

The Covenant

AN ANALYSIS

BY

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ABBREVIATIONS

A.H.W.	Arabic Hidden Words.
B.S.	Bahá'í Scriptures (1923).
B.W.F.	Bahá'í World Faith (1943).
C.B.	The Covenant of Bahá'u'lláh (1950).
D.B.	The Dispensation of Bahá'u'lláh (1947).
Deut.	Deuteronomy.
E.S.W.	Epistle to Son of the Wolf (1941).
E.T.C.M.	European Teaching Conference Manual (1948).
Ex.	Exodus.
Gen.	Genesis.
G.P.B.	God Passes By (1944).
G.W.B.	Gleanings from the Writings of Bahá'u'lláh (1939).
H.W.	The Hidden Words.
P.D.C.	The Promised Day is Come (1941).
P.H.W.	Persian Hidden Words.
P.M.	Prayers and Meditations by Bahá'u'lláh (1938).
P.U.P.	The Promulgation of Universal Peace (1922).
S.W.	Star of the West.
T.A.B.	Tablets of 'Abdu'l-Bahá (1909).
U.W.C.	The Unfoldment of World Civilisation (1936).
W.O.B.	The World Order of Bahá'u'lláh (1938).
Nabil's Narrative—The Dawn Breakers (1932).	

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THE COVENANT

AN ANALYSIS

THE IDEA OF A COVENANT.

A scriptural Covenant is the promise of a blessing to be fulfilled on the performance of a condition.

It is made between God, or a representative of God, on one side, and the human race, or some part of that race, on the other.

The Old and New Testaments of the Bible are called after the Covenants made by God with man, up to and including the Covenant of Jesus Christ.

The idea of a Covenant set forth in the Bible is carried on and completed by the Bahá'í Faith.

THE EVERLASTING COVENANT, AND THE SEVEN MAIN TYPES OF SUBSIDIARY COVENANTS.

- I. The Everlasting Covenant, beginning with Adam and closing with Bahá'u'lláh, between God and the whole human race.
- II. Between God and each Messenger, assigning His Mission.
- III. Between a Messenger and the faithful: Covenant of the next (or of a later) Manifestation.
- IV. Between the Messenger and the faithful: Ethical Covenant of faith and obedience.
- V. Between the Messenger and the faithful: Covenant of Immediate Successor.
- VI. Between the Messenger and a disciple.
- VII. Between the Immediate Successor (e.g. The Centre of the Covenant) and the faithful:
 - i. Covenant of Continuing Succession.
 - ii. Ethical Covenant.

The full meaning of this Ancient Covenant was never revealed, nor its power released, till the Advent of Bahá'u'lláh and the appearance of the Book of the Covenant and of the Will and Testament of 'Abdu'l-Bahá.

The whole accumulated force of the Everlasting Covenant is now in operation.

1. G.P.B. pp. 237-9 (particularly from "So firm and mighty is this" to "features of this most mighty cycle.")

2. W.O.B. pp. 146, 167 (D.B. pp. 56-7, U.W.C. p. 7.)
3. S.W. xi p. 242 (lines 11-15)¹.

THE ONENESS OF THE COVENANT.

There is but ONE Covenant, Ancient, Inclusive, Everlasting. It began with Adam, its approaching fulfilment was announced by Christ and it was established by Bahá'u'lláh. "O King of Paris . . . all who are in heaven and all who are on earth." (P.D.C. pp. 28-9)².

Bahá'u'lláh affirms this fulfilment in the Epilogue to The Hidden Words, in the medium and long obligatory prayers, and also in G.W.B. pp. 5, 10-11, 12-13, 34, 314.

The Guardian describes this fulfilment in G.P.B. pp. 237-8 "To direct and canalise . . . eldest son 'Abdu'l-Bahá.'")

BIBLE COVENANTS.

As covenants in the Bible are often not fully stated, the following classification of eleven of the principal of them is only approximate.

	Covenant Type.
1. Gen. 3:14-15 God with Adam (representing mankind)	I.
2. Gen. 6:18, 9:9 God with Noah	I & II.
3. Gen. 12:1-4, 13:14-17, 15:1-7, 17:1-8 God with Abraham	I & II.
4. Gen. 17:18 God with Isaac	V.
5. Gen. 28:11-15 God with Jacob	V.
6. Ex. 3. God with Moses	II.
7. Deut. 18:15. Moses with Israelites	IV.
8. Deut. 30:3, Jeremiah 31:31, Hebrews 8:8-12. Restoration and redemption of Jews by Bahá'u'lláh under Everlasting Covenant	I.
9. Joshua 1:1-9. God with Joshua	V.
10. Matthew 16:17-19. Christ and Peter	V.
11. John 14:16-17, Mark 13:24 ff, etc. Christ and the faithful	III.

I. THE EVERLASTING COVENANT

All the Holy Books refer to the Day of Fulfilment, the Everlasting Covenant and the Promised One. (P.M. p. 106, G.P.B. pp. 27-9.)

(a) THE OLD TESTAMENT.

Signs

C.B. pp. 1-3.

Isaiah 60:1-2.
Isaiah 65: 17-19, 23-5.
Amos 8:11-2.

The Covenant.

C.B. pp. 3-4.

Exodus 19:5.
Isaiah 59: 20-1.
Jeremiah 32: 38-40.

The Promised One.

C.B. pp. 4-8.

Job 19:25.
Psalms 24: 9-10.
Psalms 72:2, 4, 6-8, 11-2, 17.
Isaiah 9: 6-7.

(b) THE NEW TESTAMENT.

Signs of the Day of Fulfilment and Appearance of the Promised One. C.B. pp. 9-14.

Matthew 24:3-14, 21-4, 27, 29-31.
Mark 13:32-7.
Luke 17:23-33.
John 14:15-21, 16:12-5.
Revelations 21:1-5, 22-7.

(c) THE QUR'AN

Day of Judgment or Fulfilment.

C.B. pp. 15-8.

Surih 79:6-8 (Rodwell p. 48).
Surih 21:104 (Rodwell p. 158).
Surih 36:65-70 (Rodwell p. 260).

see also:—

E.S.W. p. 117 " Then gave we . . . with scorn."
E.S.W. p. 117 " Have they not , , , Lord of the worlds."
E.S.W. p. 179 " I announce , . . elsewhere."
E.S.W. p. 179 " Blessed the man . . . of 'Akká."
E.S.W. p. 180 " In 'Akká . . . exalted be He! "

II. GOD AND EACH MESSENGER

Assigning His Mission.

(a) *Call of the Báb.*

C.B. pp. 24.

Nabil's Narrative p. 253 " The spirit . . . all their glory."³
D.B. p. 10 " Out of utter . . . Ancient of Days."

- (b) *Call of Bahá'u'lláh.* C.B. pp. 31-3
 P.M. pp. 306-7 "Glorified art Thou . . . to tremble."
 P.M. pp. 20-1 "Praised be Thou . . . Thy love."
 G.W.B. pp. 98-9 "Certain ones . . . Mother Book."
 P.M. p. 121
 E.S.W. pp. 11-2, 20-1.
- (c) *He is the King.* (Mission of Bahá'u'lláh) C.B. pp. 29-31, 33, 34-5.
 P.M. pp. 103-6 "Glorified art . . . All-Glorious."
 G.W.B. p. 5 "The Revelation . . . sacred scripture."
 D.B. pp. 12-3 "I testify before God . . . abiding tranquillity."
 see also:—
 W.O.B. pp. 103-110 (D.B. pp. 11-20).

III. MESSENGER AND THE FAITHFUL

Covenant of next or future Manifestation.

- (a) *Báb for Báha'u'lláh.* C.B. pp. 19-24.
 D.B. pp. 36-7 "I recognise Thee . . . mercy seat."
 G.P.B. pp. 27-8 "Conscious from . . . (to end of para.)."
 E.S.W. p. 152 "Ere nine will . . . of Makers."
 D.B. p. 9 "A thousand perusals . . . His Truth."
 E.S.W. p. 160 "Glorified art . . . been established."
 P.M. p. 284 "Thou art the One . . . cavil at Him."
 P.M. p. 285 "Should any one . . . Thy days."
- (b) *Bahá'u'lláh's link or identity with Báb* C.B. pp. 25-8.
 G.W.B. pp. 244-5 "The sole object . . . did pronounce."
 P.M. pp. 84-6 "Magnify Thou . . . by all men."
 D.B. pp. 49-50 "Had the Primal . . . Manifestation."
- (c) *Bahá'u'lláh and the next Manifestation.* C.B. pp. 61-2.
 G.W.B. p. 346 "Whoso layeth . . . the All-Wise."
 W.O.B. p. 132 quoting from Kitáb-i-Aqdas
 (D.B. pp. 42-3).

IV. BETWEEN MESSENGER AND THE FAITHFUL

Covenant of Faith and Obedience.

- MAN'S PART. C.B. pp. 44-7.
 H.W. Prologue.
 G.W.B. p. 149 "Know thou . . . to this Truth."
 G.W.B. pp. 289-90 "The ordinances . . . from falsehood."

G.W.B. p. 297 "He hath chosen of honesty."
 G.W.B. p. 297 "Strive, O people My counsels."
 G.W.B. pp. 68-9 "There can be no everlasting."
 P.D.C. p. 137 "The Tongue of Grandeur Holy Book."
 G.W.B. p. 5 "The beginning is on earth."
 G.W.B. pp. 7-9 "This is the Day its precepts."
 G.P.B. pp. 331-2 "The Lord hath meet and seemly." (Quoted from Kitáb-i-Aqdas.)

see also:—

G.W.B. pp. 12-3, 314, 5, 34-5.

V. BETWEEN THE MESSENGER AND THE FAITHFUL

Covenant of Immediate Successor, the "Vice-Regent," "Interpreter," or "Succession of Lights" that appear after every Manifestation.

(a) *Muhammad's Covenant.*

At Mt. Paran appointing 'Alí to succeed Him.

P.H.W. 71 "Call ye to mind disclosed it not."

(b) *Bahá'u'lláh's Covenant.*

Appointing 'Abdu'l-Bahá.

C.B. pp. 48-61.

B.W.F. pp. 204-7 Tablet of the Branch.

B.W.F. pp. 207-10 Kitáb-i-'Ahd (Book of the Covenant).

G.P.B. pp. 239-40 "In this of the world."

D.B. pp. 44-5 "When the Ocean mighty Stock."

(c) *Purpose of this Appointment of 'Abdu'l-Bahá.*

C.B. pp. 53-6, 62, 65-6.

G.P.B. pp. 237-9 "A dynamic . . . future institutions."

D.B. p. 46 "We have made all peoples."

P.U.P. p. 451 "As to the most great cognizant of this."

(d) *Station of 'Abdu'l-Bahá.*

C.B. pp. 65-6, 69-70.

E.T.C.M. p. 47 "But if any soul 'Abdu'l-Bahá.'"

D.B. p. 50 "My name is 'Abdu'l-Bahá glory."

B.W.F. pp. 358-9 "His Holiness Abraham and none other."

P.U.P. p. 317 "Inasmuch as great shun such souls."

see also:—

G.P.B. pp. 240-3.

W.O.B. pp. 134-9 (D.B. pp. 44-50).

(e) *The Power of the Covenant.*

C.B. pp. 70-2.

S.W. iv. p. 170⁴.

S.W. viii. pp. 215-6⁵.

S.W. x. pp. 95,⁶ 153,⁷ 263.⁸

S.W. xii. p. 228⁹.

S.W. xiv. p. 225¹⁰.

see also:—

S.W. xi. p. 243 “ There is a power Kingdom of Abhá.”

D.B. p. 21 “ Now in the world that gift.”

S.W. iv. p. 10 “ Know thou verily all regions.”

S.W. xi. p. 121 “ Know this take unto this.”

S.W. xiii. p. 19 “ Through the power the book of the Covenant.”

(f) *Firmness in the Covenant.*

C.B. pp. 74-80.

B.W.F. pp. 400-1 (T.A.B. pp. 41-2) “ O ye cohorts . . . cycles and epochs.”

B.W.F. p. 350 (T.A.B. pp. 442-3) “ O ye beloved evident loss.”

B.W.F. pp. 423-6 (America's Spiritual Mission pp. 17-22) “ O ye apostles with each other.”

VI. BETWEEN MESSENGER AND A DISCIPLE

The Báb and Mullá Husayn—Nabil's Narrative p. 85¹¹.

VII. BETWEEN THE IMMEDIATE SUCCESSOR (as Centre of Covenant) AND THE FAITHFUL

(a) *The Covenant of Faith.*

C.B. pp. 78-9.

S.W. xii. p. 250¹².

B.W.F. pp. 425-6 “ The first condition tablets of the hearts.”

(b) *The Covenant of Love.*

C.B. pp. 155, 79-80.

S.W. xii. p. 251-4¹³.

B.S. no. 964 “ The more you love praises of God.”

B.W.F. p. 426 “ The second condition enamoured with each other.”

(c) *The Covenant of Will and Testament.* C.B. pp. 124-6.

G.P.B. p. 328 "The Document . . . His enemies." which:

i. Delineates the Administrative Order. C.B. p.126.
D.B. pp. 54-5 "The Administrative . . . the whole of mankind."

D.B. p. 55 "The Administrative . . . Bahá'í Dispensation."

ii. Appoints as Guardian, Interpreter and Spiritual Head of the Cause, Shoghi Effendi.

C.B. pp. 93, 104-7, 124, 128-9.

D.B. pp. 68-9 "Let no man . . . Kingdom of Bahá'u'lláh."

Through loyalty to this Will and Testament every believer is set in organic connexion with the Eternal Covenant (now at length revealed and operative in its fulness), with its Centre, with Bahá'u'lláh, and with God.

To deny it or to oppose it is to deny or oppose God.

Bahá'u'lláh has described Himself as the Root of the Tree; 'Abdu'l-Bahá as the Branch or Trunk; the believers as the leaves of the Tree. Their connection with the Tree and its Root is through the Branch and in no other way, that is, their spiritual contact with the Faith is through 'Abdu'l-Bahá.

"It is time that those who are so afraid of personality should reform their mental concept and never think of a Guardian as a man reacting to something, but as a machine recording something. In other words, we voluntarily and semi-voluntarily react to situations, to inspirations, to the influence of God, but the Guardian reacts involuntarily, like a thing connected with a current working automatically. This is why we must believe that in discharging all his functions and responsibilities in relation to the Faith, and us as its followers, he will never, can never, err. This is what divine guidance means, what it means to be invested by God with infallibility—it is not a voluntary thing, it is an involuntary one, not an optional thing, but a functional thing, and if the objection to so radical an innovation in man's religious life is that it is something new—why, so are radar, radio, television, jet propulsion and atomic energy. These advances and scientific revelations we accept—then why not one on the spiritual plane?

"Belief in the Centre of the Covenant (at present Shoghi Effendi, the Centre of the Master's Covenant) and love for him are the shield and the sword of a Bahá'í. He can conquer with them, without them he is defenceless."

("eaching Problems" by Ruhyyih Khanum, pp. 7-8)

COVENANT—BREAKING: DENIAL AND DEPRIVATION

- (a) THE OLD TESTAMENT C.B. p. 130-1.
Numbers 12:1-15.
- (b) THE NEW TESTAMENT C.B. pp. 131-3.
Matthew 18:7.
Luke 22:20-22.
Hebrews 10:26-31.
- (c) THE QUR'ÁN. (As quoted in E.S.W.) C.B. p. 133.
E.S.W. p. 116 "As for those await."
E.S.W. p. 116 "But when Our great day."
- (d) THE BAHÁ'Í FAITH C.B. pp. 134-6.
Bahá'u'lláh.
P.H.W. No. 57 "Beware!"
P.H.W. No. 9 "My love stray and perish."
A.H.W. No. 24 "Wherefore do ye perdition."
A.H.W. No. 71 "Call ye to mind disclosed it not."
E.S.W. p. 86 "Leprosy All-Praised."
S.W. xiii. pp. 20-7 "Endeavour shadow of Satan."
'Abdu'l-Bahá. C.B. pp. 136-53.
S.W. xiii. pp. 24-5 "The brothers of His will perish."
S.W. xii. pp. 233-4 "Why do the blessed breezes of love."
B.W.F. pp. 429-38 (S.W. xiii. p. 1) Master's Last Tablet to America.

The aid and inspiration and protection given by God are graduated as by a mathematical scale according to a believer's loyal, loving, active obedience to the Covenant.

One who has recognised and acknowledged the Manifestation and has entered into the Covenant, and who then denies it and takes his stand against it, is, in the full sense of the word, a violator of the Covenant, a covenant-breaker. By his action he cuts himself off from those within the Covenant. They are forbidden to hold communication with him, for his influence is destructive. He is of those who have "passed from under the shadow of the Merciful and sought the shelter of the evil one!" "Beware!" (P.H.W. No. 57-)

APPENDIX

1. Today, the Lord of Hosts is the Defender of the Covenant, the forces of the Kingdom protect it, heavenly souls tender their services, and heavenly angels promulgate and spread it broadcast. If it is considered with insight, it will be seen that all the forces of the universe in the last analysis serve the Covenant. In the future it shall be made evident and manifest.

S.W. xi. p.242. From Tablet of Abdu'l-Bahá to Mr. and Mrs. McNutt.

2. O King of Paris! Tell the priests to ring the bells no longer. By God, the True One! The Most Mighty Bell hath appeared in the form of Him Who is the Most Great Name, and the fingers of the will of thy Lord, the Most Exalted, the Most High, toll it out in the heaven of Immortality, in His Name, the All-Glorious. Thus have the mighty verses of thy Lord been again sent down unto thee, that thou mayest arise to remember God, the Creator of earth and heaven, in these days when all the tribes of the earth have mourned, and the foundations of the cities have trembled, and the dust of irreligion hath enwrapped all men, except such as thy Lord, the All-Knowing, the All-Wise, was pleased to spare . . . Give ear, O King, unto the Voice that calleth from the Fire which burneth in this Verdant Tree, upon this Sinai which hath been raised above the hallowed and snow-white Spot, beyond the Everlasting City: "Verily, there is none other God but Me, the Ever-forgiving, the Most-Merciful!" We, in truth, have sent Him Whom We aided with the Holy Spirit (Jesus), that He may announce unto you this Light that hath shone forth from the horizon of the will of your Lord, the Most Exalted, the All-Glorious, and Whose signs have been revealed in the West, that ye may set your faces towards Him (Bahá'u'lláh), on this Day which God hath exalted above all other days, and whereon the All-Merciful hath shed the splendour of His effulgent glory upon all who are in heaven and all who are on earth.

P.D.C. pp. 28-9.

3. The spirit of prayer which animates My soul is the direct consequence of a dream which I had in the year before the declaration of My Mission. In My vision I saw the head of the Iman Husayn, the Siyyidu' sh-Shuhadá, which was hanging upon a tree. Drops of blood dripped profusely from His lacerated throat. With feelings of unsurpassed delight, I approached that tree and, stretching forth My hands, gathered a few drops of that sacred blood, and drank them devoutly. When I awoke, I felt that the Spirit of God had permeated and taken possession of My soul. My heart was thrilled with the joy of His Divine presence, and the mysteries of His Revelation were unfolded before My eyes in all their glory.

The Dawn Breakers, page 253.

4. O thou whom my heart addresses!

Know thou, verily, The Covenant is an Orb which shines and gleams forth unto the universe. Verily, its light will dispel darkness, its sea will cast out the thick froth of suspicions upon the shore of perdition. Verily, naught in the world can ever resist the Power of the Kingdom. Should all mankind assemble, could they prevent the sun from its light, the winds from their blowing, the clouds from their showers, the mountains from their firmness or the stars from their beaming? No! By thy Lord, the Clement! Everything (in the world) is subject to corruption: but The Covenant of thy Lord shall continue to pervade all regions.

Address thou the waverers and say: "Have ye forgotten that which transpired in the time of Christ? Are ye not informed of the events which took place in His blessed Day? Did not the Pharisees rise against Him? Did they not give verdict to the shedding of His blood, to the murder of

His friends and to oppressing His chosen ones? Have ye not heard concerning the heretics, the violators of His Covenant (who appeared) after Him? Are ye not informed of those kings, princes, learned and prominent men who persecuted Him? Did ye not see what has been the end of the persecutors?"

And do thou advise them and illumine their inmost part, and say unto them: "By God, the True One! Verily, 'Abdu'l-Bahá is assisted by the Beauty of el-Abha Who helps him with a Power whereunto all the heads are made humble. You shall surely find the banner of hypocrisy reversed, the foundations of discord demolished and the standards of peace and harmony waving throughout all regions!"

O my friend! Verily, Bahá hath commanded me to be forbearing and patient, to conceal (their doings), to forgive and pardon. Otherwise, I would have rent their covering, disclosed their sins, divulged their deeds, depicted their character and unveiled their manners. Verily, thou art already informed of some of their deeds and it is sufficient for you.

Consequently, turn thy face unto the Kingdom of the Covenant, thy heart beating with the Love of God, thy soul attracted to the fragrances of God, thy tongue speaking of the appearances of the Kingdom of God, thy insight rending veils asunder and disclosing the realities of things—and with a power which may move the heart of all in the world.

This is a confirmation from the Lord of the Effulgence, while all else save this shall never profit thee! This is that by reason of which thy face shall gleam, thy heart shall be dilated with joy, thy soul become pure, thy back strengthened, thy spirit rejoiced and thine identity quickened. Leave the people of suspicion behind thy back and adhere to the manifest signs.

By God, the True One! Verily the people are drunken and asleep, confused and heedless, and this will drag them to the lowest of the low. This is no other than a manifest loss:

Upon thee be greeting and praise! (Signed) 'Abdu'l-Bahá Abbas.

S.W. iv. p. 170 (1913-1914).

5. Today firmness in the Covenant is the means of the promotion of the Word of God and conducive to the effect of the word of man. Any explanation which does not accord with the Covenant will have no effect whatever. Therefore, whoever heralds the Covenant of God, unquestionably he is confirmed. This has been tried a thousand times. Who violates the Covenant and Testament in the least degree, immediately he is cut off; even in this material world he will become afflicted with remorse and regret. Consequently, as much as you are able, call the people to the Covenant and make souls firm and steadfast.

From Tablet of 'Abdu'l-Bahá.

S.W. viii pp. 215-6.

6. These people are like the froth that gathers on the surface of the sea; a wave surges from the ocean of the Covenant and, through the power of the Abhá Kingdom, will cast these foams ashore. In the Qur'án it is mentioned: "As to the foam, it is quickly gone; and as to what is useful to man, it remaineth on the earth." These corrupt thoughts that emanate from personal and evil intentions will all vanish, whereas the Covenant of God shall remain stable and secure.

S.W. x. p. 95.

7. Today, every wise, vigilant and foresighted person is awakened, and to him are unveiled the mysteries of the future, that nothing save the power of the Covenant is able to stir and move the heart of humanity; just

as the new and the old Testaments have propounded throughout all regions the Cause of His Holiness Christ—a Cause that has been the pulsating power in the body of the human world. A tree that has a root shall bear fruit, while the tree which is devoid of it, no matter how high and hardy it may be, will eventually wither, perish, and like unto a log be fit for fire.

The Covenant of God is like unto a vast and fathomless ocean. A billow shall rise and surge therefrom and shall cast ashore all accumulated foam.

S.W. x. p. 153.

8. Consider how many souls arose after His Holiness Christ and determined to extinguish the Lamp of God. Even the Roman Emperor, who was a most eminent philosopher, exerted the utmost effort in order to resist the sweeping movement; he wrote a refutatory book against His Holiness Christ, published it throughout his empire, and caused a great many to turn away from His Holiness Christ. But, eventually, the power of the Word of God conquered and broke all imperial resistance. The resplendent light of the Covenant and Testament of God dissipated the darkness of doubt and suspicion that was entertained by those philosophers and potentates.

S.W. x. p. 263.

9. . . . To attain to this supreme station is, however, dependent on the realization of certain conditions:

The first condition is firmness in the Covenant of God. For the power of the Covenant will protect the Cause of Bahá'u'lláh from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Bahá'í world save the Covenant of God; otherwise differences, like unto a most great tempest, will encompass the Bahá'í world. It is evident that the axis of the oneness of the world of humanity is the power of the Covenant and nothing else . . .

'Abdu'l-Bahá.

S.W. xii. p. 288.

10. "Chant (or recite) the verses of God every morning and evening. The one who neglects this has not been faithful to the Covenant of God and His agreement . . . To chant but one verse with joy and gladness is better for you than reading all the Revelation of the Omnipotent God with carelessness . . . Refresh (the soul) that thus it may soar on the wings of Revelation to the Dawning-Place of proofs. This brings you nearer to God, were ye of those who understand."—From the Book of Aqdas.

Through the protection and help of the Blessed Perfection—may my life be a sacrifice to His beloved ones!—you must conduct and deport yourselves in such a manner that you may stand out among other souls distinguished by a brilliancy like unto the sun. If any one of you enters a city he must become the centre of attraction because of the sincerity, faithfulness, love, honesty, fidelity, truthfulness and loving-kindness of his disposition toward all the inhabitants of the world, that the people of the city may all cry out: "This person is unquestionably a Bahá'í, for his manners, his behaviour, his conduct, his morals, his nature and his disposition are of the attributes of the Bahá'ís." Until you do attain to this station, you have not fulfilled the Covenant and the Testament of God.—From a Tablet of 'Abdu'l-Bahá.

Today the pulsating power in the arteries of the body of the world is the spirit of the Covenant—the spirit which is the cause of life. Whosoever is vivified with this spirit, the freshness and beauty of life become manifest in him, he is baptized with the Holy Spirit, he is born again, is freed from oppression and tyranny, from heedlessness and harshness which deaden the spirit, and attains to everlasting life.

Praise thou God that thou art firm in the Covenant and the Testament and art turning thy face to the Luminary of the world, His Highness Bahá'u'lláh.—From a Tablet of 'Abdu'l-Bahá. S.W. xiv. p. 225.

11. Mullá Husayn, who anticipated being the chosen companion of the Báb during His pilgrimage to Mecca and Medina, was, as soon as the latter decided to depart from Shiraz, summoned to the presence of his Master, who gave him the following instructions: "The days of our companionship are approaching their end. My Covenant with you is now accomplished. Gird up the loins of endeavour, and arise to diffuse My Cause. Be not dismayed at the sight of the degeneracy and perversity of this generation, for the Lord of the Covenant shall assuredly assist you. Verily, He shall surround you with His loving protection, and shall lead you from victory to victory. Even as the cloud that rains its bounty upon the earth, traverse the land from end to end, and shower upon its people the blessings which the Almighty, in His mercy, has designed to confer upon you. Forbear with the 'ulamás, and resign yourself to the will of God. Raise the cry "Awake, awake, for, lo! the Gate of God is open, and the morning Light is shedding its radiance upon all mankind! The promised One is made manifest; prepare the way for Him, O people of the earth! Deprive not yourselves of its redeeming grace, nor close your eyes to its effulgent glory." Those whom you find receptive to your call, share with them the epistles and tablets We have revealed for you, that, perchance, these wondrous words may cause them to turn away from the slough of heedlessness, and soar into the realm of the Divine presence. In this pilgrimage upon which We are soon to embark, We have chosen Quddús as Our Companion. We have left you behind to face the onslaught of a fierce and relentless enemy. Rest assured, however, that a bounty unspeakably glorious shall be conferred upon you. Follow the course of your journey towards the North, and visit on your way Isfáhán, Káshán, Qum, and Tihrán. Beseech almighty Providence that He may graciously enable you to attain in that capital, the seat of true sovereignty, and to enter the mansion of the Beloved. A secret lies hidden in that city. When made manifest, it shall turn the earth into paradise. My hope is that you may partake of its grace and recognise its splendour. From Tihrán proceed to Khurásán, and there proclaim anew the Call. From thence return to Najaf and Karbilá, and there await the summons of your Lord. Be assured that the high mission for which you have been created will, in its entirety, be accomplished by you. Until you have consummated your work, if all the darts of an unbelieving world be directed against you, they will be powerless to hurt a single hair of your head. All things are imprisoned within His mighty grasp. He, verily, is the Almighty, the All-Subduing."

The Dawn Breakers. pp. 85-87.

12. I say unto you that anyone who will rise up in the Cause of God at this time shall be filled with the Spirit of God, and that He will send His hosts from heaven to help you and that nothing shall be impossible to you if you have faith. And now I give you a commandment which shall be for a covenant between you and me—that ye have faith; that your faith be steadfast as a rock that no storms can move, that nothing can disturb, and that it endure through all things even to the end; even should ye hear that your Lord has been crucified, be not shaken in your faith; for I am with you always, whether living or dead, I am with you to the end. As ye have faith so shall your powers and blessings be. This is the standard—this is the standard—this is the standard.

'Abdu'l-Bahá.

S.W. xii p. 250

13. Another commandment I give unto you, that ye love one another even as I love you. Great mercy and blessings are promised to the people of your land, but on one condition; that their hearts be filled with the fire

of love, that they live in perfect kindness and harmony like one soul in different bodies. If they fail in this condition the great blessings will be deferred. Never forget this; look at one another with the eye of perfection; look at me, follow me, be as I am; take no thought for yourselves or your lives, whether ye eat or whether ye sleep, whether ye are comfortable, whether ye are well or ill, whether ye are with friends or foes, whether ye receive praise or blame; for all of these things ye must care not at all. Look at me and be as I am; ye must die to yourself and to the world, so shall ye be born again and enter the kingdom of heaven. Behold a candle how it gives light. It weeps its life away drop by drop in order to give forth its flame of light

Farewell words to the First Party of American Pilgrims, 'Akká, 1893. From "An Early Pilgrimage."

S.W. xii. p. 251 and 254.