

Extracts from the Notes of Harriet M. Wise,
New York City, July 9th to 21st,
1912.

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Mrs. Goodall, Mrs. Cooper and Miss Wise reached New York on the evening of July 9th. After bath and dinner at the hotel, they went to call on Abdul Baha at 309 West 78th St.

"As we stepped from the taxicab, there sat Abdul Baha on the steps of the house, as if waiting to welcome us."

"Very welcome! Very welcome! It is good that you have come."

"The prayer of my heart now is that, when the veil will be parted for me to step over to the other side, I shall hear His Heavenly Voice say, 'Very welcome! Very welcome! It is good that you have come.'"

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Abdul Baha asked Mrs. Goodall to come and sit beside Him. "These are old friends and firm ones. These will be aided because they are firm and steadfast, and holding to the Covenant of God."

Was told the California friends were in great unity and harmony.

"In reality, that is the cause of my happiness. In reality, the friends in California are very warm. I have felt it. Whenever the name of California is mentioned, I am made happy. I am well pleased with the people of California, especially the friends of God."

Mrs. Goodall said she wished she might have brought all the friends in California.

"They are here. You did bring them. You are here and that is sufficient. I am made happy by your coming. It is a great thing for Abdul Baha to be made happy. I am not always made happy. It is because Mrs. Goodall's heart is so pure. Your hearts are so pure."

Message to Pasadena: "Although I am not present in your meeting, yet I have the utmost love for you in heart and soul, for you have heard the Divine Call and became exhilarated and happy. You became ignited through the love of Baha'o'llah and, like unto the meadows of God, you have become fresh and verdant through the down-pouring of the rain. Therefore I am very pleased with you, and for you I beg the protection and the providence of the Most Great Name."

I replied that it would brighten the eyes and gladden the hearts of the friends.

"Tell Mrs. Duncan to turn her face towards God. God is the Provider. A soul must not put his trust in his art or profession, but rather rely upon God. She must be entirely fearless and confident of her future."

Message to a lady in Pasadena who is an ardent Socialist: "Tell Mrs. D. there are only two ways of correcting the social conditions; it cannot be done by force. One is changing the hearts of the people, so that those who have great wealth will give freely and gladly. The other is by executing new and just laws which will regulate all the economic conditions, so that

there will not be the extremes, the very rich nor the very poor. For instance, go back to the foundation on work, agriculture. Take a town of 100 people. If one man is only able to produce 100 bushels of grain and his family expenses are balanced by that, he gives nothing to the common treasury. But if his expenses are only 90 bushels, he gives a certain proportion. Another example: if he has 39 sheep, he gives nothing, but if he has 40 sheep, he must give 1. If he has 80 sheep or 200, he gives an increasing ratio. Thel/19 of the net income is for religious work."

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19 Day Prayer--how to use it: "This prayer is to beg God for our needs. Any need which is according to Divine wisdom, God will answer. But a need which is not according to wisdom, the Mercy of God, through Compassion, would deny the answer, because it was not good for his soul. Then the prayer will not be answered. For example, when praying for money, money may become his heedlessness, then it will not be granted."

"Today, whoever arises to serve the Kingdom, that soul is the holiest of all the people."

Abdul Baha told Miss Buckton not to tamper with the psychic forces in this world. It hampers and retards the condition of the body, both in this world and especially the world to come. These forces are real, but not to be active on this plane. He likened it to the child in the matrix. It has eyes, ears, hands, feet, etc., but these powers are not in activity, not to be used in the matrix world. The whole purpose of the matrix life is the coming forth into this world, so the whole purpose of this life is the coming forth into the world of reality, when all these forces will then be in their proper sphere for activity. They belong to that world.

"Kheiralla has been spreading false rumors; he has become like Satan. He is not important enough to be mentioned. Such souls are of no importance, not even armies of such people."

Talk at Mrs. Krug's, July 10th.

It is a blessed meeting; you are blessed. Blessed souls are gathered here. In reality, this house is illumined. The Supreme Concourse is descending. Today the hosts of the Supreme Concourse have assembled like unto armies made ready and they are waiting to see who will enter into the battle-field. Everyone whose heart is sincere and faithful will be assisted with the utmost power. Everyone who enters into the great arena will be assisted, and know this for a certainty. Here I am in Mrs. Krug's home, have left the great prison and am allowed to raise my voice in churches and public places, and no one has opposed it. This is extraordinary. No one can think how wonderful it is. It is by the Confirmation of the Spirit. Think of an Oriental permitted to speak with utmost power in the churches, and his speech against the established doctrines, and allowed to demonstrate the validity of Baha'o'llah, the validity of Mohammed, in the center of the churches, and no opposition! THIS IS A MIRACLE, AN EXTRAORDINARY MIRACLE!

MESSAGE TO CALIFORNIA.

"Convey to them my greetings and love. It has become necessary to depart for the Orient. Certain obligations have come up, so I must depart for the Orient. I move according to Divine Wisdom. I have infinite longing to meet you, but what happens now is according to Divine Wisdom, that is, I must depart for the East. Altho I leave, yet my heart is with you. There is no separation between us and I am never free from mentioning your names. It is my hope that you may attain to such a condition that you may enjoy daily visits with me and that you may become characterized with the characteristics of the spiritual ones, may become illumined with the fire of the love of God to such an extent that you may wholly inflame the region of California. I am ever anticipating receiving good news from you, that you may impart to me happiness. Altho I did not travel as far as California, yet I supplicate at the threshold of Abha that, through the efforts of the believers of God and the maid-servants of the Merciful, that region may become illumined. This is My Message. This is like meeting--there is no difference. (Face is a glorious smile). When you return to them, you must breathe into them a new breath.

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All your efforts must be expended in two ways--one in giving the Message, the other in loving each other, and through these two ways will the divine banner be raised and the world of humanity attain to the summit of perfection.

His Holiness Baha'o'llah accepted much trouble and all persecutions in order to bring harmony and love among the hearts of humanity. We must exercise ourselves with heart and soul in order that these two important questions in the world of humanity may raise this divine banner. You see how the darkness has overcome, notwithstanding this is the century of light. The world of humanity at present is in darkness; you must be inflamed. Everything can be attained through the love of God. The hearts must be inflamed just like a fire. When the love of God inflames our hearts and leaves the attachment of this world and becomes pure and holy, one human (person) can illumine all the world. Every great work, every great deed, is done through sacrifice. Is it possible for a man to be near the threshold of God and be attracted to this world? Some want both physical luxuries and the bounties of God. These two cannot be joined. After he experiences real spiritual luxuries and divine happiness, it is impossible for him to attach his heart to this world. Attachment to this world is becoming to animals, not to man. Every soul whom you see is attached to this world and always thinking about his luxuries and comfort, know that he has no portion from the Kingdom of Abha. And when from anyone you hear the voice of sanctity and holiness, who is not thinking about himself, and has no other aim except spreading the Cause, no desire but the love of God, know that he is near to Baha'o'llah.

Words spoken in Riverside Park.

In every moment you must thank God a hundred thousand times. Consider how today all the worldly people are deprived of these

frangrances and you are specialized for this bestowal and favor. All of them are submerged in a sea of darkness, but you are enveloped in a sea of light. All are blind, but God has given you the power of sight. All are deaf, God has made you hearing. All are speechless, God has given you the power of eloquence. All are dead, God has quickened you. He has opened before your faces a door to all His favors. Therefore you must live in the greatest happiness.

The English and Persian languages are derived from the same root language. New York means royal city or royal palace.

God willing, some day we will gather in the garden of God, Mt. Carmel, as we sat on the bench.

Materialists are searching for knowledge under ground. They are like worms beneath the ground, while the spiritual souls are like birds soaring in the air.

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July 15th, at Mrs. Krug's.

I am so pleased. Your hearts are illumined. This assembly is really illumined and divine, a celestial gathering. You are only thinking of God. None of you have any other purpose than the mention of God. *** There are two kinds of thankfulness. There is the verbal, which is confined simply to utterance; it is of no importance. His tongue is thankful, but his heart is unaware. Many people of the world offer such thanks. Their spirit and heart are not aware. It is a usage, a word without significance. One may say it a thousand times, when the heart is thankless, and that verbal thankfulness is without effect. Nay, rather, the real thankfulness is when man responds to God's favor; then his heart is happy, his spirit is exhilarated, and the real thankfulness is comprised in deeds and the gratitude is felt in actions. Certain deeds must emanate from him. He must arise to achieve certain deeds and actions. He must be self-sacrificing, kind to all the servants, nay, even forfeit his very life. He must be kind to all, severed from all the world; his face radiant; his tongue illumined. Day and night he must strive to attain to the good pleasure of God. You must read the Tablets, Hidden Words, Ishrakat, and act according to them. This is real thanksgiving. This is the divine bestowal. I hope you will attain to this and be ever mindful of these favors.

July 17th.

You must always be happy. God is kind. He is more kind than a father. Whenever we experience unhappiness, we must turn our faces to God, for He is kind and compassionate, and undoubtedly the sorrow will be changed into joy. Therefore we must be happy. Happiness must be in God. When people are happy in wealth, wealth may disappear. When they are happy in children, they may die. If it is in luxury, it may be taken away. Therefore, eternal happiness is impossible for man except in God. God's compassion is everlasting; His kindness is everlasting. Therefore His happiness is eternal and everlasting; it is not subject to change nor transformation. That is why the sanctified ones and prophets never entertained unhappiness, because their happiness came from God. Yours must be from God, so that it may become perennial.

July 18th, Abdul Baha in bed.

This time I want to send you with a new spirit, a new strength, to enlighten California, and to engage in teaching the Cause in the utmost power. Do not look to yourselves; look to the Bounty of Baha'o'llah; constantly look to His Favor. Do not say you have not capacity; look to the great Bounties of Baha'o'llah. One seed becomes a big harvest, a small seed a big tree, one wave an ocean. He makes the dark dust a beautiful garden. This is His power. You must rely upon Him and look to His confirmation and power. Open your tongues with utmost spirit, courage, force and power. Then you will see what will happen. Turn your faces to the Blessed Perfection and whatever comes to your lips or minds, speak. Teach in this way. God has given power to others; He will give it to you. In past ages, consider how He gave, in the time of Christ, of Mohammed and of Moses. He will also give you the greatest power. Consider Mary Magdalene, was only a peasant girl. I hope, through the Favors of God, you may become ignited candles.

July 19th.

There is a spiritual understanding or communication. You are always associating or affiliating with Me. Although outwardly far away physically, but in spirit you are near. Therefore it is My hope that on your return, each one of you may become a lighted candle, and enlighten the souls with the light of guidance. Perchance the region of California will become illumined. I send you away. Rest assured in the confirmations of the Blessed Perfection. Your hearts are pure. I bear witness that you have no other aim but that which is good. Your aim is to serve the Kingdom of God. Convey to all the friends My longing greetings. I have longed very much to meet them, but such was the decree to return to the Orient. The Message of My love to the friends of God: Tell them today the greatest of all things is to be firm in the Covenant. The point towards which all eyes should gaze is one. All eyes must turn their attention to the Center of the Covenant, while the Presence of the Covenant is amongst us. No soul should have any other existence. All others save the Center of the Covenant are equal. That which issued from the Pen of the Covenant, all must obey, so that the fortresses of the Cause of God may be protected. I supplicate at the threshold of God and beg for you a new confirmation and a new assistance. (Anointed the heads with perfume and blessed them). You will be very happy, for I will be with you all the way. You must go with the utmost happiness and cheerfulness.

We told Him He must put that happiness into our faces, that others may see it. He said He would do it.

July 20th.

America

I feel a zephyr blowing from the Supreme Kingdom towards America. It will continue to blow. I hope it brings the utmost strength in the Covenant. No matter how severe the storms, you must be firm and steadfast. The Covenant is most important. Nothing else is as important, because it is the magnet of confirmation. Baha'o'llah mentions it in His writings. "O God, confirm him who is firm in the Covenant. If a soul shall utter a word without the sanction of the Covenant, he is not firm." Baha'o'llah appointed a sanction in order to ward off dissensions, so no one can have his own opinion, so that the Center can be referred to. There

were dissensions after Christ, because there was no Center. Did Christ say to anyone, "You are the Center of My Covenant? You are the Explainer of My Book?" This is the reality of the question. Whatever the Center of the Covenant says is correct. No one should utter a word of himself. Baha'o'llah has called down the vengeance of God upon anyone who violates the Covenant. Firmness in the Covenant is not mere words. Beware, beware, lest you be shaken. Remain firm, even if the people of heaven try to shake you. The command is explicit.
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From Tablet to Mr. Hatch.

"But know thou, verily, that I associate with heart and conscience with firm friends, and speak with them without lip or tongue, and discuss with them the divine messages which are abiding in the heart and soul. Praise be to God that this interpreter is between us. Therefore, be thou not sad."

"Be silent in the crowds."

True souls must stand together today and must share confidences bearing upon the Cause in a way to bring about the best public appearance of condition, which we must ourselves face and act upon.

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To Mrs. Helen S. Goodall, the attracted maid-servant of God.
Upon her be the Glory of God, Al Abha!

O dear maid-servant of God!

I remember thee in all circumstances and mention thy name in the
luminous Assembly, asking confirmation from the Lord that thou mayst attain
heavenly inspirations, being a proclaimer in the Divine Kingdom, guiding the
people to the Lord of Hosts; so that the fragrance of the Living Rose-gar-
den may be diffused in California, the celestial lights may appear, the
clouds of mercy may shower, and those fields and plains may become the flow-
er bed of the Kingdom. O dear maid-servant of God, give thanks to God that
the gracious regard of the Supreme One is watching over thee, and that His
help and favor are completely bestowed on thee.

Since long there has been no news from you, therefore I am writing
you a letter asking about you. Appreciate this benediction that you have
attained, for being addressed by Abdul Baha, and being the recipient of the
bounties of the Beauty of Al Abha. One must show persistence in the affair
and be strong and steadfast. No tree will bear fruit unless constancy be
produced, and no business will bring forward consequences without the same.

Consider the disciples of His Holiness Christ, Mary Magdalene,
Mary the mother of James, and Saint Barbara, who did not gain any result un-
less they showed steadfastness. When thou must, like a ponderous mountain,
put forth the foot of constancy and withstand the gale and tempest. Every
tree having a strong root will grow better in the violent wind.

I hope that you will be the origin of the signs of the Kingdom in
those regions, and the means of guidance for many capable souls. Then you
will see how mighty are the assistances of the benedictions of God.

Give greetings to the real maid-servant of God, your honorable
daughter, gladden her with the living tidings and inspire her with the boun-
ty and favor of the True One, and, so, also, cheer up all the other maid-
servants of God with the Infinite Bounties.

Upon thee be greeting and praise!

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(Signed) Abdul Baha Abbas.

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through the maid-servant of God, Mrs. Winterburn, to the maid-servant of
God, Mrs. Grace Lamb.

Upon her be Baha'Ollah!

HE IS GOD!

*Look not at the small
numbers - Angels -*

Thou maid-servant of God!

Thy letter was received. Thou hast written of the organization of an Assembly in that city. Look not at the small number; nay, rather seek the pure hearts. One holy soul is better than one thousand other souls. If a few souls gather together in a beloved meeting, with the feelings of the Kingdom, with the Divine attractions, with free hearts and with absolute purity and holiness, to concert in spirit and fragrance that gathering will have its effect upon all the world. The conditions, the words and the deeds of that gathering will lead a world to eternal happiness and will be an evidence of the favors of the Kingdom. The Holy Spirit will strengthen them and the hosts of the Supreme Concurrence will render them victorious, and the angels of the Kingdom of Abha will come in succession.

By angels is meant the Divine confirmations and Heavenly powers. Angels are also those holy souls who have severed attachment to the earthly world, who are free from the fetters of self and passion, and who have attached their hearts to the Divine Realm and Merciful Kingdom. They are of the Kingdom, Heavenly. They are of the Merciful One Divine. They are the manifestations of the Divine Grace and the dawns of spiritual bounty.

O maid-servant of God, thank God thy dear husband inhaled a breath of the rose garden of the Kingdom. Now thou must draw him nearer daily through the Love of God and good conduct.

The San Francisco occurrences were great. Such events ought to awaken people, and they should attach themselves less to the mortal world, for the earthly world has such painful experiences and offers such cups from the bitter wine. (Signed) Abdul Baha Abbas.
7/15/1906.

Bc# 353

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Tablet to Elizabeth Mather, Honolulu, T.H.

O thou who art firm in the Love of God!

Verily, I read thy recent letter, dated October 23, 1902, and I praised God for His Glorious Mercy and His blessings which are successively poured into the pure hearts.

I have written a reply to the letter of Kuwanichi Yamamoto and have enclosed it with this letter. I ask God to make him a sign of guidance and to guide through him souls (people) of his native land and of other people. Verily my Lord chooses whomsoever He willeth by His Mercy and Generosity, for entrance into the Kingdom of Glory, and shineth the lights of (His) Beauty upon them.

Blessed is he who keeps firm in the Path and stands for the Cause of thy Merciful Lord, a firmness like to the lofty mountains.

O maid-servant of God! Verily I pray God to sanctify thee from the material, and thus clothe thee with the garment of holiness and the mantle of purity, and send through thee the glad tidings of thy Lord from the Kingdom of Heaven. O maid-servant of God! It is incumbent upon thee to be firm and steadfast, for by it man attains the Greatest Hope. Bear every difficulty and be content with any waves of tests and storms of trials, until thou becomest firm in the Cause of thy Lord, a firmness whereby thou be

enabled to withstand all nations and peoples. When thou art thus confirmed by God, with firmness and solidity in His Covenant among the people, thou wilt see the Hosts of the Kingdom shelter thee from all sides, with banners whereunto all heads bow.

O maid-servant of God! It is incumbent upon thee to be firm! It is incumbent upon thee to be steadfast! It is incumbent upon thee to be steadfast in the Cause of the Light which has shone forth unto the world with great brilliancy.

O maid-servant of God! Verily, Mary the Magdalene was a villainager, but she kept firm in the Cause of Christ and confirmed the apostles at the time when she declared to them (thus): 'Verily, Christ is alive and eternal, and death did not overtake Him, and verily the foundation of His religion is not shaken by His crucifixion at the hand of the oppressors.' By this her face is eternally shining from the horizon of guidance.

O maid-servant of God! The circumstances will be severe for every thankful servant (i.e., believer in the Teachings) in those boundaries and countries. The people shall arise against you with the most bitter hatred, opposition and envy. Swords of persecution and curses shall be thrown at you by all the nations.

The winds of tests and trials shall fiercely blow, and thereby the weak trees which are not firmly rooted in this wonderful Vineyard shall be uprooted. But the trees which are strong, thriving and green will be strengthened, their branches extended, their leaves opened, their appearance beautified and their blossoms and fruits increased. I ask God to make thee one of these firm rooted trees and an extended branch in the most great Vineyard, and to make thy heart like unto a cup overflowing with His Love in every assemblage. Verily, He is the Powerful, the Generous! Supplicate unto God to guide ---- so that she may become thy partner and partaker of this great Bounty, and to confirm the family of ---- so that they may be blessed with blessings and successively, and with the appearance of the manifest signs. Thus all ye may become spread-

ness of the Banner of Union, Love, Harmony and Peace upon plains and deserts, hills and mountains.

When thou be firm in the Cause of the Light. (Signed) Abdul Baha Abbas.

From the Words of Abdul Bana, October, 1907.

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The blessed ones of God whose eyes are brightened by witnessing the Lights of God, whose innermost hearts are purified by the Love of God, whose consciences are made clear by the Knowledge of God, and whose hearts are tranquilized by the commemoration of God, theirs is the Treasury of the Kingdom; theirs is the abundant wealth of the Storehouse of the Divine World.

They are wealthy, not poor; they are powerful, not weak; they are great ones, not insignificant persons; and they are kindred, not strangers. Because, verily, their wealth and honor are divine and supreme, and will never be consumed. Blessed are they! Glad tidings be unto them!

Their light is the stars of the sky, their food is the herb of the desert, and they are not in want of this world and its cares. Their throne is the mat of humility; their honor is in suffering every lowliness in the Path of the Loving Lord; their wealth is in being empty-handed from the pomps of the world and its vanities; and their provision is in trusting in God and in being severed from all that is on the earth and its wealth.

They who think of Me with unflinching love and devotion in their hearts, find all that they need at their very doors (literally, brought on My shoulders).

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Bo# 355

On Psychic Forces.

"To tamper with psychic forces while in this world interferes with the condition of the body in the world to come. These forces are real, but not to be active on this plane. The child in the womb has its eyes, ears, hands and feet, etc., but these powers are not in activity. The whole purpose of the womb life is the coming forth into this world, so the whole purpose of this matrix world life is the coming forth into the world of reality, where all these forces will become active. They belong to that world."

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Some Words of Abdul Baha, taken from Tablets, in regard to Christ.

"The difference between Christ and others is this; Christ was the Spirit others are bodies. Christ was the Sun, others are mirrors. Christ was the Truth and was bestowing Eternal Life; others are dead and are imparting deadness and negligence."

"O maid-servant of God, the example of His Holiness Christ is similar to His Holiness Adam. Did the first man who was created in the world have a father and mother? Certainly, he had no father nor mother, and thus Jesus was without father."

"Regarding His Holiness Christ and His birth into this world of matter; Speak not of this, if you can. Should anyone ask, answer: 'His Holiness Christ was born of the Holy Spirit,' and let that be final."

"Consider thou that Abdul Baha is proving the validity of Christ through divine argument, brilliant traces and infinite outpouring, so that the Christians may attain to the Truth of His Highness Christ, and other nations likewise may realize His greatness. Nevertheless these Christians dislike me very much and turn away from me. How heedless are they, and how submerged are they in worldly vanities. Of Christ they know nothing but a name, and His teachings they realize not even a trace. They worship His Name and not His Spirit. If they know His Reality, they would undoubtedly execute His instructions and would act according to His good pleasure. Now, thank God that thou hast partaken a share from His Highness the Christ and I hope thou wilt act in accordance with His Divine Teachings."

Extracts from talks given to California Friends Oct, 1912.
"The believers must not expect anything from one another; they must expect only from Baha'O'llah. If they are sad they must not express it. When they see each other, they must feel the vibration of the heart. That is the condition of being a Bahai."

"I have traveled and come as far as here. Perchance in these regions the cause of God will set up a flame and the name of Los Angeles will go broadcast to the Orient. They will say, 'there are friends in Los Angeles who are real Bahais and are severed from the world and attracted to the Kingdom of Abha. Their hearts are connected, their spirits are exhilarated with the glad tidings'. This is my hope. I long to see all very much in deed, I came here to see the believers."

"Look at the people of the world, look in every career way and then you will observe that all the people are like gardeners. They are all planting the seed in a fertile ground or a very weak ground. The seed sown in sterile ground will not bear fruit -- no result. Every man looking at his life record soliloquises thus; 'Night and day I have been busy.' He discovers that he is empty handed -- what great remorse! What great misfortune! What great deprivation! Look carefully. Think about it. At most-- at very most, two or three days they say so and so was a good woman or a good man, no more; but, praise be to God, you are sowing seed in a fertile soil which shall yield fruitage. The harvest will be boundless; hence if you are not happy, who is to be happy. You have answered the summons. You have turned to the Kingdom of Abha, verily it is the Light of the Most Great Guidance."

Two kinds of food

"As we find ourselves eating with each other here, so we hope that we shall partake of the Divine Food with each other in the Kingdom of Heaven. The body is quickened by this food, but by the spiritual food, the spirit is quickened. The first is for giving power and force to the body, whilst the essential food is for giving power and force to the spirit. The body needs food to give it strength, but the spirit is purified by the essential food; without food the body will perish; so also, the spirit will die without the spiritual food. Bread is the food of the body, whilst the Breath of God is the food of the Spirit. The Gifts and Favours of God are the food of the spirit, so also is the love of God, and affection and union."

BC#358

*contains regarding
the lights to be manifested etc etc*

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From Abbas Effendi to a lady who visited Acre in February, 1908.

May God illumine her face by the love of God!

O thou who art attracted by the love of God!

I have read the letter which you wrote before leaving and from its contents I became happy. I hope that your inner sight will be opened in such a manner that the realities of heavenly mysteries will become clear and apparent to you.

In the beginning of your letter is written a blessed word, and that word is "I am a Christian." I wish that all were real Christians, for to be merely verbally a Christian is easy, but to be a real Christian is difficult. At the present there are about five hundred million Christians, but the real Christians are rare; they are souls from whose beauty appears the light of Christ and the heavenly perfections. This is a great thing and the focus for all the virtues. I hope that you also will be a real Christian.

Give thanks to God that you have at last attained to a great enlightenment and insight through His teachings and become firm and constant in faith and assurance. I trust that others also will have enlightened insight and hearkening ears, and attain unto everlasting life, so that (the sects) like rivers flowing in numerous streams will return to the great Ocean, becoming one Sea, causing the same waves, and producing absolute connection. Real union through the divine power will remove these differences of channels. This is the fundamental basis. If it can be accomplished the other problems will naturally be removed.

O honorable one! The teachings of God in this enlightened century are that one ought not to belittle the souls and attribute ignorance to them by saying, "You do not know, but I do know." Nay, rather, one must consider all with respect and in speech and argument converse in the manner of real investigation, saying, - "There are some problems, come let us undertake a real research and see what and how they are."

The teacher must not consider himself wise and the others ignorant; this thought becomes the cause of pride and pride becomes the reason of not influencing the listener. The teacher must see no preeminence for himself and he must converse with others with utmost kindness, humbleness and humility. This kind of speech has effect and becomes the cause of the education of souls.

O respected one! All prophets were sent and Christ manifested and the Blessed Perfection also proclaimed the Word of God for this aim, that the world of humanity may become a heavenly world; the earthly, divine; the dark, enlightened; the satanic, angelic; and that unity, harmony and love may be produced between all the people of the world: that the essential union may appear, the foundation of dis-union be destroyed and that everlasting life and grace may be the result.

B# 359 A

O esteemed one! Reflect upon the world of existence; union, harmony and intercourse is the cause of life, while dispersion and dis-union is the cause of death.

When you look at all beings, you will see that each being found existence through the mingling of different elements, and when this combination of element is dispersed, and unity is replaced by dis-union, that existing being becomes non-existent and annihilated.

O revered one! Though unity was produced in by-gone centuries, still complete unity was not feasible; for the means and causes of union were wanting, and among the five continents of the world connection and communication did not exist. Moreover, even among the people of one continent, intercourse and interchange of ideas was difficult. Therefore intercourse, unity, connection and interchange of the ideas of all the people of the world in one place was impossible and unfeasible. But now the means of connections are many and really the five continents of the world are as one.

Individual traveling to all places and the exchange of ideas with all the people is facilitated and practicable to the greatest degree; it is such that each person through published news is able to be informed of the condition, religions and ideas of all nations. It is the same with all the continents of the world; that is to say, nations, states, cities and villages are in need of one another, and none of them are independent of one another, for political connections exist between them all.

The connection of commerce, art, science and agriculture is evident and has absolute sway. Therefore union and harmony is possible to be produced among all. These means of connection are the wonders of this glorious century and great epoch. The former centuries were deprived from this, for this enlightened century has another power, another splendor, another condition. That is why you see it daily bringing forth some new wonder. Finally it will lighten shining lights in the gatherings of the world. Like the aurora of the morning the signs of these great lights are apparent in the horizons of the world.

The first light is political union, and a little trace of this has already appeared.

The second light is harmony of ideas in regard to great things, and the effect of this will soon be apparent.

The third light is the union of freedom, that also will surely be produced.

The fourth light is the union of religion, and this is the essential foundation; the evidence of this union will appear in the gatherings of the world with divine power.

The fifth light is the union of nationalities, and in this century the union of brotherhood will appear in absolute might; at last all the people of the world will consider themselves as natives of one country.

The sixth union is the union of the classes. All the people of the world will be as one kind.

The seventh light is the union of one language; that is to say, that a language will be made which all the people will learn and through it converse with one another.

These things which have been mentioned will surely come to pass for they are confirmed by a heavenly power. Consider that in Persia there were so many different classes, antagonistic sects and diverse ideas, that it was in a worse condition than all the world, but now through the Holy Breath of the Spirit it has attained to such a degree of union and connection that these different people, antagonistic creeds, hostile classes are as a soul. You will see them associating, conversing and communing with one another in perfect union, brotherhood and fraternity. In large meetings you see Christians, Jews, Zoroastrians and Moslems associating and conversing with one another in perfect union, brotherhood, love, freedom, joy.

Consider what the power of the Greatest Name has done!

... ..

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The Master spoke about the ideal freedom of the Persian Bahai women; how they were being educated and new ideals spread a calm spiritual atmosphere. Their institutions are developed very marvellously, they have received the moral and ethical educations Baha'ollah has made these Oriental women free from the fetters of bondage and captivity. They are the equals of men. Man and wife are partners and life-companions, and not master and slave. Of course the progress of one fundamental law must not be lost sight of, and that is this: the complete intellectual freedom and social and civic equality of women in Oriental countries must come about by intelligent, normal evolution, and not haphazard, abnormal revolution. The men are co-operating with their sisters to open schools for girls, and to introduce scientific courses for their instructions. All this will take time and continual vigilance and activity. The Bahais are doing every thing in their power to further these high ideals, and the authorities of the school of Tarbiat in Teheran have opened a girl's school, and have an American teacher. The future of the Oriental women is bright, as she is now in a period of transition. She is trying to discard the old archaic garments, and is putting on the new and modern garments of spiritual forward. She is lacking for the New Light. Valiantly she is going ahead, and at every step she is removing from her path new and unexpected stumbling-blocks. Thus she is paving the road for sisters yet unborn. With the lantern of Baha'ollah in her hand, fearlessly she walks abroad while the night of ignorance is dark, the winds of prejudice howling, the hobgoblins of illiteracy intimidating, the fanaticisms of the Mollahs surging, the nightmare of unexpected attacks growling, the powers of darkness surrounding, and Oriental fanaticism staring in the eyes. But our "new Oriental woman" like her "new Occidental sister" has seen the Light and her star-like destiny, and with unwavering courage and indomitable energy she has resolved to reach her glorious destination, and no power on earth can stop her achieving her exalted mission of ideal and practical emancipation. It is very clear that in the immediate future woman shall play a great role in the progress of civilization. There is a great unrest in the woman's world. The seeds of the new ideals which have been sown in the soil of the hearts, are beginning to push out their tender heads, and soon they will grow and develop and produce luscious fruits. We are in the most interesting period of woman's development. While they are acquiring virtues, studying sciences, equipping themselves with artistic careers and entering upon the field of active work, the old foundations are tottering, the old earth is passing away and the new heaven appearing. May the stars of this heaven increase daily in number and lustre! I wish you to become detached from the entire world of existence; to turn to the Kingdom of ABHA with a pure heart; with a pure breath to teach the people. I wish you to teach constantly. Therein lies your happiness --and My happiness. O maid-servant of God, verily, the Holy Spirit breathes in this Day unto the hearts which are moving, beating, pure and attracted by the Love of God. I ask from God, and I supplicate and entreated in the Threshold of Oneness that thy utmost desire may become realized. The desire of the sanctified souls is always sacrifice in the Path of God, attraction by the Merciful Fragrances, the vivification of the souls, the proclamation of the universal Peace, the establishment of the oneness of humanity and the enkindlement of the fire of the Love of God in the souls of men. It is My hope that the desire of the friends of God be as such, so that they may be released from the influences of this ephemeral world, shine in the Kingdom of Eternity, be exhilarated by the wine of the Love of God, and like unto the tempestuous sea, rage and roar with the ardor of the Love of God. I desire this station for thee. The daughters of the Kingdom should not have

EXTRACT FROM A TABLET.

The Conductor
of the Path

"Now, O faithful friends and companions of that Bright Countenance, is it becoming that we should sit idle even for a moment, practice delaying and seek ease and comfort and thus be exposed to temptations and idleness, be occupied with our own thoughts and lose our heart to strangers and relatives? Nay, by GOD! We ought not to rest for a moment day or night and should not pollute our pure hearts with the attachments of this world. We must prepare Divine Assemblies, establish Feasts of Love, sing the Melody of the Most Glorious Kingdom accompanied with stringed instruments and with drums and flutes, hasten, dancing and laughing with joy, to the altar of martyrdom, and offer body and soul, head and trunk as a sacrifice.

O friends be loyal! O beloved ones be firm and steadfast! O imploring ones trust in GOD and rely on Him! O humble ones be attracted to GOD and cling to Him! Let us encourage each other and set all in motion. Let us try to diffuse the Fragrance of GOD and engage ourselves in exalting the WORD of GOD. Let us ever be alert through the influence of the gentle Breeze wafted from the Garden of Favor and enjoy the sweet Fragrance of the Garden of Unity. Let us put enthusiasm ~~into~~ and commotion into the hearts of the righteous, and excitement and joy into the hearts of the free. Praise be to GOD that the Hosts of the Most Glorious Kingdom are coming together in large numbers and the stars of the Highest Horizon are in the ascendancy and uprising. The Banner of Guidance is in motion and the Cloud of Bounty is letting a shower of rain descend and the luminary of the Horizon of Significances is shining. The feast and enjoyment of the Kingdom is in complete harmony and the Dawn of Favor is breaking with the Light of Guidance. It is the Melody of the Kingdom of ABHA which is descending from the Supreme Concourse, saying --

- "O dead ones who are without heart and soul,
become alive! become alive!
- O sleeping ones in the water and clay,
be awake! be awake!
- O intoxicated ones who art witless and gone astray,
become sensible! become sensible!

The horizons are full of Fragrances. The eyes are full of Light, and the East is pouring down fire.
Get rid of body and soul!

The time of sacrifice has come, and the Merciful Breath abounds, and the Divine Secrets are disclosed.

Be a leader of lovers, be a leader!

The sweet song of the Melodious Singing Bird from the branch of the Cypress Tree in the Garden is expounding the problems of spirituality.

Be acquainted with the Mysteries!
Be acquainted with the Mysteries!

Allah'o' Abha!

Colored or white -

to Louise Washington, New York City.

HE IS GOD!

O thou beloved maidservant of GOD!

In thy letter thou hast intimated that thou art colored. In the Kingdom of GOD, no distinction is made as to the color of the skin, whether it be black or white; nay, rather the heart and the soul is considered. If the spirit is pure, the face is illumined although it may be black. If the heart is stained, the face is dark and depressed, although it may be of the utmost beauty. The color of the pupils of the eyes is black, yet in it are hidden and concealed seven colors. Therefore blackness and whiteness have no importance; nay, rather, the circle of distinction is based upon the soul and heart.

Thou hast made a statement in thy letter that thou desirest to be freed from egotism. I hope that thou mayest forget thyself and consider thy ego as non-existent. Depend upon the Bounties of Heaven and rest thou assured upon the favor and grace of the Kingdom of ABHA. I beg of GOD to assist thee with eloquent speech, while teaching the truth; to guide the people of thy race and suffer them to become the sons and daughters of the Kingdom. Be not astonished on account of this, for, shouldst thou remain firm and steadfast and not waver because of tests, thou shalt assuredly be assisted and confirmed with this Bounty.

Upon thee be Baha el ABHA!

(Signed) Abdul Baha Abbas.

~~Washington, D. C., October 31, 1910.~~

BC# 362

To his honor, Mr. Remy, Washington, D. C., U. S. A.

Upon him be Baha'o'llah el Abha.

HE IS GOD!

O thou who art firm in the Covenant.'

Four letters from thee have been successively received and at present an answer is being given. The object of the telegram that was despatched was thou shouldst postpone travel to the East at present and engage whether in the northern or the southern states in the promulgation of divine teachings. At present this is deemed advisable. Whenever travel to the East becomes suitable thou shalt be informed.

.....

Convey on my behalf to Mr. and Mrs. Williams of Woodford, Virginia, the utmost love and kindness. Through the bounty of God I hope that they may daily advance toward the kingdom and may attain unto a supreme glory and manifest bounty.

Convey my longing greeting to Mr. Peters of Seattle, Washington, and say: "If thou shouldst become wholly attracted to the kingdom and filled with the bounties of Baha'o'llah so that the love of God will pulsate through your veins and arteries, leaving no place for a stranger, then undoubtedly all thy yearnings shall be realized."

O thou honorable Remy! I ever think of thee and to thee my heart is ever attached. Every day I beg for thee fresh confirmations and undoubtedly thou shalt be the recipient of the favor and assistance of the Pre-existent Lord.

Convey individually to each and all the friends the utmost love.

Upon thee be Baha'o'llah el Abha.

(Signed) Abdul Baha Abbas.

Translated by Shoghi Rabbani,
Haifa, Palestine,
15th July, 1919.

FAMILY
To his honor, Mr. Romey, Washington, D. C., U. S. A.

HE IS GOD!

The meeting thou hast called at Mr. Bowen's and hast lectured therein was a spiritual gathering and the cause of the awakening of the heedless. Undoubtedly thou shalt constantly call such meetings so that thou and other souls who are firm in the Covenant and the Testament may address those meetings, may awaken the slumbering and may vivify the dead.

Convey on my behalf to Rev. Mr. Gantt the utmost love and attachment. I pray on his behalf and beg of the Lord of the Kingdom that he may become the brave soldier of the Lord of Hosts, may scatter the legions of the negligent ones with the power of proof, may engage with an eloquent tongue in the praise and glorification of the Pre-existent Lord, and may by a consummate tone of utterance rend asunder the veils of imagination; so that he may baptize the souls with the fire of the love of God, with the water of life and with the Spirit.

Convey to Dr. and Mrs. Terry and Mrs. Gregory respectful greeting. These respected souls have gathered under the shade of the tree of life, are the promulgators of the verses of the kingdom of the Lord of Utterances, are the birds of the rose garden of reality and fishes in the ocean of the divine kingdom.

On behalf of thy parents I pray at the threshold of the Merciful One and beg protection and assistance, and likewise for all thy family. Thou hast elevated the station of thy family and hast become the cause of their everlasting glory. At present it is not known but soon it shall be made manifest and evident. The brothers of Joseph were at first cursing (him) and execrating his name and at last threw him into a pit but ultimately when they saw him the "Soleiled of Egypt" they said: "Verily God has chosen thee from among us and hast bestowed upon thee glory." Thy family will eventually say the same thing.

Upon thee be Baha'o'llah ol Abhai

(Signed) Abdul Baha Abbas.

Translated by Shoghi Rabbani,
27th August, 1919.

Bc# 364

Handwritten:
The man
Reality of man
the mortality

THE THREE REALITIES.

BY ABDUL BAHÁ.

How beautiful it is to organize such lovely gatherings that are not based on the pursuit of the material principles of life! Such gatherings belong to the study and the investigations of spiritual facts. * * * The Spiritual Power has gathered us together. Our aim is to discover the realities of phenomena. When we ponder over the reality of the microcosm, we discover that in the microcosm, or the little man, there are deposited three realities. Man is endowed with an outward or physical reality. It belongs to the animal kingdom because it has sprung out of the material world. This side of life, or this first reality, is darkness and gloom, because the world of matter is the world of darkness. This is the animalistic reality of man which he shares in common with all animals.

Man, however, enjoys a second or higher reality which is the intellectual reality that comprehends all phenomena. It is a governor, victorious over the world of matter. It discovers and unfolds the realities of sentient beings; it "explodes" the laws of Nature, because it is superior, above and beyond the laws of Nature from a physical standpoint.

When we ponder over the morphology of the human body we find that man, like any other animal, is subject to the laws of Nature. All creation is the captive of Nature; it cannot deviate one hair's breadth from the mandates of Nature. For example, the fire is circumscribed and limited within the boundaries of the laws of Nature, and it cannot surpass any laws laid down by Nature. This globe of ours is the captive of the postulates of Nature; it cannot
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THE AMERICAN AGRICULTURIST: Dear Sirs: Below is a list of Names requested, recoding

not deviate one hair's breadth from the laws of Nature. All the stellar bodies in this infinite universe, notwithstanding their colossal size, cannot deviate from the laws laid down for their courses by Nature; they are the prisoners of Nature, they cannot go out of the circle or of the circumference which is allowed for their journeyings. The great shoreless sea is a prisoner of Nature. The vegetable kingdom in its entirety is a captive of Nature. The animal kingdom is a captive of Nature. All this will show you that this phenomena cannot go beyond the limits set by Nature. Likewise man as far as his first reality or his physical life is concerned, is also a prisoner of Nature.

But the reasonable or intellectual reality with which man is endowed enables him to transcend the laws of physical nature. For example, according to the laws of nature man is a denison of the earth, he must walk upon the earth, and, because he is born upon this globe he belongs to this earthly life. This is a regulation of nature. But man, through his intellectual power, transcends this law of nature, discovers the science of aviation and flies in the air like a bird. He becomes like a fish and goes to the very depths of the seas. He builds a great fleet and sails over the seas. It is, therefore, an indubitable fact that man is able to transcend the laws of nature. This intellectual reality of man predominates nature. Through it man is enabled to make a fruitless tree fruitful. He transforms the wildwoods into fruitful orchards. He changes the plains of thistles and thorns into lovely meadows and rose gardens. Then there is the electric energy which breaks the very mountains. Man through the application of intellectual force takes this electrical energy and makes it a captive within the incandescent lamp. According to the postulate of nature, his voice is a free agency. Man takes it and makes

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it a prisoner within a box - a phonograph. Man through this power is enabled again to communicate with the East and the West within a few minutes. Through this intellectual power while he is in Europe he is enabled to discover America. This is an extraordinary power! He may live all his life in the East and yet through this power may organize great affairs in the West. All these sciences which we enjoy were the hidden and recondite mysteries of nature, but man was enabled to discover these mysteries, and out of the plane of the unseen he brought them into the world of the seen. All the artistic accomplishments and undertakings which we have to-day, were once the secrets of nature; man discovered them and brought them to the plane of visibility. In short the exploration of the secrets of nature seem to be very numerous. Therefore the citation of these facts will demonstrate to you that man is superior to nature. He is, in fact its governor, although his physical reality is a captive of nature. It is then self-evident that in man there exists an intellectual reality which is superior to his physical reality.

There is, however, a third reality in man, that is the spiritual reality. Through that medium come spiritual revelations. This is a celestial power which is infinite as regards the intellectual as well as the physical realms. This power is conferred upon man through the breath of the Holy Spirit. It is ~~an eternal reality; an indestructible reality; a reality which belongs to the divine kingdom.~~ This celestial reality, or the third reality, ~~which~~ delivers man from the material world. It is a power which enables man to escape from the world of nature.

This is proven from scientific as well as spiritual evidence. When we ponder and look over phenomena we observe that all have their origin in a single

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element. This single cellular element, travels and has its coursings through all grades of existence. I wish you to ponder over this carefully. This single element has been in the realm of the mineral kingdom. While staying in the mineral kingdom it has had its coursings and transformations through myriads of images and forms. Having completed its travels through the mineral kingdom it has ascended to the vegetable kingdom and in this kingdom it has had again its travellings and transformations through myriads of images; sometimes it has been a grain, again it was in the form of a leaf, anon it was a flower or an animal, a tree or a blossom! Then it attains to the stage of fruition and is a fruit. This single primordial element has had its transformations through these infinite forms and images. Again in the human kingdom it has its transferences and coursings through multitude of forms. In short, this reality or this single primordial atom has had its numerous travellings through every stage of life, and in every stage or form it was endowed with a special and peculiar virtue. Therefore the great and divine philosophers have had an epigram as follows: "All things are involved in all things." Every single phenomena has enjoyed the favor of G6D, and in every form of these infinite elections it has had its perfection or virtue. This, I hope is evident and clear to you. This flower once upon a time was the soil; the animal eats it; it ascends to the animal kingdom. Man eats the body of the animal, and there you have the ascension into the human kingdom because all phenomena are the eaters and the eaten. This breath we respire, is it not true that there are many thousands of infinitesimal microbes in it, each one of these microbes going into the make-up of our composition? And this will show you that the lower forms of life can be transmuted into the higher realms of ex-

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istence. Therefore, every primordial atom of these atoms, singly and indivisibly, has had its courings throughout all sentient creation, going constantly into the make-up and aggregation of elements. Thus you have the conservation of energy and the infinity of phenomena, the indestructability of phenomena, changeless and immutable, because life cannot become annihilated. The utmost is this: that the form, the outward image, throughout these changes and transformations is dissolved. The realities of all phenomena are immutable and unchangeable. Extinction or mortality is nothing but the transformation of pictures and images, but the reality back of these images is eternal. And every reality of the realities of life is one of the bounties of GOD. Some people believe that the divinity of GOD had a beginning. Therefore with this principle they have limited the downpour of the bounties of GOD. For example, they think there was a time when man did not live, and that there will be a time in the future when ^{the race of} man will be destroyed; that there was a time when this globe did not exist. Such a theory ~~skis~~ circumscribes the power of GOD, for ~~we~~ how can we understand the divinity of GOD but through the manifestation of his qualities? Were not heat and flame in this fire naturally we could not say that the fire existed. The illumination of the lamp is through electrical ~~eg~~ energy, and if we believe that there was a time when this electrical energy was not in existence, then that is equal to the statement that there was no life at all. Or, to take another example, the sun; let us say that there was a time when the sun was not endowed with rays and heat. That is equal to saying that there was no sun, because the very existence of the sun is demonstrated through its heat and rays. If there was a time when GOD did not manifest His qualities, then there was no GOD, because the attributes of GOD

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THE AMERICAN AGRICULTURIST: Dear Sirs: Below is a List of Names requested, receding
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presuppose the creation of phenomena. For example, we say GOD is the creator. A creator must of necessity create. We say GOD is the provider. The provider must have something to provide for. We say GOD is-omniscient. Then omniscient knowledge is the second degree of omniscience. Therefore, as long as GOD has been GOD there has been creation, there have been the creatures. God has no beginning and his creation has no ending for the bestowal of GOD is never failing. The effulgence of GOD cannot be suspended. The sovereignty of GOD cannot be interrupted. If we conceive a beginning for the world of creation, then we have conceived for the dominion and sovereignty of GOD a beginning, which is a false theory. In reality His sovereignty is without beginning and without ending. Can we ever dream or conceive of a king without subjects? Without an army, without a kingdom? Is it possible? No. A king is in need of a kingdom; he is in need of an army; a king is in need of wealth. Now as long as the Kingdom of GOD, the sovereignty of GOD, is immemorial, the creation of this world throughout infinity is presupposed. When we look at the reality of the subject we will see that the bounties of GOD are infinite, without beginning and without ending. The greatest bounties of GOD in this phenomenal world are His manifestations. This is the greatest bounty. These manifestations are the suns of the reality. Therefore for the appearance of the holy divine manifestations of GOD there has been no beginning, and for the appearance of the holy divine manifestations of GOD in the future, there is no ending whatsoever, because GOD is infinite and His grace cannot be limited; and if we ever dare to circumscribe His grace within certain limited spheres then we have as a necessity circumscribed the reality of divinity which is all-powerful. Therefore, the perfect man ever beholds the rays of the sun, he

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He expects the coming of the effulgence of GOD, he ever gazes at the grace and bounties of GOD, he ever ponders over the omnipotent GOD, and he knows of a certainty that the reality of divinity is not finite, His name and His attributes are not finite, His graces and bounties are not limited, and the coming of the manifestations of GOD are not circumscribed. This fact is self-evident and manifest.

Those people who have hearkened to the teachings of Baha'o'llah - Hindus, Mohammedans, Christians, Zoroastrians, Buddhists, Jews.- such people have discarded their past rancour and are associating with the utmost love and unity. Take my example and see with what degree of love I am associating with you tonight, loving you with all my heart and soul. In the same way all those people are living together with the utmost accord and unity to such an extent that they are ready to sacrifice their possessions and lives for each other. Were you to enter into any gathering in the Orient it would be very hard for you to discover who is a Christian and who is a Jew, or who is a Zoroastrian; for they are just like so many flames which have become one big flame. (Applause.) All these different faiths are merging into one great Faith. * * * * *

An address delivered by His Excellency Abdul Baha, at the "White Lodge," Wimbledon, Friday evening, January 3, 1913.

(Translated by ~~Ax~~ Mirza Ahmad Sohrab.)

(Copied from THE PATH, London, February, 1913.)

(By courtesy of Mrs. Ford.)

(San Francisco, May, 1916.)

Mary Hanford Ford.

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THE AMERICAN AGRICULTURIST: Dear Sirs: Below is a List of Names requested, recertifying
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To his honor, Mr. Remy, Washington, D. C., U. S. A.
Upon him be Baha'o'llah el Abha.

HE IS GOD!

O thou son of the Kingdom!

Thy letter was received. Its contents were in the utmost sweetness, for it was indicative that with the utmost power thou hast arisen in order to link together the hearts of souls that are in America with those who are in Europe. This is of utmost importance, for the first divine teaching is that communities must be freed from racial, political, and even patriotic prejudice, that all men are of one race and the whole universe one land. Consider how unwise and short-sided are the leaders, the politicians and the philosophers of the present age! The American continent and Europe, that is, Germany and France, are a small portion of the terrestrial globe. What is the importance of this globe, for it commands no importance space; ~~it is a small insignificant spot on the surface of the wide ocean.~~ ^{it is a small insignificant spot on the surface of the wide ocean.} No importance should be attached to the terrestrial globe, how much less to one of the countries of the globe. The inhabitants of countries are so immersed in their imaginations that they have carved for themselves statues of imaginations, which they worship, when actually they are naught but fantastic images. Yet in spite of that they are worshipped by every one. How heedless, unintelligent and unwise are the leaders and philosophers of today!

In short the divine teachings constitute the uncolored pavilion of the oneness of the world of humanity. All the peoples of the world shall not attain unto rest except under its shadow and in accordance with these teachings, the Turk ~~as~~ well as the Tagik, the European as well as the American, the Asiatic as well as the African - all shall rest under the shadow of this pavilion. The friends of God must therefore deal with all communities of the world with the utmost truthfulness and friendship without any distinction of race, so that all may embrace one another and with the utmost harmony and love may engage in the glorification of the Lord of the kingdom.

I have delivered an address at the University of the colored men at Washington on the subject of the colored and the white. Refer to it and act accordingly.

In brief, I am greatly pleased with thy conduct and thy behavior. Praise be to God thou art freed from these limitations and imaginations, hast no purpose save the diffusion of the divine fragrances and art ever restless and active. Thou art day and night striving to hoist the resplendent banner and to cause the shining morn to illumine all regions. From the Abha kingdom I ever beg confirmation for thee, for without it the smallest things cannot be performed, how much less this important question.

Convey on my behalf to all the friends of God greeting.
Upon thee be Baha el Abha.

(Signed) Abdul Baha Abbas.

Haifa, Palestine, October 11, 1919.

BC # 366

EXTRACT FROM A TABLET.

Now, O faithful friends and companions of that Bright Countenance, is it becoming that we should sit idle even for a moment, practise delaying and seek ease and comfort and thus be exposed to temptations and idleness, be occupied with our own thoughts and lose our hearts to strangers and relatives? Nay, by GOD! We ought not to rest for a moment day or night and should not pollute our pure hearts with the attachments of this world. We must prepare Divine Assemblies, establish Feasts of Love, sing the Melody of the Most Glorious Kingdom accompanied with stringed instruments and with drums and flutes, hasten, dancing and laughing with joy, to the altar of martyrdom, and offer body and soul, head and trunk as a sacrifice.

O friends, be loyal! O beloved ones, be firm and steadfast! O imploring ones, trust in GOD and rely upon Him! O humble ones, be attracted to GOD and cling to Him! Let us encourage each other and set all in motion. Let us try to diffuse the Fragrance of GOD and engage ourselves in exalting the Word of GOD. Let us ever be alert through the influence of the gentle Breeze wafted from the Garden of Favor and enjoy the sweet Fragrance of the Garden of Unity. Let us put enthusiasm and commotion into the hearts of the righteous, and excitement and joy into the hearts of the free. Praise be to GOD that the hosts of the Most Glorious Kingdom are coming together in large numbers and the stars of the Highest Horizon are in the ascendancy and uprising. The Banner of Guidance is in motion and the cloud of Bounty is letting a shower of rain descend and the luminary of the Horizon of Significances is shining. The feast and the enjoyment of the Kingdom is in complete

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harmony and the Dawn of Favor is breaking with the Light of Guidance. It is the Melody of the Kingdom of ABHA which is descending from the Supreme Concourse, saying -

O dead ones who are without heart and soul,
become alive! become alive!

O sleeping ones in the water and clay,
be awake! be awake!

O intoxicated ones who art witless and gone astray,
become sensible! become sensible!

The horizons are full of Fragrances. The eyes are full of Light, and the East is pouring down fire.

Get rid of body and soul!

The time of sacrifice has come, and the Merciful Breath abounds and the Divine Secrets are disclosed.

Be a leader of lovers, be a leader!

The sweet song of the Melodious Singing Bird from the branch of the Cypress Tree in the Garden is expounding the problems of spirituality.

Be acquainted with the Mysteries!

Be acquainted with the Mysteries!

Allah'o'Abha!

MIRROR
ast. Hidden Words 14

Explanation of the Hidden Words in the Arabic #14, given by Abdul Baha to Mr. Charles Mason Remey and Mr. George Latimer, on their recent visit to Haifa, Oct. 19, 1914.

#14: O Son of Spirit: I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: Why searchest thou another than me? From the clay of Love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself that thou mayest find Me standing within thee Powerful, Mighty, Supreme.

There are two kinds of standing with in; The first is like the standing or containing, as water in an earthen bowl; This is a false assumption, because it is a body contained within a body; this is not a correct theory, because the Reality of Divinity is not a body, such as water.

But there is a second theory, which is correct and that is the appearance of the Sun in a clear mirror. Therefore, the meaning of this verse is this: Purify thy heart that it may become like unto a transparent mirror. Then thou shalt find Me standing within thee Powerful, Mighty and Supreme.

If you interpret this verse according to the above explanation, it will be correct; because the Sun has not left Its transcendent station, in order to find an entrance into the mirror, but it is ever stationed in Its center of grandness and perpetuity. While, on the other hand, the mirror having been polished, reflects the rays of the Sun."

By Healing

Extracts from Tablets on healing.

.....

"O maid-servant of God, there are two kinds of diseases, spiritual and material (physical). Physical diseases are cured by medicine and essences of shrubs and plants. Diseases which are caused by emotions of the mind are cured by the powers of the spirit of man. But the power of the Divine Spirit dominates all the bodily ailments and those of the mind. When the spirit of man is confirmed and assisted by the confirmation of the Holy Spirit, then it will show its effect in every condition in the world of existence.

"As to mental healing, it also has its effect because some reflections are produced between the hearts by the power of concentration. From this power of concentration impressions are produced and healing or relief is realized from these impressions."

"O maid-servant of God, the prayers which were written for the purpose of healing are both for the spiritual and material healing. If healing is best for the patient, surely it will be granted. For some who are sick, healing for them shall be the cause of other ills. Thus it is that Wisdom does not decree the answer to some prayers.

"O maid-servant of God, the power of the Holy Spirit heals both the material and spiritual ills."

Thank God that you have come and attained to this visit! I hope as you have received physical health, you will receive your spiritual health. As the body will be cured from physical disease, in the same way the spirit will be cured of all spiritual disease.

BC# 369A

A cure of physical disease is very easy, but the cure of a spiritual disease is very difficult. If one has fever and you give him medicine, the fever will vanish; but if the spirit is afflicted with the disease of ignorance, it is difficult to remove that disease. For example, if the spiritual health is afflicted with the love of the world, spiritual medicine must be given. These medicines are the advices and the Commands of God, which will have effect upon it."

"By the Life of Baha! He who is filled with the Love of Baha and forgets all things, the Holy spirit will be heard from his lips, the Spirit of life will fill his heart, the Lights of the Sign will shine forth from his face, the words will issue from his mouth in strands of pearls, and all sickness and disease will be healed by the laying on of the hands."

"regarding the society of healing of which thou art a member; when it comes under the protection of this Cause, its power will be a hundred fold."

oOo

TRUE BELIEF. 4

20th
The guidance of God is that power which will always guide people into the right way.

All human beings are earthly: that is, their hearts are connected with this world. Day and night their thoughts and occupations are earthly, all being given to this world. People think about the honors of this world, or about the riches of this world, or of name and fame in this world. In this way they pass their days and nights; but the guidance of God makes it evident that when the Divine Path is opened it is the Road to the Kingdom.

It is not sufficient simply to distinguish the way to the Kingdom, to discover the Heavenly road; one must travel upon it until the end is reached. For instance, it is not sufficient for a man to discover the way to America; he must travel it in order to reach that country. If he were to spend years discovering more about the road, but were never to travel upon it, he would never arrive at the end. It is not sufficient for a child to know where the school is; if he wishes to gain knowledge, he must study in the school. So faith is not merely knowing which is the school and recognizing the Teacher; one must acquire knowledge in the school. If one does not gain knowledge, it is useless to know of the school.

Christ said: "Ye shall know the tree by its fruits." If you see one who is truthful, who really believes, who is just, who is attracted to the Kingdom, and whose will is annihilated in the way of God, if he shows forth all these qualities, you will know that he is a tree of the Kingdom. If you see one whose heart is attracted to this world, in whom there is no truthfulness nor detachment nor turning to God, one who is not occupied in praising and speaking of God, or one who has not been attracted to

the love of God, you will know that such a one is not a tree of the Kingdom. True belief is not simply to acknowledge the oneness of God. By true belief we mean that the reality of a man will become characterized by divine characteristics: if his reality is dark, he will become enlightened; if he is heedless, he will become conscious; if he is sleeping, he will be awakened; if he is earthly, he will become heavenly; if he is satanic, he will become divine. This is the meaning of true belief.

Therefore I say that man must travel in the way of God. Day and night he must endeavor to become better: his belief must increase and become firmer, his good qualities and his turning to God must be greater, the fire of his love must burn more brightly; then, day by day, he will progress. To stop advancing is the means of going back. The bird, when he flies, soars ever higher and higher. He strives constantly to mount higher, for as soon as he stops flying he will come down.

Every morning, on arising, you should compare today with yesterday, and see in what condition you are. If you see that your belief is stronger, that your heart is more occupied with God, that your love is greater, and that your freedom from the world is more perfect, then thank God, and ask for the increase of all these qualities. You must begin to pray and repent for all that you have done that is wrong, and you must implore and ask for help and assistance that you may be better today than yesterday, so that every day you may continue to progress.

Do not let the desires of self find a place within you; for it is certain that even when you have reached the highest state of spirituality, one worldly desire can cause your downfall.

The spirit is like a bird: when it flies in the air it is always mounting; but self is like the hunter, who is all the time thinking how to catch the bird. As a hunter aims at a bird in the air to bring it down, so will human desires destroy the soul. By one arrow, *one of the bird may be brought down.* ~~the whole bird may be brought down to the soul this~~ arrow is the connection with this world, the occupations of this world, the desires of this world, the honors of this world. In many ways can the spirit be prevented from ascending. That is the reason why you must ask and implore and entreat, "O God, protect me from myself!"

(Signed) Aboul-Baha-Abbas.

.....

To the dear, heavenly daughter, Mrs Parsons
Upon her be the Glory of God, the Most Glorious!

O thou dear, heavenly daughter!

The services of his honor Fazel to the Kingdom of God are well known. It is My hope that he may be confirmed to visit that continent again.

Praise be unto God the Race Convention was carried thru in the utmost perfection. Verily, the dear maid-servant of God Mrs Marion Haney, has been sacrificial in the formation of this Convention, and if she comes and stays with you it will be very appropriate. The Teaching Committee, however will certainly continue, and with utmost joy and harmony will execute its functions, and unquestionably this committee will day by day grow in strength and confirmation.

Through the Graces of God I implore confirmation for Mrs Boyle, Mrs Hane, Miss Little, Leone Barnitz, Mr Gregory and Miss Martha Root. It is My hope that thru the power of the Holy Spirit Miss Root will become cured.

Their honors, Mr Mills, Mr Randall, Mr Roy Wilhelm, Mr MacNutt, Mr Vail, Mr Martin--these revered souls draw confirmation from the Breaths of the Holy Spirit. His honor, Dr Lock--this distinguished person deserves every consideration. I implore especial confirmation for him from the Divine Kingdom.

Be thou assured that this Race Convention will also in the future be established in the other States of America. Your Convention is like the Mother Convention which shall give birth to many others. If your convention be held in the future in Washington itself, it would be preferable, because in that city Abdul Baha himself laid the foundation of this unity and harmony in the assemblies, churches and universities of the colored and white, and thou certainly remembered the speeches which were delivered.....

His honor, Mr Vail--this person is heavenly, celestial, luminous and divine. He shall have great confirmation. The souls whom this glorious person teaches really become re-born, and are quickened by the Breaths of the Holy Spirit.

Mr ~~XXXXX~~ and Mrs MacNutt are both real servants of the Kingdom of God-----

His honor, Mirza Abdul Hossin Shirazi should become very efficient in his profession of dentistry, and his choice of the dental profession is in accordance with my wish-----

And upon thee be the Glory of the Most Glorious!
(Signed) Abdul Baha Abbas.

July 26, 1921.

Translated by Azizullah S. Bahadur, Haifa, Palestine.
Received September 21, 1921.

Leah's Willows
Abdul Baha
Through Mrs. Brittingham, to the Spiritual Assembly of Muskegon, Mich
HE IS GOD!

O Spiritual Assembly!

Everything produces an impression in existence and results in the course of ages. The (earthly) assemblies, established in the different parts of Europe, Asia and America, have no result save the help of the physical and the life mortal in this lesser world, for the removal of its conditions and reformation of its customs, and in the end no name will remain thereof.

But every spiritual assembly of solid foundation, good structure and unswerving constancy will last forever, and will send forth its illumination unto all regions.

Observe the gatherings of the disciples of Christ. Their light is still shining, their power is still prevailing, and their trumpet still resounding throughout the ages. Such is the spiritual meeting!

O God, confirm them in the promotion of Thy Word among the people and in strengthening and multiplying Thy servants.

Verily, Thou art the Bounteous, the Merciful!

(Signed) Abdul Baha Abbas.

Translated by
Mirza Ameen Ullah Faraed,
Chicago, Ill., Dec. 26, 1903.

Bc#372

Trials
for the Faithful
and

SOME BLESSED WORDS OF ABDUL BARA UPON TESTS.
(Star of the West, February 7, 1918.)

... ..

"O ye friends of GOD! The joy and happiness of the people of faithfulness consist in serving the Threshold of the Most High and turning their faces to the Kingdom of ABRA.

The hope of the lovers is self-effacement and evanescence. For love is an irresistible power and an inextinguishable conflagration and the mirror of the love of GOD is the great martyrdom. Therefore, the sanctified souls and the Manifestations of GOD yearned for self-abnegation and attainment to the city of martyrdom. They gave up their lives, experienced exile and banishment, endured persecution and dire calamities, became subject to imprisonment and bondage and the targets of the arrows of oppression and objects of the sword of malice. They did not complain; neither did they become disheartened. They drank the cup of martyrdom from the hand of the Cup-bearer of Providence and tasted with the greatest joy the sweetness of annihilation. They found not a moment of rest. They sought not an instant of tranquility. They withstood the persecution of the enemies and became the centers of the derision and scoffing of the people of envy. They sacrificed their homes and property and became homeless and wanderers. They experienced not one hour of safety nor a day of repose of mind and body. This is the proof of the sincere lover and this is the evidence of the faithful friend. If it were not so every stranger would become a friend and the deprived one would become the confidant of the mysteries, the remote one would become the beloved. Consequently the most great wisdom has ordained that the fire of tests shall rage and the rushing torrent of ordeals sweep tumultuously from the mountain of revelation, so that the untruthful may become distinguished from the truthful, the unrighteous be known from the righteous, the worshipper of self be separated from the worshipper of GOD, the good fruit be set apart from the evil fruit, the signs of light be manifest and the gloom of darkness be dispelled, the nightingale of trustworthiness sing the melody of love and the raven of oppression croak the discordant notes of error, the fertile soil become green and verdant and the barren ground produce its thorns and thistles, the ones attracted to the breath of the ABRA become firm and the followers of passion and desire turn away.

This is the wisdom of trials and this is the cause of ordeals."

... ..

Transliteration
Through Dr. Zia Bagdadi,

To Mrs. Grace Foster, Chicago, Ill.

Upon her be Baha' o'llah El Abha!

HE IS GOD!

O thou who art a seeker of Reality!

Verily I pray God to make thee firm in the Love of el-Baha
and steadfast in the Covenant,- for the tests are severe, severe!
Remember thou that Judas Iscariot was the head of the disciples,
and their example. How then his feet stumbled and he fell
from the Path, so that he shed the blood of Christ! Verily
herein is a lesson for those who are mindful.

Upon thee be greeting and praise.

(Signed) Abdul Baha Abbas.

(Translated by Dr. Zia Bagdadi, Chicago Ill., Sept. 9, 1913.)

BC # 374

PROPHETS
Stations

Questions from the
Koran.
regarding "Stations"

GOD hath said: "None of us but hath a certain station."

(Koran xxxii, 164)

The station of Adam	-----	was repentance.	(tawbat)
"	"	" Noah -----	" renunciation. (suhd)
"	"	" Abraham -----	" resignation. (taslim)
"	"	" Moses -----	" Contrition. (Inabat)
"	"	" David -----	" sorrow. (huzn)
"	"	" Jesus -----	" hope. (raja')
"	"	" John (the Baptist) --	" fear. (khawf)
"	"	" Mohammed -----	" praise. (dhikr)

Abraham was called the Friend of GOD.

Mohammed was called the Beloved of GOD.

BC# 375

Return to Shalmy White

THE DANIAI TEMPLE

My Build Near Chicago?

The Columbian Exposition or World's Fair, held in Chicago in 1893, stands peerless and unique in the realm of world expositions. Its location unexcelled for beauty, built in a spacious park with over-shading trees and wide green lawns, and on the shore of Lake Michigan, each building of white stucco, an architectural gem, it stood in all its majestic beauty, to all who behold it a never to be forgotten joy and inspiration.

When approached by water on Lake Michigan, especially when lighted at night, the electric lights outlining the buildings and silhouetting them against the sky, seemed like a heavenly vision; like the vision of St. John's of the "Holy City beside the tideless sea".

Throughout the grounds flowed entrancing lagoons which were fed from Lake Michigan, the water passing under a great pergola which rose high above the water and formed the entrance to the Fair from the Lake, facing the East. Entering the Fair-grounds at this point in a launch, one rode under this great colonnade and entered the "Court of Honor" of the Exposition. At the top of this arched gateway was a large group of figures, of chariots and horsemen, at the base of which was in letters of gold: "Ye shall know the Truth and the Truth shall set you free". These words were readable from the inside of the "Court of Honor"; the fact that it faced the East was most significant in that one must face the East when reading it, and one saw the promise of the coming of the Truth from the East.

In the midst of all this beauty and perfection of art and the gathering together of all the races and nations of the earth, was held the first "World's Parliament of Religions" ever held in America. For the first time the different races and religions met on a common footing and each listened with a respect and open-mindedness to his brother's presentation of his religious faith. The scene of a Catholic Cardinal (Cardinal Gibbons) and a Hindu Gauri (Gauri Vivekananda) walking arm in arm into the hall where the Parliament was held, foreshadowed the coming of the "Great Day of God" when the "Knowledge of the Glory of God shall cover the earth as the waters cover the sea", foretold by Prophets of old, when unity and love shall reign upon this earth.

The following excerpt taken from the official record of the "Proceedings of the World Parliament of Religion", held in Chicago 1893, Vol. II, page 1124, is of vital interest to all Danai's. It reads:

BC# 376 A

On the thirteenth day of this Parliament, the afternoon session September 23rd, a paper on the "Religious Mission of the English Speaking People" by Reverend H. Jessup B. D. of Beirut, Syria was read; Reverend L. C. Herzer (Swedish-born) in the chair. (Foot note - Henry Harris Jessup, born 1832. Director of Presbyterian Missionary operations in North Syria; Missionary of Tripoli, Syria in 1856. Was removed to Beirut in 1860. Author of "The Mohammedan Missionary Problems".)

The subject of Dr. Jessup's paper which was read by Reverend George A. Ford of Syria, was as given above and the following excerpts are taken from it: "The four elements which make up the power for good in the English speaking race, and fit it to be the divine instrument for blessing the world are:

- 1 - The Historic Planting and Training.
- 2 - The Geographic Position.
- 3 - The Physical, Social and Political traits of the English speaking people.
- 4 - The Moral and Religious character and training of these nations.

(Each was discussed at some length)

The paper ended thus: "This then is our mission; that we who are made in the image of God, should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually toward that image and we owe it to our brother men to aid them in returning to it in the Glory of God, and the Beauty of Holiness. It is a celestial privilege and with it comes a high responsibility, from which there is no escape."

In the palace of Bahji, or Delight, just outside the Fortress of Acca, on the Syrian coast, there died a few months since a famous Persian Sage, the Babi Saint named Baha'u'llah, the "Glory of God", the head of that vast reform party of Persian Moslems, who accept the New Testament as the Word of God and Christ as the Deliverer of men, who regard all nations as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar, and gave utterance to sentiments so noble, so Christ-like, that we repeat them in our closing words:

"That all nations should become one in Faith and all men as brothers; that the bond of affection and unity between the sons of men should be strengthened; that diversity of religion should cease and differences of race be annulled; what harm is there in this? Yet, so it shall be. Those fruitless strifes, those ruinous wars shall pass away, and the "Lost Great Peace" shall come. Do not you in Europe need this also? Let not a man glory in this that he loves his country; let him rather glory in this that he loves his kind.

At this session of the Parliament, on September 23rd 1893, the name of BAHÁ'U'LLAH THE GLORY OF GOD was first heard in the Western world, and to those who today realize the station of BAHÁ'U'LLAH, this fact is surrounded with spiritual significances. It would seem that the whole Fair had been prepared by God to be a Throne upon which the "GLORY OF GOD" descended, and the golden letters on the face of the peristyle hold a divine and prophetic meaning: "Ye shall know the Truth and the Truth shall set you free". For the Spirit of Truth which should lead mankind "into all Truth", manifested through Baha'u'llah had upon that day been proclaimed. Thus Chicago was the chosen city to be crowned with this great honor.

Of Chicago, in a Tablet to the believers of the Central States of America, Abdul Baha wrote, in part:

"God specializes for His Mercy whosoever He willeth"
 "Ye ye old believers and intimate friends!
 These twelve States are like the heart of America, and the heart is connected with all the organs and parts of man. If the heart is strengthened all the the organs of the body are reinforced, and if the heart is weak all the physical structures are subjected to feebleness.

How praise be to God that Chicago and its environs, from the beginning of the diffusion of the Fragrance of God, have been a strong heart. Therefore, through Divine Bounty and Providence it has become confirmed in certain matters.

First - The Call of the Kingdom was in the very beginning raised in Chicago. This is indeed a great privilege, for in the future centuries and cycles, it will be an axis around which the honor of Chicago will revolve.

Second - A number of souls with the utmost firmness and steadfastness, arose in that blessed spot in the promotion of the Word of God, and even to the present moment, having purified and sanctified the heart from every thought, they are occupied with the promulgation of the Teachings of God. Hence the Call of praise is uninterruptedly raised from the Supreme Concourse.

Third - During the American journey Abdu'l Baha several times passed through Chicago and associated with the friends of God. For some time He sojourned in that city. Day and night He was occupied with the mention of the True One and summoned the people to the Kingdom of God.

Fourth - Up to the present time every movement initiated in Chicago, its effect was spread to all parts and to all directions; just as everything that appears in and manifests from the heart influences all the organs and structures of the body

Fifth - The first Mashraqu'l Adhkar in America was instituted in Chicago, and this honor and distinction is infinite in value. Undoubtedly out of this Mashraqu'l Adhkar thousands of Mashraqu'l Adhkar will be born."

Also Abdu'l Baha has said: "All the inhabitants of the world are in these days engaged in warfare and strife, but the friends of God are striving with heart and soul to lay the basis of the Palace of the Kingdom; so that the call of prayers and supplications may ascend to the heights of heaven. The flowers of material and divine civilization shall grow in the Mashraqu'l Adhkar perfuming the nostrils with the fragrances of Truth. Its doors be opened before the face of all nations, religions and sects. Whoever enters therein is welcomed. Baha'u'llah is the Universal Shepherd. All mankind are His sheep, and the adherents of all religions are welcomed in the Mashraqu'l Adhkar, to worship the Father of all humanity with perfect freedom, reverence and obedience.

Another interesting fact which seems to be correlated with the Baha'i Temple of the Mashraqu'l Adhkar spiritually, and why it should be built in the environs of Chicago, is found in a book entitled "Reminiscences of Early Chicago" by R. S. Sallé, in which we find this quotation from a letter written by the brave and distinguished Explorer, Robert Cavalier de La Salle, to a friend in France in 1682 which reads: "After many toils I came to the head of the great Lake and rested for some days on a bank of a river of feeble current, now flowing into the Lake, but which occupies the course that formerly these great Lakes took as they flowed southward to the Mississippi River. This is the lowest point in the great divide between two great valleys of the St. Lawrence and the Mississippi. The boundless regions of the West must send their products to the coast through this point. This will be the Gate of the Empire; this the seat of Commerce. Everything invites to action. The typical man who will grow up here, must be enterprising. Each day as he arises he will exclaim 'I act, I move, I push' and there will be spread before him a boundless horizon, an illimitable field of activity. A limitless expanse of plain is here. To the East is water and at all other points land. If I were to give the coming city a name I would derive it from the nature of the place and the nature of the man who will occupy this place: **ACT - I Act, and EVERY - all around, CHICAGO**"

This prophecy of La Salle's given in 1682, when "childhood was king" has as all who have seen or read about Chicago, been literally fulfilled and the spiritual significances of his words ever grow greater as one considers them. Truly no city in the world could so materially express all that the Baha'i Temple stands for as does Chicago, or the name given to it by the French Explorer: "Chicago, - I Act all Around".

One point he emphasizes means much: "To the East is water and at all other points land." That a deep spiritual truth is here

symbolized. Water the symbol of Spirit and the East the Rising Point of the Sun of Truth. All other points are but material ones and are refreshed and enlightened from the One Point.

Again he states that, "It is the lowest point in the great divide". The lowest point in a circle of existence is next to the first point of ascent, and from the manger comes forth the Christ-Child Consciousness.

Chicago stands like a great hub in a wheel; from every side are incoming railroads and navigation lines; to all the world she exports material foods, and is fast becoming a center of sciences, arts and educational institutions. A Spiritual Reality is back of this material reflection, and thus the Temple with its accessories will manifest those truths spiritually. It will "act all around", with its nine avenues of approach to its sacred heart, or hub. "In this Temple all peoples will be welcomed regardless of color, race or creed, and there they may commune with God coming away reinforced and putting forth the fruits of that holy communion in DEEDS. For one of the fundamental principles of the Teachings of Bah'u'llah is that "Work is Worship", and "Man is judged by his deeds and not his words.

The accessories or surrounding buildings connected with the Temple, and which as a whole constitute the Mashra'u'l Adhkar will be an outward expression of this truth; here the "fruits of the Spirit" in material expression will be manifest. From these accessories will be given forth knowledge, comfort, healing and enlightenment along all lines, free to all. Not only spiritual food will be given forth from the Temple, but material help to those in distress, regardless of race or religion.

The Temple will stand high above all the other buildings which surround it and when completed can be seen by all outgoing and incoming mariners. At this point is the Drainage Canal's entrance through which the pure waters of Lake Michigan flow to purify the city; another symbol outwardly expressed of the Spiritual Reality of the Water of Life, or Word of God, which will flow forth from this sacred Edifice to give new life to the world.

As Chicago is the "melting pot" of all nations, so will the Temple be the great "Spiritual Melting-Pot" of Divine Love. Consuming all racial and religious differences and intolerances, all prejudices and bigotry, and melting the hearts into one substance and rebuilding them into spiritual realities which recognize only the perfect brotherhood of man, the Oneness of the world of humanity, wherein all are children of the One Everlasting Father whose Name is Love.

Never do the eyes of the writer rest upon the divine model of the Temple designed by the inspired architect, Louis Bourgeois, which now stands in the corridor of the Foundation Hall of the Temple which is rising in concrete form like

a glorious dross of all the Prophets of old, come true, - on the shore of Lake Michigan, - that she does not bow her head as before a sacred shrine in profound and deep reverence. The emanation of the "Holy Presence" is so truly felt, the Reality of the Manifestation so apparent, that it is like a great chord of heavenly music, the "Lost Chord" found again, which lifts the soul to higher realms above all that is petty and sordid, discordant and unreal, into the very "Court of the Almighty," and attunes the heart with the Infinite. Its perfection of form is in itself a glorious symphony; the very music of the spheres seems to have been drawn into concrete expression, to bless the lives of men. Its beauty is so otherworldly, yet so majestic and sublime, that one stands before it in awe, for words fail to describe its spiritual perfection, its divine loveliness. It carries one to realms which "rise above world and letter and transcend the murmur of syllables and sounds".

On first beholding a picture of the model it impressed me as being formed like a great BELL, and upon writing to Mr Bourgeois of this fact he replied: "I am glad you caught this vision of the Temple. A bell is the most wonderful of all musical instruments; it rings throughout man's life from the cradle to the grave. It rings at a christening, it calls a child to its meals, to school, - to church later in life. It rings in time of danger, for fire and to warn the sailors at sea. It rings for a wedding and it tolls for a funeral. It rings from the town clock marking off the hours of each day and night. It calls one to his front door, to his telephone and to numerous other activities. It rang for the Declaration of Independence - the Great Liberty Bell - and I too feel that the Temple is a great BELL calling humanity to unity and reconciliation, to brotherhood and ideal commonwealth. Proclaiming the liberation of humanity from the bondage of superstition and ignorance, and announcing his spiritual freedom."

This brought to the writers mind the words of Baha'u'llah addressed to Napoleon III - "O King of Paris! Tell the priests not to ring the bells. By God the True One; The Most Glorious Bell hath appeared in the Temple of the Most Glorious Hero, and the fingers of the Will of thy Lord, the High, the Supreme, ring it in the world of Eternal Power, through His Most Splendid Hero".

The invisible BELL of the Temple is the Voice of Baha'u'llah, calling to the hearts of men to UNITE the world over, and manifest the Love of God, calling man to that "Reality of Unity" of which our beloved Abdul Baha so often spoke.

There are so many deep emotions which this marvelous creation calls forth from one's innermost being, that new syllabians are daily being revealed which lead the soul into the very "Holy of Holies" and into the Court of which Baha'u'llah has written: "The pen cannot stop into this Court and the ink gives no result but blackness".

Truly this Temple is the one foretold by the Prophets of old; the one promised in this "Great Day of God" - the Temple Beautiful - the vision of the Holy Ones of all religions, "come true." Blessed are they who arise to obey His Call, and assist in its erection.

Thomas Wate,
Los Angeles, Calif.
Feb. 1934.

BC#376 F -

Revealed by Baha'o'llah.

***** 9

Establishing the Center of the Covenant
in Abdul Baha.

In His Name, who shines from the
Horizon of Might!
Verily the tongue of the Ancient gives
glad tidings to those who are in the
world, concerning the appearance of the
Greatest Name, and takes His Covenant among
the nations. Verily He is Myself, the
Shining Place of My Identity, the East of
My Cause, the Heaven of My Bounty, the Sea
of My Will, the Lamp of My Guidance, the
Path of My Justice, the Standard of My
Laws. The one who has turned to Him has
turned to My Face and is illuminated
through the Lights of My Beauty, has ack-
nowledged My Oneness and confessed My
Singleness. The One who has denied Him has
been deprived of the Salsabil of My Love,
of the Kawther of My Favor, the Cup of My
Mercy and of the Wine through which the
sincere ones have been attracted and the
monotheists have taken flight in the air
of My kindness, which no one has known ex-

cept the one whom I have taught
the thing that has been revealed
in My Hidden Tablet.
Translated by Mirza Valiollah
Khan Wargha, Teheran, Persia,
Dec. II, 1913.

Script by:
Georgina FitzGerald.

International Language - Its place
in World Peace....(Abdul Baha in Washington, D.C.)

Thank you, Mr. Rhodes- My Friends:

For those who have tuned in for the first time, this evening, to listen to our program, I will state briefly that we are presenting to our Radio audience some of the discussions taken from the authentic records of the teachings of Abdul Baha, son of ^{Baha} the Founder of the Baha'i Faith, during His historic visit ^{to} America in 1912, for the purpose of promulgating Universal Peace.

ADP
Subsequent

"Abdul Baha's station of servitude in the Divine Cause is...world wide and universal,-beyond the limitation of race, denomination, creed or nationality; a station supreme in loftiness, perfect in its humility. Significant indeed is His visit to the shores of the western world; pregnant...are His words to the highly organized material civilization of the Occident; potent...His message of peace and unity, cementing the East and West in spiritual solidarity, blending the world that is old and the world that is new under the beneficent laws of the heavenly kingdom....."

"How few there were during the first two centuries of the Christian Era who recognized the dazzling brilliancy of the Sun of Reality in Jesus, the Christ! Who would have ever associated the word, 'Great' with the humble fisher folk who followed Him! Yet where are kings and empires now whose power then topped all the world! And where those humble ones!"

"So when the that Great One(Abdul Baha) spoke of this Day in which very great things were to be accomplished, His vision embraced the future centuries in which the humblest of the servants of Baha'u'llah ^{would} ~~would~~ shine resplendent in the heavens of the Universe of His Revelation."

ADP

One who met and talked with Abdul Baha has recorded the following as an expression of his recognition of this majestic personage--and His divinely appointed station when he said:that "it was the ability of Abdul Baha to disclose their own capacity to those souls who, sincerely seeking the way of life asked of Him direction to the path of its attainment, which made Him the supreme ^{Teacher} and set their feet upon the straight and narrow road."

BC# 378 A

This evening I wish to emphasize ~~the~~^a very important subject--that of the necessity of the adoption in the coming charter of World Federation, of an international language-----

See next page
See
See

Decades before Abdul Baha's visit to America, His Father, Bahá'u'lláh, "with His far-seeing wisdom, realized that in to-day's integrated, cooperative world, it was essential that peoples of all nations and races should be able to exchange ~~ide~~ ideas freely and directly, both verbally and in writing. Since it was out of the question for everyone to learn all the multitudinous languages and dialects, the obvious alternative, which He included in His basic social teachings was the ad-
option of an auxiliary international language. I am now going to quote you directly from a dis-
~~XX~~
cussion on this subject by Abdul Baha when He spoke of this principle of the Baháí Faith...a principle of the most outstanding importance to citizens of the world in the execution of a lasting Peace...a Universal language! Following are the words of Abdul Baha:-----
Abdul Baha said,
addressed to the Esperantoists of Washington, D.C.

"To-day, the greatest need of the world of humanity is discontinuance of the ~~XX~~
existing misunderstandings among nations. This can be accomplished through the ~~the~~ unity of language. Unless the unity of language is realized, 'The Most Great Peace and the oneness of the human world cannot be effectively organized and established' because the function of language is to portray the mysteries and secrets of human hearts. The heart is like a box, and language is its key. We can open the box only by using the key, and observe the gems it contains. Therefore, the question of an auxiliary tongue has the utmost importance. Through this means, international education and training become possible; the evidence and history of the past can be asquired. The spread of the known facts of the human world depend upon language. The explanation of divine teachings can only be through this medium. As long as diversity ^{of} ~~and~~ tongues and lack of comprehension of other languages continue, these glorious aims cannot be realized."...Abdul Baha continues-----

"Therefore, the very first service of the world of man is to establish this auxiliary international means of communication. It will become the cause of ^{the}tran-
quility of the commonwealth.

BCH 378 B

Through it, sciences and arts will be spread among nations and it will endeavor prove to be the means of progress and development of all races. We must ~~XXXXXXXX~~ throughout with all our powers to establish this international auxiliary language ~~XXXXX~~ the world.

~~XXXXXXXX~~
At the end of His address, Abdul Baha said: "It is my hope that it may be perfected through the bounties of God and that intelligent men may be selected from the various countries of the world to organize an international congress whose chief aim will be the promotion of this universal medium of speech."

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Simp. 1744
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Apparently, it is obvious, that "This auxiliary language could either be an existing language, or one especially created for the purpose.!"

We become conscious in our study ~~XXXXXXXX~~ of the teachings of the Prophets of God as given to us in the Baha'i writings, that the intensity of the power of each Revelation, casting its rays upon civilizations, may be likened to the sun, which slowly, very slowly but surely, comes over the horizon in its approach to a darkened, sleeping world, and proceeds across the heavens---s also may we find each principle set down by Baha'u'llah for an ordered world, gradually taking its place in the divine pattern to-day...

"The need for a universal ~~XXXXXXXXXXXXXXXXXXXX~~ auxiliary language has been very slow in reabbing widespread acceptance and understanding. One reason has been the affilure, until recently, to fully appreciate the necessity for international intercourse. A second reason has been the difficulty of selecting the auxiliary language. Each language group would like to see its own tongue ~~XXXXXXXX~~ both to gain prestige, and to avoid learning a second language."

"For a long while, French was tacitly accepted as the common language in international society and diplomacy. In recent years, with the increasing pre-dominance of the United States, English has been gaining acceptance in this capacity. To a large segment of the world, Spanish is dominant. Yet in the case of ^{hone} ~~name~~ of these tongues ^{has there} ~~there~~ has been a concerted movement to secure wide spread acceptance of THE international language."

To overcome the obstacle of national pride, several efforts have been mad in the last sixty years to develop an entirely new language, with the necessar

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qualifications for an auxiliary language carefully incorporated. "

"Most well known to date, has been Esperanto, initiated in 1887 by Dr. L.L. Zamenhof. This language has many advantages. ...it is euph^honic, logical and regular in construction; the grammar is easily grasped; every rule is without exception; the spelling is phonetic; and the dictionary is small. It was favorably received in many parts of the world, and enjoyed a period of intense promotion, climaxed in the 1920's when the League of Nations published a favorable memorandum on the teachings of Esperanto in the schools of the world, and the International Telegraphic Union Association recognized it as "a clear language" several Baha'i publications have been translated into Esperanto. "

" A more recent candidate to receive widespread attention is Basic English, the creation of C.K. Richards of Harvard. The syntax of Basic is that of normal English. Its proponents claim that it is ideal both as a simple and easily learned auxiliary language, and as a rational introduction to unlimited English. Though the system was given a strong impetus when it was referred to by Prime Minister Churchill at Harvard, it remains to be seen what response will be forth coming from the rest of the world ^{to} ~~xxx~~ a proposal for an auxiliary language based on English. "

But, whereas, ~~xxxx~~ progress toward a true auxiliary language has been slow, the war ^{to} ~~xxxx~~ has brought about a veritable ~~change~~ ^{revolution} in the teachings and dissemination of existing languages. The emergency need for thousands of service men who could speak not only the European languages, but also intricate and little known tongues of Malaya the Far East and the Pacific Islands, gave an opportunity to a new system of teaching practice known as 'linguistic science' in which the United States has taken the lead.

Thus again, we call your attention to ~~the principles~~ ^{another principle} of Baha'u'llah's ^{Teachings} written in His prison cell, nearly a hundred years ago, which by Divine Command, must animate the new Charter of Peace. May I in closing, urge you to investigate these Teachings and become conscious of the power of God which is now sweeping the world silently shaping His plan for the unification of the human race in a peaceful World Commonwealth.

Good evening

BC#D-

Script by: -
George Fitzgibbon

7/21/25/66

The Covenant of Peace--(Ez. 37:26,27)

Thank you, Mr. Rhodes, and Good evening Friends:

The subject of to-night's discussion, "The Covenant of Peace," may be found in the Old Testament from 'Ezekiel, Chapter 37, verses 26 and 27 which reads in part, "Moreover, I will make a Covenant of Peace with them, and it shall be an Everlasting Covenant....."

Throughout the past cycles and ages in ~~and~~ the Sacred Scriptures, ~~of all~~ of all the religions, ~~xxxxxx~~ one reads of the Covenant of God. Now, just what is the meaning of the word, "Covenant?"...Our dictionaries tell us that it is a "divine ordinance designed to govern the relations between God and man, as in Genesis, Chapter Nine, verse eleven. This is the first reference of God's Covenant with man in the Bible.

In the Holy Writings of the Baha'i Faith, we find the subject of the Covenant referred to as, "The symbol of the Covenant which runs like a shining cord of Unity through the religions of the world. The "Old Testament" ^{means} the "Old Covenant," The "New Testament" is applied to the promise of God in the Christian dispensation. All through the Bible is to be found the promise of a still greater Covenant, the Covenant of Peace to be found in the "Latter Days"--- when God shall write His Law in the hearts of His children, and they shall know him from the least to the greatest....."

"The Covenant with Abraham gave the glad tidings that through His seed all nations of the earth should be blessed. The Covenant with Moses opened the door to the Promised Land---its first articles were the Ten Commandments. The sovereignty of David, the flowering of Israel into a strong nation reveal the Power which comes through obedience to the Covenant. "

"The degradation of the Babylonian captivity, the ruin of Jerusalem were the result of disobedience. When the early Christians followed the Covenant given by Christ in the Sermon on the Mount, they became the light of the world. They united the divergent races and religions of the old Roman Empire into a

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brotherhood so wonderful that three hundred years after the crucifixion of Jesus, a man traveling from Persia to England would be greeted by Christians all along the way as though he were a member of their family."

"The Covenant of God in each Prophetic dispensation consists of two parts; ~~THE COVENANT OF GOD IN EACH PROPHETIC DISPENSATION CONSISTS OF TWO PARTS; THE TEACHINGS AND THE DIVINE TEACHER, OR THE REVELATION AND THE PROPHET~~ who reveals it.

To-day, the Baha'i teachings present to a despairing world, the glad tidings that these promises of old have been fulfilled through the New Covenant in Baha'u'llah, the Universal Manifestation!

In past ages, God has covenanted with men through His Manifestations but in none of the Sacred Scriptures ~~writings~~ have we any record of the Manifestation appointing a Center of that Covenant to be the Exemplar ^{of} His Message, the Center to Whom all His followers were to turn for guidance and light! Jesus, because of Peter's spiritual perception, which enabled him alone of all the disciples to recognize Christ as the 'Son of the Living God,' said unto him 'Blessed art thou,.....for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.'"..Jesus did not say: "And I make Thee the Center of My Covenant,..nor did He command all His followers to look unto and obey Peter. Therein, is the Baha'i Revelation unique and distinct from all others, for Baha'u'llah, in His Last Will and Testament--by His own pen--has appointed His Son, Abdul Baha, as the Center of the Covenant for this day.

The following quotation from the Editor of the Star of the West, a Baha'i Magazine, ^{at} makes this subject quite clear, I think: "The succession of these Manifestation of God is the central Law of the religious development of the world. It is the Covenant. Therefore, when the old world is sterile and the ages are effete, we must search for the New Collective Center of God's New Covenant, and listen to His Words, for when we have found Him, we have found God's New Will for the new age. This is the law of the spiritual history of the race, that every prophet has taken a Covenant with His followers--that they should follow and obey ~~His~~ His successor--the one whom God has willed to come after Him. This Covenant tells men that they must be watchful for the next Manifestation, for He may come as

as a Thief in the night. Moses took a Covenant with His followers that they should find a fuller Covenant to be revealed in Christ: Christ took a Covenant that they should watch for the Son of Man, the ~~Paraclete~~^{the Holy Spirit}--the Hebrews remember the words of Malachi: 'Behold, I send My Messenger and He shall prepare a Way for Me--and the Lord whom ye seek will suddenly come to His Temple, and the Messenger of the Covenant whom ye desire.'---Baha'is know the "messenger" as the Bab, which in Arabic means "forerunner," or "Gate", He, who, in this Dispensation is comparable with John the Baptist of the Christian era; ^{they know} and "the Lord", as Baha'u'llah, the Manifestation of God-- ^{and also that} "the Messenger of the Covenant of God" to-day is Abdul Baha--the Center of the Covenant. In passing, I wish to say, ^{that} the proof of the ~~validity~~ validity of the advent of the Baha'i Era may be found throughout ~~the~~ all the Sacred Scriptures of the past.

Abdul Baha has said of His Father's Revelation: "The Teachings are like the rays of the Sun; the Revealer of the Covenant is the Sun itself, and the sun is more than all its rays, for it is the Divine Center that radiates its rays to all corners of the Universe."

It is that nearness, in this, the springtime of Revelation, to the warmth of the Light of God shining with ever increasing power ^{to-day} through His greatest Manifestations, ^{Bahau'is} or ~~Prophets~~ that a Baha'i feels when he turns to God for comfort--and, in turning his heart in gratitude, or for solace, or healing, he finds in the written Word, definite instructions, ^{and interpreted by Abdul Baha, the} divinely inspired, as the true path for his prayers. ^{Center of the Covenant.}

Spiritual "power through prayer" develops "faculties long allowed to rust" which must be "called into activity. Man becomes like a stone unless he continually supplicates ^{to God."} Prayer is the great quickener." There is no one who is not in need of the knowledge of the efficacy of prayer.

Abdul Baha speaks to us with these words in the Holy Writings--"O thou spiritual friend! Thou hast asked the wisdom of prayer. Know thou that prayer is indispensable. "

I am sure, judging, from the many inquiries we have had from our radio

~~Secret~~

audience regarding the Peace Plan of Baha'u'llah, that there are many listeners who would like to know how they, as individuals, might find peace within their own hearts through prayer----
the Covenant of

For a moment or two , I would like to tell you of the Baha'i Concept of prayer! Each and every one of us have had at some time or other that innate longing, that desire , that ever appearing thought---"How can I help myself?--how can I find that which I can prove--proof to myself confirmed by Divine authority and the realization that God "hears and answers" our prayers? The Baha'i answer to this question is ~~xxxx~~ --Strive to make an independant investigation of truth---earnestly seek to obtain knowledge of God through supplication and prayer,~~xxxxxxxxxxxxxxxxxxxx~~ Baha'is know that prayer is "conversation with God" through the power of Baha'u'llah, gradually increasing in its momentum in this Promised Day and projected through the Center of the Covenant, Abdul Baha!---Now for a few moments, I would like to answer a question which is often asked by 'sincere seekers'--"Why pray? Since God knows our needs?

In response, Baha'u'llah and Abdul Baha mention many of the benefits of prayer. The wisdom of prayer is this: That it causeth a connection between man the servant and the True One--in that state, man, with all heart and soul turneth his face towards ~~His Majesty~~, the Almighty, seeking His association and desiring His love and compassion."

Thus, through instruction from the Baha'i writings, one who is seeking Truth independantly will find that in ^{the} Divine Plan for peace in the hearts of men, Baha'i Communities have been spreading around the world, conscious of the watchful care of ~~xxxxxxxxxxxxxxxxxxxx~~ Abdul Baha, Who not so many years ago came out of His prison, after 40 years of imprisonment, traveled throughout Europe, came to the United States ^{in 1912} ~~the~~ ^{He was} the first divinely appointed Exemplar of the Word of God to tread American soil! The purpose of His visit ~~in 1912~~ was the Promulgation of Universal Peace. Our broadcast next week will be a continuation of the subject of Abdul Baha, the channel of purifying, unifying, religious belief, the new impulse and dynamic, the creative spirit of regeneration, the servant of all mankind---the Center of the New Covenant of Peace.

BC # 379 D-

The Great Tribulation

Portion of a Tablet from ARUI BAHÁ.

The more difficulties one sees in the world, the more perfect one becomes.
The more you dig and plow in the ground, the more fertile it becomes.
The more you cut the branches of a tree, the higher and stronger it grows.
The more you put the gold in the fire, the purer it becomes.
The more you sharpen the steel by grinding, the better it cuts.
Therefore, the more sorrows one sees, the more perfect one becomes.
This is why, in all times, the prophets of God have had tribulations
and difficulties to withstand.
The more the captain of a ship is in the tempest and difficult sailing,
the greater his knowledge becomes.
Therefore, I am happy that you have had great tribulations and difficulties!
of this I am very happy- that you have had many sorrows.
Strange it is that I love you and still I am happy that you have had
sorrows.

BC # 380

Soul
Progressive
Human Nature

Tablet in Answer to Questions by Miss Barney.

17

---ooOoo---

As to thy question concerning the SOUL:

Know thou, verily, "Soul" is applied to numerous realities according to the exigences of those realities in regard to development in the world of existence. One is the "vegetable soul" (virtue augmentative). It is a power of growth which attracts (or absorbs) the delicate materials of inorganic substances and transforms them to the condition of growth. Thus those inorganic substances become a growing vegetable through the permission of its Lord. This "vegetable soul" is a quality which is produced by the admixture of elements, and it app~~ears~~ from accidental beings of which contingency is an essential necessity.

Another is the "animal soul." It is also a natural quality resulting from a mixture of the elements; their mingling and combination. It disappears with the dissolution of the body, for it is a quality which results from the composition of bodies and is dispersed at their decomposition.

As to the saying: "How does it conform with Divine Justice to punish these animals which have no sin?"

Punishment signifies the interruption (or cessation) of the Divine Help; otherwise punishment has no existence; nay, it is a non-existent matter, - just as tranquillity and affluence are properties of existence, while affliction and privation are properties of non-existence. Health is a property of existence, while illness is a property of non-existence. Life is a property of existence, while death is a property of non-existence - for death is the absence of life, and of itself has no existence whatever. Poverty is the absence of wealth, and in itself has no existence.

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All things are a contingent reality, and are not a Divine reality. A contingent reality, if it continues to be just as it is, and is perpetuated by the fullness of existence, it will suffer no corruption and thus it will be a Divine reality. For the accidental reality is only distinguished from the pre-existent reality by its subjection to corruption. Transformation is an essential necessity to every contingent reality, and this is what the "Mature Wisdom" has deemed advisable.

Still another is the "Human soul." It signifies the "rational soul." This has a potential existence (potentiality) before its appearance in human life. It is like unto the existence of a tree within the seed. The existence of the tree within the seed is a potential existence. But when the seed is sown and watered the signs thereof, its roots and branches, and all the properties, appear. Likewise, the (rational soul) has a potential existence (potentiality) before its appearance in the human body; and through the mixture of elements and a wonderful combination according to the natural order it appears with its properties and becomes established with its identity. This "rational soul", when God quickens it through the breath of the Holy Spirit, is then eternal, everlasting, Divine Heavenly, and shall continue with the continuation of its Lord; otherwise it will return to the contingent (or Potential) existence in the sphere of its oblivion, concealment or extinction. This (station) is the "lowest degree" in the world of contingent life.

Another is the "Soul of Faith" (spirit of Faith). This is an irradiation from the Divine Spirit and traces and fragrances from the Supreme "Holy Spirit." This is what assures Eternal Life for

the human "rational soul." This is that of which Christ said:
"That which is born of spirit is spirit."

May it do thee good, O servant of God! for He hath quickened thee with this spirit, and hath made thee living and everlasting in His Great Kingdom. Thank thou God for this grand Gift, for this Mighty Mercy, great Bounty and manifest success.

Another is the "Holy Spirit," the "Word of GOD," shining forth like the Sun of Truth to all the horizons, and of which the mentioning is raised, the Command prevails and the Sea agitates. Verily, thou art under its shadow. It shall surely assist thee by Its breath and thy nostrils shall be perfumed by Its Fragrances. Glad tidings be unto thee therefore! Blessed art thou thereby! O servant of God! Verily the GREATEST OF ARTS, and the most excellent, perfect, complete and everlasting thereof IS TO DIFFUSE THE FRAGRANCES OF GOD. This is an art, the pearls of the Glory of which scintillate in the horizon of the Kingdom of God, and illumine the universe throughout centuries, cycles, ages and periods: This (art) is incumbent upon thee! This is incumbent upon thee! This is incumbent upon thee!

Upon thee be El-Baha!

(Signed) Abdul-Baha Abbas.

Trans. by A. K. Kahn.

J. W. Miller

"THE GREAT MANIFESTATION WAS FULFILLED AND CONSUMMATED IN THE BLESSED BEAUTY OF ABHA (BAHA' O'LLAH) * * * * * THUS WAS IT ENDED AND FOR A THOUSAND YEARS ALL SHALL RECEIVE ILLUMINATION FROM HIS LIGHTS."

- - - * * * - - -

Extract from a Tablet from Abdul Baha to be Read by the Friends of God in the East and the West.

- - - O O O - - -

O YE people of the Kingdom of Abha!

There are two influences tending toward prosperity and progress which emanate from the forefront of advancement of the world of humanity. They remind the negligent, awaken them that sleep, give sight to the blind, hearing to the deaf, power of utterance to the mutes and life to the dead.

One Is The Influence Of Civilization - that development of the world of nature that concerns the material life of man. It promotes physical advancement and cultivates the social virtues. The laws and deductions of science, so indispensable to progress, are the products of the lofty thoughts of sound minds, the accumulated results of the efforts of ancient and modern scholars. The most effective power for the promotion and dissemination of this influence is just government.

The Other Is The Divine Influence, the holy and spiritual revelations, which insure eternal glory, everlasting happiness, the illumination of the world, the appearance of merciful phenomena in the world of humanity and perpetual life. The fundamental basis thereof is the teachings and the precepts of the prophets, the dictates and attraction of the conscience, which belongs to the realm of morality. Like unto the lamp they illuminate and brighten the depths and recesses of human realities. The effective power of this is the Word of GOD.

But the Advancement of Civilization, Material Perfections and Human Virtues Will Bear No Fruit Or Result Unless Joined to the Spiritual Perfections. Merciful qualities or sound morals and the happiness of the human world, which is the original goal, will not be attained. For although through the advancement of civilization and the adornment and refinements of the material world, happiness is realized and the sight of hopes fulfilled in perfect beauty wins the heart, yet, concomitantly, great dangers, severe ordeals and awful catastrophies are involved.

Now when ye behold the order and regularity of countries, cities and villages, the attractive adornment, the delicacy of the blessings, the suitability of the implements, the ease of transportation and travelling, the extension of knowledge of the facts of the world of nature, the great inventions and gigantic undertakings and the fine and artistic discoveries, ye shall say that civilization is the cause of happiness and the development of the human world.

(over)

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Yet again when ye glance over the inventions of infernal instruments of destruction, the creations of the forces of ruin, the discovery of fiery means which cut at the root of life, it becomes plainly evident that civilization be aided by divine guidance, merciful appearance, heavenly thoughts, and become joined to the spiritual states, the perfections of the Kingdom (of GOD) and the divine bounties.

The attraction and affinity of things are the cause of fructification and production and estrangement and disunion among things the cause of death and annihilation. By attraction and affinity all living beings such as plants, animals and men are realized. From ~~the~~ disagreement and estrangement dissolution results and annihilation follows. Verily The Life Of The Human World Is That Which Is Conducive To Unity Attraction And Concord Of Mankind.

When you pass a farm and observe a prosperous plantation with symmetry and beauty, full of plants and flowers, with an organized community, ye see proof of the fact that the farm and the garden are under the care and cultivation of a skilful farmer; but if ye see confusion and disorder, it is an evidence that the place is bereft of the care of the gardener and a wild and uncultivated plantation results.

Therefore it is evident that unity and concord are the result of the education of the real educator, while separation and dissension are evidence of savagery and the lack of the training of GOD.

If an opponent ~~xxx~~ object saying: The nations, peoples, tribes and sects of the world have different ethics, morals, conducts, tastes and temperaments and their thoughts and opinions vary, how then can real unity become realized or absolute accord among humanity be established?

We Will Say That Difference (Or Disagreement) Is Of Two Kinds: One Sort Is The Cause Of Annihilation, And That Is Like The Disagreement Of Warring Nations And Fighting Tribes Who Destroy One Another, Ruin Homes And Cause Comfort And Peace To Depart, Exhibiting Ferocity And Blood-thirstiness. The Other Difference (Or Disagreement) Is An Expression Of Variety That Is Itself Perfection And The Means Of Manifestating The Graces Of The All-Glorious.

Look at the flowers of the gardens. Although members of different families having various colours, different forms and shapes, yet because they absorb the self-same water and grow and thrive by the same breeze and are reared by the same heat and light of the one sun, this difference and variety produces greater beauty and grace and each appears more beautiful by contrast with the other.

When the complete proof, which is the effectiveness of the Word of GOD, obtains, this difference in nature's ethics, habits and thoughts results in the diversification and adornment of the human world. Moreover, this difference and variety is inherent and innate in the parts and members of man, which afford the means ~~after~~ ^{for} revealing perfections, and since these members and

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parts (of the human organism) are under the control of the king of the spirit, the spirit interpenetrates the parts and governs even the veins and arteries. This difference and variety then is no barrier to oneness and love governed by the spirit, this diversity is indeed the greatest power of unity.

Should a garden have its trees with their branches, leaves, blossoms and fruit all of one kind, colour, shape and arrangement it would have no beauty and sweetness whatever. But if it possess various hues, different leaves, blossoms and fruits, each will intensify the decorative effect and beauty of the other. The garden will become perfect and excel in beauty, delicacy, freshness, sweetness and magnificence.

Likewise the difference and variety of thoughts, opinions, morals and temperaments of the human world when under the guidance of the one power and the influence of the word of oneness will shine forth with the utmost greatness, beauty, sublimity and perfection.

To-Day No Power Save The Great Power Of The Word Of God, Which Comprehends The Realities Of Things, Can Gather Together Under The ~~Same Tree~~ Shade Of The Same Tree The Minds And Hearts Of The World Of Humanity. It Is The Motive Power Of All Things. It Is The Mover Of Souls And The Controller And Governor Of The Human World.

Praise Be To GOD! To-Day The Light Of The WORD OF GOD Shines Upon All Horizons. From Every Nation, Tribe And Denomination, Souls Are Coming Under The Influence Of The WORD (Of GOD) and Have Agreed And United With The Utmost Concord And Harmony.

Many an assembly shall be organized whose members shall be representative of different nations, tribes and peoples. If one attend such a meeting he will be surprised and will imagine that those present are of one birth and nation, one people with the same thoughts and opinions, when as a matter of fact one may be an American, another a European; one from Hindustan (India), another from Turkistan; one an Arab another a Tajik; one Persian another Greek. Notwithstanding this they consort together with joy and sing together with the utmost unity, harmony, love and solidarity in liberty and wisdom. This is through the effect of the WORD of GOD.

If all the powers of the world should convene, they could not organize an assembly like unto these assemblies. Here with such remarkable love, attraction and zeal, different people unite in one assembly and raise their voices in unison in the centre of the world. They cause the abolishment of war and murder and the realization (and establishment) of universal peace and the friendliness and unity of the world of humanity. Can any power withstand the power of the WORD of GOD? No, verily, the proof is clear and the evidence complete.

If a Soul Open The Eye Of Equity He Will Become Amazed And Surprised And Will Testify Justly That All The Nations And Peoples Of The World Should Be Grateful And Thankful To The Teachings Of Baha'o'llah. For These Teachings

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Make Tame Every Ferocious Animal, Give Speed To Those That Only Move, Transform Human Souls Into Angels Of Heaven and Make The World Of Humanity The Centre Of The Manifestation Of Mercy.

O Beloved Of GOD! These Days Are The Time For Firmness And The Period For Steadfastness And Constancy In The Cause Of GOD. You Must Not Look Upon The Personality Of Abdul Baha, For He Will Eventually Bid Ye Farewell. Nay, Ye Must Observe The WORD OF GOD. If The WORD OF GOD Is In The Ascendant, Be Happy, Joyous and Thankful, Even If Abdul Baha Be Under A Sword Or Beneath Fetters And Chains; For Importance is in the Holy Temple Of The CAUSE OF GOD And Not In The Physical Mold Of Abdul Baha.

The beloved of GOD must be confirmed with such a firmness that if every moment a hundred like Abdul Baha become the target of arrows, no change should occur in their decision or intention, no transformation in their zeal or attraction to GOD and no abatement in their occupation in the service in the Cause of GOD.

Abdul Baha Is the Servant of the WORD of the BLESSED BEAUTY and the Manifestation of Absolute Servitude In The Threshold Of The Lord. He Has No Other Station, Grade, Class or Power. This Is My Utmost Hope, My Abiding Paradise, My Most Holy Sanctuary And My Divine Guidance.

The Great Manifestation Was Fulfilled And Consummated In The BLESSED BEAUTY OF ABHA (BAHA'O'LLAH) And His Holiness The Supreme (The Great Bab) Was The Herald Of The BLESSED BEAUTY - May My Spirit Be A Sacrifice To Them!

Thus Was It Ended And For A Thousand Years All Shall Receive Illumination From His Lights And Obtain (Favour) From The Sea Of His Favours.

O Ye beloved of GOD! This is my wish for ye. Blessed is he who is aided by GOD to comply with what is written on this leaf.

Upon ye be BAHA'O'LLAH EL ABHA!

(Signed) ABDUL BAHABAS.

(Copied from printed tablet loaned by Mrs. Cooper)

February, 1916

San Francisco, Cal.

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Co

His honour Mr. Charles Mason Remey

upon him be Baha'ollah-El-Abha!

P. O. Box 1319 Washington D. C.

He is God!

O thou truthful servant of Him the Most High, Baha'ollah!

Thy letter has been received. Praise be unto God that the House of Spirituality (of Washington) has, in the most desirable way, been elected. The daughter of the Kingdom, Mrs. Parsons, verily, did return with a firm resolution and sincere motive from the Holy Land.

The honourable members of this new Assembly, which has been formed at Washington, must be in perfect steadfastness, because no edifice, without firmness and erectness, lasts long and no tree, without being firmly rooted, becomes ornamented with leaves and fruits.

It is my hope that this Assembly will, with the utmost firmness and steadfastness, arise in service.

Upon thee be Baha'ollah-El-Abha!

June, 25, 1920. Haifa.

Translated by: Azizullah S. Bahadur, Carmel, Palestine.

Added by His Blessed Pen at the time of signing the Tablet.

* The pamphlets and the picture of the Mashkeol-Azhar, which thou hast sent, are very acceptable. Verily, verily art thou doing thy best in every respect. Feel thou confident that under every circumstance thou wilt be assisted by Confirmation from the Kingdom of Abha!

(sig) Abdul Baha Abbas."

Translated by: Azizullah S. Bahadur.

* Note. Referring to two folios of illustrations and text descriptive of a model for the Mashkeol-Azhar, in the Persian-Indian style of Architecture (presented at the last convention of Bahais held in New-York City in April 1920), and prints of some of the drawings of this same design, which had been offered before the Holy Presence of The Center of the Covenant.

C. M. R.

Through the faithful soul, Faereh, the wife of His Honour M. Consul Schwarz, Stuttgart, Germany, to His Honour M. (Charles Mason) Remy, unto him be the Glory of God, the Most Glorious.

He is God.

O thou enlightened beloved son!

Praise be unto God that thou didst arrive at Leipzig safe and sound; didst see the brilliant faces of the friends of God; and didst enjoy the spirituality and love of the German friends. Verily, verily, the German friends are luminous, spiritual, and heavenly. They are spreading the oneness of humanity, they are in peace with all the nations of the world, and practice love, and kindness towards all the religions of the world. They are self-sacrificing in the Path of the Kingdom, and are firm and steadfast in the Covenant and Testament. Thou art unquestionably in the utmost joy and rapture now that thou art mingling, and associating, with these blessed souls.

It is my hope that thy present trip will give rise to great results. Convey, on my behalf, love and affection to all the friends, the servants, and the maidservants of God!

Unto thee be the Glory of Abha!
(sig.) 'abdu'l Baha ablas.

Aug. 20, 1920.

Translated by:

Azizullah Khan S. Bahadur,
Mount Carmel,
Palestine.

BLESSED ARE THEY!
(Anonymous)

" Blessed are they, who are pleasant to live with:
Blessed are they, who sing in the morning,
Whose faces have smiles for their early adorning;
Who come down to breakfast companioned with cheer;
Who won't dwell on trouble or entertain fear;
Whose eyes smile so bravely, whose lips seem to say:
"Life, I salute you! - Good morning new day!" "

" Blessed are they, who are pleasant to live with:
Blessed are they who give of their best, -
Who bring to the home bright laughter - gay jest;
Who make themselves charming for no other reason,
Than charm is a blossom for homes, every season;
Who bestow love on others throughout the long day -
Pleasant to live with, and blessed are they!" "

THE END.

Anon.

6. Values Are Relative.

which they might ascend thereto, and doors of silver to their houses, and couches of silver for them to lean on; and ornaments of gold; for all this is the provision of the present life; but the next life with thy Lord shall be for these who fear Him."

To Napoleon III, emperor of the French, ^{Bahá'u'lláh,} ~~the~~ great world Educator of modern times, ~~was~~ wrote, from "the prison of the oppressor," at 'Akká, Palestine:

"....Will you exult over your portion of worldly possessions, knowing that they will not endure? Will you rejoice in that you rule over a fragment of earth, when for the people of Bahá all that has no more value than the black in the eye of a dead ant? Re-sign these things to the worldly, and advance toward the desire of the universe. Where are the proud and their palaces? Look into their tombs and take example, by that which we have made an example for these who look! If the breezes of divine inspiration take possession of you, you will forsake the world, guiding yourself toward the Kingdom, and distributing your possessions in order to obtain access to this most liberal Manifestation." *Epistle To The Son of the Wolf.*

The attachment to worldly possessions, however, is sometimes more intense in the poor than in the rich. 'Abdu'l-Bahá tells the anecdote of the couple who set out ^{together} to visit the Holy Spot. One man left vast possessions in order to go - the other owned but a denkey, which he had been obliged to forsake. The upshot of it all was that the poor man would go but a day before he felt obliged to return to his denkey; while the rich man, with far greater severance than the poor one, went on his way alone. When the test comes, "action: will show what is growing in the heart."

Our friend has left his green shack and gone to the next world. His station is in God's hands. Could it be that this brave

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Copy of a Tablet revealed for

O ye friends who long for the Beauty of God!

When the self-subsistent living God manifested Himself with all His names, attributes, perfections and characteristics to the people of the universe and illumined the dawningplace of the contingent world with the lights of the Orb of the Placeless, and raised fervency and clamor within every component atom of the world of creation; then the showers of mercy began to fall, the rays of the Sun gleamed, the refreshing zephyrs blow and the voice of God reached the ears.

Hearts began to beat, souls became liberated and free, cheeks were flushed, the (intervening) veils were consumed, and the face of the Loving Friend became manifest. The hearts of the lovers were ignited with a burning flame, and the eye of the yearning wept with joy. The rosegarden of unity was augmented and the flowerbed of singleness was arrayed. The feast of beauties was celebrated and the bouquet of eternity was spread. The throne of the divine dominion was established and the verse: "The Merciful sitteth on the Throne," (Koran) was fulfilled. Afterwards the greatest splendor of the Blessed Perfection became manifest in the Temple of the Testament, in this eternal Bouquet, and shone forth unto all regions.

The Divine Kinstrel held the stringed guitar in His hand and preluded a melody and tune after the Persian note, and played this song with a loud voice, as follows:

Page 8 (This is the Ancient Covenant).

This is the Ancient Covenant!

This is the One who has the Cup in His hand.

This is the One who has brought failure in the marketplace of the Joseph of the Merciful God. (On account of His beauty)

This is the Testament of Accord.

This is a Covenant to hold to and utterly detach one's self from aught else.

This is the cause of stopping the cries of contradiction (made by the deniers), through the divine mercy.

This is the pre-existent Covenant!

This is the Weighty Mystery!

This is the greatest Secret of the countenance of El Baha (May my soul redeem His beloved ones!)

(Signed) Abdu'l Baha Abbas.

Translated by

*Write
unity, values*

Through Ima M. Getzinger.

To the Members of the Assembly of Bahais in America.

To the beloved ones and the maid-servants of the Merciful.

HE IS GOD!

O ye! dear friends and maid-servants of God!

Your epistle was received. You have expressed joy and happiness because of the trip of Abdul Baha from the center of prison to the land of the divine Joseph (Egypt). There are divine wisdoms in this journey! I am hopeful that it will be productive of results.

Now, praise be to God, some time is passed by the utmost of spirit and fragrance in this country, and We are occupied with the service of the Cause of God, and servitude to the Holy Threshold.

When the service which is Our purpose is realized for the Kingdom of God, perhaps We shall journey to other parts.

If the beloved of God in all America strive for unity and harmony, attain perfect love and accord, and act according to the divine teachings and the precepts of the Blessed Perfection, this will prove a magnet attracting Abdul Baha, so that, perchance, He may journey to America.

But, until the light of oneness, unity and love shine forth from the lamp of America, and the beloved act in accordance with the divine teachings and precepts of the Blessed Perfection, and all the believers in America become united and harmonious, My coming to America will be hindered, nay, impossible.

Therefore, strive ye that ye may become the embodied teachings of the Blessed Perfection, confirmed in the divine precepts, resurrected in holiness and purity, servance, humility and meekness, set aglow with the fire of divine Love, and loosen your tongues with the praises and commendations of the Blessed Perfections.

Thus may great attainment be realized.

Upon ye be Baha'llah al ABHA

(Signed) Abdul Baha Abbas,

Translated by Dr. Ameen U. Fareed,
December 8, 1910.

BC # 388

KEY NOTES AND GOLDEN RULES OF THE GREAT MAJOR RELIGIONS.

The Hindu: SPIRIT.

The true rule is to guard and do by the things of others as you do by your own.

The Buddhist: RENUNCIATION.

One should seek for others the happiness one desires for oneself.

The Zoroastrian: SPIRITUAL WARFARE.

Do as you would be done by.

The Confucian: ORDER.

What you do not wish done to yourself, do not to others.

Judaism: RIGHTEOUSNESS.

Whatsoever you do not wish your neighbor to do to you, do not unto him.

Mohammedanism: SUBMISSION.

Let none of you treat your brother in a way he himself would dislike to be treated.

Christian: LOVE.

All things whatsoever ye would that men should do unto you, do ye even so to them.

Baha'i: UNITY.

Choose thou for others what thou choosest for thyself.

"O Son of Man! If thou lookest toward mercy, regard not that which benefits thyself, and look to that which benefits all mankind. If thou lookest toward Justice, choose thou for others what thou choosest for thyself. Verily, through meekness, man is elevated to the heaven of power; and again, pride degrades him to the lowest station of humiliation and abasement. O people of God! The Day is great, and the Call is Mighty!

- BAHÁ'U'LLAH.

TO LIVE THE LIFE.

To live the life is:

To be no cause of grief to any one.

To be kind to all people and to love them with a pure spirit.

Should opposition or injury happen to us, to bear it, to be as kind as ever we can be, and through all, to love the people. Should calamity exist in the greatest degree, to rejoice, for these things are the gifts and favors of God.

To be silent concerning the faults of others, to pray for them, and help them, through kindness, to correct their faults.

To look always at the good and not at the bad. If a man has ten good qualities and one bad one, look at the ten and forget the one. If a man has ten bad qualities and one good one, to look at the one and forget the ten.

Never to allow ourselves to speak one unkind word about another, even though that other be our enemy.

To do all of our deeds in kindness.

To cut our hearts from ourselves and from the world.

To be humble.

To be servants of each other, and to know that we are less than anyone else.

To be as one soul in many bodies; for the more we love each other, the nearer we shall be to God; but to know that our love, our unity, our obedience must not be by confession, but of reality.

To act with cautiousness and wisdom.

To be truthful.

To be hospitable.

To be reverent.

To be the cause of healing for every sick one, a comforter for every sorrowful one, a pleasant water for every thirsty one, a heavenly table for every hungry one, a star to every horizon, a light for every lamp, a herald to every one who yearns for the Kingdom of God.

- ABDU'L BAHA.

The world of Lights is a world of perfections; virtues or perfections must be acquired. That World is a world of the Breaths of the Holy Spirit and in this world must they be acquired. That world is a world of the Life Eternal. In this world he must acquire it. But how can he? By what means can he acquire these things? How is he to attain these merciful powers?

First: - through the knowledge of God.

Second: - through the love of God.

Third: - through faith.

Fourth: - through philanthropic deeds.

Fifth: - through self-sacrifice.

Sixth: - through severance from the world.

Seventh: - through sanctity and holiness.

Unless he obtain these forces, unless he attain to these requirements, surely he will be deprived of the Life Eternal. But if he attain the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs, becomes the cause of love among mankind and lives in the utmost state of sanctity and holiness, surely he shall attain to second birth, will be baptized through the Holy Spirit and witness the Life Eternal.

(Baha'i Scriptures, para. 647.

THE PRACTICE OF PRAYER.

Lua Getsinger.

ASK - Matthew 7: 7.

The way to get a thing which is purchasable is to pay for it. The way to get a thing which is to be earned is to work for it. The way to get a thing which is to be given is to ask for it.

The Christian, in receiving from God, has neither to pay nor to earn. What he gets from God comes by gift, and the way to receive it is simply to ASK. In Matthew 7: 7, God says: "Ask and ye shall receive". In Matthew 7: 11, "How much more shall your Father which is in Heaven give good things to them that ask Him." In John 14: 13, "Whatsoever ye shall ask in My Name". In John 14:14, "If ye ask I will do."

Since the definite blessing in prayer comes from our simple asking, the first great lesson is:

1. BEGIN TO ASK: When we come to a place of crisis or stress in our life we betake ourselves to everything but this. We worry, we fret, we brood, but we do not ask. But God does not say: "If ye chafe, or scheme, or plan, I will do; but if ye ASK I will do."

Does some one say here: "I do not know how to ask. I do not understand the mysteries of God's will. I do not know how to live this prayer life."

The answer is simple. The way to learn to do is to begin to do. This is true of all effort. It is also true of prayer. The trouble is not that we do not know HOW to ask, but that we are not ASKING. God can help the man who CAN not pray. The Holy Spirit will teach him. But God cannot help the man who WILL not pray, for he gives God no chance.

God does not expect us to know all the secrets of prayer, before we enter into the school of prayer. He asks us to BEGIN, to take our seat on the primary bench, to learn first the A B C of this life. And then, as we go on praying, we keep on learning.

The responsibility of teaching to pray is with God. But the responsibility of praying is with US. It is not our ignorance of the prayer life, but our woeful neglect of it that most grieves the heart of God.

2. BE INSTANT IN ASKING: That is, ask before you do anything else. Men say here: "God helps those who help themselves. Do the best you can, and when you can do no more, call on God for help." This sounds wise, but it is a specious wisdom. We ourselves have no power to meet the wiles of Satan, and, if we essay to do so alone, we will be overpowered. Therefore, go first to God in prayer. Go to Him first that you may have His guidance. Go to Him first that you may have light from His Word. Go to Him first that you may be strengthened by His Spirit. Go to Him first that you may be kept from mistakes, the correction of which may take many long and weary days.

A beautiful example of so going first to God in prayer is found in the second chapter of Nehemiah. Nehemiah's heart was burdened for the rebuilding of his beloved city, for the restoration of his people. He came into the presence of the king with a sad countenance. The king, seeing it, said: "Why art thou sad of countenance today? For what dost thou make request?" And Nehemiah answered and said, "If it please the king that thou wouldst send me unto the city of my fathers that I may build it." But note that in the brief instant which elapsed between the question of the king and the answer of Nehemiah occurs this remarkable sentence: "So I prayed to the God of Heaven." Nehemiah, in answering the question of the king, did not trust to his own wisdom, but even in the few seconds of time that were his, he lifted up his heart to God in prayer and cried to God for wisdom in his reply.

Some one has called this "ejaculatory prayer", from the Latin "jaculum" meaning a javelin or dart. That is, Nehemiah sent up, as it were, a little arrow of prayer to God for help. There is a precious lesson for us in this. A great crisis comes into our life; a great need is present there. We do not have time to go apart into our closet and commune with God, for the emergency is too sudden. But we can do as Nehemiah did. We can be one of God's "Minute Men" in prayer. Just where we are in the street, in the place of business, in the very midst of the rush and pressure of daily affairs, we can send up one of these little arrows of prayer: "Lord, help me; Lord, guide me; Lord, give me wisdom in this crisis." This habit of being ~~in~~ instant, momentary prayer-touch with God in the busy rush of life is as precious in its way as the longer periods of communion which come to us in the quiet and retirement of the closet.

3. KEEP ON ASKING: "Pray without ceasing", says the apostle in 1 Thess. 5: 17. Just what does the Spirit mean here? Hardly that we should spend every moment of our lives in actual, audible prayer. But probably, first, that we should constantly be in an attitude of prayer to God amid all the circumstances of life; that the atmosphere of our life should be one of prayerfulness. Added to this is also the thought that we are to pray, as it were, "without ceasing" that is, without great gaps and interruptions in our daily tasks. The lad who is in school one week and stays away the next will never become a great scholar. The musician who is faithful to his practice for a time, and then wholly neglectful of it will never become a master of his art. So if we pray today and forget to pray tomorrow, if we cry to God this week and are silent the next, our prayer life will suffer in the same way. We pray with ceasings, with interruptions, and we lose power in so doing. God wants us to pray without cessations, without gaps and intervals in our intercessions.

"Pray without ceasing" then is a warning against fitfulness and remittingness in prayer. It is a call to habitual, rather than to never-ceasing prayer. It is the daily, regular, habitual holding on to God that brings these things to pass in the kingdom of prayers. To such a petitioner there comes a sense of grip, a feeling that he is prevailing, a consciousness of effectiveness in prayer which is not present where inconstancy and remittingness mar the prayer life. If we stay our lips and hearts from the daily practice of prayer, we shall as surely fail of success as the apprentice who oft times slacks his hand from the cunning of his trade will fall short of becoming a master-workman therein.

Again, we are not only to pray without ceasing, but also to pray without fainting. "And He spake a parable unto them, that men ought always to pray and not to faint." - Luke 18: 1.

The first is a warning against fitfulness in prayer, the second against lack of perseverance therein. For this, like that, ensnares many. No temptation in the life of intercession is more common than this of failure to persevere. We begin to pray for a certain thing. We put up our petitions for a day, a week, a month, and then, receiving as yet no definite answer, straightway we faint and cease altogether from prayer concerning it. This is a deadly fault. It is simply the snare of many beginnings with no completions. It is ruinous in all spheres of life. The man who forms the habit of beginning without finishing has simply formed the habit of failure. The man who begins to pray about a thing, and does not pray it through to a successful issue of answer, has formed the same habit of prayer.

As in everything else, so it is in prayer. To faint is to fail. Then defeat begets disheartenment and unfaith in the reality of prayer

which is fatal to all success. It were better to put up fewer prayers and get more answers than to have on hand a host of unfinished prayers with all the spiritual demoralization that flows therefrom.

But someone says here, "How long shall we pray? Do we not come to a place where we may cease from our petitions and rest the matter in God's hands?"

There is but one answer. Pray until the thing you pray for has actually been granted, or until you have the assurance in your heart that it will be. Only at one of these two places dare we stay our importunity. For prayer is not only a calling upon God, but also a conflict with Satan. And inasmuch as God is using our intercession as a mighty factor of victory in this conflict, He alone, and not we, must decide when we dare cease from our petitioning. So we dare not stay our prayer until the answer itself has come, or until we receive the assurance that it will come. In the first case, we stop because we see. In the other, we stop because we believe. And the faith of our heart is as sure as the sight of our eyes, for it is faith from - yea, the faith of God within us. More and more, as we live the prayer life, shall we come to rest quietly in it, or when to continue our petitioning until we receive it.

4. ASK IN ALL THINGS: ("Be anxious in nothing" etc) "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God". Philippians 4: 6. We go to God in prayer when some great need or crisis comes into our life, but in the little things which fill up those lives we forget to pray. But God wants us to be prayerful in all things. And the reason is clear, for prayer brings the peace of God. Hence, when we bring a worriment or anxiety to God, we shift the burden of it from ourselves to God, and this brings peace. Now, if we only bring to God, and lay upon God in prayer the great burdens of life, then we have peace only concerning these. But the most of our life is made up of little things, of every day happenings, of a multitude of seeming trifles. Wherefore, so far as we keep these out of our prayers, we keep peace out from our lives. And this is why our peace is fitful instead of perfect. It is because our prayer life is only partial instead of all-inclusive. If we prayed about all things, we would have peace about all things. Whenever prayer is missing, peace is absent.

Stonewall Jackson, speaking of this truth said, "When I write a letter I ask God to go with it. When I speak a word I ask Him to bless it. When I do anything for Him I ask His Presence in it. In all things, I try to come to Him in prayer." Even thus would God have all His children live the life of prayer.

5. ASK AND YE SHALL KNOW GOD: Manasseh, wandering from God, lost his throne and was carried away captive. In his distress he cried unto the Lord, and the Lord heard and restored him. "Then Manasseh knew that the Lord He was God." 2 Chron. 33: 13.

An answer to prayer is a personal introduction to God. To see the artist paint before your eyes until the canvas glows with beauty makes painting very real. To see the sculptor chisel and carve a rare statue while you watch makes sculpture very real. To cry unto God in trouble, and to see the very thing you asked for come into your life exactly as you asked for it, makes the Lord wondrously real. It was when Manasseh cried and the Lord heard that Manasseh knew God as never before. It is like hearing the voice, touching the hand and looking into the eyes of a friend whom you before only knew by reputation.

"Hereby shall ye know that the LIVING GOD is among you", said Joshua to the Israelites. - Joshua 3: 10. That is, the mighty works of which God would do for them would make God real and tangible to them.

Perhaps you are a student, a worker at the desk. Some day you go away, leaving your table in confusion and disarray. When you return you find it in perfect order. Your books are neatly piled, your scattered papers are orderly arranged, every article has found its proper place, a rose or a sprig of heliotrope adds beauty and fragrance to it all. You recognize the presence and thoughtfulness of a loved one. You see and know the hand by these traces of its ministry.

Thus it is in prayer. To the man who cries to God in prayer, the doing of God which comes in response (reply) to that asking makes God so real and practical in his life that you cannot possibly convince him that these things are chance, or accident, or anything else than the personal presence of his Lord working mighty works and deeds in his own life. He knows God as the prayerless man can never know Him, because he thus sees His direct and loving touch upon every interest of his life.

6. ASK AND YOUR JOY SHALL BE FULL: There are many kinds of joy pictured in God's Word. There is the joy of salvation. "Rejoice not in this, but rejoice that your names are written in Heaven", said Christ to the seventy. - Luke 10: 20. There is the joy of seeing a soul brought to Christ, a sight which fills the hearts of even the angels of heaven as they behold (Luke 15: 7). There is the joy of being wholly yielded up to God to do His will, which is the very joy of Christ Himself in us, and which makes our joy to be full. - John 15: 11. Of like preciousness is the joy of answered prayers. "Ask and ye shall receive that your joy may be full", says our Lord. (John 16: 24)

Very wondrous indeed is the gladness which fills our hearts when a great answer to prayer comes into our life. To pray amid darkness and have God send great Light, to pray in the face of a great barrier and see God tear it down before our very eyes, to cry amid a dire need and have God swiftly and wondrously supply it - what joy floods the heart at the moment God sends such answers! The very joy of Heaven itself enters into our life in such an experience. It is born of God and no human joy can match it. What a constant stream of joy keeps flowing through the life of a child because of the gifts which his father gives at his asking. Would not this same river of joy burst forth in the lives of many of God's children, now joyless and unhappy, if they only knew this secret of the joy of answered prayer, and practiced it?

7. ASK, BECAUSE THERE IS A GIVING BY GOD WHICH COMES ONLY FROM OUR ASKING: Prayer is a power. Through prayer God does things which would not otherwise be done. When He says, "If ye ask, I will do", He very clearly hints that if we do not ask there will be some lack of His doing. This is a great mystery, but it is also a great fact.

When Hezekiah, in distress, prayed to God for deliverance from the Assyrian host, and God sent His angel who smote 185,000 of them, the reason for that victory was stated in these words: "Thus saith the Lord (to Hezekiah): Whereas thou hast prayed to Me." The deliverance came because he had prayed. (Isaiah 37: 21)

Christ, too, speaking of the friend who came at midnight for bread, said, "Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth (Luke 11: 8) Christ here clearly teaches that some things which God does not give simply from the fact of being a God of grace and because He is "our friend", He does give because of our importunity. God indeed gives many things simply because He is God, and a God of grace. He sends His rain on the just and the unjust. He has general blessings which He pours out whether we pray or not. But there are great and special bounties which He holds in reserve for those who pray, which He bestows because of our importunity.

It is like this: Here are the heavens overarching us. They are always full of the moisture which is ready to descend in the form of rain. That rain is always, as it were, hanging over the heads of the children of men. But it does not descend in the form of rain until a cool current of air meets the moisture-laden clouds and condenses them into showers at that particular point. So these special gifts of God are, as it were, His clouds hung over us, big with promises, waiting for our stream of prayer to rise and condense them into showers of blessing; but if we pray not they float by, leaving us unvisited, unrefreshed. We have a beautiful illustration of this truth in Samson's life (Judges 15: 18, 19) Samson had just won a great victory in the slaughter of 1000 of his enemies. He finds himself weary and sore athirst. God looks down upon him and sees his

condition, but there is no deliverance recorded until Samson "called on the Lord". Then God's hand clave the earth and the living water gushed forth to receive and save the earnest petitioner. Wherefore Samson names the place "En-hakkore", that is "The Well of Him that Cried". In that name he clearly testifies that the thing which most impressed him in this wonderful deliverance was that it was given when he cried. And as the years rolled by, and men quenched their thirst at the living spring, its name was a constant reminder that God had opened it because some one had cried unto Him.

How true this is in our lives! We come into some place of stress in our life. The gloom is thick; the burden is heavy, the voice of hope is faint, the vision of faith is dimmed. While we are sore athirst, God is waiting - waiting for our cry to Him. The very ground beneath our feet is throbbing with the pulse of the thirst-slaking fountain that is ready to spurt forth when we cry. But if we do not cry we have no well, for it is the "Well of Him that Cries".

Sometimes men shoot an oil well with a cartridge that spurts the fluid into the air by its force. So prayer is God's well opener. When we cry, the earth cleaves and the fountain bursts forth. ~~When~~

Prayer is the passageway from spiritual thirst to spiritual refreshing. "He was sore athirst - he CALLED - and his spirit came again." It is the bridge that bears us from distress to deliverance: "In my distress I CRIED, and He delivered."

Some know only the thirst, only the distress, because they use not the way out of both - the CRY. God does not mean us to live in a permanent state of need or a permanent condition of distress, but out of the need and out of the distress to cry and have a well opened.

One man says, pointing to the past, "Here came a great affliction to me, here a great temptation, here a grievous sorrow, here a serious loss. My life has been a constant experience of distress and need." Another says, "True, I have been through the same tribulations. But see! here God opened for me a cooling well, here a sparkling fountain, here a bubbling spring, here a refreshing stream. Life is sad for you because you know only its need; joyous for me because I know the deliverance, 'for He shall DELIVER the needy when He CRIETH.'"

Who is there, buffeted, dis-spirited, weary unto death, who has not cried unto Him in their distress, and, in the quiet inflow of peace, comfort and rest, been conscious that He opened a stream of refreshing in their souls as though their ears heard its musical flow, their parched lips tasted its sweet running waters?

What a searching word to the same effect, is that of the Holy Spirit in James 4: 2, "Ye have not, because ye ASK not." If you do not pray,

some laborer will not go forth into the harvest field. If you do not pray, some darkened soul in China or Africa may not receive the Gospel. If you do not pray, father, or sister, or loved friend may be convicted of sin. If you do not pray, some door that God would have opened may remain closed forever. If you do not pray, some barrier may stand till Jesus comes that God might have hurled down if you had prayed. If you do not pray, only eternity will reveal what God has lost, and what you have lost, and what the universe has lost, because of your failure in asking. Child of God, today there are obstacles in your life which seem to doom you to utter failure of God's highest purpose for you. You have planned, worried, toiled, and failed. Despair is beginning to settle down upon you, and hope is fading away from your life, for all YOUR doing has been thwarted. Try now the ASKING which brings HIS doing. Begin to live the prayer life. Ask, ask, ASK, and then out of all the failure of your doing look unto Him who says, "If ye ASK, I will do."

Pray, and He will soften hearts which all your doing could never touch.

Pray, and He will heal that cruel estrangement which is slowly crushing you.

Pray, and He will meet your needs, both temporal and spiritual.

Pray, and He will weave all the tangled threads of your life which seem beyond hope of disentanglement into the single golden strand of His great purpose for you.

Pray, and unto your life, fresh from the failure and disappointments of YOUR doing, He will bring miracles of HIS doing which will some glad day fill your lips with songs of praise.

Pray, and He will work changes unthought of, and bring about providences undreamed of.

Pray, and He will overturn and overturn, until darkness changes to light, bondage to liberty, bridgeless chasms to safe highways, granite walls to webs of gossamer, because a miracle-working God has fulfilled His promise:

IF YE ASK; I WILL DO.

*** **

Polonius to his son, Laertes.

..... There, my blessing with thee!
And these few percepts in thy memory
Look thou character. Give thy thoughts no tongue,
Nor any unporportioned thought his act.
Be thou familiar, but by no means vulgar.
Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel,
But do not dull thy palm with entertainment
Of each new-hatched unfledged comrade. Beware
Of entrance to a quarrel, but being in,
Bear it, that the opposed may beware of thee.
Give every man thy ear, but few thy voice:
Take each man's cehsure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not expressed in fancy; rich, not gaudy:
For the apparel oft proclaims the man.

.....
Neither a borrower nor a lender be:
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.
This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.