
ADDRESSES

By ABDEL KARIM EFFENDI TEHERANI

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ADDRESS

BY ABDEL KARIM EFFENDI.

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"Praise be to God who hath caused to descend to Holy Books, and Who sent the messengers and prophets for the guidance of His servants in this contingent world."

Oh ye Believers, know that the fundamental and original basis of religion is the knowledge of the Manifestation of God; then the submissiveness to that which is commanded by Him, of which all the atoms testify and cry out and are vocal with the melody of "there is no God but He, El-Behe'ul Abha, the Most Glorious."

The laws, precepts, ordinances and doctrines were revealed by Him in Kitab-el-Akdas and some other books and tablets, which through the Providence of God will be translated unto you by a trustworthy and faithful translator, and will be as lamps to your feet to deliver you from the people of aberration.

Note, also, that the true guides and teachers are those who continue to be firm and solid to the promise and covenant of God. He said in Kitab-el-Akdas, "Verily, those who have violated the

Covenant of God and His commandments and turned on their heels, i. e. backslided, they are of the people of Aberration before God, the Independent, the Exalter." "Oh people of the earth, know that my commandments are assuredly the lamps of my Grace amongst my servants, and the keys of my Mercy amidst my creatures; thus hath the matter been revealed from the Heaven of the Primal Will of your Lord, the Master of all religions." "Should anyone become aware of the delight of El-Beyan which hath appeared from the Mouth of the Will of the Merciful, he would expend what he possesseth, even should it be the whole treasures of the earth, for the sake of establishing one command of His commandments that shone forth from the Horizon of Grace and Bounty." "Oh Blessed is the friend who findeth the scent of the Beloved from this word wherefrom emanated the fragrance of the grace in such wise that it is beyond the stretch of the mind to describe it."

"Thus also God hath pointed out unto you the Path of Truth, its laws and precepts which are confined to one path, and it is this 'the right path.' " Thus also it is said in Kitab-el-Akdas, "We have enjoined you in most of the Tablets and in the Holy Tablet from whose horizon emanated the Orb of the decrees of your Lord, the

Potent, the Wise, that 'Oh people of the earth, when the sun of my beauty hath set, and the heaven of my form is concealed, be not troubled; and turn your faces to Him whom God hath willed and chosen, who is branched from this Ancient Origin.' " Also in Kitab-el-Ahhd, the book of the Covenant, the Manifestation points out clearly that the one whom God hath chosen is the Greatest Branch, Abbas Effendi. Think of this, oh ye believers. It is said also in Kitab-el-Akdas, "look at the people and the weakness of their understanding, they are hunting after that which will harm them and neglecting that which will benefit them; verily they are of those who stray madly."

Truly they are in deep sleep and ignorance, because for the sake of some special, private and interested motive, they have rejected the commandments of God and His doctrines, and followed their own lusts, passions and teachings through the weakness of their minds, and still they think of themselves as being great, wise and crafty, but God is more powerful than they are and He will seize them in their craftiness and they shall be punished accordingly, and will be of those who are losing.

Oh people, be just and impartial, and say by what proof did ye believe in God and the center of

His Covenant, or by what evidence ye turned away from him. Produce it, oh people of deceits and lies!

It is also said in Kitab-el-Akdas that "from amongst the people are some who claim to have occult and supernatural powers whereby they can enter into the mysteries of God. Say, oh fool and liar! by God they are nothing but husks, and we have abandoned them unto you as bones are abandoned unto dogs."

Also, "Oh ye believers of the Merciful, arise and be steadfast in the service of His Cause in such wise that the afflictions on the part of those who denied the Day-spring of the signs, would not seize upon you. Also, when the promised time came and the promised one appeared, people disagreed, and each faction firmly took hold of that which they have, which is naught else but imaginations and fancies."

Now, oh ye firm believers! harken unto that which is submitted unto your kind notice by this humble servant, who is the least of the servants of God; and I do not want any reward or thanks from any one of you, but simply for the sake of God. At the time when the Blessed Perfection had been in the City of Adrianople, I heard the voice of one of the beloved of God, and when the Manifestation came to Akka I confessed my faith

in Him, the Potent, the Benefactor. Then I submitted unto the holiness of His Court a supplication, begging Him to grant me permission to go to Akka and to be honored by His Presence. In reply He favored me with a blessed Tablet, instructing me that no permission would be granted for anyone whatever to go to Akka until the lapse of five years and six months. But during this said time I received from His Bounty eleven Tablets, each of which is worth to me the treasures of the Heavens and earth. On the expiration of this period I was granted the permission, and was honored by a visit to the land of Desire. During eighteen years and a half I received forty-two Tablets, and in whole fifty-three Tablets were graciously caused to descend for this humble servant by the sacred tongue of the Blessed Perfection without looking into my deserts and worthiness, which are nothing whatever. One day, when I was in the presence of the Manifestation, I began to think in myself, saying, "How great and wonderful is the grace of God, and how strange that such a man as myself, miserable, wretched, sinner, unworthy, be granted such a great honor." Then He looked unto me and said, "Did you not hear what is said? Oh people, the lowest amongst you is the highest and the highest is the lowest; and in the time of

Christ, the Son, he who was the most learned rejected Him and pronounced sentence against Him, while the most ignorant, the fishermen, came to Him and accepted Him, and now the great Kings and Emperors glory in His name and the names of His disciples."

In one Tablet to me He said, "Every word of your words which are written in your supplications are, before God, preferable to all the sciences of the scientists, for you are awaking and not sleeping." I do not mean, by saying this to you, to show you my greatness, for I consider myself the humblest and lowest; but to assert to you my knowledge and what I have heard from the Blessed Mouth of the Manifestation, that which concerns the high position of our Lord, Abbas Effendi. In another Tablet to me He also said, "This servant testifieth what God hath testified." In another He said, "I am with thee for another day, and in every world of all the worlds I am with thee and thou art with Me." This to prove to you my absolute and perfect knowledge as to the One who is the Center of the Covenant. In these days there are very many persons who have seen the Manifestation, but after the lapse of fifty or sixty years there will be none left on the surface of the earth. Consequently disagree not, oh people, as to religion and the Center of the

Covenant, lest through your disagreement the country will be ruined and corruption prevail. Should you disagree upon anything, go and have the thing disagreed upon settled before some one of those who have witnessed the Manifestation, to whom God hath testified, in order that disagreement may be removed from your midst, for the sake of the servants of God who will come after you.

Oh people! fear God, and do not commit mischief in the earth after its being reformed; otherwise, the mischief and the corruption caused by you will make the inhabitants of the earth and the heaven tremble; but the corrupters will not perceive. They follow their own lusts and passions, but do not know. If you say to them, do not do mischief on the earth, they will say, we are the reformers; verily, they are of those who do not understand.

On several occasions I have heard the Manifestation assuring His servants that the power of God, the Lord of the Worlds, will be manifested in Abbas Effendi, the Mystery of God. His name by birth is Abbas, by station the Mystery of God, by reality the Christ of God, and by relation to God the Greatest Branch and the Center of the Covenant. Oh my God! make us through Thy Bounty and Grace to be humble, obedient, and

loving servants to our Master. Oh my God! Thou saidst of Him that "By Him the earth and that which is thereupon will be quickened, and by Him the believers will enter into the Kingdom of God;" therefore deprive not us, oh my God, from seeing His beauty, for Thou art the most Merciful of the Merciful. Then know, oh ye believers, that in being united with each other, the Bounty of God will be showered upon you, and you will become as the stars in the heavens of religion, and the good of this world be granted to you, and at last you will enter the Kingdom of God and be crowned with the diadems of glory and might. But if you disagree, and do not live in perfect harmony, the country will be ruined, the people will be led astray, and the people of vision will become blind through your deeds, and your teachings will be antagonized and contradicted, and the truth will be mixed with falsehoods. Therefore, oh ye beloved believers, endeavor to remove any disagreement from your midst through love and kindness; and the one who will be the cause of dissension in these days, he will be in great loss and will be punished severely on the part of God. To follow lust and passion will deprive you from the mercy of God.

Oh ye people of knowledge! know that in the past days there were symbols and emblems that

refer to the Manifestation of the revelation; but in these days the Blessed Perfection hath conclusively defined the one who is the Center of the Covenant, and in more than one thousand Tablets, the first of which is Kitab-el-Akdas and the last is Kitab-el-Ahhd, the Book of the Covenant. On a certain day when Abbas Effendi (may my soul be a ransom to the dust of His feet), left Akka, which is known as the white land, and went to Beyrout for the purpose of imbuing the spirit of life into the servants of God there, He, the Manifestation, caused a Tablet to descend in which He says: "The light of the contingent world hath departed to the land of Ba, that is Beyrout, and left Akka, the white land, in sorrow; while the first is in great joy. Blessed is the land which is honored by thy presence, and the eye which seeth thy beauty, and the ear which heareth thy Beyan." In another Tablet, while Abbas Effendi was still in Beyrout, where he spent about thirty-two days, He says, "Oh God, grant us soon the visit of His Beauty." Reflect upon these words and consider the station given by El Beha to Abbas Effendi, the Center of the Covenant. He is now hidden, but His traces shall appear to all human beings, and His name will be worshipped by the people of the seen and the unseen; and then the condition of His ad-

versaries who have violated the Covenant will become manifest.

My God, my God, I ask Thee by the name whereby Thou hast created existing beings, to remove from the midst of Thy people in this country the scent of disagreement and dissension. Oh my God, I ask Thee by Thy Mighty Name to guide everyone who is the cause of dissension, and to bring him back to the right path, showing his submissiveness and repentance; otherwise have him removed for the sake of the safety and deliverance of the servants: Thou art the Mighty, the Potent. In the Hidden Words God says: "With fire we try the gold, and with gold we test the creatures." Think of this, that ye may be of those who know. I have mentioned all these words unto you in order to make you understand the station of Abbas Effendi, who is the Center of the Covenant. I implore God to strengthen you and assist you to be firm in the Covenant of God, and neglect the least thing that may tend to shake your faith.

TABLET

UTTERED BY THE MANIFESTATION TO
ABDEL KARIM EFFENDI TEHERANI.

Say, praise be to Thee, O my God, the God of the Universe, and the Lord of the Seen and the Unseen. Thou seest me that I am turned to the horizon of Thy Manifestation and taking hold of the trail of Thy Gifts. I ask Thee, O Beloved of the worlds and the Lord of all nations, by Thy Name whereby the Spirit of Life was breathed into the contingent world, to strengthen me to exalt Thy Cause with such rectitude and in such wise that the imagination of the infidels will never come in my way or ever withhold me from accomplishing it; then make me, O God, one of those who arise to serve Thee and assist Thy Command, and record unto me through Thy Generosity and Munificence the good of this world and the world to come; verily, Thou art from eternity the Potent by Thy Will and the Protector by Thy Wish. There is no God but Thee, the Able, the Wise.

ADDRESS

BY ABDEL KARIM EFFENDI TO THE ASSEMBLY OF
CHICAGO.

Praise be to Thee, O my God and the God of the worlds, my Lord and the Lord of all nations; Thou seest, O my God, Thy pious servants arising in the service of Thy Command, steadfast in Thy Covenant and seeking the path of Thy good Pleasure. I ask Thee, O Beloved of the world, by Thy Name whereby the Spirit of Life was breathed into the contingent world, to assist them to serve the Center of the Covenant and stand firm to render victorious Joseph, El-Beha, who is greatly oppressed through the jealousy and rancor of his brothers. O my God, I ask Thee by the tears of Thy lovers to empower Thy servants and help them to crush the idols, which have appeared in these days through the lusts and passions of those who do not know Thy Might, and are unaware of Thy Power, but speak according to their own selfish desires, and pretend to have occult powers. They deny the Center of the Covenant which Thou hast established for Thy servants. Thou hast said in Thy Book of Joseph that, "Him whom God hath chosen" is the Mystery of God and the perfect light of God, and the Center to which all faces should be di-

rected from all sides and regions. To obey our Master is a touch-stone to everyone. Therefore, I supplicate Thee, O my God, to remove from between Thee and Thy servants the black cloud which has intervened, that they may know Thy Command and that which is best for them.

O God, O God, Thou seest that Thy faithful servants are anxiously desiring Thy good pleasure; but, through the wicked suggestions of the devil who appears in these days, clouds appeared, and thus they became far from the Holiness of Thy Court, and deprived from Thy Glory and Might.

O Generous! be gracious to them. O Merciful! have mercy upon them, notwithstanding the insinuations of the devil, that their minds may be at ease and their hearts sanctified. But, O my God, from amongst them some are weak and liable to shake and deviate from the right path, therefore I implore Thee to strengthen them by the hands of Thy Might: Thou art the Potent, the Able. O my God! although the darkness vanishes through the appearance of light, show Thy Power unto them and give them the knowledge of the Center of the Covenant, that they may submit and supplicate to the door of Thy Greatness. O my Beloved, whenever I come to mention Thee, there will come before my face the

actions and sayings of those Nakizeen (who violated the Covenant), who have spoken against him whom God hath chosen, Abbas Effendi (may my soul be a ransom to those who love him), that which the pen dare not mention. O God! whenever Thy servant, Al Karim, wishes to supplicate for them, he becomes ashamed; therefore do not look, O God, to their actions and deeds but to their weakness, and bestow upon them from the heaven of Thy Bounty what is best for them; Thou art the All-knowing, the Wise.

Then, oh ye firm believers, I advise you for the sake of God, expecting no reward from anybody, that whenever you hear any advice or admonition coming to you through the utterances of God, do not reject them, but think of them day and night, for they tend to your spiritual development, and when you attain unto this station and realize the importance of the spiritual teachings, then you will be able to remedy the weak and heal the sick who are suffering from spiritual diseases. And in order to develop this power in you, look first into yourselves and try to know yourselves well, and then the others.

The most grievous spiritual disease which is common to the majority of the servants is the aspiration to attain a high station and be the superior of his fellow-creatures. Well, it is a very

good thing to have such ambition, but it is not easily obtained. It requires a truthful tongue, a pure eye, a faithful hand, a steadfast foot in the service of the Center of the Covenant, a manifest trustworthiness, an illumined heart, a listening ear to the commandments of God, submissiveness and humbleness to the words of the Beloved, and a continual remembrance of God.

God hath said: "Glory not in loving your country but in loving the whole world; consort with the people of all religions with fragrance and spirituality; the words of truth leave a trace and the scent of love brings forth fruits whereby the fire of love and friendship becomes manifest."

It is said by the Tongue of His Greatness, "O people of the earth! did you not know why we have created you all from one thing? that the one will not glory against the other." The glory of man lies in his trustworthiness and truthful words, not in ornament or money. Glory in obeying the commands of your Lord and not in following lust and passion. O people! I abjure you by God, the Just, where are the Pharaohs of the earth? Where are the giants of the land? Where is he who governed that whereupon the sun riseth? Where are the oppressors? Where is he who governed El-Zoura (Bagdad)? Where are those wise men who made the world

flourish? Where are the ignorant who ruined the country? Where are those who were seeking after glory? Where is he who fought against God? Where are those who disputed the Signs of God? Where are those who were deluded by the love of fame and names? Where is Nimrod and his power and greatness? Where are the learned and wise? Where is he who said, when the Manifestation declared Himself, "I am the Lord of the earth"? Where are the oppressors who exercised their oppression against the Manifestation? All of them have gone and were buried in the ground, and they shall reap what they have sown.

Now, believers, hearken unto that which benefits you:

First—Believe in God and be firm to obey the Center of the Covenant.

Second—Good actions and deeds which please God.

Third—Stop calumny and slander.

Fourth—Morality, virtue and chastity, which will give you the good of this world and the world to come.

Fifth—Admonish those who backbite.

Because the tongue was created for the purpose of the commemoration of God, and the heart for the transfiguration of the Merciful, not as a

storage for rancor and detestation; the eye to witness the traces of God, and not to look after the faults of others.

The hidden pearls are still stored, and it is hoped that in a certain known time they will be made manifest.

He is the Patient, the Merciful.

TABLET.

HE IS EL-ABHA, THE MOST GREAT.

"My mention is a fire whereby the hearts of the sincere are kindled, and a light through which the faces of those who are near to God are illumined.

"On one occasion you see it as a very sweet water upon which the life of the worlds depends, and on another after the temple of man; blessed is the Merciful who hath caused it to descend with evident dominion.

"Verily those who have denied and wished to extinguish this light, which is shining from the Horizon of the Will of your Lord, the Exalted, the Supreme; by my life, they are unable to accomplish it; rather you shall see its traces from all sides and regions.

"Verily He is the governor over that which He willeth."

ADDRESS.

O ye Believers, the People of Vision!

Listen to that which the Merciful hath revealed in Kitab-el-Akdas, whereof one word is sufficient to vivify the world and guide every fair and

rightly-informed into the right path. God said: "He who uttereth that which was not revealed in the Tablets, I am quit of him," therefore shun the one who teaches from himself, for he is a liar, and adhere to the holy utterances, which run as follows: "Fear God and follow not that which ye have of imaginations; follow that whereof your Lord, the Mighty, the Wise, commandeth you."

"A croaking shall be heard in a majority of cities (i. e., false teachings); shun it, oh people, and follow not every ignoble liar. This is that whereof ye were informed when We were in Irak (Bagdad), and in the land of the mystery (Adrianople), and in this bright watch tower (Acca). O people of the earth! when the sun of my Beauty hath set, and the heaven of my form is concealed, be not troubled; arise for the help of my Cause and the exaltation of my Word betwixt the worlds. Verily We are with you in all circumstances, and will assist you with the truth—verily We are able to do so. He who knoweth me ariseth to serve me with such steadfastness and rectitude that the hosts of heaven and earth can not withhold him.

"Verily the people are asleep, but should they awake, they would hasten with their hearts to God, the All-knowing, the Wise."

They would have cast away what they have, even should it be the whole treasures of the earth, that their Lord may mention them with a word on His part.

Thus ye are informed on the part of Him, who hath the knowledge of the unseen, in a Tablet which was not revealed to the contingent world, whereof none knoweth save Himself, who is the Protector over all the worlds.

They were overwhelmed by the exhilaration of lust in such wise that they could not see the Lord of creation, whose Voice was raised from all directions, saying: "There is no God but Me, the Mighty, the Wise." Say, rejoice not in what ye have acquired in the evening, for in the morning it will be possessed by somebody else in your stead.

Thus ye are informed by the All-knowing, the Learned. Say, "Have ye seen any endurance or perpetuation to what ye have? No, by myself, the Merciful, were ye of the just, your lives pass away as the winds pass away, and the carpets of your glory will be folded as the carpets of those of yore were folded. Think, oh people, where are your passed days and where are your elapsed centuries? Blessed are the days which have passed in the celebration of God, and the times that were spent in the commemoration of the Wise.

"By my life, the glory of the glorious does not endure, nor the gold of the rich, nor the power of the wretched. All will perish by a word on His part. Verily He is the Potent, the Mighty, the Able. That which people have of rubbish and fancies will not profit them, but of that which profits them they are heedless. They shall awake but, alas, they will not find what hath passed them in the days of their Lord, the Mighty, the Extolled.

"Should they know, they would expend all they have, that their names may be mentioned before the Throne. Verily are they not of the dead?

"From amongst the people are some who were deluded by science, whereby they were withheld from my Name, the Protector; and when they hear, from behind them, the noise of their shoes they will think of themselves as being greater than Nimrod. Say to them, oh ye abandoned! where is Nimrod? By God, he is indeed in the lowest of the blazing fire!"

TABLET.

HIE IS THE GIVER, THE SUFFICIENT, THE MIGHTY,
THE GREAT.

Glory be to Thee, O Sultan of the world and Ruler of nations. I testify that Thou art God and there is no God but Thee. Everlastingly Thou wast sanctified from being likened or equalled, and everlastingly Thou art as Thou hast been from eternity of eternities. Nothing is hidden from Thy Knowledge; nor the attack of rulers nor the influence of potentates could weaken Thee. O my God, Thou seest me turned unto Thee, and looking into the horizon of Thy Bounty, and into the sea of Thy Munificence. I ask Thee, by Thy Name whereby the hearts of the sincere have fled into the atmosphere of Thy Knowledge, and the faces of those who are near turned toward the Lights of Thy Face, to ordain unto me that which profits me in any world of Thy worlds. Verily I know not anything of what Thou hast, nor that which will benefit me. Thou hast the knowledge of everything in a perspicuous Book. O my God, I thank and praise Thee for that by reason of which Thou hast made me know the manifestation of Thy Command

and the Day-spring of Thy Revelation, and the Dawning-place of Thy Appearance, for Thou hast awakened me by the fragrance of the dawn of Thy days after I was asleep on the bed of neglect and forgetfulness. O God, assist me to keep what Thou hast given me, and to be steadfast in the way of Thy Command.

Verily Thou art the Potent, the Able.

ADDRESS.

O ye Possessors of Ears and Understanding.

Hearken unto the first Voice of the Beloved, which is vocal with the melody of, "O ye, people of spiritual knowledge! there is no stability or easiness to anyone unless he attains unto the station of the pure knowledge of the Truth, and no comfort but through the shadow of the Tree of Covenant, whereby your safety lies until the time when your souls leave your bodies."

O ye people of conception! endeavor to attain unto the Lofty Station, and be not of those ignorant who are absorbed in this world, in such wise that they were withheld from the comprehension of the real meaning of the words of the Lord of the worlds. Alas for such people who are satisfied with a picture of dirty and stagnant water.

Alas for those servants who deprived themselves from the sea of Life, flowing from the Center of Covenant, and thus were withheld from the sea of the truth of the words of the Ruler of religion.

God hath said, in Kitab-el-Akdas, "When the sun of my Beauty sets and the Book of my utterances is closed, turn your faces unto the one whom God has chosen, the one who is branched from the root of the Ancient." Here the Word Himself testifieth to the fact, and in order to stop the tongues of the spurious people, He took the Pen of Grace and wrote: "The one whom God hath chosen means the Greatest Branch, Abbas Effendi," (may my soul be a ransom to those who are firm in his Covenant).

Now, oh ye people who are just and firm in the Faith! I abjure you by God, were it not for Him who would be able to assist the Cause of God, to gather His sheep and to explain the words of God?

Glory be to Thee, O God! How can the pen move and the ink flow in Thy praise, oh Thou who art the King of Existence! How can the sun of Thy Command appear in the heaven of religions which is full of imaginations and fancies, after the wind of scorn has blown against the axis of the contingent world, which will quake the most solid mountains!

O God! O God! have mercy upon Thy poor servants who are taking hold of the rope of Thy Providence. O God, through the ignorance of the foolish who speak against the Center of the Covenant, the breezes of friendship have ceased to blow and the tree of fulfillment was cut. O God, Thou knowest that my heart has melted through that which I heard from those who pretend to love Thee and think that they believe in Thee and in Thy utterances, and at the same time say things against Thy Mystery, which the pen is ashamed to record. But, oh my Beloved, Thou hast given them every proof and pointed out clearly, through Thy Bounty, the one whom Thou hast chosen, by saying: "Turn your faces unto him, Abbas Effendi!" So, in opposing and contradicting the Center of the Covenant, they are attributing to Thyself impotency as if Thou art impotent to do whatsoever Thou willest. Thou seest, O my God, these ignorant and weak minded, their actions, deeds and their intentions and desires; therefore I supplicate Thee, Oh my Beloved, my Lord, my desire and aim, to remove from amidst Thy servants imaginations and fancies, to guide them into the right path, and to grant them that which Thou seest fit and favorable; there is no God but Thee, the Pardoners, the Merciful.

He who follows imagination is one of the followers of Satan; and, besides, God hath said in His glorious Book: "He who teacheth and uttereth aught else than what was revealed in the Tablets, *him* I do not know and I am not in him and he is not in me."

TABLET.

HE IS THE GOVERNOR OVER THAT WHICH HE
WILLETH.

The Most High Word hath appeared and by It the Dove on the Divine Lote Tree hath sung, saying: "Verily He is He, turn your faces unto Him and be not of those who are content."

From amongst the people some have turned away from us and some have advanced and turned until they attained unto the Horizon of God, the Mighty, the Wise. Verily those who have turned away from the Face are in great loss—they shall know what they have done in the past against God at that time when they shall cry out and murmur, but will not find an escape. Verily those who have caught hold of the Rope of God are those who are near to God and He will assist them with a dominion on His part and elevate their names as a promise on the part of God, the Lord of the worlds.

ADDRESS.

Praise be to God who hath caused His beloved to be scattered to all parts of the world,

as a great Bounty to all His servants on the part of One Mighty and Wise. Glory be to Him who said: "Blessed and exalted are the faces of the friends of God who are a great mercy to the people of the earth, for by them knowledge will be showered upon the soil of hearts, and by them sanctity and purity will become manifest, and they will be the means of causing the servants of God to smell the scent of the Garment of Joseph.

Exalted is His Name and praise be to the first One who believed in God (i. e. Abbas Effendi), and bore witness to the Appearance of God in the human form, and rose to the service of the Cause of God with fragrance and spirituality, of whom the Lord of the contingent world hath testified, saying: "By thee, the light of God appeareth in the heaven of religions, by thee truth prevails and falsehood vanishes, and by thee man is perfected; and he who turneth away from thee hath turned from God, and he who cometh unto thee hath come unto God, and by thee the hidden meaning of the words become known and explicable."

In the world of creation he is the Mystery of God and His treasure, and in the Kingdom of God he is His glory and traces, and amongst the sincere believers, who are called by the Manifestation the lights of God, he is the explainer of the words of God (His Beyan).

Blessed is he who taketh thee as his example, blessed is he who loveth thee, blessed is he who serveth thee, blessed is he who seeth thy Beauty, and blessed is he who followeth thy commandments. And woe and torture is to him who opposeth thee and hateth thee, for he is in manifest loss.

He is the honored Mystery of God, the perfect Light of God, the one whom God hath willed and chosen, the one to whose Face all faces should be turned, and he is the Covenant of God, Abbas Effendi (may my soul be a ransom to the feet of those who love him).

Then, oh believers who are following the right path, allow me to state to you that the question of disagreement, which hath taken place amongst you some time ago, is nothing but a test; but, praise be to God, through your good wish, care and energy and the help of the firm believers, it hath been settled and its scent hath vanished, and I beg you all to pray to God to have the same thing settled in some other places, for I regard myself unworthy and unable to accomplish anything from my own accord.

Know ye, oh believers in God who are firm in the Covenant of God, that the Beloved of God are regarded as being one body, and if any member of that body falls into a painful condition,

the other members will not be stable and must not rest until they do the best they can to ameliorate the condition of that member, whether by advice, admonition, love, good intention, or any other possible thing, because when the pain is moderate it can be easily remedied, but when it becomes excessive, it will be hard to have it removed or abolished. Accordingly, the spiritual pain is more difficult than the physical pain, and therefore it is the duty of every believer to supplicate to God for the welfare of each other and that God may bestow upon us His Spiritual Gifts in all cases and aspects; bearing in mind that everyone of us is liable to fall and be in great danger.

It often occurs that some people may spend the most of their life as good and firm believers, but a few years before their death they may turn away from God and thus will go down into the lowest of the low, and some may lead a bad and immoral life the greater part of their time, but before their death they may repent and prove their sincerity, and consequently they will be granted a high position among the Supreme Assembly and an honored Station in the Kingdom of God. Thus everyone of us is undoubtedly in some kind of danger, except the One whom God hath chosen and mentioned in His

Book. Therefore, we should admonish each other and correct the mistakes of one another with fragrance and spirituality.

O my God! I ask Thee by Thy Might, Power and Dominion, which hath encompassed whomsoever is in Thy heaven and earth, to guide Thy servants into this evident and right path and help them not to let the disaffection of others withhold them from looking into Thy Effulgence—Verily Thou art the most Merciful of the Merciful.

God hath said in His glorious Book: "O ye people, give up vice and follow virtue, and be a good example among people so that the good impression left by such an example upon their memories will make them remember you always and follow your steps, which will be a perfect guide to them. O ye people! He who riseth to the service of God, must act wisely and try to kindly admonish others and adroitly remove ignorance from amidst the creatures of God."

Say, O people! endeavor to have one word and disagree not upon the Cause of God, and let your coming morning be better than your last evening and your morrow than your yesterday. The best thing for man is confined in his service and perfection and not in his ornament and wealth. Let your sayings be purified from devia-

tion and contention and your actions and deeds sanctified from doubts and hypocrisy; be generous when in affluence and be patient when in poverty, for distress is followed by ease and sorrow by joy; shun mendacity and idleness and occupy yourselves with that which will profit the world. Say, O people! beware lest ye sow the seeds of contention amidst the creatures of God and the thorns of doubts in the pure and brilliant hearts. Say, O ye beloved of God! commit not that which will disturb the clearness of the pure water of love and sever the ties of the fragrance of friendship.

TABLET.

HE IS EL-ABILA, THE MOST GREAT, THE MOST HOLY.

Glory be to Thee, O my God! The winds of rancor and detestation have beset the Lamp, where is the glass of Thy Protection, O Watcher of the World? Thou seest the Dove in the claws of the impure, where are the manifestations of Thy Might, O Thou the Omnipotent? Thou seest the Oppressed amidst the hosts of tyranny and deceit, where are the effects of Thy punishment?

I ask Thee, O Thou, in whose hands are the reins of existence, to assist Thy friends and deliver them from the hands of the oppressors who are amongst Thy creatures, and of those who swerve from the truth; then keep this Lamp from the breath of those who, being moved by their lusts, have arisen to blow out Thy Light and mislead Thy creatures.

O my God, punish them by Thy Might, then deliver the people from their wickedness. Thou art He whose Power hath encompassed the universe and whose Dominion became manifest.

Verily Thou art the Potent over all things.

ADDRESS.

Praise be to God who hath caused to descend from the heaven of His Gifts the Beyan of His words, whereby the soil of hearts will be quickened and produce plants wherefrom intelligence and knowledge become manifest.

Exalted is the Merciful who hath created in the heart of whom He pleaseth the secrets of what was and is; on the right side of the heart God hath created a vast and boundless sea whose length and width no one knows, save the Protector, the Self-subsistent; and on the left, a land of the same dimensions as that of the sea. In its high heaven there are brilliant stars, suns and moons which will illumine the whole of existence, whether of the seen or unseen. It contains creatures, cities, towns, kings, judges, rulers, subjects, guilty and sinful. In it there are also plants and trees and if I have to mention all that which the heart holds, it will compile a book; but will confine myself to what God, glory be to Him, hath said: "Do you regard yourself of small size, while in fact your heart is greater than the globe and that which is thereupon?"

Then I heard the cries of love calling me with a clear voice, saying: "O thou who art flying in the atmosphere of the Love of God, know that

the heart of man is a storehouse of love, and do not open the doors of this science, but leave it until the day of knowledge comes; and turn and praise thy Lord for what He hath manifested unto thee in these days and made thee of the believers who are firm in the Covenant of God. Remind the friends who are seeking to hear the tones of the Dove from thy faithful and trustworthy tongue, saying: "O people do not associate others with God, or take a similar one for the Center of the Covenant, or hear the words of every suspicious infidel. Arise from the beds of lust and turn your faces unto the Lord of the World; this is that whereof ye are commanded by the King of the Day of Judgment. Say, everything that appears in the world of creation is known to God and is created by a word on His part, and no one knows the wisdom in it, save the Protector, the Self-existent.

When I smelled the scent of test emanating from the trees of discord and disagreement which appeared in the world of corruption, I determined, from my love to the beloved who are firm in the Covenant, to point out the wisdom intended in this. But I request you to be perfectly just in order that you may understand the secret of such great wisdom. To make it more explicit, let us take the case of Mohammed Ali as an ex-

ample. Had he remained firm in the Covenant, he would have been regarded by the people as their Imam, after the departure of the Center of the Covenant, Abbas Effendi; then his sons would succeed him and after them their children and so forth without an end, each claiming to have a divine power whereby he could enter into the Mysteries of God; under these circumstances how could the authority of God be made manifest, or how could the Might of Beha, His Glory, and Dominion be made to appear? Therefore, differences did exist for the purpose of instructing the people, but God hath never commanded them.

God hath said, in Kitab-el-Akdas: "O branches, there is in existence a great Power; turn your faces unto it, obey it and do not antagonize it or oppose it, for this is that whereof ye are commanded by the King of the Day of Judgment. O people, turn to the Center of the Covenant; this is that of which we have informed you before and after: verily I am the Bounteous."

Ponder, oh people, over the sayings of the Nakizeen (violators of the Covenant), whose sight and hearing were seized upon and thus they were deprived from seeing the traces and hearkening unto the words of Beyan.

God, exalted is He, hath said in Kitab-el-

Akdas: "Verily those who have violated the Covenant of God and His commandments and backslided, they are of the people of aberration before God, the Independent, the Exalted. O people of the earth! let it be known unto you that my commandments are the lamps of my Providence to my servants, and the keys of my Grace to my creatures: Thus hath the matter been decreed from the heaven of the Will of your Lord, the Master of all religions."

And for the sake of protecting you, oh friends of the Merciful, from the insinuations and assaults of Satan, I wish to quote to you some of the Holy Passages, uttered by the Blessed Mouth of the Manifestation which, if complied with, will tend to make your position irresistible and invincible, so that you will be able to defy anyone who dare say: "These words are spurious, or are not Christ-like in spirit."

The Revealer of the Signs hath said in His Most Holy Book, Kitab-el-Akdas: "Beware lest ye do mischief in the earth after its being reformed, and he who does mischief, he is not from me and I am quit of him; thus hath the matter been decreed with the revealed truth from the Heaven of Inspiration;" also in the Tablet to the Shah of Persia He says: "As to those who do mischief in the earth, I am quit of them and

ask God not to associate us with them, either in this world or the world to come, unless they repent: Verily He is the Forgiver, the Clement."

I can produce to you more than one hundred passages that refer to this very thing, but you, firm believers, are not in need of them. They are especially given to those people who are doing mischief and endeavoring to delude the minds of the servants of God, and fighting against the words of God; knowing not that they are in thick darkness and great ignorance.

O people! fear God and guard your tongues that you may realize the station of the Center of the Covenant and by this you will be competent to dispense with the science of knowledge of the world. Then know, oh people, that in the time of the Interlocutor, Moses, he (Moses) made known to the Israelites that the place to which their faces should be directed was the Holy Temple, Jerusalem, and that he who wishes to worship God must turn his face to that Holy Place. The same thing was also repeated by the Spirit, Christ. Also Mohammed, the Messenger of God, commanded his people to turn their faces toward Mecca. It is meant by all this that the Sun of Knowledge will transfigure itself in such Holy Places so that when they turn their faces toward them they will smell the scent of the Merciful.

The Bab also said: "Turn your faces unto Him whom God shall manifest." The Blessed Perfection in the Book of the Covenant says: "Turn your faces unto the Greatest Branch, he whom God hath chosen." Reflect on this and be of the thankful.

Bearing this in mind, I have advised the believers in God that he who turns away from the Center of the Covenant has turned away from God. Consider this and be of those who perceive. God said: "Glory to him who hath caused to descend the signs to those who understand." Be on the alert and know that the signs of God are the only means to make you comprehend that which is hidden from eyes and visions.

Whenever I feel inclined to point out to you that which gives you the good of this world and the world to come, I find myself withheld by the false standards of the opposers against the Center of the Covenant. If you say to him (chief of the opposers) by what proof did you turn away from the Blessed Perfection, he will answer: "I believed in His Books, Tablets, and Self that appeared in this world." Then say to him: "Think and remember that you are the one who objected to the Blessed Perfection, and before Him to the Bab, and before him to Mohammed, and before Mohammed to the Spirit

of God, Christ, and in short to all the prophets who appeared in the past decades and generations. Therefore, try to perfect yourself in these days wherein the Doors of Mercy are opened, the Heaven of Grace is high, the Clouds of Bounty are passing, and the rains of Munificence are coming down upon the earth. Repent and be perfected that you may know yourself and the friends of God who are advising you for the sake of God."

Verily there is nothing in my intentions but to bring them nearer to God and to deliver them from their lusts and passions and make them come out from darkness into light in accordance with the commands of our Lord in the past, and now especially when the people are in such terrible condition as to the weakness of their minds, their statements, their words and their ambitions. Therefore I must say, let God be the judge between them and me and God sufficeth as a witness.

ADDRESS.

BY ABDEL KARIM EFFENDI.

Delivered Sunday, June 3, 1900.

Praise be to God who hath caused the signs to descend from the heaven of His Will ; perhaps the people may perceive and understand. Glory be to Him, for He hath revealed the books for the instruction of the servants and sent His messengers to explain His Words that His creatures may believe in the Manifestation of God, but the people are worshipping lusts, adoring desires, and walking in the path of the ignorant. When any messenger is sent to them by God to convey to them the good news and guide them into the path of safety, they will say: "Verily we believe," but in reality they are ignorant and do not know! Oh people of the earth! cleanse your bodies, purify your souls, be truthful in your sayings and just in your actions (for the Sun is on the decline), so that the Lights of Perfection will shine upon you and deliver you from the condition of lusts and passions, elevate you to the station of sanctity, and protect you from the paths of the misdirected ; then, oh people of the book, should you carefully ponder over the signs

of God and the Tablets which were revealed to the prophets and messengers of yore—you would find each passage brings to you the glad tidings of the coming of the days of God, the days of the Lord, and the days of the Heavenly Father of the Great Kingdom; then, oh believers, who have believed in the Manifestation of God in the days wherein the feet of every proud and wicked person deviates, whenever you come to meet any accursed one, mention the Name of God, El-Abha, and you will be protected against him! Know, also, oh firm believer, that since the first manifestation of the first messenger who appeared in the world up to the present day, a promise was given by each messenger of the coming of other prophets after him, but the Temple of that Manifestation could never have been known save through investigation, studying and interpreting the signs, emblems and symbols in order to know the time of the appearance of the prophet or messenger; but if any difference took place in explanation of the symbols, that the people were misled, in giving the exact time of the appearance of the prophet, the people are not to be held greatly responsible for the mistake committed. But in this time when the Manifestation, Beha 'U'llah, appeared and His Lights shone and became known, His voice was heard by all re-

gions and sides, saying: "Oh people, after the setting of the Sun of my Beauty turn your faces unto Him whom God hath chosen, the Greatest Branch, the Mystery of God, the Lord of the World, Abbas Effendi" (may my soul be a ransom to the feet of those who love Him). Now after such a clear, pure testimony is given by God Himself as to the One to whom we shall turn our faces, we should be very careful and cautious not to listen to the sayings of the ignorant who have violated the Covenant in the days of its Center, and have shone forth that which will astound every learned and intelligent person. I am one of the ak-Bab (believers), but the lowest of the servants, who does not claim anything but to be a servant of the servants of the Center of the Covenant, which is my greatest heart's desire, therefore, I, with the greatest humbleness and submissiveness, beg to speak a few words.

1st. I wish to address God by saying:

Oh my God, El-Abha, I ask Thee by Thy Name whereby Thou hast created the earth and heaven, then by the Name by which every prophet and messenger was attracted, then by the blood which was shed in Thy way and the heads which were set upon spears from the love of Thy Beauty, to *remove the cause* of imaginations and doubts from amongst Thy servants, that each

one of them may know that Thou art He and there is no God but Thee! Make them know the path of Thy Covenant! Oh God, oh God, they are weak, but I pray Thee take their hands with the Hand of Thy Grace; they are powerless, shelter them in the tents of Thy Might; they are poor, enrich them by the Name of Thy riches: verily Thou art the Most Merciful of the Merciful, the Most Generous of the Generous, and there is no God but Thee who answers the requests of those who ask!

2nd. To the Center of the Covenant:

Oh my Lord and Master, look upon the condition of Thy servants, their weakness, their thoughts and actions, and forgive them, because they are poor and have taken hold of the rope of Thy Might. Oh my Lord, should there be no unbelievers (backsliders), how could the Sun of Thy Power become manifest, oh Thou who art the Potent, the Wise; and should there be no deceit and lies amongst them, how could the Sea of Thy Patience be shown, oh Thou the Most Patient of the world! Oh my Lord, awake Thy servants who are sleeping on the beds of neglect that they may know their Master and Lord and atone for the past; assist them, oh my Hope and Beloved, for Thy Love is a comfort to the hearts of the believers, and Thy mention is the friend of the Truth seeker.

3rd. To the firm Believers:

Oh Believers, who are firm in the Covenant of God! praise thy Lord, for this Great Gift which was bestowed upon you and which has made you of the firm! Verily, I am wholly unable to praise Him for the heavenly Gift He has granted upon me, which is the knowledge of the "Center of the Covenant;" therefore it is the duty of everyone of you to love each other as children love their fathers, and brothers their sisters, because persecution will cause the fire of Love to appear. Rely upon God and take the advice of each other in cases of emergency, and in undertaking to transact any business, that He may open before your faces the doors of His good pleasure and protect you from hatred and detestation; be at all times on the alert, mention the Name of God, and obey the "Center of the Covenant," Abbas Effendi. It is enough for you to have one public meeting every week, and if there be anything urgent, a meeting can be called especially for its accomplishment. But let there be no discussions in the meeting! Mention the Words of God, His signs, the Tablets of the Covenant and the teachings as revised by the Greatest Branch, to whom all faces should be turned. Be careful not to meet for the purpose of slandering and backbiting, or hearing the stories of other ignorant liars! Oh firm be-

lievers, your station is great before God, therefore beware lest you lose it through lusts and passions! Then know, oh believers, that God, El-Beha, is the Lord of the worlds and He is a just judge to you! Hear the advice of this servant who considers himself the least of all for the sake of God. He who is in affluence among you, let him help the firm believers, and he who is in poverty among you, let him praise His Lord, the Merciful, for He will open before him the doors of comfort and ease, and He will prepare the means to extricate him from the difficulties with which he is entangled. Do not fear poverty, but know that the keys of the treasuries are in charge of the Center of the Covenant and He will some day bestow upon you His Gifts, and He is the Most Merciful of the Merciful. I supplicate God on behalf of every one of you, saying: "My God, my God, at all events I thank Thee and under all circumstances I praise Thee; and I am content with whatsoever Thou seest fit to bestow upon me, and upon those who have turned their hearts toward the Center of Thy Covenant, Thy Mystery and Thy Greatest Branch. Oh my Lord God, let the Light of Thy Face shine upon our faces, and help us to sever our hearts from everything save Thee and He whom Thou hast chosen! Thou art the Listener, the Answerer, and the Omnipotent."

Ponder over these words and beware lest ye allow leniency to seize upon you in the Cause of God, for verily He is the Knower, but ye do not know. To show pity for the lions is an injury to the servants of God! Think of the meaning of these words and be of the thankful!

4th. To the Nakizeen:

Oh ye disbelievers, know that all your sayings are not that which was descended on the part of God. God has said, in the Kitab-el-Ikan (may His Name be exalted and His Word verified): "He who transposes a word or changes its meaning is not from me, even should he bring forth all good actions!" Some of these Nakizeen, in order to make all things agree with their own interests and desires, are endeavoring to mislead the hearts of others through some insinuations thrown to them every now and then; and in order to strengthen their position at the present time and corroborate their false statements, they have invented, according to their own ideas and imaginations, a new interpretation of some passages of the Holy Books which refer to the appearance of a false one before the real God; claiming for others what they do not claim for themselves. But, alas, they read the Books and do not understand; rather they warp its meaning to suit their own designs in order to enable them to skillfully

concoct their contrived schemes. That prophecy which is mentioned in the Bible, as well as in the Koran and other books, regarding the appearance of the false God, first, has not the slightest connection with the well known present conditions, but in reality it refers to the time of the Manifestation, and the false one, Manifestation, who appeared before Him, "showing himself as God." To make this more explicit and plain I have to convey to you the following fact:

Before the appearance of the Bab, a man by the name of Karim Khan, of the city of Karman, Persia, appeared,* "showing himself as God," and persuaded the people to believe in him and thus succeeded in bringing to him a great number of followers; and some of his disciples have recognized him to be God. The name of Karim Khan is known throughout the country there and elsewhere. He claimed a great mission and wrote many books which can be procured by any one who wants them. The Manifestation sent to him two Tablets, but he did not believe. His followers are still many and they are known by the name of the Shiekhyist Sect. The Beloved Perfection hath said that the one who is mentioned in the Mohammedan books as Sofyani, who will appear before the real Mahdi, is this

*See II Thessalonians.

one, Karim Khan. From this it appears to you that the Nakizeen are evidently changing the meaning of the words and giving the people false interpretations in order to satisfy their greedy bellies. So these emblems and signs, as mentioned in the Books, were not connected with any other appearance save that of the Manifestation, Beha 'U'llah. Tell these ignorant people that the Center of the Covenant up to the present day has never declared Himself to be anything more than Abdul-Beha, the Servant of Beha.

O ignorant! Do not shake and trouble the minds of the servants who are more ignorant than you, but try to know yourself and be not of the heedless. O Nakiz! Have you forgotten that day when you asked me to give you the secret meaning of one word out of twenty-seven words and at that time I warned you that it was not good for you to know such things, for you would arise and wage war against the Lord of the Worlds? This is the day, now, of which I have foretold you some years ago. Reflect on this and hear my advice, rely upon God, believe in your Lord who hath created you, and turn your face unto Him that He may bring you into the tent of His Covenant: verily He will forgive you and deliver you from you *brotherly party!*

O servants of God! In the time of Pharaoh

we have sent to you the Interlocutor, Moses, for the purpose of bringing you into the Holy Land and to make you see the days of God, the Mighty, the Generous; but in every day you have veiled yourselves through some pretexts and did not enter the land, but after great hardships and sufferings.

But in these days the voice is calling you to bring you into the City of Union, the station of the Center of the Covenant, to whom the great and the low must pay homage.

O people! Did you not hear what God, glory be to Him, hath said: "The most great croaking shall appear from all sides;" therefore do not listen or follow the words of anyone who claims faith, because faith must be followed by good actions and deeds and not by mere words, forgeries, and machinations. Beware, oh people, and be not of the ignorant.

Now I close by mentioning the Name of the All-knowing, the Omniscient, and saying, let God be the Judge between them and me and He sufficeth as a witness. My God, my God, have mercy upon Thy servants, and protect them from the insinuations of Satan who has appeared in these days. O my God, they are weak, preserve them from the deceits of the deceitful. There is no God but Thee, the Protector, the Faithful.

Allah'o Abha!

ADDRESS

BY ABDEL KARIM EFFENDI.

Delivered Friday, June 15, 1900.

Praise be to God who hath endowed man with the necessary endowments for the purpose of comprehending that which will enable him to attain the desired and intended aim and to understand what was hidden from the eyes and ears. Oh beloved of the Merciful, believe in what was revealed of His signs and utterances and look upon them with the eye of justice that He may reveal unto you that which was created for thy elevation and the exaltation of thy station, notwithstanding the sorrow caused to your hearts through the scent of the violation of the Covenant, which became manifest in the hearts of the Infidels. It is a matter of indisputable fact that some of these violators (Nakazeen) are sitting in their houses and occupying their time only in changing and transmuting the words of God that they may suit their own interested motives and desires and withholding the servants from the Water of Life which hath descended from the fingers of the Center of the Covenant.

Say, oh people, fear God and remember him

who appeared before with great oppression and injustice, for thou art he who appeared in the time of Moses, the Interlocutor, by the name of the sorcerer, and at that time you took the pen of dissension and transmuted the meaning of the words for the purpose of extinguishing the Light of God, through your false statement, but the Light of God was perfected in spite of the will of the Infidels. And in the time of the Spirit you appeared in the name of the Pharisees and wrote against the Son of God that which caused the Holy Spirit to lament, but God has confirmed His Command and elevated the Banners of His Might. And in the time of Mohammed, the Messenger of God, you wrote against the Koran and contradicted it. And in these days you take the pen of oppression and write against the Center of the Covenant. By God, should you be asked by what thing or by what reason did you believe in God, and for what reason have you turned away from the Center to which all faces should be turned—what stable reply could you give? Produce it, oh people of lies and deceits, and know, oh ye who are drowned in the seas of lust and passion, that in all the days in which the Banner of the Covenant appeared how many of your like appeared, but the effects of their mischief and deeds was an evident loss. And now in the fire of torment and desires they are burned.

Oh faithful and obedient servants, set aside the mentioning of the Snake and mention not the rising-place of violation in this country. Some of the Nakazeen (Backsliders), owing to self-deceit and pride, have taken the pen of lies and written spurious things, which the pen of a Believer would be ashamed to mention. Should anyone ask him: "Why hast thou gone, oh ignorant, to see the effulgence of the "Covenant" without permission? Dost thou not know that thou art burned with the fire of dissension and do not know thyself that thou art a sea of deceit?" Remember, oh ignorant, that from the first day since the Sun of the Covenant hath shone many people like you rose up to prevent the servants from turning their faces unto the Orb of all regions, but they never accomplished their aims and desires; rather they themselves became cognizant of their fault and crime through the Revelation that came down upon them, and thus became awake, repented, and believed in the very one against whom they fought, and the rest of them died without gaining the slightest success.

Oh thou Impious, dost thou imagine that by violating the Covenant of God your station will be elevated amongst the worshipers of God? No, by the Life of the Merciful, no one will take you as either a friend or teacher except the

impious men and women. Repent unto God and return to the "Center of the Covenant" as commanded by the Lord of the Worlds and then turn your faces toward God and say: "Oh my God, my Lord, my Support and Hope, verily I am he who brought injustice upon myself, but Thou art the Most Merciful of the Merciful. Say, oh my Lord, I have indeed forgotten Thy commandments which Thou hast decreed in a perspicuous Book. Ah! Ah! through the oppression I brought upon myself and the contradiction I wrought against Thy command, my mind and understanding became so clouded that I forgot the Bounty and Generosity of the 'Center of Thy Covenant,' which were shown unto me from no merit on my part, and without being eligible to Thy guidance. Oh God, oh God, Thou art the Most Merciful of the Merciful, and the Guide of those who are straying madly, guide me by Thy Bounty and Grace for I am he who forgot Thy command as recorded in the Kitab-el-Akdas, which reads: 'Turn your faces unto Him whom God hath chosen,' but I have turned my face unto the desires of my passions and sought the authority of this world and its temporality. Oh God, I have been strengthened and countenanced by those around me, and through Thy Patience in not removing us we were en-

couraged both by our words and deeds. Oh God, we have taken the pen of lies and intrigues and written against Thy friends and elect that which was dictated by our lusts and desires. Oh God, oh God, I have repented unto Thee, Thou art the Forgiver, the Generous."

By God, oh thou who art violating the Cove- 1
 nant of God and His Testament, shouldst thou 2
 spend the most of your life in seclusion in the 3
 nights, and in washing the feet of the servants 5
 with humility and submissiveness, and in your 6
 heart there is no love for the "Center of the Cove- 7
 mountains, fasting, praying, mentioning days and 4
 nant," or obedience to the utterances of the 8*
 Kitab-el-Ahhd and Kitab-el-Akdas as com-
 manded unto you by the Lord of creation, your
 prayers, worship, and fasting will not profit you
 to the extent of the size of the mustard seed.
 Open your eyes that thou mayest see the Beauty
 of the Pre-existent and be ashamed of your ac-
 tion. Are you not aware that the Holy Spirit is
 indignant at your deeds and the Spirits of the
 Prophets are astounded at thy sayings? Read
 the Book of Ikhan that you may know yourself,
 oh Trickster! God hath said: "He who vio-
 lates the Covenant of God, he is of the people of
 aberration before God, the Independent, the
 Exalted." Also He said: "He who transmutes

* The above numbers give the correct order of the lines.

or changes the meaning of the words, he is not from me, even should he bring forth all good actions." Then know, oh ignorant, that the people of the world have drunk from the pure wine of the utterances which came out from the mouth of the will of the King of Mankind; know also that you have never been honored by seeing the Manifestation in His days, or witnessed the descension of the signs at their time. But those who have seen Him and know the intention of the King of Creation are the learned and are still living in these days and whose number exceeds twenty thousand to whom the Lord of the World hath borne witness as to their science, knowledge, understanding and the obligation which the servants of God owe them. Many Tablets were caused to descend in their favor to the effect that "Those learned people who have been honored by My Presence are the Stars of the Heaven of my religion and the Lamps of my Providence amongst my servants, and the Lights who will lead my worshipers after my Departure and guide them into the right path." All of these people believe in the "Center of the Covenant" in these days and are standing on their feet, ready to obey and follow him! Do these people not know as much as you do, oh thou who art sleeping? Do you think that by such actions your station will be

exalted amongst the people? No, by the Soul of the Merciful, you are in great loss and your trade is not lucrative, through that which thou hast done, for you were commanded by your lust to rise up against your Lord. Your maxim is like that of the sun above the tops of the mountains—it shall soon vanish. Open your eyes that you may see who is teaching, admonishing, and advising you. Have you forgotten so soon? By God, the minds are amazed at thy perfidy! Have you forgotten that day when I told you of these days in which you shall wage war against God? Repent unto God and ask His forgiveness, for your time is very short: verily He is the Pardoner, the Forgiver.

Oh my faithful and obedient servants, leave the mention of the Nakazeen and remind my Beloved of that which the King of Existence admonisheth you. Know, oh ye Beloved, that the first principle and important thing in the religion is the knowledge of the Temple of the Manifestation which appeared in this world who is our Lord, El-Beha; then to obey the commandments as ordained in His Book. The greatest and first commandment is that all the servants should turn their faces unto the Center of the Covenant, Abbas Effendi (may my soul be a ransom to the dust of the feet of those who love Him). He

said: "Obey God and my Commandments that I may open upon you the Doors of the Knowledge of the Spiritual Worlds, and thus fly into the atmosphere of the knowledge of the things which are hidden in these days from eyes and visions."

Oh ye Believers, it is the duty of everyone of you to love the other and have the same affinity as that of the spirit and body. And embrace each other with fragrance and spirituality that the scent of sanctity may emanate from you. Assist the Cause of God in every country by your actions and sayings. Oh Concourse of the Good, assemble together in one place for the purpose of reading the texts of God and let your voices be raised in singing praise to God, and let your words be those of kindness emanating from the Love of God: verily this is meet for you. Consult with each other regarding all your affairs, especially those pertaining to the Believers. Then know, oh ye Beloved Brethren, that everyone of you should endeavor to gain the everlasting station and disregard the temporal and worldly one. The everlasting station means to love God and obey His command, and the latter is the love of the world and that which is thereupon. Strive to speak to each other lovingly and kindly and be careful not to hurt the feelings of anyone, for it is said that the wound effected

by the sword will be cured within a certain period of time, but the wound effected by the tongue will endure for years and is sometimes never healed. Be at all times willing to mention your Beloved Lord and occupy your thoughts by that which will profit you and others. Honor the station of those who intervene among you to settle your disagreements and difficulties. Consort with the people of all religions with fragrance and spirituality. God has said (Blessed be His Name): "Glory not in loving your country, but in loving the whole world." And the honor of man is confined to his knowledge and perfection and not to his money or ornaments. The children of the Kingdom must be as one soul living in separate bodies, and so closely united together that should one member be affected all the others must vibrate in sympathy until the pain is universal, then it will vanish. And let not this command be unto you *mere words*, but put it *into practice at once*, and show by your daily associations with each other that it has taken root in your hearts and that your good actions and sweet words are its fruits.

Therefore, oh ye Beloved Believers, had you experienced the exhilaration from the Wine of the utterances of the "Center of the Covenant" and comprehended its wisdom, you would have

arisen long ago to assist the One, the Meek, the Oppressed, by making your deeds correspond to your Blessed Knowledge and not by simply saying with your lips: "I love my Lord," and at the same time showing by your actions that you are far from Him.

Know, oh Believers, that He is oppressed by the hands of the wicked, through their sinful insinuations and intrigues, yet He stands virtually alone in the midst of it without even uttering one word, while the false statements, doubts and suspicions circulated against the "Center of the Covenant" are just like sharp keen knives ruthlessly stabbed into the Beloved Body of the One chosen by the Blessed Perfection, yet were your ears opened to the voice of His Heart you would hear Him saying: "Father, forgive them, they know not what they do!"

Oh you, who are uniting yourselves together under the Banner of the Love of God, did you know the value of these days in which we are living, you would give up the treasures of the earth—yea even life itself—to fulfill but one of His Commandments! From all of His messages, tender words and Merciful Tablets you hear but the one prayer, the one pleading, that you shall be united together in soul and spirit and be loving and kind unto each other—yet you are heedless

and spend valuable time in exposing each other's faults and bringing to light that which God in His Mercy has confined to the dark—while you should be looking after the welfare of each other and trying to relieve the hardships and suffering borne by your brothers in the faith! Oh friends of my heart and brothers of my soul, I ask God to open your eyes to the Greatness of your Lord, and uphold you that you may assist Him, and mention His Blessed Name among the people that all may know the promise given nineteen hundred years ago is to-day fulfilled. He is here in "the Kingdom of His Father," holding out His loving arms toward the North, South, East and West, while His Voice is calling, ever calling: "Come, come, my children, come"—and still ye are fleeing away.

Oh people incline your ears that you may hear the music of His Word. Open your eyes that you may see the Beauty of His Greatness. And empty your hearts from the things of this world that He may come and abide in your temples. Hasten, hasten, oh people, for these days are quickly passing and once gone they are gone forever.

Know, oh children of the Kingdom, that by drawing near to each other you are drawing near to your Lord, Abbas Effendi, and at the same

time pleasing our Father in Heaven, Beha 'U'llah. And to show the station of our Lord, know that the Manifestation said on a certain day when Abbas Effendi departed for Beyruth: "The Life of the contingent world hath departed for the Land of "Ba" (Beyrout) and has left Acca, the White Land, in sorrow—while the first is in great joy. Blessed is the land which is honored by Thy Presence, blessed is the eye which seeth Thy Beauty, and blessed be the ear that heareth Thy Beyan." And in a Tablet the Blessed Perfection again spoke of Abbas Effendi, the "Center of the Covenant," saying: "Oh God, grant us soon the visit of His Beauty," and again as follows: "Woe and torture to the one who hates Thee, and know that he who opposeth Thee opposeth Me, Thy enemy is my enemy, and those who turn their faces from Thee turn their faces from Me!" Therefore, conclude for yourselves what those who are turning against the Orb of the Horizon are doing.

Oh God, my God, be Merciful to these, Thy little ones, and strengthen their feet in the path of Thy Covenant, open their eyes to the Face of Thy Glory, and give their hearts the knowledge of the Grace, Greatness and Grandeur of their Lord, Thy Chosen! Oh God, for myself I ask but the great privilege and honor of gazing upon

His Face again, for He is my Hope, My Beloved, My Aim and Desire.

Praise be to Thee, oh my God, and the God of the world, my Beloved and the Beloved of the World! I humbly beg, by Thy Greatest Name, by Thy Prophets and Messengers, and by the souls sacrificed in Thy way, to ordain unto the firm Believers that which Thou hast ordained unto Thy servants and elect, and to bestow upon them, through Thy Generosity and Munificence, the good of this world and the world to come.

There is no God but Thee, oh Thou the Most Merciful of the Merciful.

ADDRESS.

Praise be to God, who has created us in these days, and made us of the believers who are firm in the Covenant of God and His Testament.

Oh ye believers, know that this world is the place where the seeds are sown, and plants are grown, and that after our departure from this world, we shall reap the results of what we have done in this world, whether of the good or of the bad. Then know that the first thing before God is the fulfillment of the promise of God.

The second is faithfulness; that is, to have a faithful heart, a faithful mind, and a faithful eye; and these things will make the light shine from us before the people.

The third thing is to speak the truth, and speak the pure truth always. God hath said that the speaker of the truth delivers himself, and delivers others as well.

Fourth—God hath said (may His Name be Blessed and Exalted): "I have transfigured Myself upon you individually that you may worship Me and know Me. Do not associate others with Me."

Fifth—Respect the guide who teaches you how

to obey God, and how to know Him, and at the same time tells you to ignore him (the guide); because some of the guides, from their haughtiness and excess of pride in themselves, renounce the faith, and instead of guiding you, will mislead you; but if you turn your faces to God from the beginning of the time when you know the truth, you will be firm in the right path, and will never deviate.

Oh beloved believers, I have come to this country to create harmony and maintain peace among the believers, and praise be to God that I have drawn the line of demarcation between the firm and the backsliders.

I have pointed out to you that he who believes in God and turns his face to the Center of the Covenant, He whom God hath chosen, Abbas Effendi (may my soul be a ransom to the feet of those who love Him), is a believer and firm in the Covenant, and he who says: "I believe in the Blessed Perfection," and does not follow the commandments of God, he is a backslider.

I wish to remain with you for several weeks and months, but owing to some circumstances, I am obliged to leave for New York and some other places, but before I leave, I am going to remind you of these few words:

As I said before, you must pay attention to

fulfill the promise, and be firm in the Covenant of God . . . Our Lord has said to the children of the Spirit: "I have manifested Myself before, and have sacrificed Myself for your salvation, to bring you into the Kingdom of our Father with great glory. . . . These are the days whereof I have promised you that I will appear in the Kingdom of the Father, just as was foretold you that I will appear in the Kingdom of the Father, just as was foretold by the prophets and messengers. . . . Why do ye turn from Me and take hold of some one else? . . . Do you forget My commandments? By God, no one will enrich you but Me. . . . No one will magnify you but Me. . . . No one will mediate for you before My Father, the Merciful, but Me. . . . Withhold from submitting yourselves to lusts and passions that you may see Me sitting in the chair of Might and Potency."

He also said: "He who denied Me first will deny Me in these days." Open your eyes that you may see the Son of Man in His Might and Glory.

"Oh people, if you come to Me, you will not profit Me, and if you turn from Me, you will not harm Me. . . . Verily, God is the independent and sufficient for everything. . . . But I have suffered humiliation and submissive-

ness for your glory. . . . Be merciful unto yourselves, and unto the servants who are weak. . . . Do not do what you have done before, and do not follow the path of the mis-directed. . . . To affiliate yourselves with the firm believers is a grace, and to be far from the backsliders is a comfort. . . . Mention your Lord always, and consort with the people of all religions with fragrance and spirituality."

ADDRESS

BY ABDEL KARIM EFFENDI.

Chicago, June 22, 1900.

Praise be to God who hath created the Servants to cultivate His Vineyard and sent His Messengers to instruct the people that they may be grateful for the Grace of their Lord.

Praise be to God who hath created the body and made it a Tent for the Soul that His servants may be granted the "Water of Life" and of His Bounty they may speak!

Praise be to God who hath manifested Himself to His servants that they may meet Him and perceive His signs!

Praise be to God who hath pointed out the "Center of the Covenant" that they may worship between the Hands of God, in His Gifts rejoice, and be loyal and firm to the Testament and the *One* chosen by God.

Oh beloved of God, unite in the Cause of your Lord, then hear the One who reminds you by a permission on the part of God!

In all cases and under all circumstances take a firm hold of the Trail of His Glory and rely upon Him, for He is indeed with you and will assist

you by His Dominion, for He has the knowledge of all things and verily He is the Truth, the Omniscient!

Oh beloved of the Merciful, arise to assist your Lord and know that the heavens of religions have been folded, the moon has been split and the Exalted has come in great Glory! Fear God and violate not the Covenant of God and His Testament, and hasten toward the River of Bounty which is the Center, and turn unto Him with all your hearts, and render unto His Cause that which you call your possessions. This is better unto you than all which has been created in the universe, were ye of those who know!

Consider the condition of those who have violated the Command of God in the past, how their traces were destroyed, their names forgotten, and their power diminished, until fire and torment encompassed them from all sides; know that the same shall befall those at the present time who have violated the Covenant of God, as a punishment for their sayings.

Verily the Lord is powerful over all things and He taketh His revenge upon those who oppose His Commands, but to the faithful He is a Strength and support; although He is patient with the wrong doers, yet He is a sure chastiser!

Oh beloved of God, arise to serve the Cause of

God, for He will assist you with a cohort of approximate Angels. Since you do not understand the station of yourselves, much less the station of your Lord, I must now convey to your minds the following fact:

Know, oh Believers, that upon the Day when God the Almighty—in the form of man, known as Beha 'U'llah—declared Himself and said to the inhabitants of the contingent world, to the mountains, hilltops, trees, grass, shrubs, flowers, weeds, stones, sands, seas, winds, waves, and every atom comprising the earth, and all the ethers comprising the air: "I am God and there is no God but Me," the old heaven and the old earth passed away and was no more, and from that moment all things became new and that which was, was not!

That Day marked the era of a new creation, a new people, a new heaven, and a new earth! And the secret Word—the Word of Mystery mentioned first by Adam, then by the Prophets, Messengers, Christ and His Disciples, and later by Mohammed in the Koran, then by the Bab—that Day became flesh and dwelt among men. Its Power and Glory was flashed from heaven to earth when Beha 'U'llah stood up and declared: "I am God and there is no God but Me, the Ancient, the Everlasting, the Creator of all things, the Almighty, the Potent!"

Then know, oh people, at that time the earth trembled and did quake, the heavens rolled together as a scroll, and in less than the twinkling of an eye all things passed away and God alone existed! Then from the Shining Mouth of the Living Word went forth the Command "Be!" and in another twinkling a new creation was!

Then know, oh ye who are seeking for knowledge, that the first creature of this new and extraordinary creation to come forth, recognize and acknowledge "The Word made Manifest" was the Spirit of Christ—in the Temple of Man—Abbas Effendi—who professed, testified and confessed to the Appearance of God the Almighty, the Heavenly Father, by saying: "Ya Allah Labbick Labbick"—"Thou art God, Thou art the Worshipped, Thou art the Father of the Spirits, Thou art the Creator of what was and now is. Oh God, here I am, I am ready!" Therefore He is the first Fruit of those who slept and the first to believe in God and in the fulfillment of the Promised Day, which is in accordance with what God hath said in the Book of Names: "Thou testieth for Me and I testify for Thee," and the same was repeated in Kitab-el-Akdas and Kitab-el-Ahhd. Not only that but in many tablets He also said: "Blessed is the Land which is honored by the Visit of one of Thy Beloved; ex-

alted is he who comes into Thy Presence and opened is the eye which seest Thy Beauty." Also in Surat 'ul Hykl He says: "This is the Day which is not followed by the night!"

Think over these words, oh ye people, that ye may know and realize the great station of your Lord, and thereby arise for the service of His Commands throughout the Cities and regions of your country, for His fields are white unto the harvest, but His laborers are few, very few!

Oh people, oh friends, oh servants in the Vineyard, roll up your sleeves, take the sickle of Might and go forth to garner His grain and gather His sheaves that they may be stored away in His Kingdom; thereby your treasures in heaven will be increased, your hearts will be filled with joy and your souls shall drink of the pure waters which flow through the Beautiful Gardens prepared for those who love their Lord and seek to do His Will!

On several occasions I have mentioned to you that which the Blessed Perfection Himself mentioned to me—that should anyone spend his lifetime in fasting, praying, mentioning God, serving His servants, expending his wealth in His Cause, should it consist of the treasures of the earth, but in his heart he has no love toward the "Center of the Covenant," all his actions and

deeds would not be accounted as one grain of sand before God, the King of Death. Consider then, oh you who are firm in the Covenant, the position of those who have turned away their faces and become "Nakazeen," the weakness of their minds, and the darkness of their ignorance; from amongst them one is sitting in the house misinterpreting the texts of the Book of God and writing letters of lies against the Center of the Covenant, around whom the Kingdom of Names revolve. Say unto that one:

Oh thou spotted snake, how many a one like you have written books against the Word of God at all times, sent them to different places that they may extinguish the Lights of God through their statements and false sayings, but, thanks be to God, their plans were frustrated and their station became the lowest of the low! Say unto that one: Reflect upon what your fathers have done before you—what profit did they receive from their actions and attempts to hinder the progress of God. By the Life of the Living they were cursed by their own pens and in the fire of jealousy and rancour were they burned! Open thine eyes that thou mayest know thyself and that which hath proceeded from thy lying and ungrateful mouth! Thou shalt be seized by a great torture and punishment from all sides, and thou

shalt find none to help and no one to save thee!

And thou, oh sister serpent, who art wriggling thy sinuous way, and trailing thy deceitful slime over the borders of another region, know that this shall also be thy fate and on that day when thou shalt know thy loss there shall be none to hear thy cries for quarter and no door will be opened to afford thee shelter!

Oh obedient Servant, leave the mention of the spotted snake and tell the servants of him who hath denied the Spirit of God in all times and periods, saying: Oh thou denier of God, repent unto God, and turn again to thy Lord! If you do this, stand up and say: "My God, my God, I have repented unto Thee. Thou art the Pardoner, the Generous. My God, my God, I have oppressed myself and those of Thy poor servants who know nothing, but are moved only by my lust and desires in the way I list! Sometimes I say to them: 'Turn your faces unto the Center of the Covenant and praise Him.' They reply 'Yes, we are ready,' and again, I say unto them: 'Deny the Covenant of God,' and again they reply: 'Yes, yes, we are under thy High Command!' Thus their reins are in my hand and I can pull them as I please! They travel on land and go over the sea at my command, but, oh my God, guide us unto repentance and forget our in-

iniquities, for Thou art the Guider of those who stray madly! Oh my God and my Lord, I have neglected Thy decisive commands in Thy perspicuous Book and adopted those which emanate from my own deceitful self, for I am a slave to my passions and lust! Should I command any one of these poor people to travel for a distance of one thousand miles for the purpose of extinguishing Thy Light, he will say: 'My Master and Pontiff, I am ready, I am ready.'

"Oh God, I am ignorant and those people are more ignorant than I am. Have us removed through Thy Power and Mercy, because our crimes and trespasses are more than we can count, and our oppression is graver than that of all the oppressors on the earth.

"Oh God, I am attacked by the love of passion and lust. In the beginning I called these people unto Thee, and in these days I have denied Thee and Thy signs, and become the source of perversion against the Center of Thy Covenant in accordance with the dictates of my desires, and no one of these people has ever said to me: 'For what reason did you first believe, or in these days, for what reason do ye deny?' By God, I am the cause of their aberration and they are the cause of my madness because we have subjected ourselves to one another, to pride and worldly de-

sires! Oh God, oh God, I ask Thee, by Thy greatest signs and by the "Ark of Thy Command," to enable me to repent sincerely from my heart, but if Thou knowest I do *not repent* have me removed that I may cease to be a thorn in the way of Thy Beloved.

"Oh God, I do not know why such a Thick Veil has been drawn between Thee and me. I ask Thee by Thy Name, by which all beings were created, to create in me a clean heart and a new spirit that I may obey Thy commandments; grant me the power of understanding that I may comprehend Thy signs; and give me a new eye that I may see Thy traces and know myself. Thou art the Most Merciful of the Merciful!"

Oh thou obedient Servant, leave the mention of the Nakazeen and turn toward the true advancers, saying:

Oh firm Believers, rejoice over your belief in God and your firmness in the Covenant of your Lord who is the King of the Day of Death, and praise Him for this great gift which He hath bestowed upon you! In the time of the Blessed Perfection He hath caused to descend a Tablet known by the name of "Lawl-el-Fitnat," i. e. "The Tablet of Test," wherein is mentioned the test and corruption which will appear in the world and in this Tablet He says: "Everything

shall be tested in its time, which begins from the year of Shedad, i. e. the year of the Departure!" One of the Believers asked our Lord, what is meant by the year of Shedad? He replied, it is the year 1309, which is the year of ascension when the Sun of the Truth hath set upon the human world and risen upon the Divine; that the scents of test will pass upon every city, country, body and thing which is existing in the worlds of the seen and unseen, and everything will be tested by its antithesis; for example, a good and pious man shall be tested by a corrupted and wicked one, and so in everything, for this is the law of test; therefore let everyone of us rely upon God and read this Tablet, which is a great protection to our souls until the days of test are over.

God hath said in His Glorious Book: "He is the Manifestation, the Speaker, the Powerful, the Great, the Wise. Praise be to God, who hath made to appear by His Dominion that which He wisheth and adorned the Day by attributing it to Himself, which is called in the Heavenly Books the 'Day of God,' whereon appeared that which was concealed by the Prophets, Messengers, Books and Tablets, and when the appointed time came the Orb of the Manifestation, the Speaker of Mount Sinai, appeared with Dominion and great Power."

It is the duty of every Believer to lay hold upon the trail of the Providence of God and read with humility His Tablets and Communes that he may be protected from the insinuations of Satan! Oh people, ask God to help you shun the Devil and his diabolical suggestions which he imbues in the breasts of the people. Then know, oh Believers, that God hath commanded everyone to deliver the Truth to the others; and if anyone, through lack of knowledge, is unable to perform such a sacred duty, he must ask some other guide or leader to do it for him!

Let no one boast or glory over another, for verily God is able to raise up the lowest among you to the highest station, and bring the highest down to the very lowest!

Deprive not others of their rights. In all cases let justice be manifest among you. Read the words of God carefully and put into daily practice His commands!

If any difference regarding the interpretation of the texts takes place among you, refer the text to the Commentator of the Book, Abbas Effendi (may my soul be a ransom to those who obey Him).

Let each one of you read a Tablet and supplicate to God daily that you may be the means of advancing His Cause throughout your country—

verily this now is the greatest duty and from it will come God's greatest Mercy upon His people. Be not idle, therefore, oh people, but work, work, work for your Lord.

Praise be to God, who hath fulfilled His Promise, manifested His Command and guided us into the right path, while the majority of the people are still in darkness. Say to these people: "Believe in your God who hath created you and bestowed upon you an everlasting and great favor"; and he who heareth your words will be delivered and saved,—but mind that your words will not have the slightest effect upon the people unless you are in perfect agreement one with the other, wishing all good and happiness for one another, and all the embers of hatred, jealousy, and disunion have smouldered to ashes in your hearts and have been washed away by the tears which spring from the Fountain of Love.

Remember that our Lord in the days of yore hath said unto His followers: "Ye are the salt of the earth, but if the salt hath lost its savor wherewith shall it be salted," i. e. ye are those whom God hath made the means to serve and guide the servants, thus be careful that ye lose not your own savor, for a great corruption will then ensue, and by your actions your real selves will become manifest and "by your fruits shall

ye be known." Therefore; oh people, let your sayings be free from any self-interested motives, your worship from hypocrisy, your deeds from lust and greed, and adhere unto those things which will profit you and others. Commit not that which is outside the circle of manliness and morality, for virtue is the ornament of the true Believer, and purity and chastity are the precious pearls which should adorn the brow of everyone who calls upon the name of His God, and who supplicates to the Merciful Throne of His Lord!

I praise my God that to-night I see the Light of Union shining with greater brilliancy from your faces, and I humbly pray that it may continue to shine brighter and ever brighter until your faces shall merge into one face and be lost in the midst of its beautiful golden glow!

Know, oh my beloved brothers and sanctified friends, that the greatest Gift of all the Gifts is the Love of God, for it is the foundation upon which the Temples of your Spirits are builded; therefore seek it diligently and cease not until you have found this Pearl of great price, for if you have knowledge, faith, hope, charity, intelligence and all the graces, and you possess not the Love of God you have nothing. Love is the protection of the soul, the light of the eye, the life of the heart and the sacred fire of the Spirit. It can

he kindled in your temples by turning your faces toward the Center of the Covenant, inclining your ears unto His utterances and by seeking to fulfill His commands. Did you know the joy which comes from feeling its heat, you would not rest day or night until the small spark, which God in His Mercy hath laid in the center of every soul, was fanned into a flame, whose roaring could be heard throughout the avenues of your beings and whose light would be sufficient to illuminate the darkness of the entire earth!

Oh my God, oh my Lord, I pray Thee to remember these Thy children when Thou art stirring Thy Great and Holy Fire, and in Thy Mercy direct the shower of its sparks toward these hearts, the flood gates of which are now opened! Oh my God, my Beloved, be merciful unto me Thy humblest servant and grant me once more the great blessing of seeing the Beauty of Thy Chosen—the Lord of the Kingdom—the Kindler of the Fire of Thy Love—and the Beloved of the Seen and the Unseen—Abbas Effendi.

Oh God, Thou art the Generous, the Director, the Compassionate, and the Most Merciful!

ADDRESS

BY ABDEL KARIM EFFENDI.

Chicago, June 29, 1900.

Praise be to God who hath given us faith, favored us with the unchangeable Truth and bestowed upon us knowledge to a certain degree that our minds and bodies may testify that "There is no God but He"—El-Beha 'ul Abha.

Praise be to Him for His Mercy, Bounty and Munificence, which He hath graciously granted us and enabled us to know the Center of the Covenant to whom we are commanded to turn our faces! Praise be to Him throughout eternity of eternities!

Oh God, we praise Thee in all aspects and under all circumstances. The Holy Spirit has appeared in an honored Temple in the Name of the Son; blessed is the one who comes under His protection, hears His words and mentions Him! Oh people, come into the "Tents of the Covenant," which are erected in these days as was foretold in all the Books and prophecies! Oh Believers, value the station of these days and arise to serve that which is commanded by the Center of the Covenant, and praise and saluta-

tions be upon him who calls the people to this Truth and gives them the glad tidings of this great Message, then with the greatest humbleness and submissiveness I raise up my hands to Him, saying: Oh God, strengthen the heedless to acknowledge that which Thou hast manifested unto them by Thy Power, the perverters to advance unto the door of Thy Mercy and the deniers to confess Thy Oneness and Singleness. Oh God, enable them to return unto Thee and arise to make reparation for that which has been neglected by them on the occasion of the Transfiguration of the Lights of the Orb of Thy Manifestation! Oh God, Thou art He by whose Will the banner of Thy Noble and Generous Name was hoisted and the Light of Thy Glory hath shown before the faces of Thy Beloved.

Blessed is he who takes refuge in Thy Shelter! Blessed is the poor who cometh unto the sea of Thy riches, taketh hold of the rope of Thy nearness and firmly adhereth to the trail of Thy Gifts! Blessed is the thirsty who hastens unto the abundance of Thy Mercy and unto the store of Thy Generosity! Blessed is the devotee who rejects aught else but Thee and follows what was commanded in Thy perspicuous Book—There is no God but Thee, the Most Merciful of the Merciful.

Oh people, ponder over the powers which do exist in the temple of man that ye may thoroughly know that which was hidden from you and thus your hearts will be illumined and your minds enlightened, to-wit: the eye was created for the purpose of seeing the traces of God, the tongue to impart the glad tidings to the servants of God, the hand to serve in accordance with the commandments of your Lord, the feet to walk in the Path of God, the ear to hear the utterances of God, the mind to prepare the means for the exaltation of the word of God, the understanding to comprehend the signs of God, the heart to be attracted by the love of God; and that which is in the possession of man, whether property or money, to be spent for the advancement of the Cause of God, for by so doing the doors of affluence will be opened before you in this world, and in the world to come you will be entitled to enter the garden of el-Beha in the Kingdom of God, for He is your Lord and you are His servants. Then look unto the world and its station, its creatures and their aims and desires. Where is the Empire of Kisra and His Glory? Where are the Caesars of the earth and their lines and ranks? Where are the wise men and the exactness of their comprehension? Where are the giants of the earth and their oppression? Where

is he who pronounced sentence against the Son of God at the time of Herod? Where are those who exercised injustice against the Beloved of God in the time of his Son? Where are those who denied the signs of God? Where are those who turned away from the Beauty of God? Where are those who violated the Covenant of God and His Testament? And where are those who disputed the evidence of God? By God, they have vanished and no trace of them is now visible save as they are mentioned for the wickedness of their deeds, and in torment every one of them is reaping what he hath sown. Accordingly I wish now to draw your attention to the following doctrines which will tend to develop you spiritually:

1st—The origin of every good is to rely upon God, obey His commandments and accomplish that which pleaseth Him.

2nd—Fear God and dread His Power and chastisement in the manifestations of His Justice.

3rd—The origin of religion is to profess that which was revealed on the part of God, and to follow what was ordained in His Book.

4th—The origin of glory is to be contented with that which God hath bestowed upon us, and satisfied with that which hath been ordained unto us.

5th—The origin of love is complete devotion to the Beloved, rejecting all else save Him, and desiring nothing save that which is the Desire of His Lord.

6th—The origin of remembrance is the continuance of mentioning Him and forgetting all else beside Him.

7th—The beginning of reliance is to work and acquire what is necessary for us in this world; to seek protection of God and to confine our eyes to the Bounty of God.

8th—The beginning of devotion is to turn unto the region of God, to advance unto Him, to look to Him, and to testify His Oneness before Him.

9th—The beginning of spirituality is to confess our weakness and poverty and to practically submit to the will of God, the King, the Almighty, the Unconstrained.

10th—The beginning of beneficence is to make appear that which God hath bestowed upon us in all cases and aspects.

11th—The beginning of every business transaction is the Love of God.

12th—The beginning of faith is the paucity of words, i. e. to *do much*, but to *say little!* and those who do little, but say much: verily their lives are not worth living! for "true worth is in *being*, not *seeming!*"

13th—The beginning of sound health is silence and stillness and to look unto the results of things.

14th—The beginning of zeal is to care first for ourselves and then to help our relations and the needy of our co-religionists.

15th—The beginning of bravery and courage is to exalt the word of God and be steadfast in His love.

16th—The beginning of evil is our heedlessness towards our Lord and obedience to our desires.

17th—The origin of Hell is the denial of the signs of God and the "Center of the Covenant."

18th—The origin of all sciences is the knowledge of El-Beha (exalted is He) and the acknowledgement of the "Center of the Covenant."

19th—The origin of abasement is to come out from the shadow of the awnings of the Covenant of God, and enter into the shadow of Satan and his followers.

20th—The origin of Polytheism is to associate others with God, to rely upon what is beside Him, and to flee from His ordinances.

21st—The origin of loss or perdition is to let the days pass without knowing ourselves.

22nd—The origin of all these origins is Justice, i. e. to be purified and sanctified from imag-

inations and superstitions and wholly devoted to the Manifestations of His Oneness and Singleness and to place Him before our eyes at all times and under all circumstances.

Throughout all the Holy Books, the prophets and teachers, including Christ, have mentioned the Oneness of God and His Singleness and have taught all the people to look unto Him as the One Father—that He is in the Son and the Son abideth in Him, but the people not knowing how to use their spiritual eyes have looked upon Him as being two and sometimes three. To illustrate their condition I have to relate the following parable:

Once there was a teacher who had a cross-eyed man for a servant. One day the teacher called his servant and said: "Go and bring to me the bottle of oil from the larder." Immediately he went in compliance with his master's command, but when his crossed-eyes rested upon the bottle he thought there were two bottles and not knowing which bottle his master desired, he ran back to ask which one he should bring. His master knowing there was but one, and being impatient replied: "*Break one* and bring me the other." The servant ran back, and, of course, looking at the bottle cross-eyed, saw two bottles and grabbing it in his hands dashed it to the floor

and broke it; then reached up to get the other bottle and discovered to his dismay there was none! He was then obliged to return to his master and confess that the loss of the bottle had come from a defect in his eyes, but the master needing the oil which was of great value and not caring to lose again through such an incompetent servant, sent him away and caused him to be put to death, as he was of no use to himself and through his defect became a nuisance to others.

So when the Manifestation departed from this mundane world and ascended unto the spiritual realms, He said (Praise be to Him): "In My epiphany there is a reason and in My occultation another reason which none comprehendeth save God." "I shall see you from the horizon of Beha; turn your faces unto Him whom God hath chosen;" and to avoid ambiguity, He said: "He whom God hath chosen is Abbas Effendi." Therefore, oh ye just people, know that no one can reach God but through this Door, for He said: "He who turneth his face unto Him turneth his face unto Me! He who obeys Him obeys Me and He who turneth away from Him hath turned away from Me." But those who are troubled with ophthalmia will see them as two and therefore will possess neither of them, and

their loss shall be great, and death shall ensue, as was the case of the poor servant who by looking cross-eyed at the bottle saw two, which resulted in the wasting of the precious oil and the losing of his own life! Those who are looking with crossed eyes at their Lord are not only losing themselves but are trying day and night to injure the vision of others, and no wonder that some of the people whose eyes are defective are now doing what the people of yore have done. Look at the time of Moses, the Interlocutor, how the Israelites arose and worshiped the calf in his absence, but when he returned from Mt. Sinai resplendent with the Glory of His Lord, he only succeeded in bringing them back to their God after passing through great trials and difficulties.

I have mentioned these things to you to enable you to know the Truth and shun the "Calf" and that you may become firm in the right path and never deviate therefrom. Oh people, under all circumstances ask God for help that ye may be protected from the devils of the earth, and be sure that these devils are the enemies of the believers and that their children do always insinuate in the breasts of the people in conformity to what God has said by the tongue of the Prophet in the Koran: "Say, ask help from God that ye may be protected against the Devil who imbues

evil insinuations into the breasts of the people."

One of the Believers asked our Lord: "What was meant by the Devils?" He replied: "This question was answered by the Prophet Himself that they are the children of the people who appeared in the days of God, violated the Covenant, and did not obey His commandments!" Think of this, oh people, that ye may see with your eyes and testify by yourselves; and at the same time know that the voice of faith and assurance hath been raised and is calling unto you from the prison of Acca, saying: "Oh people, although I am surrounded with great calamities and difficulties and undergoing severe afflictions and troubles, still I mention you that your stations may be elevated and come nearer unto God, your Father and Creator." Raise up your hands and say: "Oh God, we testify that your Providence has been too bountiful towards us in pointing out to us the "Center" to whom our faces should be turned and from whose pen the abundance of mercy hath flowed, and from whose utterances the Water of Life hath been given to the people of creation." Exalted is God for this great bounty and manifest grace. Set aside that which is in the possession of the Nakazeen, of their suspicious doubts and insinuations, and take hold of that which was commanded unto you by God. This is a day on

which the Holy Spirit crieth from the wilderness of Holiness in the Holy Temple—"Come to me, come to me, oh children of the Spirit. Come to me, come to me, oh my people. Come to me and see my fruits and leaves, then harken unto my words; beware lest the doubts of the Nakazeen withhold you from the clear light and the insinuations of the Devil from the Lord of the people!" Oh people read the signs of God that ye may know what was hidden of which the Blessed Perfection has said: "When the Sun of my Beauty has set, then will appear the bats, because they cannot see the Sun owing to their rancour and jealousy."

In the time of the Blessed Perfection the Name of Abbas Effendi was known everywhere, even to the kings and emperors and in those days the heedless were sleeping upon the beds of ignorance, but now they have raised their heads and begun to speak as dictated by their own desires. Do ye imagine that by their sayings, actions and thoughts they can extinguish the light of God? Shame upon them and upon the weakness of their minds. By God, he who leads the people astray, it is better for him to die than to live and to be asleep is better than to be awake, for God has said (exalted be His Name), those who have violated the Covenant of God and His Testament

are in great loss. Say, oh Nakazeen, you are likened unto the salt water—in appearance it is pure and clear, but when tasted it is loathsome and abominable.

I do not want to mention anything more regarding the Nakazeen, for it is enough for them to have this name and God has said in His perspicuous Book: "There is beside the Truth nothing but evident error," and had it not been for my love toward you I would not have mentioned the name Nakazeen, but it was my intention and desire to show you clearly that you might know and be far away from the devil. Harken unto this and rely upon God always and mention His Greatest Name that your eyes may be opened and know the mystery of the words of which the prophets foretold. Look at the 33rd chap. of Deut., 2nd verse:

"And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them." This means, four appearances of God;—the first refers to the time when God appeared to Moses—in Mt. Sinai; the second, to Christ in the Name of the Son; the third, to Mohammed from Mt. Paran and the fourth in Beha'u'llah when He, God the Almighty, came

with ten thousand of His saints, and of whom the Bab and all the prophets have spoken.

Read also from the 9th to the 61st Psalms and consider well what is therein mentioned, that their hidden meaning may be revealed unto you; also from Isaiah, 1st to 61st chapters, which refers to the emblems and symbols of the coming of the day of God; also Zech., 8th chapter. In all of these is a reference to the appearance of the Father and Son. Also Ezek., 31st chapter. In all of these places, as well as many other places, there are sufficient proofs to convince anyone of the coming of God, but thanks be to God you are Believers and firm in the Covenant and Testament of God! Read also from the 8th to the 12th chapters of Daniel, where reference is made to the empire of Cyrus who is known by the name of Chasroes, and to the vision seen by Daniel, especially the 12th chapter, which refers to 1290 days, i. e. 1290 years from the higeria of Mohammed. The Manifestation appeared in 1285, i. e. the last tenth of the century; in the same chapter, 12th, it also says: "Blessed is he that waiteth and cometh to the thousand three hundred and thirty-five days, but go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." This means that after seventeen years the Cause of

God will be greatly exalted and widely spread and will be victorious.

Read also Matthew, 10th chapter, 7th verse, which says: "And as ye go, preach, saying, The kingdom of heaven is at hand;" also 23rd chapter of Matt., verse 29th: "For I say unto you ye shall not see me henceforth till ye shall say Blessed is he that cometh in the name of the Lord," which shows that He shall not be seen again until the time when He shall come in the Kingdom of His Father, which appeared in these days in the Name of the Lord of the earth. This shows us clearly that the prophets and messengers of God have special tongues for themselves and their language could only be understood by those who know and their prophecies will not be known until they come to pass. For example: Take the number seven, which is mentioned in the Bible in reference to different things, i. e. seven earths, seven heavens, seven fountains, etc., to which different explanations were given by the learned and divines, but in reality it means the seven religions of the earth: 1st, Buddhist; its founder is Buddha; in number they are about 350 millions and they have many books called by the name of Vedas. 2nd, Brahminism; the founder is Abraham; in number they are 165 millions, and their books are known

by the name of "Suhhoof" (Records). 3rd, The Jews (Judaism); founder Moses; in number five millions; their Book the Bible. 4th, Christianity; in number 375 millions; their Book the Gospels. 5th, Zoroasterism; the founder Zoroaster; in number about six millions; their Books the Tstath, Zand and Bazand. 6th, The Islam; founder Mohammed; in number 200 millions; their Book the Koran. 7th, Behaism; founder Beha 'U'llah; number not exactly known; books very many, but the most noted is the Kitab-el-Akdas.

These religions are arranged according to history, but according to the Divine Books they run as follows: 1st, Adam; 2nd, Noah; 3rd, Abraham; 4th, Moses; 5th, Christ; 6th, Mohammed; 7th, Beha 'U'llah. Thus do we impart unto you the signs of God that ye may know Him and be granted the water of Life which flows from the Pen of the Center of the Covenant.

O Beloved of the Merciful, to-day is not the day of idleness and tarrying, but the day of work and hard struggle; arise to serve the Cause of God and deliver to the servants the glad tidings of the appearance of the Hidden in the human form; tell them that the Promised Day has come and that the Father and the Son have appeared in the Holy Valley. Hasten unto Him that He may

vivify you and sanctify you from the seductions of the world and that which is thereupon, enable you to attain the station of sanctification and teach you what was hidden in the stored treasures from eternity of eternities until the Known Day hath come.

Tell the people of the difference existing between the water of Life which flows from the Pen of the Exalted, one drop of which is enough to quicken the world, and the poisonous and dirty water which flows from the Pen of Satan. Oh people, do not mix the water of Life with the water of Death.

The Tree of Knowledge of Good and Evil mentioned in the Bible means Beha 'U'llah, the Tree; the leaves are those who composed His household, and of these some are good and some are evil! i. e. Abbas Effendi of the one side is all that is good, pure and holy, and Mohammed Ali of the other side is the source of aberration and Satan has entered his mouth to enable him to spread doubts among the servants of God. Besides the Manifestation Himself in so many passages referred to Mohammed Ali as being the Most Great Croaker.

Mohammed Ali was with the Manifestation for about 36 years, and being employed by Him as one of the scribes, he came into possession of

many copies of the Tablets and utterances pronounced by the Blessed Mouth of Beha 'U'llah, which tablets and utterances are now used by Mohammed Ali as being his own words. Not only that but he adds to them some of his own poisonous words and sends them here and there for the purpose of laying doubts in the minds of the servants of God and misleading them and thus bringing them into a condition of death. But it will not be long before the people of this country know him as he really is and come to realize that he is the head of the Nakazeen who have violated the Covenant of God and objected to His commandments in order to satisfy the selfish desires of their wicked hearts. Sometimes you cannot distinguish, for the first time, the yellow brass from the gold, nor the glass from the diamond, but if some pains are taken to carefully examine these substances you will be safe from being deceived. Open your eyes and be on the alert lest the enemy should come in the night and sow tares amidst the wheat. The same thing practiced now by Mohammed Ali was practiced by Subhi Ezel in the time of the Manifestation, who mixed the words of the Bab with his own words for the purpose of misguiding the people that they might believe in him.

Also the caliphs of Mohammed did the same

thing. Judas Iscariot in the time of Christ, and the sorcerers in the time of Moses, and so on. All these followed the same process by attributing the words of the truth to themselves in order to prove their mission. But this is intended for a great good; had it not been for the night how could you know the day, and had it not been for the poison how could we know the antidote.

I have related all these things to you that you may know the laws of God, enter into His Kingdom, and be safe from all doubts and suspicions. The perfect and wise man endeavors in all times to protect his body from cold, heat, etc., and takes much care to select good food and water; so also, oh ye believers, endeavor to protect your spirits from the wickedness of the Devils in the same manner as you protect your bodies.

First ask God for help, then use His Greatest Name and His signs as your shield and armour. Rely upon Him under all circumstances and be far from the wicked that the lamps of your heart may not be extinguished by the sayings of the people of lusts and passions. Try first to protect yourselves, then the servants of God; thus you will be accepted before God and know, oh ye Beloved of God, that you were created in this world for the purpose of knowing your God and paying Him all homage and devotion and as

I have no time to mention to you the full particulars concerning your coming to this earth, I must close by raising my hands to God, saying:

My God, my God, these are Thy servants who are desiring to obey Thy command and follow that which will please Thee. Oh God, help them to accomplish that wherefrom emanates the order of Thy good pleasure. Oh God, protect them from the storms of test which is passing by them in these days. Oh God, oh God, we are the weakest and the most humble of the servants of Thy servants. Have mercy upon us through Thy Bounty and Grace and grant us the pure wine of Thy utterances. I ask Thee, oh my God, by the tears which flow through the heat of the hearts of Thy servants at Thy separation, by the blood which was shed in Thy way, by the heads which were set up on the spears for the exaltation of Thy command, by the pure devotion of Thy martyrs, by Thy Beloved Name, by Thyself and by the Center of Thy Covenant and the Day-spring of Thy Testament to make them know what was hidden in the treasures of Thy knowledge and stored in Thy Books and Tablets. There is no God but Thee, the Giver, the Bountiful, the Pardoner, the Merciful.