizwan. The Rizwan is a beautiful Garden situated on the outskirts of Akka, and which has been made sacred by the frequent Visits of the Blessed Perfection, Baha'o'llah. (Rizwan means Paradise.) In the Garden there is a little house where Abul Kasim lives, and where Baha'o'llah often went to rest and to commune. He used to occupy a small cane seat chair by a window in the upper room of the house. Since His Departure that chair has been covered with flowers, and pilgrims coming to the Master, Abdul Baha, visit - by His Direction - that Holy Garden, and bear those flowers away to all parts of the world.

The following are the incidents which Abul Kasim related concerning the Visits of the Blessed Perfection to the Rizwan:

At one time when the Blessed Perfection, Baha'o'llah, was in His little room at the Rizwan, a swarm of locusts filled the Garden. This troubled Abul Kasim and he sought the Presence of the Blessed Perfection and told Him of their being there. The Blessed Perfection replied: "Go and entertain them. They are our guests." Abul Kasim obeyed, gathering all the fruits and vegetables he could find, and placed them in the Garden. The locusts rapidly devoured these and then flew up and settled upon all the trees, shrubs and flowers, and upon every part of the Garden.

Again the gardener sought the Blessed Perfection, and expressed his fear that the insects would destroy everything, and especially the mulberry trees. The Blessed Perfection replied: "This is well. Let them devour them." The gardener supplicated: "This will not be good, for there will be no shade trees for thee under which to sit." The Blessed Perfection replied: "Because you do not wish them to remain, very well." And He then went down into the middle of the Garden, took the hem of His Garment in His Hand, and, waving it, uttered, thrice, these words: "Abul Kasim does not want you! God protect you!" Immediately, upon His uttering these words, the locusts arose in a body and flew away. There were many hundreds of them.

... ..

At another time Abul Kasim was trying to beautify the fountain in the Garden, and he placed a tube in its apex to add to the grace of its flow. He also arranged some candles so that they would illuminate the spray of the fountain at nightfall. Then He sought the Blessed Perfection and supplicated Him to visit the Garden and see the fountain.

The Blessed Perfection replied: "It is well. Ask the man to make ready the horses and I will go." When all was ready and they had started for the Rizwan, Abul Kasim plead to be permitted to go

on before Him and put the fountain in running order, but the Blessed Perfection replied: "No, you have already walked here from the Garden." When about half way there, again Abul Kasim renewed his entreaty, and this time the Blessed Perfection granted it. In the twinkling of an eye the gardener found himself in the Garden, but was unable to explain how he arrived there. He turned on the water and, when the Blessed Perfection appeared in the Garden, He said to the one who attended to the horses: "Abul Kasim does not understand how he reached the Garden so quickly. He does not know whether he flew, or walked, or ran."

After seeing the improved flow of the fountain, the Blessed Perfection was about to depart, but Abul Kasim supplicated that He would remain and see the illuminating effect of the candles. The Blessed Perfection said: "Very well, I will wait until I have seen your beautiful candles placed in the midst of the fountain." The gardener then arranged and lighted them. The Blessed Perfection said to him: "O Abul Kasim! Know, verily, that it was prophesied and foretold that the fire would be conflagrating amidst the waters; and this is the time and now here is the fulfillment of that prophecy."

(H.B.- A deeper meaning is involved.)

... ..

Once, when the Blessed Perfection was sitting in His room in the Rizwan, and Abul Kasim was in the lower room with Abul Sali (the uncle of the Master, Abdul Baha) who had also come to the Rizwan, - a man named Mirza Musa knocked for admittance. The gardener went to the door, and then came in to the Blessed Perfection reporting: "It is the Master, Mirza Musa." The Blessed Perfection replied, looking intently at Abul Kasim:

"The Master is One, and only One. Every one else has his own name: but the Master is One. The master is the Greatest Branch. The Master is the Greatest Mystery of GOD. The Master is THE MASTER!"

At another time the Blessed Perfection instructed the gardener, Abul Kasim, to attend to some business for Him, He and the Master both being in the Rizwan. The Master, meeting Abul Kasim just afterward, instructed him to go in to Acca and bring them some food for supper.

The gardener sought the Blessed Perfection and supplicated that he might tell Him of the Master's Command. The Blessed Perfection, Baha'o'llah, said in reply to Abul Kasim:

"That is very well. You must go. You must do everything that the Master says. Everything the Master says is just the same as if I said it. He is HE, and I am HE. There is no difference between My Commands and the Commands of the Master."

... ..

When the Blessed Perfection first reached Acca, He was confined in prison. Later on, after His release, He went immediately to the Rizwan, remaining there twelve days, and having all the believers with Him. After those twelve days, He returned to His abode. But coming or going, He would always visit the Rizwan.

... ..

At another time Abul Kasim came, in the early morning, to the Blessed Perfection, bearing to Him a bouquet of roses. When the Blessed Perfection inquired of him concerning the Garden, the gardener supplicated His Presence there, in the afternoon, saying: "You will see it when you come and bless it." The Blessed Perfection then said: "We have much work to do." The gardener replied: "Your work is never finished. But mine, in the Garden - if my work amounts to anything - will be finished by noon." The Blessed Perfection then promised to visit the Garden in the afternoon, and permitted Abul Kasim to leave.

In the afternoon a severe storm arose. Abul Kasim prepared the samovar with its little charcoal fire, and placed it in the room of the Blessed Perfection, awaiting His arrival, in order to prepare some tea for Him. Then he climbed on to the roof of the house in order to command a wider outlook, and sat there a long time drenched to the skin from the rain, watching for the approach of the Blessed Perfection. After a time he saw the carriage looming up in the distance, and hastened down to make all things ready. And then he met the Blessed Perfection at the entrance to the Garden, with an umbrella, and walked by His side holding it over Him. The Blessed Perfection turned to Abul Kasim and said:

"All the Household begged of ME to remain at home in this storm, but I said: 'No, I must go because I have promised.'"

Then the Blessed Perfection ascended the steps to His room. But before He reached the room the storm suddenly ceased.

... ..

Once the Blessed Perfection, Baha'o'llah, and the Master, Abdul Baha, were both in the Rizwan. Abdul Kasim brought a chair and gave it to the Blessed Perfection, and the Master turned and went up stairs to the room of the Blessed Perfection.

Turning to Abul Kasim, the Blessed Perfection said: "Know thou, verily! ALL are creatures, - but the MASTER IS NOT."

... ..

Once the Blessed Perfection said: "If any one offers a cup of water, in the Day of GOD, FOR MY SAKE, it will be greater than future offerings of mountains of diamonds and gold."

... ..

The Blessed Perfection, Baha'o'llah, said at one time when in the Rizwan: "This Garden is like the Garden of the Martyrs."

... ..

Abul Kasim said that sometimes Baha'o'llah slept in His room at the Rizwan. At such times Abul Kasim never slept, but, in his devotion, remained watching.

One night, sitting thus before the door of the room of the Blessed Perfection, being thus weary, sleep overpowered him. He was awakened by a touch upon his neck, and beheld the Blessed Perfection standing beside him, who said to him: "You were sleeping and I awakened you." He told the gardener to come into the room, and then He said to him: "Do you see this Garden? Do you see all these stones? All will be destroyed. But the time will come when these will be renewed, and then they will be fixed for all

time. But the people will not be satisfied, but will bring marble. Even this will not satisfy them. They will bring one brick of silver and one brick of gold. But these stones, in My Eyes, are greater than gold or silver the people will bring. And in that time the people will weep and cry, and will say: 'What a great time was that when Abul Kasim used to serve in this Garden!' And they will beg to be permitted to visit this Place.

... ..

One day the Blessed Perfection said to Abul Kasim: "All the trees in the Garden are mentioning thee, and are saying that thou art doing thy best to serve them."

The next day He again visited the Rizwan, and while there He said: "I have never enjoyed being in any Garden as much as in this one, and I have never seen so beautiful a Garden."

This was the last time before His Ascension that the Blessed Perfection, Baha'o'llah, ever visited the Garden.

Abul Kasim said to us: "It seems to me that my inmost heart is melting when I am stating these incidents.

"None of the believers realize the greatness of these days, and that this is THE DAY for which the world was created. If the people will cut themselves from self and from the world, they will realize it; but, on account of their materiality, they are veiled from realization of it."

He said the Blessed Perfection said, and the Master says: "Know the greatness of these days."

Abul Kasim also said that he could not possibly relate or convey the wonderfulness of the many events, or the power of the many experiences, which occurred in the Rizwan.

... ..

pilgrimage with our Master's Ambassador, Haji Mirza Hassan Khorassanim, and his interpreter, Mirza Hussun Rouhy, to the Holy Headquarters. Of course the material part of the journey is nothing. At Port Said we met Mr. Hopper, who is a young American, but who for two years has been in Paris receiving architectural instructions and we four all went into quarantine together. When we left Beyrout we stream down the Mediterranean to Haifa and this was my first glimpse of the Beautiful City. As we passed it, it was sunset and the light of setting sun was thrown over this blessed spot. It is a white city and the light upon it was as a glory, and back of it all the mountains were shrouded in a mist, a most beautiful symbol of the great Light

contained therein. As we passed along, from the lips of the Orientals about me, on the steamer, I heard the name, "Abbas Effendi", "Abbas Effendi", "Abbas Effendi", Presently Haji Mirza Hassan Khorassani who was sitting not far from me commenced to talk and he also said "Abbas Effendi" and presently he came to say "Baha Ullah". Presently Mirza Rouhy came by me and dropped down in a seat in a quiet way and said: "These Orientals are talking of our Lord, and they are all saying what a wonderful person he is and one man especially said that our Lord had taken his son and was educating him and looking after him, and spoke in such a beautiful manner of Him." And so it is, unbelievers and believers alike recognize a greatness in the presence of our Lord. They do not know what it is of course, they do not all openly know, but the Light is lighting all; some unconsciously some consciously. Many of the poor people in the streets call him "The Father of the poor", they say they want no governor but "Abbas Effendi".

The ride from Haifa to the Holy City has never been overrated. It is the most beautiful ride I ever took in my life. It is a fitting approach to the city of the Great King, wherein shines the light of the world. Mr. Breakwell, a young Englishman who joined us at Haifa, and myself made this holy trip. Mr. Hopper went the day before by the summoning of our Blessed Master, because it was thought best for all of us not to go together, but in the meantime Mr. Breakwell came and the Master sent word for us to go at the same time, and we

made this very wonderful trip together, the Beautiful City shining out in front of us all the while like a Light beaconing to us from that Great Precious Center, the Light from which has so radiated in every heart. We were in the midst of the prophecies as we passed through. You know the Bay of Haifa is on the shores, and on the southern point is Mt. Carmel, the mountain of God. On the northern point of that Bay the City of Acca. Coming up along the Mediterranean to the shadow of Mt. Carmel is Sharon, from Mt. Carmel around the Bay of Acca to the City of Acca, and including all the surrounding low land region between the Mediterranean and the low lying chain of hills, is the plain or valley of Acca. Then there is a low chain of hills running back of Acca, and this plain, just back of these and through that region, lie the lands of Zebulon and Naphtali. The people who walked in darkness there have seen a Great Light, in the lands of Zebulon and Naphtali, by the way of the sea. The sea does not mean a small limited body of water; it means the Mediterranean Sea. It is further proven by continuing to read this 9th chapter of Isaiah, because it says: "For 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, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." This Great One is the Everlasting Father, the Mighty God, and we know that Jesus never claimed it. It also says in Isaiah that "The plain of Sharon, and the valley of Achor shall see the glory of our God. It also says in Hosea that "The Valley of Achor shall be for a door of hope". It also says in Isaiah "And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for My people shall have sought Me." And here we were right in the midst of these prophecies, and if this is not prophecy, the Bible is not prophecy.

My stay in the Holy City was limited to five days, owing to the conditions, but it was a blessed number for it was the number of the Bab. Of my meeting our Blessed Lord, it is impossible to tell you, and yet I will try to tell you the surface of it. It was at noon when we arrived, and we were taken into an ante room, Mr. Breakwell, and myself, and presently we were summoned to "partake of a material and a spiritual feast." We went out with a feeling of awe, but it was the unknowable

yet in the flesh, and as we entered the dining room, beautiful for its simplicity as is the whole home of our Holy Lord, the perfection of simplicity, the Oriental beautiful people, beautiful men, the Holy people. "My saints, indeed" the Blessed perfection said, were standing all about about a dozen of them, with folded arms and bowed heads, doing homage to the Great One of the earth, awaiting His presence. As I entered one door, and Mr. Breakwell with me, from the opposite door came a wonderful Being. He was so totally unlike his photograph that I did not know the Master. But I looked at this marvelous, beautiful Being, and I thought, O how beautiful He is! And the two things which impressed me were majesty and spirit. In another instant I knew him, and can any one tell me how I knew him? But I knew that he was my Master, and I did not know what I did, because it was like a burst of revelation to me but they say I ran to him and said "O, it is my Master!" I remember kissing His beautiful hands, which he held out to me I do not remember how I left him, for the world had changed, but the next thing I saw was the Master some distance from me, greeting Mr. Breakwell, who was very much dazed as well as myself, and then they say he came back and led me to my seat at the table, but I do not remember it. I do not remember anything about that meal, except one thing which he said to me, and which I was to remember He said: "Praise me to God, thou must praise Him as I do that thou hast attained to this Visit". That was the one thing I remember; then hours after that passed of which I do not know. I was lifted up above the earth and am not aware of what passed. People say that we are hypnotized; they call this hypnotism; they say there is an undue influence thrown about us, and that we are victims of sorcery, etc., I thank God if we are, for it shows us a God through it. If this is hypnotism, thank God for hypnotism, as long as we live! Another thing that they say is that the Master suggests things to you. If He does, thank God that He does because He suggests God to our hearts. We have the weapon because He has given us the Light of God. I realized God in that Holy Presence as I never realized Him before. Jesus had these powers if you call them suggestions and hypnotism. Did we not realize realize God through His utterances? Did not the people of His time real-

ize God enough to know that it was God and chronicled these events? Is that hypnotism? We have God on earth. In the Book of Revelations are many prophecies of the coming of the two. The "Glory of God" and the "Glory of the Lamb" are to build this kingdom, God and the Lamb are to build up the temple. We are to be written in the Lamb's Book of Life. The Lamb is to open the seven seals, the book of Kilab-el-Akdas. They are to be one and inseparable. In Zechariah, the Branch, the Lamb is to build the Temple. In Isaiah, the Son is to be clothed with the robe of His Father and to build that throne and to be decorated with the decorations of the Glory of His Father. All is fulfilled. When the Blessed Perfection came to this earth and revealed the great law He left that revelation in the hands of another. Have you had the fullness of that revelation? Has any one the fullness of this revelation in America or any where else yet? Has a nation? Has a body? That wine is yet sealed, and who is going to feed us with that wine? Who is going to open these Books? Who is going to deliver the revelation of Beha Ullah to the world? No one, but the one appointed because he was to have the illumination adequate to deliver the Holy Revelation. The illumination must be complete. I never realized until I stood in the presence of the Master what God's greatest mystery was.

I had a beautiful talk with Abul Kazim, the gardener. Of course you are all familiar with the Rizwan, the beautiful garden of the Blessed Perfection. Abul Kazim was the gardener in His time, and is the gardener in the time of our Most Exalted Lord, the Center of the Covenant. Among many instances which are very familiar, and of which I will not speak so much, two or three were remarkably beautiful. One time the Master accompanied the Blessed Perfection to the Garden of the Rizwan and there they decided to remain for some time and the Blessed Perfection instructed Abul Kazim to attend to a certain business matter. Our Master spoke to Abul Kazim and told him to go and get some food to bring to Him in the garden. Abul Kazim went to the Blessed Perfection and supplicated as to what he should do and when he should fulfil those two commands. The Blessed Perfection said: "Every thing that the Master says is just the same as though I said it; He is I and I am he. There is no difference between my commands and the commands of the Master"

Another time the Blessed perfection was in His own private Room at the Rizwan, when some one knocked for admission, and Abul Kazim went to the door and then came back saying: "The Master, Mirza Musa, is here." The Blessed perfection looked at him intently and said: "The Master is One and only One. Every one else has his own name but the Master is One. The Master is the Greatest Branch, the Master is the greatest mystery of God, the Master is the Master."

Another time the Master and the Blessed perfection had gone to the Garden of the Rizwan and the gardener brought the Blessed Perfection a chair. The Master turned and went up to the little room. The Blessed perfection turned and looked at Abul Kazim and said: "Know, thou, verily, all are creatures, but the Master is not."

From these utterances, from the prophecies in our Bible, from the station which the most enlightened and the most illuminated, in the presence of the Master, give Him, we know that his station is as exalted as any one can possibly imagine and He is as unlimited as the Word incarnated can be.

There are two points for every one to bear in mind, to bear upon their hearts, when they are making this Holy and Heavenly pilgrimage, for when we make that pilgrimage we are undertaking a visit to Heaven. It is the Paradise of God. The two points are these, and I specially want every dear sister and brother to listen to this, it is very simple but it is very pertinent: Each one receives according to the measure of the cup that he takes. If the cup is full of something else, or some other things, only a little will be placed in that cup and that will mix with the other things and be lost. The fragrance will ~~maxixixx~~ depart.

The light of its beauty will not be present when it is confused with other conditions in that cup. Another thing upon this one point: The length of the visit has nothing to do with the absolute blessing, but it is the condition of the heart. You may go and stay there ten years in the presence of our Lord and receive a very small bit, and you may go and be filled in an hour. That is with your soul and mine.

The second point is this: The responsibility of the Visit. To go headlong into that Great Presence, who can recognize it? Who will understand its greatness? The lantern is seen and that is a beautiful and a wonderful lantern, but who sees the Light if they rush in where angels fear to tread? The responsibility is so great and tremendous.

angels fear to tread? The responsibility is so great and tremendous that one should think well of it before they make that Visit, because they never can afterwards evade it or escape from it.

Our Lord is the same to every pilgrim, there is no favoritism. He would not be the Master if he favored anybody. All are children of His love. He has come to all; His love blesses all. Believers and unbelievers alike in his presence feel the power of His love, but it is the heart which must be right to feel it in its fullness. Indeed the feeblest lambs require the greatest nourishment. We know we are all babes. We need a great deal of food because we are very, very hungry, and we know that the food is inexhaustible; the table of Bounty is without limit, when we are ready for it.

One time the question arose as to the salvation of mere believers and that of a believer. I do not mean one who confesses to be a believer, but by a believer I mean one whom God knows is a believer, and yet has not worked much, has seemed an idler to some extent and yet is a believer in God's sight. The question arose as to the salvation of a mere believer and those who were striving to attain the greatest of spiritual gifts. The question was discussed in the Master's presence, who knows everything which goes on and answers all our questions, if He wants to, without our asking him. He answered many and many questions of mine without a word from me. I went to the Blessed Tomb and uttered a supplication, that nobody, not even my own husband, knew, and when I came back my Master began to talk to me about it and to say some very wonderful things about it. Another time I began to tell him about something that was very dear in the hearts of my husband and myself, but no else knew what it was, and as I began to tell him, He said "I know all about it" and began to tell me. These are a few of the many truths of His greatness.

This question was then asked the Master "Are all of those who believe (as God knows them, please remember) in this great revelation saved?" Our Lord answered: "All believers have attained to the Heavenly Gifts, but each one in a different degree. All have arrived at the great rolling Ocean, but each has taken that which quenched His thirst."

Our Lord's daily life is a living epistle known and read by all

men and this great reality upon earth is proven in His self-effacement. He never thinks of Himself. His life is filled with the thoughts of others and the comforts of others. When we were there the Master appointed us our rooms, and there were very many of us, therefore Haji Korassani was given the Master's room and the Master went out to sleep. One night the Governor having been there and others, to see the Master, and the supper was very late that night, too late for the Master to go out and incommode others, so he remained in the house, and who can say where the Master slept? In the morning is the hour when the Holy Household is with him and the maid servants come in for a cup of tea. That is the hour when he meets them-at six o'clock in the morning, a most beautiful time with the Master, as every knows who has been there, and it is no use to try to convey the reality of it. They are all served with a cup of tea before the Master is served; every servant, and He receives the cup last. Also at the table He is the last to be served; everything is before the Master. He never talks of Himself. It is a great lesson to me I know because we are weak and apt to do that very thing, and it was such a wonderful thing to me to see the Blessed Master never talking of Himself. He has left His body for other people's service. By that I mean that he has departed from the material things of this world because He is the Servant, as He says, of the servants of God. It is impossible to speak of the joyfulness in His spirit. I do not think many have spoken of this. It was one of the most beautiful revelations to me-the Master's joy, the brightness, the sweetness, the beautiful Light in His life, the wonderful smile which comes over His face, and lightens every heart which sees it. He not only smiles but He laughs, and happy hours are in the presence of the Master when He is enjoying and receiving and giving some bright and beautiful things in the blessed conversation. Every thing which the Master receives is passed on to others. For instance, one evening Haji Khorassani brought Him a flower and gave it to Him, and He passed it on to me. I was selfish enough to keep it, but I have dedicated it and I hope to give it away for I have seen the Master and I have the best gift.. I have promised to give it away, but I had to learn the lesson and think about it first. It was a sacrifice to give away that beautiful rose. Also the beautiful gifts that the pilgrims bear to Him are given away to others. Sometimes they are very elegant gifts

which are given to these others. We do not realize, perhaps, that the very gift in itself, whether it be a very beautiful thing or a very simple thing (as it was in the case with me) is a test to the person. His great footsteps are marked out in lines for us; obedience, love, joy, self-forgetfulness, generosity--the characteristics of God-- are there in perfection. He is the Absolute Beauty. He is our Great Light. These Blessed Embassadors who have come to us radiate that Light. They never speak of themselves. They have come here for the service of God and their fellow men.

One evening at the table the Master said: "The Orientals and the Occidentals are gathered together around this table, clasping hands" and He told me that I must speak of this and tell the people of this beautiful evening when we all sat together at the table. If it were possible I should like to tell you who was there, but the time is too short.

While I was there, I visited by the Mercy of God, the Holy Tomb twice and the Rizwan once, and the Shrine of the Bab once; but these would occupy much time in themselves and I have today to do with the Master.

One great lesson which the Master gave us and which is a very practical one is in regard to this revelation and that of Jesus Christ, and of which we all took notes. The Master said the differences are, that in this cycle, 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; unity and harmony will reach the highest state; there will be no bigotry. All will be gathered under the tent of peace. Before the universal peace will be established there will be wars and a general overturning of society. These wars are to warn the people, so that they may learn, if they do not follow the teachings that they will be punished and that the power of the Spirit will be taken from them and they will become as dead bodies.. The beginning will be in our time and the truth will be generally known by the year 1917. In this connection I will say that the Master said that this was the first year of tribulation.

The difference between this Manifestation and that of Jesus

Christ are:

1st.-- The teaching of Christ amounted to a very few pages, but the teachings of the Manifestation amounted to twenty books.

2nd.-- The teaching of the Manifestation is greater than the teaching of Jesus Christ. For example if you wish to originate a religion from the teachings of Christ you could not do it. But from the teachings of the Manifestation you can do everything. They include everything

3rd.-- Apparently Jesus Christ was against the Jews only, but the Manifestation was against the whole universe. Jesus Christ, on account of injury from the Jews and their opposition, used to go from one place to another, but that the Manifestation stood before all was evident, as He was seen by all and did not hide Himself, even in a little village. At all times He said "I am ready!" He wrote to the King of Persia: "Let all the divines and doctors of the law assemble together and discuss the matter with Me, and I am ready to prove it."

4th.-- At the time of Christ the greatest one of the disciples was Peter. yet He denied His Master three times. but the followers of Beha Ullah, under the most severe torture were repeating the name of Beha Ullah and never denied it. Not only one, a hundred or a thousand- but twenty thousand followers.

5th The Cause of Jesus Christ existed for three hundred years before it became generally known; but the Cause of the Manifestation, in the Day of the Manifestation was known all over the World.

6th-- Jesus Christ came to establish the proof of the Old Testament and this was for the Jews; consequently His opposers were few. But the Manifestation came for all the world, and for all religions, and to explain all the books of these religions. Another proof was that during the imprisonment of the Manifestation, the Governor and Officials were His humble servants. Even His enemies were submissive to Him, because the cause of the Manifestation is universal, and it will envelope the world.

7th-- The Miracles which appeared through the Manifestation, the Master did not like to mention, because they will not be proof to others. They were only a demonstration to those who witnessed them. If the Master mentions all of these, the people will say that the idol worshippers attribute many wonderful things to their idols. The hearers will

say this is right and this is wrong. While the miracles which actually appeared in the time of the manifestation are greater than all, the Master does not wish to mention them, for the manifestation said that miracles would be like a veil over the people, for every time the proofs (of the Word) will be so evident and clear that the people can understand them.

Sometime since some of the people in a town in persia took one of the believers and put him on a donkey, and in this manner took him around the City. All the people and the children gathered about him, clapping their hands (this being the oriental custom on such occasions) and said they intended to kill him. Upon hearing this his spirit was filled with joy. When they reached the place where they intended to kill him, a crowd of about a thousand people gathered about him and he was beaten until he was dead. During all that time he danced for joy. This is to make us understand that we should suffer martyrdom with joy.

The Master said to the believers did not begin to realize the greatness of their station. The Blessed perfection said and the Master says "Know the greatness of these days!"

Once the Blessed perfection slept in His own room at the Riswan. Sometimes this event occurred, and always as an act of love and devotion Abul Kazim kept guard. On this especial night he sat down in front of the room door and while sitting there, fell asleep. He was awakened by a touch on his neck and looking up he saw the Blessed Perfection. The Blessed perfection said: "Abul Kazim, you were sleeping and I wakened you". He told Abul Kazim to follow him into the room. There he said to Abul Kazim: "Do you see this garden? Do you see all these stones? All will be destroyed. But the time will come when these will be renewed and will be fixed for all time. But the people will not be satisfied with this, but will bring marble. Even this will not satisfy them; they will bring one brick of gold and one brick of silver. But these stones are greater in my eyes than any gold or silver which the people will bring. And in that time the people will weep and cry and say "How great was that time when Abul Kazim used to serve in this garden" and they will beg to visit this Place".

You have all heard of our Blessed Master's imprisonment and many

many of you, no doubt, no something of the circumstances. You know there was a time when we received a Light from one in this City, and that one gave my husband and myself the Light, but today he has denied the Light, because to deny the Master is to deny the ~~Manifestation~~ the Manifestation of God. They are One and inseparable. You must deny the Revelor if you deny the One into Whose hands that Revelation has been delivered, to proclaim and interpret it to the people of this world. This one you all know. We all know the story of these past days. We all know that we tried and begged and pleaded to God to bring Him back to His God. We all know that he must do one thing to come back to his God and that is to acknowledge his Master Who is, not what he has said, but as he is, the interpreter of God. He can not be less than the Light which He interprets. There is neither logic/ reason, prophecy or anything in such a position that the Master is less than His appointed work. Since the Master's imprisonment the Glory has become greater than ever in his face, because God is with Him, manifesting more gloriously than ever through Him. He, as you know, wrote a book conveying His teachings as he used to give them and in that book, has he honored our Master? Has he recognized the Greater Branch? Has he recognized the Center of the Covenant? Has he recognized the Lamb who is to open the Seven seals? This is not a personal thing, but it is a vital thing for He that is not with Me is against Me.. Now the book which he has written was sent to Muhammad Ali, in Syria, and also a letter was registered to Muhammad Ali, from the author, stating in that letter that he had fulfilled all of Muhammad Ali's instructions. These facts are known to everybody in and about the Holy City. You can go to the believers or you can go to the unbelievers, the Nakaseen. I saw five or six of them (the Naskaseen) I wanted to see them. They are their own witnesses. They show their condition. I do not wish to talk about them in any personal manner, but they show what a Nakaseen, what a violater of God, is. There is no spirituality in their faces, there is no intelligence, nor culture of any kind. I will tell you how I saw them, because some might misunderstand it. I went with the Most Exalted Leaf and three of the Holy Daughters to visit the Blessed Tomb. As we came out there were five of them standing very near, five of their representative men. At another time (the sec-

ond time I visited the Blessed Tomb.) We three pilgrims went with a young believer there, Mirza Ameen, the son of Mirza As ad Ullah. Mirza Assad Ullah. Mirza Ameen did not have the key, so he went into the house of the Nakaseen to get their key-because the Holy Tomb is free to all the sons and daughters. There is no limit to God's mercy. One of the Nakaseen came in and worshipped with us, so that I had the opportunity of seeing him. Now the book before referred to, and this letter sent to Muhammad Ali were appropriated by the Postal authorities and sent to Constantinople and are there being translated into the Turkish. I received all this information in Acca. The Sultan immediately sent down an official to arrest our Blessed Lord and to arrest Muhammad Ali and Badi Ullah and they immediately brought them into Acca. But they honored our Lord; they could not help it. They waited for Him. Our Lord knows everything. He foretold this several years ago. Our Blessed Master could burst the bands at any time, but this tribulation is to work out a good for the Cause, and then, by the power of God, it may be removed. They waited for the Master. He was in Haifa with the Holy Household and said to them: "I must go to Acca." The Holy Mother tried to dissuade him from going, but he went. When he reached Acca He went into the house of a believer in the suburbs and drank tea. He said then that He must go to Acca, and they tried to dissuade Him from going because the day was very warm. It was in the early part of August. But He said, no He must go and He went to Acca and went immediately to the official Headquarters to receive what, of course, He knew was there, and the officials there, of course, performed their official duty. When next He saw the Holy Mother she said to Him: "May I ask you one question? you seem so happy Will you please explain to me your happiness?" (I have this from the Holy Mother herself) He said: "I am happy because my imprisonment has begun."

He instructed me to give his love and salutation to every one, individually and separately so if you will please accept it thus I know that the Master will accept my effort.

He said that two or three years ago He wrote to some of the believers in America, and also to him of whom I spoke before, stating these events which have now taken place. He also wrote the same thing

to other countries and these are now exactly fulfilled. he said that now that these events had come to pass that we should feel happy, not sorrowful. The believers should not feel troubled or distressed about the confinement of the Master. He wishes them always to be cheerful. he is accustomed to imprisonment. We must not feel distressed as this is sent from God and it should be pleasant for us to have troubles from God. Still greater things than these will happen, all of which have been prophesied. All the believers must be in such a mood that when calamity exists in the greatest degree, they must rejoice exceedingly. The confinement of the Master must be the gladdest thing to all and it must be the cause of their steadfastness and confirmation. We should be very happy even under confinement. Neither hunger, nor thirst, nor confinement in prison, nor bloodshed, nor martyrdom should prevent us from being true to the Blessed Perfection. We should accept all of these things all our lives; we should hope for them and then we will be happy when they come. He said that all the believers were under the shadow of the manifestation. We are not physical beings, He said, but spiritual bodies. We must thank God for our spiritual existence. The body is earthy, the spirit is heavenly. The first is of this world and the second belongs to the Kingdom. The first is attributed to darkness and the other to illumination. The first is limited to space, the second is Placeless and Limitless.

Our Blessed Lord said that the gladdest tidings to Him are that the believers are living in love and obedience and are spreading the Great Message and that our love, our unity, our obedience must not be by confession, but of reality. You must remember this one thing: Beha Ullah is the Messiah, the Deliverer, the Father who has come. He said Himself: "The Father has come" Then where is the Son who has come in the Kingdom of the Father? The Son has come, the Greatest Branch has come; for the Father has given Him the Kingdom, and He is worthy. There is no middle ground. "He that is with Me is with Me, but He that is not with Me is against Me."

In closing I want to say that our Blessed and Exalted Lord said that we would have many trials, much tribulation, much persecution, as

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believers that we would be reviled.; that we would be called infidels;
that we would be accused of blasphemy; but He said: "be encouraged and
do not fear. It happened just the same in the time of Jesus Christ."

For Mr. Thornton Chase.
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Sabella D. Pittenburgh

A Conversation with Abul-Kasim,
the Gardener of the Rizwan,
September 1901.

A Conversation with Abul-Kasim,
the Gardener of the Rizwan,
September 1901.

This conversation took place in the general reception room of our Lord's House, in the Holy City of Akka, Syria.

Abul Kasim came in, bringing to us three pilgrims (Mr. Herbert Hopper of Paris, Mr. T. Breakwell of England, and Isabella D. Brittingham of America) many beautiful flowers from the Rizwan. The Rizwan is a beautiful Garden situated on the outskirts of Akka, and which has been made sacred by the frequent Visits of the Blessed Perfection, Baha'u'llah. (Rizwan means Paradise). In the Garden there is a little house where Abul Kasim lives, and where Baha'u'llah often went to rest and to commune. He used to occupy a small cane seat chair by a window in the upper room of the house. Since His Departure, that chair has been covered with flowers, and pilgrims, coming to the Master, Abdul-Baha, visit- by His Direction- that Holy Garden, and bear those flowers away to all parts of the world.

The following are the incidents which Abul Kasim related concerning the Visits of the Blessed Perfection to the Rizwan:

At one time when the Blessed Perfection, Baha'u'llah, was in His little room at the Rizwan, a swarm of locusts filled the garden. This troubled Abul Kasim and he sought the Presence of the Blessed Perfection and told Him of their being there. The Blessed Perfection replied: "Go and entertain them. They are our guests." Abul Kasim obeyed, gathering all the fruits and vegetables he could find, and placed them in the Garden. The locusts rapidly

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devoured these and then flew up and settled upon all the trees, shrubs and flowers, and upon every part of the Garden.

Again the gardener sought the Blessed Presence, and expressed his fear that the insects would destroy everything, and especially the mulberry trees. The Blessed Perfection replied: "This is well. Let them devour them." The gardener supplicated: "This will not be good, for there will be no shade trees for These under which to sit." The Blessed Perfection replied: "Because you do not wish them to remain, very well." And He then went down into the middle of the Garden, took the hem of His Garment in His Hand, and waiving it, uttered, thrice, these words: "Abul Kasim does not want you! GOD protect you!" Immediately, upon His uttering these words, the locusts arose in a body, and flew away. There were many hundreds of them.

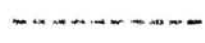
At another time Abul Kasim was trying to beautify the fountain in the Garden, and he placed a glass tube in its apex to add to the grace of its flow. He also arranged some candles so that they would illuminate the spray of the fountain at nightfall. Then He sought the Blessed Perfection and supplicated Him to visit the Garden and see the fountain.

The Blessed Perfection replied: "It is well. Ask the man to make ready the horses and I will go." When all was ready, and they had started for the Rizwan, Abul Kasim plead to be permitted to go on before Him and put the fountain in running order, -but the Blessed Perfection replied: "No, you have already walked here from

the Garden." When about half way there, again Abul Kasim renewed his entreaty, and this time the Blessed Perfection granted it. In the twinkling of an eye the gardener found himself in the Garden, but was unable to explain how he arrived there. He turned on the water, and when the Blessed Perfection appeared in the Garden, He said to the one who attended to the horses: "Abul Kasim does not understand how he reached the Garden so quickly. He does not know whether he flew, or walked, or ran."

After seeing the improved flow of the fountain, the Blessed Perfection was about to depart, but Abul Kasim supplicated that He would remain and see the illuminating effect of the candles. The Blessed Perfection said: "Very well. I will wait until I have seen your beautiful candles placed in the midst of the fountain." The gardener then arranged and lighted them. The Blessed Perfection said to him: "O, Abul Kasim! Know, verily, that it was prophesied and foretold that the fire would be conflagrating amidst the waters; and this is the time and now and here is the fulfillment of that prophecy."

(N.B. A deeper meaning is involved).



Once, when the Blessed Perfection was sitting in His room in the Rizwan, and Abul Kasim was in the lower room with Abdul Sali (the uncle of the Master, Abdul-Baha) who had also come to the Rizwan, - a man named Mirza Musa knocked for admittance. The gardener went to the door, and then came in to the Blessed Presence, reporting: "It is the Master, Mirza Musa." The Blessed Perfection replied, looking intently at Abul Kasim:

"The Master is One, and only One. Every one else has his

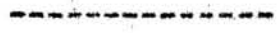
own name: but the Master is One. The Master is the Greatest Branch. The Master is the Greatest Mystery of GOD. The Master is THE MASTER."



At another time the Blessed Perfection instructed the gardener, Abul Kasim, to attend to some business for Him,-He and the Master both being in the Rizwan. The Master,meeting Abul Kasim just afterward, instructed him to go in to Acca and bring them some food for supper.

The gardener sought the Blessed Perfection and supplicated that he might tell Him of the Master's Command. The Blessed Perfection, Baha'u'llah, said in reply to Abul Kasim:

"That is very well. You must go. You must do everything that the Master says. Everything the Master says is just the same as if I said it, and everything that I say is just the same as if the Master said it. He is MK, and I am HK. There is no difference between My Commands and the Commands of the Master."



When the Blessed Perfection first reached Akka, He was confined in prison. Later on, after His release, He went immediately to the Rizwan, remaining there twelve days, and having all the believers with Him. After those twelve days,He returned to His abode. But coming or going He would always visit the Rizwan.



At another time Abul Kasim came, in the early morning, to the Blessed Perfection, bearing to Him a bouquet of roses. When the Blessed Perfection inquired of him concerning the Garden, the gardener supplicated His Presence there, in the afternoon, saying:

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"You will see it when You come and bless it." The Blessed Perfection then said: "We have much work to do." The gardener replied: "Your work is never finished. But mine, in the Garden- if my work amounts to anything- will be finished by noon." The Blessed Perfection then promised to visit the Garden in the afternoon, and permitted Abul Kasim to leave.

In the afternoon a severe storm arose. Abul Kasim prepared the samovar with its little charcoal fire, and placed it in the room of the Blessed Perfection, awaiting His arrival, in order to prepare some tea for Him. Then he climbed on to the roof of the house in order to command a wider outlook, and sat there a long time drenched to the skin from the rain, watching for the approach of the Blessed Perfection. After a time he saw the carriage looming up in the distance, and hastened down to make all things ready. And then he met the Blessed Perfection at the entrance to the Garden, with an umbrella, and walked by His side holding it over Him. The Blessed Perfection turned to Abul Kasim, and said:

"All the Household begged of ME to remain at home in this storm, but I said: 'No, I must go because I have promised.'"

Then the Blessed Perfection ascended the steps to His room. But before He reached the room the storm suddenly ceased.

Once the Blessed Perfection, Baha'u'llah, and the Master, Abdul-Baha, were both in the Rizwan. Abul Kasim brought a chair and gave it to the Blessed Perfection, and the Master turned and went up stairs to the room of the Blessed Perfection.

Turning to Abul Kasim, the Blessed Perfection said: "Know thou, verily! All are creatures,- but the Master is not."

Once the Blessed Perfection said: "If any one offers a cup of water, in the Day of GOD, for My Sake, it will be greater than future offerings of mountains of diamonds and gold."

The Blessed Perfection, Baha'u'llah, said at one time when in the Rizwan:

"This Garden is like the Garden of the Martyrs."

Abul Kasim said that sometimes Baha'u'llah slept in His room at the Rizwan. At such times Abul Kasim never slept, but, in his devotion, remained watching.

One night, sitting thus before the door of the room of the Blessed Perfection, being weary, sleep overpowered him. He was awakened by a touch upon his neck, and beheld the Blessed Perfection standing beside him, who said to him: "You were sleeping, and I awakened you." He told the gardener to come into the room, and then He said to him: "Do you see this Garden? Do you see all these stones? All will be destroyed. But the time will come when these will be renewed, and then they will be fixed for all time. But the people will not be satisfied, but will bring marble. Even this will not satisfy them. They will bring one brick of silver and one brick of gold. But these stones, in My Eyes, are greater than any gold or silver the people will bring. And in that time the people will weep and cry, and will say: 'What a great time was that when Abul Kasim used to serve in this Garden!' And they will beg to be permitted to Visit this Place."

One day the Blessed Perfection said to Abul Kasim: "All the trees in the Garden are mentioning thee, and are saying that thou art doing thy best to serve them."

The next day He again visited the Rizwan and while there He said: "I have never enjoyed being in any Garden as much as in this one, and I have never seen so beautiful a Garden!"

This was the last time before His Ascension that the Blessed Perfection, Baha'u'llah, ever visited the Garden.

Abul Kasim said to us: "It seems to me that my inmost heart is melting while I am stating these incidents.

None of the believers realize the greatness of these days, and that this is The Day for which the world was created. If the people will cut themselves from self and from the world, they will realize it; but on account of their materiality, they are veiled from realization of it."

He said the Blessed Perfection said, and the Master says: "Know the greatness of these days!"

Abul Kasim also said that he could not possibly relate or convey the wonderfulness of the many events, or the power of the many experiences, which occurred in the Rizwan.

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~~Letter~~
~~Tablet~~ from Mrs. Brittingham to Mirza Assad'Ullah.

Port Said, Egypt.

Sept. 16. 1901.

Honored and Revered Ambassador of our Lord, and dear Brother in His Holy Cause.,

I am returning from my blessed, blessed visit to the City of Light, of Love and of God. Thanks be unto God that I have been permitted to attain the salvation of that great Visit, and that mine eyes have seen the Salvation of the Lord. It would be impossible to describe that blessed Visit. I have found my Lord, and I have kissed those blessed Hands and Feet, and He has forgiven me my sins and bestowed upon me, so unworthy - His Blessing and Care: May my soul be a sacrifice to the dust beneath His Feet!

Two things I realize, and it will be a blessing for every one to know this, and by the Mercy of God I hope to speak these facts to the believers in my Country. One is that every pilgrim only attains according to the measure of his seeking. If he goes with material vision, thus he must receive. If he goes begging his God to empty, to cleanse him and to fill him with nothing but God, and if he goes asking these things in the Spirit of Faith, he will receive.

The Master is - so far as the Word incarnate can be - unlimited. I have witnessed proof after proof of this. Of course these things are for the individual proof and confirmation, but they were exactly what I needed, and my Lord knew it.

I was only in the ^{Holy} Presence of the Master five days, the sacred number of the Bab, but I have realized so fully and richly in those five days that this is the Kingdom of Reality, and that this is the Master, that I might have been there several weeks. My soul has been rested in His Dear Presence. I pray God that I can prove my faith by serving my Lord, Abdul-Beha, ever and always hereafter.

Two other pilgrims, a Mr. Hopper who is an American studying art in Paris, and a young Englishman, Mr. Breakwell, are fellow pilgrims returning with me from the Holy City. They are blessed by the realization of the fulness of this Great Truth, as well as myself, and our pilgrimage is full of joy. By our exalted Lords Command, we go together, sailing on Wednesday, Sept. 18th, to Paris, to meet the believers.

full of joy. By our exalted Lord's Command, we go together, sailing on Wednesday, Sept. 18th, to Paris, to meet the believers.

Then, after this, by our Master's Command, Mr. Breakwell and I go to London together to meet the believers there. After that, I am to go to America to the believers there. Our Lord has honored me by entrusting a Tablet to me to be delivered to you in person, and after I have seen the believers in and around New York, and have perhaps stopped on my way hither for a few days in Johnstown, I shall, by our Lord's Command, come to you in Chicago, and also meet some of the believers there.

A second fact I have realized in paying this blessed Visit, and it is this - that a very great responsibility rests upon every one who makes that visit to the Feet of the Master, and it is a responsibility that it is impossible to evade. If all would remember this fact, and the fact that we only receive according to the spirit in which we seek His Face, the Great Cause would not be troubled because of the insufficient messages which some have brought back to America. They think it is because of the Master, and forget to look into their own hearts.

Our Dear Lord, as you know, is suffering from imprisonment within the limits of the City of Akka, not being even permitted to visit the Holy Tomb. He is rejoicing in tribulation, and has sent word by me to the believers in America, not to be troubled, but to rejoice with Him. I have several precious messages regarding this, for them, when I have reached there. He is quite well. One of the believers in the Holy City said that since the Master's imprisonment, the Glory has become greater than ever in His Face, and I can well believe it.

The holy Mother, the most exalted Leaf and the holy Daughters are all well. All desired their salaams and love to you and to Mirza Khan. I also visited and drank tea with your wife and saw your children, all of whom look very well and send their love and salaams to you. Mirza Ameen was so good and kind to us in every way. We shall always hold him in loving memory. Haji Khorassan and Mirza Rouhy are to stay longer in the Holy City. Under the circumstances, our visit and everything was attended with difficulty, and great caution in regard to every movement was absolutely necessary, and our stay consequently had to be short.

Our Dear Master told us that under other circumstances, we should have ~~but~~ stayed with Him longer. However, by the Power of God, every door was opened for us, and we received the gladness and blessings of this Supreme Visitation at His Feet, and were also permitted to visit the Holy Tomb, the Rizwan and the Tomb of the Bab. I was especially blessed in two visits to the Holy Tomb, the last evening ere we sailed from Haifa. Nine of us drank tea together at sunset, on the very summit of the Tomb of the Bab. One of these was the grand old Saint, Haji Ameen, who is now in Syria, and who has, I think, charge of the Tomb of the Bab.

I shall write you from London or New York. Hoping in a few more weeks to see you, and to talk with you of the blessed things of the Kingdom.

Humbly your sister and servant in the Cause.

(signed) Isabella D. Brittingham.

Chase B9 F12

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A portion of a letter, written during March 1905 by Mrs. Isabella
D. Brittingham, in response to a request- received in a letter
from a far western believer whom she had never personally known-
for a description of her Visit to the Master's Presence.

A portion of a letter, written during March 1905 by Mrs. Isabella D. Brittingham, in response to a request- received in a letter from a far western believer whom she had never personally known- for a description of her Visit to the Master's Presence.

Passing over the journey to Syria, which was but the way to the accomplishment, I take up my pilgrimage from my first point of entry into that land.

In the beginning of September 1901, having taken the steamer from Beyrout, Syria, sailing southward on the Mediterranean Sea and standing out a little from the land, we came opposite to Acre on the northern point of the bay of Acre. The Lebanon hills behind the City were half veiled by a cloudlike mist, but Acre- the "City of Life"- stood out white and shining, touched here and there by the golden rays of the setting sun: "beautiful for situation, the joy of the whole earth" (Psalm 48:2). As we slowly passed on down, I watched it- sitting motionless and with thoughts too deep for words- one beautiful Utterance from the Sacred Lips of the One Who abode therein constantly reverberating through my soul: "From that Holy Fragrance in that White Spot all sides and regions have been perfumed. Blessed are they who inhale the odor thereof!"

Passing on to the southern point of the bay, we landed at Haifa at the foot of Mount Carmel, to the south of which and coming up to it, lies the Valley of Sharon, and back of the mountains, the low lying Lebanon hills. We were in the midst of Bible prophecy. I went off on shore with Mr. Herbert Hopper of Paris, my companion pilgrim, having met him for the first time at Port Said- the bond of the Faith having at once made us brother and sister- for our faces were turned toward the same Holy Spot. We were taken to a hotel

which was also situated at the foot of Mount Carmel. The Master's returning ambassador, Hadji Hassan Khorassani of Cairo, and his interpreter- with both of whom I had been making the pilgrimage from New York- went off with an Oriental brother, and when next we met them, it was in the Presence of our Lord.

At this hotel we awaited the Word of our Lord to come to Him. Early on the following morning the Summons came for Mr. Hopper;- and I was left for a few hours alone. In the interval our Lord's wife, the Holy Mother, who was then in Haifa with the Holy daughters- but soon to go to Acre- overwhelmed this unworthy one with a most gracious visit of an hour. The power of GOD emanated from her to such a degree that she seemed naught save the embodiment of Divine Love. She appointed an hour in the afternoon for me to come to her, and to remain to tea with the Holy Household, which in due time became a blessed consummation. Late in the afternoon, also, a third pilgrim arrived at the hotel, a young Englishman, Mr. Breakwell, by name. Although we had never met each other, yet in one moment, through the precious Spirit of this Glorious Revelation, we were as brother and sister talking together,-with tears of happiness upon our faces,- of the Faith and of Its Power which had brought us together under the shadow of Mount Carmel, to await the Divine Call to the Sacred Feet of the world's Redeemer.

Early the following morning that blessed Word came, and together we began this last stage of our pilgrimage to His Presence.

The drive from Haifa to Acre is northward, around the shore of the bay of Acre, through the Valley of Acre, with Mount Carmel and the "Land of Zebulon" behind us, the hills of Lebanon to the right, and before us the "land of Naphtali"- and the city of Acre ever looming up clearer and more defined, as our carriage followed the road "by the way of the sea", its left wheels frequently sub-

merged in the blue waves iridescent with their tinted seaweed. Here and there a lonely palm tree appeared, a silhouette against the perfect blue of a Syrian summer sky, and the shore was occasionally enlivened by an Arab with his camel.

That ride has often been described by pilgrims, and it has never been overrated. The air was perfect, that blessed September morning, and our hearts were throbbing with the sense of nearness to the Beloved, but we talked but fragmentarily. We read some Hidden Words and Holy Utterances a little. "The Light of His Beauty" was upon my companion's face, and it was in my soul. Our companionship had reached its acme in a sense of oneness, of ineffable joy, which could be expressed only in the language of the Spirit.

We passed within the gates of that penal City, on up through its narrow streets amid its Oriental confusion and noise, alighting at the entrance of a court-yard, and followed a guide therein. A row of beautiful Oriental brothers in the Faith awaited, there, our coming, and greeted us in the NAME of that One Who has made the world one home,- and then, still following our guide, we ascended an outer staircase and were ushered into a large ante-room, most simply furnished, in Oriental style, and were requested to be seated, and then were left alone. The hour was that of noon,- golden and calm. We sat there with thought in suspension. A great stillness fell upon me. Love seemed vibrating everywhere. In a few moments a messenger entered, and in low tones invited us to "partake of a material and a Spiritual feast." We followed him silently, passing through an upper court which had for its roof the blue sky, and entered a long room, advancing a little and then involuntarily pausing. The floor was tiled in the Eastern fashion, the walls plastered and lofty-also an Eastern custom. On one side, toward

the upper end of the room, was a wide window, which was, I think, latticed. At that upper end, which was slightly elevated, was spread a table for the noon meal, with a simple snowy cloth and pure white china,- chairs surrounding the table. There was nothing else whatever on the floor or the walls of that simple apartment. Around the room were standing, in perfect silence, with folded arms and bowed heads, a number of the Oriental brothers whom I had previously met,- awaiting the entrance of our Lord. We had not long to wait. At the far end, beyond the table, a door swung calmly open, and a Figure, all beautiful and majestic, entered, clad in white flowing robes, and advanced toward us. It was the MASTER. So different was He- so absolutely All-Spirit- so much more glorious than the photograph taken of Him by a believer, many years ago (and the copies of which have encircled the world) that I did not, for one instant, recognize Him. The next instant I knew my Lord- and then I lost all earthly consciousness in that Presence. Those about me said that I called: "O, it is my Master!"- and that I ran to Him, but I did not know that I had done so. I only knew that I found myself There, before Him, kissing His beautiful Hands, which were extended toward me. Then they said He left me and went to greet Mr. Breakwell, who was standing dazed and motionless. I do not remember the Master leaving me, but dimly remember seeing Him greet my fellow pilgrim. Then they said He returned to me and taking me by the hand led me to my seat at the table, but I remember nothing of this. That Great Vibration had broken up the old conditions, and I was lost to the consciousness of this world then, and for hours thereafter, although I, doubtless, mechanically lived and moved. I had entered that Great Light, and Its Power already had begun the work of disintegration.

the City --
-- sunset gold deepened --
was hidden from our eyes --

Great days followed; too great, too sacred, to speak much of. For with what language of the flesh can we portray them? Only those who have been vouchsafed the blessedness of attaining that Visit, and have continuously prayed during the pilgrimage thither to be emptied and cleansed that they may be filled by Him, know what that Visit means to the longing heart. I - the least of all His children- had seen the King in His beauty.

During later meals, as I sat beside my Lord, I understood the joy of "breaking bread in the Kingdom of GOD"- and I understood the mystical Glory of the Truth of the "Lord's Supper!"

The parting, as I sat at the Feet of our Lord, seemed like the rending asunder of the spirit. But His Divine Benediction, there so graciously bestowed upon this unworthy one, healed my sorrow and wiped away my raining tears, and I went forth in the Light of that Love and Mercy, made living by His WORD.

I was in our Lord's Presence five days- the number of the Bab. Twice during that time I was permitted the blessing of Visiting the Holy Tomb of the Blessed Perfection, Baha'u'llah, and once the beautiful Rizwan; and, praying in each, I received, through further unveilings of His Presence, the unspeakable realization of the Power and Eternal Glory of GOD.

On the last night, before sailing from Haifa, nine of us - Orientals and Occidentals- together assembled at the Tomb of the Bab, upon the holy heights of beautiful Mount Carmel, and sitting in an almost unbroken silence, looked across the blue waves to Acre, the City of Love and Peace for the whole world, watching it until the sunset gold deepened into rose and then turned into ashes, and the Holy City was hidden from our eyes by a mist; then by the light

from a lantern carried by one of our Oriental brothers in the Faith, we descended the mountain.

Early on the following morning- September 9th, 1901- we sailed away from Haifa and the land which held our hearts for evermore- we three pilgrims sitting in the stern of the steamer- and again watching the blessed City of Acre until it glimmered out of sight.

And then with the preciousness of that Holy Visit, as a Perfume permeating our souls, we turned back to the world to serve Him Whose benediction upon us had changed for us that world; Whose Love had made us its humble, unworthy, but privileged cup-bearers of Divine Knowledge concerning its latest and greatest Gift from GOD- the Revelation of Baha'u'llah.

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UTTERANCES OF
ABDUL BAHÁ ABBÁS,
TO TWO YOUNG MEN,
AMERICAN PILGRIMS TO ACRE.
1901.

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Published by
THE BOARD OF COUNCIL,
New York.

(Note: The young men referred to are Will and Wendell Dodge.)

Utterances of Abdul Baha Abbas, to two
Young Men, American Pilgrims to
Acre during November and December,
1901.

Tuesday, Nov. 19, 1901.- Today the body of the world is sick. All nations are raising the banners of war and the illness, being very severe, needs the divine Physician. This divine physician has appeared and pointed out the proper remedy for the world's disease, but the ignorant doctors continue to give various inefficient remedies, and therefore day by day the sickness becomes more dangerous. There is no way for the world to be cured of its ills except through the divine physician, because it is likened into a sick body, while the spiritual teachings are likened into the remedy, it being evident that without the spirit the body will not revive.

One of the most severe of the world's diseases is that of contention and strife, the fire of which is burning among all nations and cannot be removed except through the Word of God. As this intense fire can only be quenched by the heavenly water, therefore the faithful followers of God must be as a banner of peace and as a most luminous sun of harmony and union.

In the days of Moses the people pitched the tent of martyrdom, and in the time of Jesus Christ they established the greatest church; but in this time the believers in God must raise the tent of peace, union and concord. I hope that through the providence of God the brilliancy of love will light all the horizons.

At the evening meal on this day, Abdul Baha spoke as follows:

In the world of creation there is one nature common to all things. When we study their nature, we perceive that they are either essentially as light or darkness, either fruitful or unfruitful, useful or useless, perfect or imperfect, until we come to man, when we find that the human essence is endowed with two natures, the earthly and the heavenly, being respectively the animal and the human, the satanic and the angelic, the manifestation of perfection and of imperfection, the weakness of the body and the strength of the spirit. The animal imperfections are as darkness, while the human virtues

are as light. If the satanic imperfection overcomes, the darkness will prevail; but if the contrary, the perfect life will be attained. The divine Manifestations are sent and manifested to train the souls of men in such wise that the divine qualities may overcome and the heavenly light shine universally - that the virtues of humanity may be distinguished from their vices through the confirmation of the Spirit, and their spiritual qualities become manifest. Therefore, the righteous people are spiritual educators and trainers, and their effective power is love. Love is the real magnet which attracts the hearts and souls of men, and consequently the purpose of the manifestations of God is to radiate the light of love from their hearts. That is why Jesus said, "I am love." Thus it becomes known that the highest human station, the chief virtue, the cause of the greatest progress and prosperity which humanity can attain, and the divine perfection of the human race is love, which is the greatest favor of the Majestic One. This is the divine light, the eternal life. All the divine manifestations and prophets taught this truth, and the purpose of all of them was love. Abraham was the servant of this Cause; Jesus Christ sacrificed himself for it; Muhammed, the prophet, promulgated this teaching; his highness, The Bab, lighted this candlestick; his holiness Baha'o'llah, manifested this brilliant star. This is the original purpose, the essential part of the Cause, the reality of the teachings of God. Therefore, we who are the servants of His Threshold must exert our utmost power, devote our lives, offer them as a ransom if necessary, and give our time and all we have to this cause, until this light be spread all over the world and this brilliant star shines from the dawning place of humanity. Accordingly, his holiness Baha'o'llah (Glory be to Him!), has said, "All are fruits of one tree and leaves of one Branch." Therefore, it behooves us to ignore discord, purify our hearts and consort with all people with fragrance and spirituality till fighting and quarreling, war and dualism be, through the providence of God, removed from the nations; concord and agreement be the light of union, truthfulness and tranquility be spread among the people, and the world of humanity become as one person.

Albeit, this matter is very great and we are very weak and poor, but our confidence and trust is on the strength and confirmation of God; the strength of God is capable of changing a drop of water into a large sea. Through the power of God, Peter, the fisherman, was made the rock of the Temple, and David, the shepherd, was made a prophet, while Joseph, a prisoner, became the Governor of Egypt. Consider how extremely weak were the disciples of Jesus Christ; but because they gave their lives for this Cause, they became confirmed and strengthened.

November 20.- Dinner. The history of the prophets who came before Abraham is not known, but it is known of those who came after him.

Abraham was a prophet for his own people; Moses was a prophet for the Israelites, and through his power other prophets were manifested among the Israelites. Jesus Christ, through his spiritual power, taught a few in his time, though in reality there were only twelve disciples, one of whom was Judas Iscariot, who betrayed him, thus leaving eleven who remained with the Master. The greatest of these disciples was Peter, and the weakness of even his belief was such that he denied the Master three times. In the cycle of Muhammed, the prophet was a forcible power, and in the cycle of Baha'o'llah (Glory be to him!) there existed the greatest spirituality and forbearance of oppression. The spiritual power of the Blessed Perfection in his days was such that thousands of people entered the Kingdom, and through the power of the Word of God, more than twenty thousand, upheld by the strength, steadfastness and firmness of their belief, under great oppression, went to the place of death and with perfect happiness and joy drank from the cup of martyrdom. They were cut to pieces while uttering "O Thou, Baha'o'llah!"

All this occurred during his day; therefore consider how great is his Cause! Compare it with that of the ancient prophets.

The Blessed Perfection (Glory be to him!), in his holy days, declared himself universally, sent notices to queens and kings, and taught all who wished to know the truth. To the Shah of Persia he wrote with the greatest evidence, and the Persians as well as the different nations, are informed of this. In his letter to the Shah of Persia, he requested that all of the learned men be called together for the purpose of asking him about miracles or arguments until either truthfulness or falsity should become manifest.

Thursday, November 21.- Dinner. The kingdom of God is likened unto a garden and the gardener is a blessed Manifestation. The gardener comes and finds the trees unfruitful and the garden in disorder. Through his instructions order is restored and the trees become fruitful. Through the Divine Gardener, under the shadow of God's mercy, certain souls are trained and educated. He changes unfruitful trees into fruitful ones; dried trees into fresh trees; and under his direction every kind of useful tree is planted, while many and fragrant flowers grow. By the "Cloud of Mercy," the heat and the light of the Sun, and by the life-giving breeze this divine gardener is strengthened.

As the garden of the world is planted and cultivated under the shadow of the divine gardener, it becomes the Paradise of God. All the unfruitful trees are changed into fruitful trees; different kinds of flowers and grasses grow; rivers and streams abound and the great ponds and lakes overflow, all in such manner that if any one should enter the garden he would say, "It is not the same it was formerly, it is the greatest paradise."

We hope that the faithful followers of God in America will become gardeners of this paradise of El-Abha, and the fruitful trees of this garden. Their statements and explanations should be as flowing rivers and streams so that they may give life; the fire of their love should be as the heat and rays of the sun; their teachings should be like the rains of providence; their spiritual characters should be like the life-giving breezes which diffuse the fragrances throughout all regions. This is the bounty of the kingdom; this is the providence of God.

November 21.- Supper. When this blessed Cause was manifested in Persia, some of the divines and famous learned men became believers and were martyred. The people murdered The Bab, thinking they had ended the holy Cause. They annihilated thousands of families, plundered the goods of the believers, killed men and captured women, and children. However, it was found that this had no destructive effect upon the Cause, but that the flaming fire of God was kindled the more. The lamp of God became more brilliant, waves of the sea of bounty increased, the breeze of God grew stronger, and the fragrance of the Holy Spirit became more powerful; and after imprisoning the Blessed Perfection, the government decided to banish him to Bagdad, thinking that through this banishment the root of the Cause would be destroyed. As it took one month to go from Teheran to Bagdad, it was thought by the people that all trace of the Cause would be lost; on the contrary, the Cause of God became more powerful, his words more widely spread, his proclamation more generally heard and the power of his Cause the stronger; consequently the government decided to send the Blessed Perfection from Bagdad to Constantinople. As Constantinople was a large city and as there were many Persians in the city who traveled freely, this plan also proved fruitless. Through the power of the Persian government the Blessed Perfection was then sent to Adrianople, in Roumelia, a country very far from Persia (and a possession of Turkey). Because there was no railway, there was very little travel by the Persians to and from Adrianople, and therefore, it was thought by the learned men of Persia that the Cause of God would have no effect upon the Persians. However, it was soon learned that these places were not places of banishment for the Blessed

Perfection (Glory be to him!), and it was therefore decided that he should be sent to some small place - a place where murderers were confined, where robbers were imprisoned, so that this Cause would be weakened. Accordingly, the clergy, or learned men of Persia, being hostile to this holy Cause, so arranged that the Blessed Perfection was sent from Adrianople (the Land of Mystery) to Acre, Syria.

In this prison (Acre) the flag of the Gardener of God was raised, the greatness of the Word of God appeared and the Sun of Truth shone in such a degree that all the horizons became clear.

Praise be to God! The promises about the Holy Land were fulfilled and the glad-tidings uttered through the tongues of the prophets of God were realized, for the enemies caused the Blessed Perfection to be sent to the Holy Land and to have his residence in the Promised Land.

Therefore the faithful followers of God must know that calamities in the path of God will cause his truth to become more apparent.

The crucifixion of Jesus Christ was the means of spreading the light of the Cause of God and the martyrdom of his disciples resulted in the eternal greatness of the Cause. The disciples were like torches, which, though burned by the fire of the hostility of the people, yet they enlightened the world.

Therefore the believers must not be sorrowful for this re-confinement and for these new calamities, but they must be more attracted and kindled in cutting themselves from the world.

November 23.- Dinner. A certain rich man came into the presence of Jesus Christ and said "O Thou Spirit of God, I want to be one of thy disciples." Jesus said, "Go and follow the ten commandments." In reply the man said, that he had known the ten commandments from his youth and wanted to receive some new teaching. Jesus then said, "Go to thy house and give all that thou hast in the path of God and carry thy cross and come to be my disciple."

The rich man thought a little and then went away sorrowful. The meaning of this is that each soul who wishes to take a step in the path of God, must carry his own cross, devote his life to God's service, and welcome sacrifice. He must devote himself entirely to the Cause of God, and bear all calamities and hardships in the love

of the Blessed Perfection. One must consider pains endured in the way of God as the mercy of God, and calamities as his favors and gifts. If it were not so, every soul would be worthy of the love of God, by which the faithful are distinguished from the unfaithful, the truthful from the untruthful, and the sincere friend and believer from the hypocritical enemy.

The believers and the friends of God as the first step in his path must devote themselves to the bearing of calamities and hardships. As a thirsty man asks for water, so also must the believers ask for troubles and misfortunes in the path of God, because troubles and calamities for the love of God are great gifts. Every bitter thing in this way is sweet and every poison is the means of eternal life.

It seems that some of the believers are sad and sorrowful because of the re-confinement of Abdul Baha. They must not be so; rather, they must know that this is the means of my greatest joy and happiness; that is, my gratitude and thankfulness. Through the bounty of God, I hope for more of these calamities. It is my desire that I be put in a dark prison in chains, sent to the gallows that my breast may be the destination of a thousand bullets; cast into the sea, or driven into an endless wilderness.

My hope is that the believers may be steadfast after my departure; that their flame may be greater and their love more and more. Then they must be as lighted lamps in order to brighten the horizons and cause the proclamation of God to reach all people. They must spread the divine teachings throughout the world, save the souls of mankind from the darkness of ignorance and bring the people of all nations into the light of guidance. Everyone of the believers must be a star of guidance and a lamp of the Supreme Concurrence. So it will be.

November 24.- Supper. In the time of the Manifestations of God people were hindered mostly in two ways. First the statements of the previous books were not understood. Second, the people failed to see the pure identity of the Temple of Body of the Manifestation. For instance, as to the statements of the previous books: When Jesus Christ was manifested, the Jews looked at the verses of the Old Testament literally, outwardly, and were hindered because they did not understand. The outward meaning of the verses was the cause of their hindrance. For example, it is stated in the Old Testament, concerning the reign of the Messiah, that he would ascend to the throne of David; his sceptre would be of iron; he would spread the law of the Old Testament; that all

nations would worship the God of the Israelites; and that in the time of his reign, love would appear between mankind and the animals, so that ferocious beasts would become gentle, the wolf and the lamb would drink from the same fountain, the lion and deer would graze in the same pasture, and the birds of prey and partridges would live in the same nest. The people took the outward meaning of these statements. Because Jesus was not even the possessor of a mat, they did not think he could be the possessor of the throne of the kingdom. He was oppressed and persecuted and rejected. He fled to the mountains and the wilderness from the Jews who had denied him; he was hungry, destitute and homeless. He had not even a wooden staff; therefore, they wondered how could he be the possessor of an iron sceptre. He did not ascend the throne of David, but instead was hanged upon the cross, - for his throne was his cross. He did not spread the Old Testament, but he abolished it. Other nations did not worship the God of the Israelites, on the contrary the Israelites were conquered by the Romans and some of the Jews became idolaters.

In the time or cycle of Jesus cruelty and tyranny were such that the people crucified even Jesus himself. How, then, could it be possible for the wolf and the lamb to drink from the same spring.

As the people did not understand the real meaning of these statements in the old prophecies, they could not comprehend the Holy Book, but took the outward meaning, and therefore arose to murder his holiness Jesus Christ, crying out, "We crucify him, we crucify him." They placed a crown of thorns on his head and made him ride a donkey through the streets and bazaars. They mocked and laughed at him, spat in his holy face, and at last shed his pure blood.

In short, because the Jews did not understand the Old Testament they were deprived of the beauty of Jesus Christ, while in reality all that was stated in the Old Testament did happen and appear. Some expected Christ to descend from the placeless; some expected him from the City of Sabbath, and others expected the Messiah to descend from heaven; In reality Jesus did descend from heaven, because he was a heavenly man, although he was born from the womb of his mother Mary. That is why he said he came from heaven, and that he was in heaven, as related in the Gospel of St. John. Because the people did not understand the meaning of heaven, and had known him from his birth as the child of his mother, Mary, they denied him, saying, "We know this man. He is Jesus of Nazareth," and they would not believe that he had come from heaven.

These ignorant people thought heaven was the

endless sky, while the real meaning of heaven is the world of spirituality. It is possible for man to walk on earth and at the same time be in heaven, or in the spiritual world. The body is from the world of possibility, but the spirit is from the placeless.

As to the prophecies: One of them referred to the reign of Jesus. Here reign means spiritual reign and not rulership over a kingdom which is only a hand full of dust. Consider that reign even to this day in the world. Its commandments are effective, its lamp brilliant, and its dominion powerful. If this spiritual reign, even in this mortal world, has such effect, what will be its effect in the immortal world?

The Jews were waiting for a Messianic reign which would be like the reign of Victoria or the Queen of Holland. The worldly reign is for conquest and death, while the spritual reign is for the mercy of God and eternal life. This spiritual kingdom gives life, while the worldly kingdom takes life; the worldly kingdom destroys and is the cause of poverty and need, because kings and queens are in reality the poorest of people, while the spiritual kingdom gives bounty and is the means of eternal wealth. As it was said the people of the Old Testament expected that Jesus would have an iron sceptre. Sceptre signifies that of a shepherd leading his bheep. The meaning is that the sceptre is likened unto a sword, that is to say, the sword of the tongue and not that of iron, because the sword divided enemies from friends, and the tongue of the Son of Reality is that kind of a sword which separates enemies from friends, divides darkness from light and guidance from sedition. As Isaiah the prophet in his vision stated, "I have perceived a Temple having eyes like a flame of fire, and having two swords in his tongue, and his feet were of iron." The meaning of this is that the eye which burns all hindrances of veils must be of fire, and the foot being constant and firm in the Cause of God, must be likened unto iron, while the tongue which divides truth from falsehood must be likened unto a sword.

As soon as the Word of God was uttered by the tongue of Jesus Christ and the proclamation of His Holiness arose, truth was divided from falsehood and the people of light were distinguished from the people of darkness. Those who accepted the truth were considered to be the people of the Kingdom, and those who denied were accounted as the people of darkness. Therefore the tongue of his holiness Jesus Christ, was like a sword, that is, he spread the teachings of God.

The prophecies in the Old Testament referred to the spreading of the law of God. The law of God meant the spiritual teachings of God, and not the teachings

pertaining to material things.

The law and commandments are divided into two branches, spiritual teachings and corporeal or material teachings. Spiritual teachings pertain to morality and character which are the breezes of the Holy Spirit, the life of the soul. The spiritual teachings will never be abolished in any cycle, as they are the eternal law. One of the commandments is the love of God, and is the virtue that crowns the heads of the believers. This is the original and principal teaching that Jesus Christ spread in the world.

The teachings of Moses were effective only in Palestine; but the spiritual teachings of Jesus Christ were spread throughout the whole world.

The material teachings, those which distinguish lawful from unlawful things, change according to the exigency of the times, because circumstances and conditions are not always the same. One of the symbols of the appearance of Jesus Christ was that the wolf and the lamb would drink at the same fountain, the lion and the deer would graze in the same pasture, et cetera. This means that the spiritual dominion of His Holiness would unite all nations and tribes in harmony and love, that is to say, nations having hostility towards each other would eat at the same table and drink from the same fountain or cup. The difference between them is likened unto the difference between the wolf and the lamb. This appears to be very difficult, but through the power of the Word of God this friendship, harmony and agreement are produced, as is the case in this time when we consider the affiliation and love which now exists between the Americans and the Persians, notwithstanding the long distance which separates them.

The second hindrance to the people was that the blessed Manifestations in the day of the advent appeared as human beings with human bodies, and subject to the same conditions as the balance of mankind. For instance, the people noticed that Jesus Christ was the same as all other men as regards eating, drinking, sleeping, sickness, fatigue, clothing and lodging. They said he was one like themselves and did not understand how he could be the Son of God. As he was a human being, a natural man, the people wondered how he could claim to be a heavenly man. Because he needed food, the people did not believe he could be the manifestation of opulence. He was obliged to sleep, and was a captive in the hands of the Jews, therefore they could not believe he knew the mysteries of the heart and was the Minister of the Kingdom. As he was submissive to the Romans they said he was not the Manifestation of God. He was hung upon the cross amidst

the meanest surroundings, and therefore they declared that he was not the promised Messiah. In short, as the people were gazing at the human temple of His Holiness they were hindered from seeing the essence of the light of Christ. They were like Satan who gazed at the earthly body of Adam but being deprived of seeing the real individuality, his virtues and perfections were not noticed. Thus it was that Satan denied Adam.

These people who are veiled and blind in the time of the holy manifestations are the descendants of Satan; they consider the corporeal temple, and are deprived of the mystery and reality of God which shines in the hearts of the manifestations. They see the body but not the spirit, and consider the chimney but not the light of the lamp; they notice the shell, but not the pearl; the thorn but not the rose; they hear the word but are unable to understand the meaning; they behold the house but are unable to see the owner. That is why they are veiled and are not able to distinguish between the holy manifestations and themselves, and consequently in the time of Jesus they rejected the Christ. Therefore Jesus Christ said he would come again in the clouds. Here clouds signify humanity. As the clouds are obstacles or hindrances in the way of seeing the sun, so also is the human temple an obstacle in the way of seeing the light which shines from the holy heart of the Sun of Reality.

December 1.- In this greatest period there are only two manifestations, the blessed Bab (May my soul be a ransom to him!) and the Manifestation of the Blessed Perfection (Glory be to him!).

We are all the servants of the threshold of Baha and the one who serves most in his holy threshold is the most beloved. My greatest wish and desire is submissiveness and servitude at his holy threshold. My name, Abdul Baha, means the servant of God; my heart is the Servant of Baha, and my spirit is the Servant of Baha, and rejoices only in this name. My purpose is love, not only by word but by action.

The essence of all essences is love, which is likened unto the meat of the nut, while all else is likened unto the shell or outside. Through the providence of the Blessed Perfection our spirits must be full of the love of God. Therefore, anyone who asks you about me should be told that I am the servant of Baha, because this is my only wish.

Some years ago two believers became excited over a discussion as to the station of the Blessed Perfection, one of them declaring that Baha'o'llah was the Holy Ident-

tity of God. To settle the dispute they submitted the matter to the Holy Presence, and the Blessed Perfection answered, "When there is a quarrel, all are wrong; but when there is love, all are right." The Blessed Perfection said the only thing that is not beloved is discord and all that is beloved is love.

The believers must love each other and must reflect the love of God. Some may say the lamp is a light; others may say the lamp is the place of the manifestation of the light. Both statements are correct; but what is wrong is to quarrel, because it is contrary to the foundation laid by God.

Therefore, in order that there may be no discord, all of the believers in the truth must not mention me except as Abdul Baha, the Servant of God. The essential thing is love. I must love you and you must love me. Such is the meaning of the truth, while untruth means rancor, discord and hatred. All else save love is merely outwardly uttered words.

Monday, December 2.-- Supper. This world is likened unto the ocean; the law and teachings of God is the ship; the mate is the covenant; the Captain is God; and the seashore is the kingdom of Abha.

Tuesday, December 3. It is stated in the New Testament that Jesus Christ was once drinking of the fruit of the vine (juice of grapes) and said he would drink no more except in the presence of the Father. This means that the spirit needs food for strength as well as the body. The appearance of the holy manifestations is for the purpose of causing the heavenly table to descend. This table means the divine virtues and characteristics, and is the means of strengthening the spirit and life. Therefore we hope that as this heavenly table has descended from the kingdom of Abha in this marvelous period, the believers and friends of God will have a great portion of it, so that they will be the cause of eternal life and the means of enlightening the hearts of the people of the world.

In short, I hope you will ask God to bless you as being the real sons of the kingdom, because the sons of the kingdom are of two kinds. One is the real son and the other is the material one. Judas Iscariot and Peter were both sons of the kingdom, but Peter was the real son. Judas was the material son, consequently he was deprived. The real sons of the kingdom are those souls who act according to the instructions and teachings of Baha'o'llah, the Blessed Perfection. They are drunken

with the cup of providence, and are illuminated by the divine light. They are honored by all their perfections and virtues of humanity, and are characterized with attributes which embellish the essence of man in such a manner that all people, even the enemies, testify of their good actions, attractions, separation from the world, purity, sanctity, knowledge and belief.

In conclusion, I must humbly supplicate that God will admit you as the real sons of his kingdom in such manner that you may be an honor to the Cause of God and that all the people, being astonished, may say, "These young men are not the same. When they started for Acre they had a station; but on their return, they possess another station. They are baptized by the providence of God, by the fire of the love of God, and by the Holy Spirit. They have received a second birth, they have found eternal life."

This Booklet is now out of print. This copy was made from one of the original printed copies loaned Mary M. Rabb by Miss. Mary Lesch, Chicago, Ill. M.M.R.

From Utterances to Pilgrims in 1901. *B. B. Cunningham*

"Advance always in the Kingdom of Baha'u'llah. Make always thy heart occupied by the mentioning of Baha'u'llah. Consider only that in your eyes is Baha'u'llah; in your heart is Baha'u'llah; in your inmost heart is Baha'u'llah. If you fall into trouble, say: "Ya Baha Ul ABHA!" And if any one oppose you, say: "Ya Baha Ul ABHA!" Even when you may be in your work, mention: "Ya Baha Ul ABHA!"

"Thou wilt be blamed for My sake. Thou wilt be injured for My sake. People will attribute to thee infidelity for My sake. Thou wilt bear trouble for My sake. Be encouraged and do not fear. It happened just the same in the time of Jesus Christ."

Chose B9 F22

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Unsigned but
marked "Moe nott"
H.B.

Portions of Tablets and Utterances to Pilgrims
Revealed by the MASTER, ABDUL-BAHA.

From Utterances to Pilgrims in 1901.

O PEOPLE:

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

Now is the time! NOW IS THE ACCEPTED TIME! Look ye at the time of Christ! Had the people realized that the Holy Spirit of GOD was speaking to them through His Divine Mouth, they would not have waited three centuries before accepting Him. And now is it meet for you that you are sleeping upon the beds of idleness and neglect while the Father of Christ has come amongst us and opened the Greatest Door of Bounteous Gifts and Divine Favors! Let us not be like those in past centuries who were deaf to His Call, and blind to His Beauty; but let us try and open our eyes, that we may see Him; and open our ears that we may hear Him; and cleanse our hearts that He may come and abide in our temples.

These Days are the Days of Faith and Deeds; not the days of words and lipservice!

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

These Great Days are swiftly passing, and once gone, they can never be recalled. So while the Rays of the Sun of Truth are still shining, and the "CENTER OF THE COVENANT OF GOD" is still manifest,- let us go forth to work; for after a while, the night will come, and the way to the Vineyard will not then be so easy to find!

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

The Hosts of the Supreme Concourse are descending to assist all those who rise up to serve their Lord; to subdue and gain the victory over the City of the Hearts; to proclaim the Glad-Tidings of the COMING OF GOD and to unite the souls of His creatures!

Portion of a Tablet revealed in 1902.

"Be not sorrowful on account of the affliction of Abdul-Baha, for calamity is a light whereby His Face glistens among the Supreme Concourse; affliction is healing to His Breast, joy of His Heart, happiness to His Soul; nay, rather, most honored garment upon His Temple, and best gown upon His Body, and dearest Crown on His Head. This is His utmost desire.

"Implore unto GOD, and supplicate to Him in your prayers at morn and eve, asking GOD to destine to Abdul-Baha, the draught of the Great Martyrdom, so that He may welcome it with His great desire, and ascend unto the Kingdom of GOD with

illuminated Face, with smiling Lips, brilliant Forehead, eloquent
Tongue and great thankfulness, among the Supreme Concourse;
and upon ye be greeting and praise!"



Portion of a Tablet revealed in 1902.

"Regarding thy extreme sorrow, thy sadness and thy great
regret for My imprisonment, there is no harm therein. Verily,
in My Spirit, My Heart and My Reality, have I desired every
calamity in the Way of El-Baha.

"My catastrophies will increase hereafter, until they will
become an overflowing, rushing stream. At that time My Bosom
will be dilated, My Spirit rejoiced, My Body gladdened and My
Eyes brightened, forasmuch as this is My utmost desire,
greatest object, comfort of My heart and Spirit of My Life."



Portion of a Tablet revealed in 1902.

"Then know ye that Abdul-Baha is in cheerfulness and joy
and in the happiness of great glad-tidings through being in
thisfar distant prison. By the Life of El-Baha, this prison
is My Supreme Paradise, My utmost desire, the joy of My heart
and the dilation of My breast; My shelter, My asylum, My in-
accessible cave and My high protection. By it I glory among
the angels of Heaven and the Supreme Concourse.

"Be rejoiced, O friends of GOD, with this confinement,
which is a cause of freedom; this prison, which is a means of
salvation (to many), and this suffering, which is the best
cause of great comfort. Verily, by GOD, I would not change

this prison for the throne of the command of the horizons; and would not change this confinement for all excursions and enjoyments in the gardens of the earth.

"Verily, I hope, through the kindness of My Lord and His Mercy, Bounty and Generosity, to be suspended in the air in His Path, and that My Breast may become the target to be pierced by thousands of bullets; or that I may be cast into the bottomless seas, or thrown into the wilderness and plains of barrenness. This is My utmost aim, My supreme desire, the animation of My Spirit, the healing of My Bosom and the sight of My Eyes.

"As to ye, O friends of GOD: Make firm your feet in the Cause of GOD with such firmness as cannot be shaken by the most great disasters of this world. Be not troubled by anything under any condition. Be as lofty mountains, dawning stars from the Horizon of Existence, brilliant lamps in the assemblies of oneness, and lowly souls- pure-hearted with the friends.

"Be Signs of Guidance, Lights of Piety, Severed from the world, holding fast to the Firm Rope, spreaders of the Spirit of Life, abiders in the Ark of Safety, manifestations of mercy, dawning stars of the mysteries of existence, points of Revelation, day-springs of Light, strengthened by the Holy Spirit, attracted toward GOD, sanctified from all things and from the (natural) qualities of the people, and characterized with the attributes of the angels of heaven so ye may attain to the greatest gift in this great century and New Age.

"By the Life of Kl-Baha: No one will obtain this great favor save he who cuts himself from this world, being attracted by the Love of GOD; who is dead to the desires and appetites of self, sincere to GOD in all things, and meek, humble, imploring, pleading and lowly before GOD."