

A HEAVENLY FEAST

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Some Utterances
OF
ABDUL-BAHA
TO
Two American Pilgrims
[Charles and Mariam Haney]
IN
Acca, Syria, February
1909.

Interpreter, Dr. Ameen U. Fareed,
(Taken verbatim, stenographically by M. H.)
During nine days in Acca.

NOTE—The morning we left Acca, Abdul-Baha gave us the following message for the Bahais in Egypt: "You may say to Hadji Mirza, Khorassani and the believers in Cairo that I am coming to Egypt. Owing to hindrances this is not possible at present, but I promise this for some future time."

Abdul-Baha has fulfilled this promise and is at this date [Oct. 1, 1910.] in Egypt.

H.

TWO CLASSES OF PILGRIMS

"The people who come here are divided into two classes. One comes here as dead and returns alive; ignorant and returns wise; withered and returns fresh and fragrant.

This class is likened to the man whose body is healthy and who comes out into the fresh country or the green and verdant prairie where he shall sense the life-giving breeze and healthful sunshine, and from whence he shall depart with great joy and vigor. Or, like a man who is hungry and goes to a well spread table and attains fullness therefrom.

The other class resembles the man who is sick and incapable of enjoying the blessings and surroundings of the country, or of eating the wholesome foods. Now the food is rich and edible, but the man is sick and hence incapable of obtaining nourishment therefrom. Thus he goes back in the same condition as before.

Again, one is like the dry wood or oil which is ready for combustion or ignition; as soon as it

contacts with fire, it is set aglow. Whereas, another class resembles a stone which may be placed for a thousand years in the fire and yet will not become ignited and shed a radiance.

Again, the sea has innumerable pearls in its depths. A good and trained diver will obtain therefrom abundant pearls, whereas one unacquainted with and incapable of this attainment can only obtain the shells."

NEWS FROM AMERICA.

"I wished to see you early this morning but so many things engaged Me, though whenever I meet you, that is the morning.

In this Place your heart, your spirit and your body must rest.

Your body must be at peace and rest because you are at Home.

Your heart must be at rest because you have attained the Meeting.

And your spirit must be joyous because you are listening unto the tidings of the Kingdom.

Now give Me news from America.

Are the beloved of GOD zealous, or are they not?

Are they eloquent, or are they silent?

Are they putting forth efforts, or are they quiescent?

Do they have unity among themselves, or do they not?

Do they express love for all humanity, or do they not?

Do they serve mankind, or do they not?

Are they directing their attentions to the Kingdom of ABHA, as they should, or are they not?

Are they living according to the teachings and directions of Baha'o'llah?

I am ever anticipating joyous news from America, wishing that all the newspapers and journals might write of the Bahais in the following terms:

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'These people are distinguished in all qualities; they have pure intentions; they are truthful to all humanity; they are trustworthy; they exercise kindness towards all mankind; and with heart and soul and life they are engaged in service; they depend upon GOD; they are severed from the attachments of this world, albeit they are all engaged in some profession or work; they serve real civilization; in reality they are civilized people; they fear nothing whatever; night and day their thoughtful attention is devoted to philanthropic deeds; they wish no harm to any one; they do not annoy anybody; they put forth efforts in general philanthropy; their greatest and highest desire is that bias may be removed from among the nations and sects of the world; that all mankind may be united with each other; that all wars and battles may be abolished from among the nations and powers of the world; that the standard of universal peace or the Most Great Peace shall be raised; that estrangement may cease entirely; that no religious fanaticism, racial or patriotic bias shall exist, for all are the creatures of GOD, and all are the signs of the Power of GOD.'

All the inhabitants of the earth belong to one nativity; they are all members of the human race and divisions of one nation. Differences are caused by superstitions. For example: Germany and France are one country, but the division is made by an imaginary boundary line. These two parts of one Continent have become differentiated or separated; one is known as Germany and one as

France, and with the greatest enmity have they arisen against one another, whereas, they belong to the same Fatherland and to the same race.

In short, we hope that the beloved of GOD may raise the standard of the solidarity of mankind in the center of the world; that all nations will unite and agree, gather together under the Blessed Banner attaining to the happiness of the world and the Kingdom."

NO FREEDOM IN PERSIA.

"There is no freedom yet in Persia. It is not possible now to promulgate freely the Teachings of this Cause. Both the people and the Government are hindrances. Notwithstanding this, the beloved of GOD are night and day engaged in spreading the Light. Whenever it is not possible to promulgate it publicly and openly, it is promulgated privately and in secrecy.

For instance: If the beloved of GOD wish to establish the oneness and solidarity of humanity, the people and the Government rise against them. If they publicly declare that racial, religious and national bias must cease and that the Standard of Peace must be upheld, they will be greatly persecuted because the old religion is full of prejudice. For example, if they wish openly to have a religious convention, to have Mohammedans, Christians Zoroastrians and Jews assembled together: that is impossible; hence these intentions are carried out secretly. Should they attempt to fast and pray according to the new Laws, they will not be allowed. So when they wish to pray and fast according to the new Laws, they have to do it secretly. Nevertheless they are putting forth their utmost efforts in promulgating and establishing the new basis.

But in America freedom reigns. The beloved of GOD there can have a convention representative of all the nations. The believers there can have

meetings representative of the various religious beliefs, in which meetings they can exhibit the greatest love toward one another and promulgate the unity for which they stand. Hereafter they must put forth efforts in removing the national, religious and patriotic bias."

HEALTH.

"Looking after one's health is done with two intentions: 1st. Man may take good care of his body with the intention of satisfying his personal wishes.

2nd. Or he may look after his health with the good intention of serving humanity and of living long enough to discharge one's duty towards mankind.

The latter is most commendable.

A teacher shall sleep at night with the thought that the next day he may be refreshed in order to do his duty more fully in relation to teaching his pupils. Therefore Mrs. — must take good care of her health. Just look at Mr. —'s very good health—see how much work he can do, how much work he can stand! Whatever work is referred to him, he can discharge it fully.

But remember that the essential health is Spiritual Health, for by means of Spiritual Health eternal life is obtained; whereas, through physical health only temporary results are obtained."

UNITY AND HARMONY.

"The unity and harmony of the beloved of GOD constitute the most important affair. Unity and Harmony represent the magnet which will attract the confirmations of GOD. Consider! Has any one singly and alone accomplished without the aid of his contemporaries any great thing in life? United members of an organism or assembly will be in power and able to accomplish great deeds. Human beings, singly and alone, cannot fully achieve a great good thing; in fact man cannot live solitary.

Therefore, life must be lived in unison, in society; and when socially united, fully united, they can do everything.

When one family is well united, great results are obtained. If this circle of unity be widened so as to include and control the interests of an entire village to the extent that all the members of its population are fully united and in perfect accord, the results will be proportionately greater; the fruits thereof will be accordingly.

Now widen the circle again! Let a City be united and the results will be still greater. Widen the circle yet more and have the people of a country united; then, indeed, important results shall be forthcoming. And if a Continent is fully united and will unite all the other Continents, then is the time when the greatest result shall obtain.

What has already been said to you, illustrates

the subject on the material basis.

Now consider if Spiritual Unity be accomplished, what results will be forthcoming! If souls who are sons of the Kingdom be united, great shall be the results. Then the Divine Confirmations will become fully established, and their hearts and spirits will attain a remarkable illumination.

Consider what effect UNITY has upon a community! Persia has been greatly disturbed of late, and yet owing to the great harmony which exists among the Bahai friends, there is absolutely no disturbance among them. The only community which has been at perfect peace and rest during all this turmoil, has been this community. Why is this so? Because they love everybody and they love one another and are united among themselves, for in spirit they are united with all the world. Their mission is to establish UNITY among the human race.

The beloved of GOD must do that whereby they can attain capacity, in order that the Bounties of the Kingdom may become apparent in them!

A man who is in the embryonic state, must endeavor with might and main to develop fully and attain maturity, i. e., the age when a mature mind can make itself manifest in him.

I will give you these Glad-tidings:

The Blessings of the Kingdom have touched America, but the Americans must endeavor to prove themselves recipients thereof"

SERVICE AND LANGUAGE.

"We have been writing this morning. We have so much to write." (Mr. — then said how much he would like to assist and serve Him in this work if he knew Persian.) Abdul-Baha replied:

You can offer services in English, and in America you can offer a better service in English. One of the most appropriate Utterances of Baha'o'llah while He was in the City of Adrianople is this: 'If your word concerns GOD it is good be it spoken in Hebrew or Syriac. If you seek GOD it is good whether you come to Him in one place or another.' Therefore, his honor, Mr. — will do well when he does a thing for GOD be it in English or Persian. It is not that which concerns the language, but rather that which concerns intentions. When a baby begins to speak a language, it expresses itself first in certain gestures—just a few gestures. How sweet are those gestures! This is the case with the people of the Kingdom, as Jesus Christ said: 'Blessed are the children, for theirs is the Kingdom.' As long as you are the children of the Kingdom, no matter what language you use, it is sweet.

Forty years ago it was revealed in the Kitab-el-Akdas (Book of Laws) by the Blessed Perfection, that one language shall be chosen as the means of universal communication. That language is now in the course of construction. If this new language which is being promulgated, shall be universally

recognized, it will produce great results."

Dr. Fareed asked if it were Esperanto?

Abdul-Baha replied: "It is Esperanto, but it is incomplete, it is being finished. But our original language is that of the Kingdom in which we are all co-linguists, that is, Spiritual Susceptibilities, whereby the parts are associated. For instance: I am in Acca, but My heart associates with the American friends. I am ever engaged in their remembrance and I implore, saying: 'O GOD! Confirm them. Make possible for them development in all the grades and planes.'

This is the best language."

SPIRITUAL GARDENS.

Reference was made by Mr. — to California and its beautiful gardens and flowers, and Abdul-Baha said:

"My gardens are the hearts and souls. The hearts are everlasting rose gardens. Its flowers will never wither; its leaves will never fall; its fruits are everlasting; it will never get dry—its freshness and verdure are eternal. Find Me such gardens! Of those Spiritual Gardens We also have plenty. Have you the hearts which are severed and detached from the world; hearts which are full of that glow? Will you exchange such a Garden as this for thousands of other gardens? I am not in possession of any garden now, but had I many gardens, I would not exchange them for such a garden as this."

GOOD EVENINGS WITH ABDUL BAHA.

"These are good evenings passed with you. These evenings are most effective in the realm of genesis for the hearts are directed to the Kingdom; although the bodies are upon the earth still the spirits are in heaven. It occurs sometimes that a man may be in the East, but his heart will be in the West(his heart is engaged with the West), likewise though the bodies of the beloved of GOD are upon the earth, yet their spirits are in heaven."

Mr. — said that unless his will and capacity were increased he would be useless as a servant for his sins were as the sands of the sea.

Abdul-Baha replied: "As long as you are on the shore—or as long as the sands of your sins are on the shore—the waves of the sea will wash them for the sea will wash everything. I hope that the utmost of your innate hopes will be realized. Rest assured. Be confident."

SEVERANCE.

"It is just as sure that a camel cannot enter the eye of a needle as that a rich man cannot enter the Kingdom, an utterance of Jesus Christ.

This refers to a rich man whose heart is set upon his riches, that is, he whose heart is attached to things and belongings. A man may be absolutely poor and dispossessed of everything, and yet be worldly. Another man may be very wealthy and yet severed.

Severance means that one's heart must not be attached to the things of this world. It does not mean that a man must dispossess himself of them, or that he must not work and earn or practice his profession, whatever it may be, in the world. It does not mean that he must not put on what he has. If he has a silk garb, let him wear that; and if he has not, but has a suit of cotton goods, let him wear that clean. He must feel the same in both.

Some of the people you saw here to-day (The Judge you saw to-day and the Accountant of the Government and the officers who were here), exhibited great reverence and respect for Me to-day; whereas some time ago before the conditions were changed, when spies were around and police were stationed here, they showed nothing but opposition. The opposition of that time and the showing forth of respect to-day, are exactly the same to Me; to be absolutely indifferent. These people covet My

position; they covet the worldly things that surround Me; but as far as I am concerned if all that surrounds Me shall leave Me this instant, I will be the same."

SPIRITUAL FOOD.

Abdul-Baha inquired about Mr. — health, and he replied: "My body is always well, but I am receiving so much Spiritual Food while here that I fear I shall have Spiritual indigestion." And Abdul-Baha answered:

"No, you are going to digest it, for He who gives you the Spiritual Food is going to give you digestive power."

"Very important business engages Me or I would spend my time with you day and night; only the latter part of yesterday brought this mail (here Abdul-Baha took from His pocket a large bundle of letters). Aside from this many engagements demand My attention. Were it not for these, I would spend My full time with you; therefore I have asked some good brothers to keep you company and entertain you so you may not feel lonely."

PRAYERFUL ATTITUDE.

"The prayerful attitude is attained by two means. Just as a man who is going to deliver a lecture prepares therefore and his preparation consists of certain meditations and notations: the preparation for the prayerful attitude is detaching one's mind from all other thoughts save the thought of GOD at time of prayer, and then praying, when the prayerful attitude shall be attained."

A JOURNALIST INTERVIEWS ABDUL-BAHA

"A certain Journalist called upon Me this morning representing one of the well known Arabian newspapers. He asked Me these questions:"

(Ques.) "Are you a Persian?"

(An.) "No."

(Q.) "Are you a Turk (or Ottoman)?"

(A.) "No."

(Q.) "Are you an Arab?"

(A.) "No."

(Q.) "What are you then?"

(A.) "I am of the Kingdom, Godly, and have no earthly nativity."

(Q.) "Have you no nativity?"

(A.) "Yes."

(Q.) "Where is your nativity?"

(A.) "It is the City of Baha."

(Q.) "Where is the City of Baha located?"

(A.) "In the eastern temperate zone."

(Q.) "What kind of a place is this?"
(A.) "Most beautiful."
(Q.) "How is its climate?"
(A.) "Most temperate."
(Q.) "How is its water?"
(A.) "Most salubrious."
(Q.) "What is the degree of longitude and latitude?"

(A.) "In the equatorial line."

(Q.) "Oh, but you said it was in the eastern temperate zone and now you say that it is in the equatorial line?"

(A.) "Both these are one."

(Q.) "Give me the description and particulars thereof?"

(A.) "It is the City Limitless; not one has yet found its boundary. Its Sun never sets; its Moon is ever a full moon, it never is on the wane; its stars are all suns; its season is ever Spring; its blossoms and flowers never wither; its trees are ever fruitful. All living beings in that City are unaware of death, and death never overtakes them."

The Journalist replied: "We are not informed of such a place." And I answered:

"God willing, you will be informed of it, then you will find that My description is true."

"The Journalist was perplexed."

EDUCATION.

"In Europe and America many colleges and universities were founded; many plays, as comedies, have been written for the purpose of improving morality, and the greatest importance and moment has been given to civilization for the express purpose of reforming morals. They have been of the opinion that the greatest means for the development of humanity is reformation of morals; whereas, the most potent factor for the reformation of morals is religion, for man anticipates reward from GOD for his good morals, is hopeful of life eternal and fears Divine retribution. Hence he is perforce striving for the acquisition of good morals, and when his attention is directed to the Kingdom of GOD he will surely improve in morals. Among the proofs thereof are the following:

"That most of the beloved of GOD were illiterate, having never entered school, nevertheless their good morals are incomparable. Furthermore the dearest thing to man is life itself, and this they are ready to forfeit. If all the colleges of Europe shall universally make effort, they cannot graduate two such souls as you with such pure intentions.

If graduates of scientific institutions achieve a deed, it is prompted by interested motives such as attainment to fame and renown or some other material and personal interest. But the beloved of GOD have no desire or intention save that of the good pleasure of the Lord, the Divine Will;

that only do they seek. The Love of GOD is the Agency which encourages them in achieving philanthropic deeds, directs them to acquire good morals, forces them to good acts, confirms them in withstanding insurmountable difficulties, and makes them prefer the welfare of others to their own.

But in Europe: just as sagacious men were graduated from the universities, likewise vicious and malicious men were forthcoming therefrom. The dynamite or bomb, torpedo and other instruments of torture are all results of such education.

But the Kingdom of GOD is absolutely good. It quenches all this fire; it effaces these guns and cannons; it transforms swords into olive boughs; it changes wars and battles into love and accord."

REGARDING THE MASHRAK-EL-AZCAR.

Abdul-Baha said He had written a letter to the delegates to the Convention in Chicago for the Mashrak-el-Azcar, and added:

"Some of the souls are not aware of the importance of the Mashrak-el-Azcar. They think and say, 'The other nations have hundreds of thousands of temples, the Christians having as many as a million temples of the greatest structural importance, what result have they yielded that now this one Mashrak-el-Azcar is said to cause the manifestation of signs and prove a source of light! One million churches have not yielded any fruit, what is the one Mashrak-el-Azcar going to do!'

And if without meditation and delving below the surface when this subject is considered, it so appears. The difference is vast. Among the differences are these:

In the other temples superstitions hold and the Reality is missing. If Christ himself were to appear in these temples, the very pillars of the churches would deny Him, for they adore the imagined church and not the real; they worship the name of Christ and not His reality; like the Jews who expected the advent of the Messiah, but, the imagined Messiah and not the real. Had they been seekers after the real Christ, they would have indeed believed. But the Bahais believed in the very day of the Manifestation. The Blessed Being whose knowledge they attained, Him did

they adore.

Furthermore, to-day the establishment of the Mashrak-el-Azcar is of paramount importance, but hereafter it shall not be so. This is the beginning of organization; it is like unto the first church founded in Christianity; it is an expression of the elevation of the Word of GOD.

When the Mashrak-el-Azcar was erected in Ishkabad, its influence was felt in all the Oriental countries. Whosoever heard of it, commenced an investigation of the Cause. Now the Mashrak-el-Azcar of Ishkabad like an evident banner waves in the world. And if in Chicago the Mashrak-el-Azcar is established, even as in Ishkabad, then you will see what the the recognition of the Cause will do; particularly the arrangement of the Mashrak-el-Azcar is such that it will exert the greatest effect upon the civilized world, for it has many accessories. Among them are the following:

A school for orphans; a college for higher scientific education; (or higher knowledge); a hospital; a home for cripples; a hospice.

When the Mashrak-el-Azcar, with its accessories, be established in the world, aside from its religious or spiritual influence, it will have a tremendous effect upon civilization. Aside from the religionists who will feel its influence, materialists will not be exempt therefrom. Moreover it contains Divine wisdoms, spiritual effects upon the intellects and thoughts. Subsequent to its erection these will become evident."

MISCELLANEOUS TABLE TALK.

"At the table you must remember the American friends and be thoughtful of them for they are in a state of utmost longing. All without exception would wish to be Here. Just as you are with Me, even so each of them wish to be, but My longing for them is greater, for My longing is innate (the longing of My existence). It is not mental but innate. The thirst for water is innate.

You must be thoughtful of all, especially of them who are sincere, who are steadfast and constant in the Covenant and Testament having no thought or desire save service rendered the Cause. They think neither of their own comfort nor of their own gain, nor are they dependent upon fame or renown in life. No, rather, in the utmost of sincerity and purity do they lay down their lives. Their greatest desire is the illumination of the world of humanity, for the darkness of ignorance has enveloped the world.

The inhabitants of Europe and America have progressed in material sciences and arts, but in Spiritual Sciences and the Arts of the Kingdom, they have not as yet established a noteworthy edifice, consequently they are in need of instruction.

Morality is the basis of the happiness of the world of humanity. Merciful attributes are the best adornments for man. Science holds the next position to morality. Science is conducive to the happiness of the world of humanity next in degree

to morality. If a nation be well qualified with education and yet dispossessed of good morals, it will not attain happiness. If that same nation be dispossessed of education, but possessed of moral training, it will be capable of accomplishing philanthropic deeds. When Morality and science go hand in hand, then will it be light upon light.

The spider is a matchless architect (lit. geometrician). The circles it draws in the utmost of speed; the angles it forms and the triangles it accomplishes are indeed peerless.

The bee forms marvellous hexagons; but having no philanthropic deeds, its geometrical knowledge is useless."

The question was asked as to whether Green Acre would ever become a great Bahai Center of America? Abdul-Baha replied:

"Whatever place proves a focal point for the concentrated efforts of the friends of GOD shall become a Center, provided, they live according to the Teachings of Baha'o'llah, consorting with one another in the utmost of love. Such a place will be a Center be it Green Acre or elsewhere."

Abdul-Baha referred to the good material food we were eating, and said it had been prepared by some of the beautiful pilgrims from Russia, and added:

"The believers of Ishkabad are very sincere. They are steadfast. They are attentive, mindful, diligent, striving. If they know of a thing to be of service to the Cause and it necessitated their being drowned, they would cast themselves in the sea.

They have no consideration for themselves. Most of them are thus."

Dr. Fareed told Abdul-Baha about the interview we were privileged to have with some pilgrims from Hamadan (Persia), and that we had told them that there were many Jews in America, but as yet not many were believers, and suggested that it would be very good if some of these good Jewish Bahais would come to America some time. And Abdul-Baha replied:

"They will go. If these Hebrew Bahais go to America, they will have to sever all their business connections; they will have to leave their homes and travel in a foreign land for the service of GOD, and in the beginning naturally it will be very difficult. The believers must be very good and kind to them."

CONVEYING THE MESSAGE.

"Conveying the Message (or teaching) is accomplished to-day by the Confirmation of the Holy Spirit, and not by any fund of knowledge or by the possession of facts.

The confirmations of the Holy Spirit are obtained by attractions of the heart. Without these attractions, the former is unobtainable. The proof of this is evident. The disciples of Christ, with the exception of St. Paul, were not learned men, but they taught the world. By the power of attraction, zeal and conflagration, as well as severance from the world and by the giving of life, they taught. And this proved the magnet attracting the confirmations of the Holy Spirit.

Second proof. The Protestant missionaries are well informed of the sciences and of arts. During this time in Persia, they were incapable of teaching five people and converting them to Christianity. Whereas, some of the beloved of GOD who were illiterate, converted many of the Jews to Christianity, and tonight seven of them are with Me. These were formerly Jews. Had they been converted into Protestants, they would have been given salaries; they would have been taken to schools and hospitals and the greatest attention and care would have been shown to them. Likewise, here, they were unable to convert a few of the Jews to their denominations whereas, facts show that in Persia the Jews who had become Bahais were persecuted,

their possessions were confiscated, their homes looted, and they had become subjects of the greatest downfall of calamity.

It has often occurred in Persia that an illiterate man (a Bahai) has taught the most scholastic men among the Divines. For teaching is dependent upon attraction. The teacher himself must be set aglow, attracted and zealous. If he possess these states, surely will he thereby attract the confirmation of the Holy Spirit.

Guidance is due to the Power of the Holy Spirit. He who wishes to become a teacher, must first instill in his own heart the attributes thus mentioned, namely: attraction, zeal and severance from attachments to mortal things. Then will he be astounded by the forthcoming results.

To conclude: We will say that he who wishes to teach must first find himself in the right state, to-wit,—he must discover in his own being the sense of attraction and the prayerful attitude, and by his attention to the Focal Point, will he be able to teach."

LOVE OF GOD.

"That which is most delicious in the world of existence is love. The air of itself is not delicious, neither is water, nor in short, all the elements; but when coupled with love it is most delicious. Love is the best condiment. When Love exists in the heart the slightest gesture proves welcome. When love exists in the heart, even if it be a stripe it is delicious.

For instance: the food on this table is nothing, indeed very simple; yet because it is prompted by Love it is delicious.

The Lord's Supper of Christ was indeed a very common thing, but because there was excessive Love among the individual members who convened there, that table surpassed the royal tables, and it was established as the Lord's Supper. Even now, at this time, it is known as such. This was due to the Love which existed between Jesus Christ and the disciples.

These gatherings of ours will never be forgotten; they will ever be remembered. We ask GOD that the results therefrom may appear.

The Protestant missionaries were amazed at our Love, and they were greatly disturbed and grieved exceedingly over it. They wonder what has cemented the Americans and Persians! This has caused the greatest enmity to appear among some of them. They do not know that the factor is the Love of GOD and that It has thus united us.

The disciples of Christ represented many different nations and climes. One was a Hebrew; another a Syriac and another a Roman. How GOD, through His Love, cemented their hearts! Even so it is now! It is the Love of GOD which has connected us, so that in the utmost of love do we assemble and are gathered together here.

The means for friendliness are multitudinous.

There is the family bond which is the cause of love.

There is the patriotic bond which is a basis for love.

There is the racial cause which is a source of love.

There is the political one which is the cause of love and unity.

Partnership in business is one sort of connection.

But there is no bond like the Love of GOD, for the Love of GOD is the Bond Eternal, and outside of it there are only temporary ones.

The Love of GOD is that peculiar kind of bond which is not subject to corruption; whereas, other bonds, other loves, are subject to instantaneous corruptive changes. For the least cause such another love might be changed into hate. It owes its origin to a cause; when the cause is removed, the effect will likewise disappear.

But the Love of GOD is not dependent upon material causes. For example, our assemblage here is absolutely free from any of the petty causes."

MEETING WITH THE HEBREWS FROM HAMADAN.

"You had a meeting to-day with the Hebrews from Hamadan! These good people have suffered a great deal for the Cause, they have suffered exceedingly. Musselmen, Jews and Christians (Protestants) all persecuted them. You know how mercenary the Jews are! Once upon a time a certain Jew was attacked by an opposing Governor. He bastinadoed him. Having put his feet to the bastinado he began beating him and telling him that he must pay a certain sum of money. While being thus beaten, because of excessive pain, he was chewing the hem off his garment. A man passing by remarked: 'Why don't you release yourself?' He replied: 'It is not my life that they want, they want my money. Had the Governor asked for my life, I would have offered it, but he wants money!' Great sums of money have been exacted from these people (i. e., Bahais), nevertheless, day by day their firmness has enhanced and their attention has been greater. Consider what Power the Word of GOD exerts! They were very firm believers. They have accepted every calamity in the path of GOD.

They have erected in Hamadan a Mashrak-el-Azcar and a well equipped college. The Protestants, having found themselves defeated and crippled in their work, resigned their office and sold their college to the Bahais. This school has become well

organized, and Persian, Arabic, French and English are being taught therein. They have also built a hospice for the visitors who pass through the city in order that they might be accommodated there and not be inconvenienced at the hotels, and whosoever of the friends of GOD goes to Hamadan, will find there the warmest welcome and the heartiest reception with showers of kindness."

MARTYRS AT YAZD.

"In Yazd an ordeal transpired unparalleled in history. After the enemies had besieged the quarter inhabited by the believers, they assaulted them with rifles, revolvers and swords. The beloved did not at all defend themselves; whereas, as a matter of fact, one single believer could have overcome ten of the enemy. In the utmost of submission they faced the ordeal. The enemy assaulting cut them into pieces, looted their properties, ruined their homes, and mutilated their bodies. These martyrs held in their hands rock candy for the express purpose of offering it to the executioner to whom they said: 'Have a sweet taste before offering us the cup of sacrifice.' Thus did they show such kindness to those who hatefully discharged their arrows at them, and used their revolvers and swords against them. Of some families not a single vestige remained.

Notwithstanding these occurrences, to-day the remaining number of martyrs (that is, members of the families who remained), are the most enkindled

ones among the friends. They are in the utmost of poverty, and yet are fully engaged in teaching, and night and day are they occupied with the commemoration of GOD. They either pray or hold communion with GOD, or do they teach.

What firmness is this! Peter, notwithstanding his greatness, denied the Lord thrice.

These are real believers! Well assured, self-sacrificing, enraptured with the Blessed Beauty!"

FEAST.

(Feast for visiting pilgrims from India, Russia, Persia, Egypt and America, given by one of the pilgrims from Persia by permission of Abdul-Baha.) (All the believers in Acca were present.)

During the Feast, Abdul-Baha said:

"The world of existence holds the station of one temple, one body; and man in comparison thereto is the spirit of such body. Just as the body, without spirit, is dead; even so the world of existence minus the presence of man is as dead. Just as the delicacy of the human body—the human virtues, qualifications and the human glory—are due to the human spirit and not due to the human body; likewise, the adornment of this world, the majesty of this world, the freshness and delicacy of this world, the illumination of this world; the happiness of this world (namely, the world of existence) are contingent upon the existence of man. Were man absent in the world, the body of the world would be dead. Therefore, mankind is the spirit of this world, the light of this world, the perfection of this world,

the beauty of this world.

However, when we speak of man, we do not mean every man! No! it is the man who is imbued with the outward and inward virtues, the praiseworthy attributes of the human world, the Divine Bestowal and the Divine Guidance.

To-day all the classes of the world (all classes of men) from the east and west, from the north and south, are captives of the slumber of negligence, submerged in the darkness of ignorance, subdued by self-passions, deprived of the Merciful Bestowal, and overwhelmed with the animal susceptibilities! In the utmost of negligence—like groveling worms—are they struggling in the depths of this mortal world. They know neither their origin nor their destination.

To-day the souls who are illumined with these lights and informed of these traces, have opened eyes, attentive ears and eloquent tongues. These are the souls who have assembled under the Protection of the Beauty of ABHA, and who have been ushered into the Kingdom of GOD. All the nations and sects are in slumber, while these souls are wakeful. All are entangled with desire and passion, while these souls are attracted to GOD. All are travelling in darkness, while these souls are in the Realm of Lights.

All the sects and cults, nations and denominations, are stationed in ambush with the greatest enmity for one another. As soon as they seize an opportunity, either for commercial interest, or the conquest of a domain, or acquisition of influence,

or attainment to fleeting honor,—they are assaulting one another like ferocious lions athirst for the blood of one another.

The souls who act according to the Teachings of Baha'o'llah are the lovers of the world, friendly to all nations, their utmost desire being the unity and association of all denominations, service to all the human race, occupation with servitude to GOD and promulgation of the Fragrances of GOD. For mere acquisition of a treasure, or the conquest of a domain,—they hurt no soul. All their hopes and desires are these: that they may become the manifestation of the Mercy of the Lord and the cause of rest, repose, joy and happiness for all the servants of GOD.

If the subject be given due consideration, it will be found that mankind is also as the body in relation to the beloved of GOD who are the spirit thereto. They are the cause of the illumination of the world, the unification of the nations, the binding together of the religions, the agreement of sects, and they proclaim the solidarity and interdependence of nativity, and service to the world of humanity. They consider all the people and sects their partners in all states, making no differentiation or distinction whatsoever.

Now we who are the servants of the Beauty of ABHA, having been trained under the shadow of His Providence (for fifty years has He with the greatest kindness trained us, and also placed upon our head a radiant and bejewelled diadem, and likewise clothed us with the blessed garment) must appreciate the value of this blessing, and in thankfulness for this Bestowal and Bounty, we must implore the Kingdom in order that we may be confirmed in living and doing according to His Teachings and Admonitions”