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# The Dawn of Knowledge AND The Most Great Peace

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By PAUL KINGSTON DEALY

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TO THE READER:

At the earnest request of many friends, to whom we delivered orally the following Message—for written copies of the same—the work was begun in the Summer of 1901, and finished about the first of 1902, for their special benefit; there being no intention originally to publish these Talks in book form; but as the increased demand rendered it impossible to supply all those who applied for typewritten copies, it was decided at this late date to have them printed. In view of this fact, we desire to call your attention to the date of its completion, as many notable events deserving special mention have occurred since then, and which of course are not referred to in the closing Talk. Humbly thy servant the Author.

P. K. D.

# PREFACE

In complying with the urgent demand for a second edition, we deem it necessary to add another chapter in order to make clearer some of the texts quoted in the first edition, which seem not to have been fully understood by readers who have not considered the verses in their broad and far-reaching interpretation.

THE AUTHOR.

August 24th, 1903.

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## INTRODUCTION TO SECOND EDITION

### TO THE READER:

N. B.—Nearly two years ago the above note and new chapter mentioned was written and forwarded to one of the friends in New York, who had the matter of publication in hand, but for substantial reasons, the work of publishing has been delayed up to the present time, and as many notable events have transpired in the interim, some of which seemingly cast a doubtful reflection on some of the statements of the first edition, we feel it necessary to call the reader's attention to one of the leading and most horrifying events in this connection, viz., the present war between Russia and Japan. In referring to the tablets sent out by El-Baha, to the different crowned heads, attention was called to the fact, on page 22, first edition, of the wonderful advancement and prosperity of Russia from the time she had befriended BAHÁ'O'LLAH up to the time of its going to press. Since then, calamities and disasters unparalleled in the records of history, have fallen upon that nation from all directions, and which serves only to further confirm the substance of the last Tablet sent by the Manifestation to the Czar of Russia.

In that most wonderful tablet He reminded that monarch that "The beneficence of His providence hath stirred, and the sea of His mercy hath moved," toward him for the reverence shown, but that it would continue only so long as his face was turned towards the face of his Lord, and commanding him to "arise amongst the people and summon the nations to God." We quote from that marvelous Tablet the following brief extract:

"One of thy ambassadors assisted me when I was in prison, in chains and fetters, therefore God hath decreed unto thee a station which the knowledge of none comprehendeth save He. Beware lest thou change this lofty station, verily thy Lord is able to do whatsoever He willeth. He cancelleth what He pleaseth and confirmeth what He desireth, and with Him is the knowledge of all



things in a Preserved Tablet. Beware lest sovereignty prevent thee from The Sovereign, verily He hath come with His Kingdom, and all the atoms cry out, "The Lord hath come in His most great glory, the Father hath come and with Him the Son" \* \* \*

Also another quotation from the same:

"O people of deceits, do ye behold yourselves in palaces, while the King of Manifestation is in the most ruined of abodes (Akka)? No, by my life, ye are in the graves, were ye of those who perceive; verily, he who doth not move by the breath of God, in His day, is indeed dead before God, the King of Names and Attributes. Arise from the graves of your lusts and advance to the kingdom of your Lord, the Ruler of the Throne and Earth, that ye may see that which was promised unto you on the part of your Lord, the All-Knowing. Do ye imagine that ye will be profited by what ye have? It will be possessed by some one in your stead, and ye shall return to the dust without finding anyone to succor or help you. Of what use is a life that is ruled by death, or of a continuance (in being) which vanishes, or of a grace which changes," etc., etc.

The grace of God did prosper that Empire from the time her ambassador assisted the prisoner in chains and fetters up to the time of the half-hearted fulfillment of His command for her to "arise and summon the nations to God," when the Czar called a peace conference of all the nations, but the people of influence in the circle of royalty prevented him, "the lofty station changed," and the promised blessing "cancelled," as mentioned in the Tablet. Since that notable convention called by the Czar, events have followed in rapid succession, which must impress the most heedless that verily this is the great and terrible day of the Lord, the day also that would witness the return of the chosen people to the God of Israel, the day in which, as declared by the mouth of this prophet, "they would find deliverance in Mount Zion and in Jerusalem."

Dear reader, what are some of the important facts in connection with this disastrous war to Russia? Come now, and let us reason together, then draw your own conclusions. Following the international peace conference, as every one who reads the daily papers knows, a brutal and most heinous massacre of helpless Jews by the bigoted, fanatic subjects of the Czar occurred in Kishineff, and to which inhuman outrage the government of Russia paid little or no attention, but her apathy was not destined to pass very long with impunity, for immediately after that atrocious slaughter of innocents, Japan made pressing demands for a hasty settlement of the Korean question, but though small and insignificant as compared with her towering foe, yet the bold and intrepid Japan was not to be trifled with, and the allotted time given for a peaceful settlement of her demands having expired, war was declared and followed up with a bloodshed and determination not to be found in the annals of history. Since the commencement of the war but few, perhaps, have given much thought to some of the significant incidents connected with it. When war was declared the great ones of Russia treated the matter as a huge joke on them. The amusing spectacle of a novice in the arts of war, a pigmy, demanding attention from a high-classed professional warrior, a civilized, Christian giant, was too ludicrous to pass unnoticed, and inspired articles in the autocratic press told the funny things they would do when the great generals arrived on the scene of action with the indomitable Cossacks, who, in sportive manner, would gayly ride out among the diminutive foe, seize several regiments at one swoop, and with squirming bunches of those little frustraters of Russian designs, under their stalwart arms, carry them into camp and thus, without any bloodshed whatever, end hostilities

in short order, "but their hopes have been turned into disappointment and mourning." The warning of El-Baha has had its effect. "Do ye imagine that ye will be profited by what ye have? It will be possessed by some one in your stead." That much-desired naval station, Port Arthur, has passed out of Russian hands. Their dreadful war was preceded by an unmerciful slaughter of God's chosen people in the day of return, and calamities since then have fallen upon that nation thick and fast, and, remarkable to note, it was preceded by another slaughter of her Jewish subjects. On the 10th of May last (1905), the daily papers published an account of a second frightful massacre of Jews in the town of Zhitomer, and on the 29th of the same month (19 days later) the same papers published a full account of the complete destruction of her great navy in the east, the effect of which has rendered her troubles there as of secondary importance compared with the strife and bloodshed that is going on within her own borders, among her own people. Strikes, plunder, anarchy, murder, desertion, mutiny and violation, as the civilized world knows, are to-day running rampant in that country, which confirm the warning words of the Manifestation conveyed through the Tablet herein referred to.

At this present writing, as that deplorable country gave not any attention to the Blessed Writings, how many difficulties came in her way of progress. But it is certain that the Holy Words regarding Russia have not yet all been fulfilled, as it is indicated from the above mentioned extract.

#### SUPPLEMENTED BY ABDUL-BAHA

"But regarding the war with Japan, although it was brought about through the consultations with the people of influence in the imperial family obliging H. I. M. to proclaim war, yet the loss was universal. For, as this war came just after the proclamation of the universal peace, undoubtedly it was fraught with unwelcome results. But looking at the question from another point of view it is an indisputable fact that this war will accrue and add immense benefits to the government and the nation in Russia, that is: the freedom of thought, the freedom of conscience, the organization of the Representative Assembly, and the proclamation of the equality of rights amongst the subjects. Prosperity and salvation are an unrealized fact, and impossible for any nation without the representative government. Therefore, His Majesty, the Emperor of Russia, desires, out of his own good will, the organization of the Representative Assembly. There is not the slightest doubt that this gracious intention of the Emperor will bring about great prosperity to the nation and government in Russia, and the administration of this government will find such a power that it will create the greatest influence in the political world. The truth is this, that His Majesty, the Emperor, in reality is peaceful, and seeks after justice, and there is no doubt he will be confirmed with this intention. But regarding the proclamation of the war with Japan it is evident it was brought about by the people of political influence, whether from the royal family or others. However, through the generous intervention of the President of the United States, Mr. Roosevelt, and Mr. De Witte's intelligence, the war was happily ended, and we hope that good results will come out from this peace. But concerning the massacre of the Jews, this was entirely against the wish of the Czar. The fanatical, as well as the prejudiced people, perpetrated this outrage, but its evil fell upon all. We hope that such things will not transpire any more, and wish heartily that Russia's government and nation may progress day after day."

P. K. D.



## INTRODUCTION TO THIRD EDITION

### TO THE READER:

The pressing demand for this, the third edition, would indicate "the signs of the times" referred to in this little work have undoubtedly aroused the interest of seekers to an extent which, apparently, and devoutly to be hoped, will lead to a fuller and more complete investigation of this most vital question. I regret exceedingly that circumstances beyond my control will not permit, at this present writing, the carrying out of my intention, viz., to add another chapter, calling attention, in a clear, full and explicit manner, to the most confirmatory evidence, up to date, of the remarkable fulfillment of prophecy, which must honestly be acknowledged and accepted by the most skeptical.

Should a further demand justify another issue, I hope to be freed from some of the pressure of work by which I am at present burdened, so that I can have leisure to arrange some facts, by way of additional proofs, which will greatly assist the busy ones in the cause, in spreading the light; for the present let it suffice to call your attention, briefly, to just one important event which has gained world-wide prominence since the first edition of this little work appeared. I refer to the new international language, "Esperanto," which it is claimed "now has millions of adherents, and they represent every nation, race, religion and condition of life."

To the casual observer, the attempt to introduce a new language may not attract much attention, but to the Bible student its deep significance, in connection with prophecy, will be recognized and understood as the most important event which has yet transpired, that tends towards universal peace.

Over twenty-five hundred (2,500) years ago the mouth of the prophet declared a universal language would be established in THIS DAY, and long before the world had heard of "Esperanto" or its distinguished author, Dr. Zamenhof, BAHÁ'O'LLAH, sent forth His command for the establishment of a universal language. Whether or not Esperanto is to be the one finally adopted we cannot at this early stage of its growth assert, but its enthusiastic reception throughout the entire world, by all nations, demonstrates the unmistakable trend of current events in connection with the prophecies. Not only believers in the new revelation, but all well disposed persons, interested in the welfare of their fellow men—peace loving citizens and reformers who are working for the betterment of conditions of the masses, recognize the fact that universal, permanent peace can only be effected through an international language. It is held by the latter that when the common people—the toilers—the producers of all material wealth of nations, can meet and discuss intelligently, in a familiar tongue, international questions affecting the good and welfare of all, race prejudices will disappear and wars shall cease to be. The subjects of the different nations shall then glory, not so much in their love of country, as they shall glory in love for their fellowmen.

These troublous times have caused the oppressed people of all nations to think for themselves as never before, and the result of that thinking is bringing them to a clearer understanding of the real cause of wars. It is beginning to dawn upon many, especially the ones upon whom the brunt of battle usually falls, that wars are chiefly provoked for the profit and financial benefit of the ruling class, though patriotic reasons are never wanting to show why the common people should shoulder their rifles and march forth to kill their fellowmen, belonging to other nations, in order to uphold the honor and glory of their own; that, at the bottom of those patriotic appeals, lies the real aim and object in the form of commercial supremacy, trade privileges and the accessions of territory,



and it is also beginning to dawn upon the many that the most effective means of ending this barbarous legalized human butchery (for such, in the final analysis, is war, though it may be robed in the subtle garb of patriotism and national honor), is through an international language. When all the people, and especially those who are called upon to do the slaughtering and pay the cost of war, can reason together, without the aid of interpreters, through the medium of a universal language—intermingling in closer communion, commercially, socially and religiously—the bonds of friendship and mutual interest will become so strong that a resort to arms as the only effective means of settling international disputes will be a thing of the past. The good and desirable results emanating from a universal language cannot be overestimated, viewed from any standpoint. The cost of constructing one modern battleship, to say nothing of the enormous expense of operating the same, after being placed in commission, would pay ten thousand teachers one thousand dollars salary for one year, and as it is the policy of governments to keep adding yearly those modern monsters to their respective navies, think what an immense army of teachers a very small per cent of this prodigious outlay could distribute among the public schools of the world, employing them in giving free instruction in that which will do a thousand times more to establish on earth, peace and good will towards men than all the international peace conferences and menacing armies and navies could ever do. The popular idea of governments that, in order to preserve peace, they must necessarily be prepared for war, is a fallacy which entails great hardship and adds untold burdens, which must be borne by the masses; and the increasing drain on the resources of the plain people to keep up the display of national strength, power and ability for the indiscriminate destruction of human life and possessions, is making itself felt to the extent that thinking minds see the blessed end of brutal wars, of blood and carnage, as a means of adjusting international difficulties, in the adoption of a universal language. Blessed are the ones whose efforts in this direction are bearing fruit, for they are the torch bearers, lighting up the path which leads to the promised most great peace, which shall prevail according to the prophecy of Zephaniah (Chapter 3, verses 8 and 9).

"Therefore wait ye upon me, said the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms," etc.

"For then will I turn to the people a *pure language*, that they may ALL call upon the name of the Lord, to serve him with ONE CONSENT."

P. K. D.

October, 1908.





THE DAWN OF KNOWLEDGE  
AND THE MOST GREAT PEACE  
BY PAUL KINSTON

“We desire but the good of the world  
and the happiness of the nations . . . That  
all nations should become one in faith and all  
men as brothers . . . These fruitless strifes,  
these ruinous wars, shall pass away, and the  
‘Most Great Peace’ shall come.”

BAHA'O'LLAH





# THE DAWN OF KNOWLEDGE

AND

## THE MOST GREAT PEACE

By PAUL KINGSTON DEALY

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"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."—*Jeremiah 3:15*.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—*Habakkuk 2:14*.

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CHAPTER 1—THE COMING OF THE KINGDOM.

CHAPTER 2—THE MESSENGER.

CHAPTER 3—THE PRINCE OF PEACE.

CHAPTER 4—THE MAN WHOSE NAME IS "THE BRANCH."

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### CHAPTER 1.—THE COMING OF THE KINGDOM.

The substance or pith of the Bible, when rightly understood, is a clear revelation of events which are transpiring in this present day; and the diligent seeker of divine knowledge who studies its contents in the spirit of honest research, will find that, throughout the entire book, the hand on the dial of its sacred pages invariably points to the great day in which we live. All the Prophets struck the same keynote in their marvelous song of coming events, the chords of unvarying harmony being the coming of the glorious God and His Christ to set up His Kingdom on earth.

Jesus declared, Luke 4:43, that His mission was "to preach about the Kingdom of God," and all His parables and illustrations had direct reference to God's Kingdom here on earth; that the Lord of the vineyard would come Himself, Mark 12:9; "That He would spread a great table and invite many to partake of His supper," Luke 14:15—and that the people would come from

the east and from the west and from the north and from the south, and sit down in the kingdom of God, Luke 13:29. Jude declared—the Lord would come with ten thousand of His saints, Verse 14. Paul speaks of “Looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ,” Titus 2:13. The word of the Lord came to the Prophet Micah, saying—“Hear all ye people, harken O earth—for behold the Lord cometh forth out of His place and will come down and tread upon the high places of the earth,” Micah 1:2, 3. Solomon intimated “Will God indeed dwell on the earth!” 1st Kings, 8:27. “And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. And he said: “The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them,” Deut. 33:1, 2. The spirit of prophecy speaking through St. John, proclaimed: “I am the Alpha and the Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty,” Rev. 1:8. And at His coming Zechariah avers, Chapter 14; Verse 9: “And the Lord shall be King over all the earth, in that day shall there be one Lord and His name One.” Isaiah tells us, Ch. 2:2, 3, that, “It shall come to pass in the last days that the mountain of the Lord’s house shall be established in the top of the mountains, and be exalted above the hills; and all nations shall flow unto it. And many people shall go and say—Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” The Prophet Micah reiterates almost the same words. Zechariah speaks of the same conditions at that time, Ch. 8:20-22. “Thus saith the Lord of Hosts; it shall yet come to pass that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.”

These are a few of the many passages in the Holy Book announcing the great event which is to take place in the latter days.

To the one who has read these words carefully and understandingly, and is convinced that they mean exactly what they state, undoubtedly the question will arise in his mind: If God is to come and manifest Himself to His creatures and establish His household here on earth, then how shall He appear? In what manner shall He come? From whence shall He come? When shall He come? And how shall we know that He is The One when He does come? Upon all these points the Bible (when rightly understood) has clearly instructed us, and in considering this great question, let us follow the counsel of the Mighty One—Isaiah 1:18—“Come now and let us reason together, saith the Lord.”

That He is to come, the passages just quoted clearly indicate, and should be sufficient to convince any honest, rationally minded person; but owing to the errors of early training, to many, the manner of His coming may perhaps be somewhat perplexing, but a proper exercise of the reasoning faculties which God has given us, in connection with prophetic utterances, will clear our vision and “make the crooked things straight.”

The Bible teaches that no man hath ever seen God. The finite mind cannot comprehend the Infinite Essence; the creature cannot comprehend the Creator—any more than the thing made can comprehend its maker. The watch cannot comprehend the watchmaker; neither can man comprehend his Creator. But you



may say, the comparison is not logical because the watch is inanimate matter, whilst man is an intelligent being. Granted that this is so—that man is an intelligent being and the watch inanimate matter—it does not affect the fact the Creator is as much higher above the creature as the watchmaker is above the watch—and as Heaven is high above the earth—because the maker of the watch did not create the essence of which the watch is composed, but the Creator of man did create the essence of which he (man) is composed and also gave him his intelligence; therefore, notwithstanding man's intellectual attainments, his Creator is as far above him as the east is from the west. Man's powers being confined to his own sphere or attitude, he can comprehend nothing beyond his limitation. Being a limited creature, how is man then going to comprehend the unlimited Creator when He comes? Can he know or understand Him as a lovely flower, a delicious ether, filling the boundless space of man's sphere, to be breathed into the nostrils of his imagination—or a beautiful bird, a beautiful animal, or any other majestic, awe-inspiring, living thing outside man's limitation? Assuredly not.

Then how is mankind going to know or understand Him when He comes?

There is but one conceivable way by which we can comprehend Him, and that is in the form of a man, adorned with characteristics and attributes possible for mankind to attain, and in this form we must look for Him, for there is no other that would satisfy or by which we could understand Him, and it is in this form all the Prophets have told us He would appear. And if we reflect for a moment, we have only to turn to the first page of the Bible to learn the astounding fact that the form man bears is not his own, but is in reality made after the pattern of God's; so that when He comes, it will be with His own form, of which man's form is an image. Genesis 1:27—"So God created man in His own image; in the image of God created He him." In accordance with this, instead of God taking the form of man, it is man that has taken the form of God. The so-called human form is the one which God specially designed for Himself in order to manifest Himself to His creatures, and bestowed upon mankind the great favor and honor of bearing His likeness, that when He would appear they could comprehend Him; and by compliance with His commands, fit themselves to come into His presence and associate with Him and His chosen ones throughout eternity. Therefore, it is clear that when He appears on earth, it will be in the so-called human form—"like unto the son of man"—so often mentioned in the Bible; that all mankind who desire to know Him in reality, to love Him in reality and to enjoy Him in reality, may have that great privilege.

But again the question arises: If He is coming in the form of man, how will He reach the earth? Will He descend suddenly with a fully matured material body? The Bible teaches this could not be, as it plainly states flesh and blood cannot inherit the Kingdom of God; 1st Cor., 15:50—"Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither does corruption inherit incorruption." Hence His immediate descent from the Spiritual Realms with a material body would be at variance with Scriptural teachings, in direct opposition to Divine Law and contrary to science and reason; consequently if He comes as a man, He must of necessity, according to the law of procreation, come in the regular way, the way in which all mankind have come.

That He shall come as a man is an assured fact, which all prophetic utterances confirm. Christ at different times referred to Him coming "as the Son of Man"—i. e., a man like any other man, as for instance in Matt. 24:37, "But as the days of Noe were, so shall also the coming of the Son of Man be."

Daniel, in his vision of the Kingdom, saw Him "as one like the Son of Man." In the vision of Ezekiel—Chap. 1, Ver. 26—he saw Him "On his throne having the appearance of a man." John also saw Him "Like unto the Son of Man clothed with a garment down to the foot," Rev. 1:13. There can be no mistaking the meaning of these utterances.

Assuredly He shall come as a man, in appearance like all other men, "That He may do His work, His strange work, and bring to pass His act, His strange act," mentioned in Isaiah 28:21. Strange indeed it will seem to many that God shall visit this earth in the human form, and establish His everlasting Kingdom. But strange as it may seem to us, this in reality is the real purpose of His coming as foretold by all the Prophets. Daniel speaks of the event in no uncertain tones, Chapter 2:44—"And in the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever." Moreover, He is going to establish a city, which shall be visited by the people of all countries, and glorious things shall be spoken of it by those who visit it. Psalms 87:3. "Glorious things are spoken of thee, O City of God." Verse 5, as follows, "and of Zion it shall be said, this and that man was born in her, and the HIGHEST HIMSELF shall establish her." The city is going to have a beautiful situation, and God is going to be greatly praised in her. Psalms 48:1, 2—"Great is the Lord, and greatly to be praised is the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King."

Kings also are going to bring presents to Him. Psalms 68:29—"Because of Thy temple at Jerusalem shall kings bring presents unto Thee." Also Psalms 72:10—"The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him; all nations shall serve Him."

But the question remains—How is the great King going to come? Will the heavens suddenly open and the sound of a great trumpet announce His speedy descent upon us? Oh no—that could not be, for material things do not exist in the Spiritual Realms, and it would have to be a material trumpet in order for us to hear with our material ears; and our material eyes could not perceive a Spiritual body. Then how will He come? To harmonize with the laws He Himself has established, and to conform to that which He hath ordained for Himself, He must be born of earthly parents, and grow up in like manner with every child born into this world. God will never violate His own laws, nor perform any unnecessary miracle in order to accomplish what He has preordained.

There need be no speculation as to the manner of His coming, for the Bible is very specific on this point, notably Isaiah 9:6—"For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Many misguided people, ignorant of the symbolic language used in the sacred writings, have confounded this passage with the prophecies relating to the coming of Christ, and for proof of this we have only to turn to the words of Christ Himself to understand that it did not refer to Him, but to the One whom He prophesied should come after Him; the One whom He declared was greater than He—"The Father, the Lord of the Vineyard, who would come and destroy the wicked husbandman who cast his son out of the Vineyard and killed him"—Luke 20:9; Mark 12:1. Christ did not claim



to be "The Prince of Peace"—but did claim for Himself the very reverse, Luke 12:51-53: "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against her mother-in-law." In Matt. 10:36, this passage ends: "And a man's foes shall be they of his own household."

The Most Great Peace, which Christ and the Prophets referred to at divers times, was that which should follow the advent of the Prince of Peace, the Lord of the Vineyard, after He would come and take the vineyard from the dishonest husbandman, and give it to those more worthy, the same time referred to by Daniel—"After Michael should stand up." After that time would be realized the time mentioned in Daniel, 12th Chapter—"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

In another Talk we will have occasion to refer more fully to this very important passage.

The prophecies thus far quoted, show us plainly that God is to come to this earth, and establish His everlasting Kingdom; that He will come as a man, and coming as such, will be born of earthly parents, and grow up like other children born into this world. But some may say, if the miraculous does not attend His coming, how shall we know Him, and also know the time when to look for Him, and in what part of the world will He make His appearance? Here again the Bible is very clear. At that time it tells us, He shall send an advancer, Malachi 3:1—"Behold I will send My Messenger, and He shall prepare the way before Me, and the Lord whom ye seek shall suddenly come to His temple, even the Messenger of the Covenant whom ye delight in, behold He shall come, saith the Lord of Hosts." But you may say you are in as great a dilemma as ever, for how shall we know the Messenger, that He is the one? Christ said: "The day or the hour no man knoweth," but after mentioning many things that would happen before the Great Event would take place, He reminds us that "when we shall see all these things, know that it is near, even at the doors," Matt. 24. Daniel informs us that at that time, "the wise shall understand, but the wicked shall not understand." Now who are the wise and who are the wicked? The wise are they who, according to the teachings of the Sacred Writings, are honestly seeking to know God; and the wicked, those who are indifferent about God, and unconcerned about Spiritual things.

The Angel told Daniel "to close the book and seal it until the time of the end," hence the Bible would be a sealed book until the Messenger should come who would reveal its hidden words. The Bible is a book of prophecies, foretelling future events, and there is no possible way of proving the prophecy until the prophecy is fulfilled, and to those who are not earnestly seeking the light of God's Truth, how can they understand the Wonderful Book? Isaiah reminds us of this, Chapter 29:11,12—"And the vision of all is become unto you as the word of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, read this, I pray thee; and he saith, I am not learned." The learned say they cannot read it, because it is a sealed book to them, and the unlearned say they cannot read it, because they are unlearned.

As before remarked, there is no way of proving prophecy until the prophecy is fulfilled. If I predict a certain event, or series of events, which are going to

take place at a given time in the future, is there any possible way that I can convince you my predictions are true, until the time arrives for their fulfillment? Certainly not. We must wait until the appointed time, then if they come to pass, you must, as a rational being, believe me to be a prophet; but if they do not come to pass, then you would be justified in condemning me as a fraud. And it is in about this relation we stand towards the Bible; until we have been instructed in the hidden meaning of its contents, it is a sealed Book to us, and we cannot rightly understand it; the prophecies must surely come to pass, before we can believe them. The office of the Messenger whom God shall send, will be to break the seals and, by His revelations, end the wonders mentioned in Dan. 12:6, revealing to us the fulfillment of prophecy; and by this we shall know Him.

Already the Sun of Truth hath arisen in the obscure horizon of prophetic wonders, and its clarifying rays, so bright and penetrating, have lighted up the understanding of the wise, and with them have caused those wonders to end. The prophecy of Isaiah they know for a certainty has been fulfilled, Chap. 9:V. 2, 3—"The people that walk in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

The Advancer, the Messenger, whom God would send, the One whom He promised He would give us, who would feed us with knowledge and understanding, has come. The people that walk in darkness have seen the Great Light, upon them hath the Light shined. And in our next Talk we will tell the wonderful story of how, when and where He came, and the marvelous things He has revealed.



## CHAPTER 2.—THE MESSENGER.

To review briefly the salient points of our last Talk—we have seen that the fundamental teaching of the Bible is the coming of God and His Christ, and the setting up of His Kingdom here on this earth. That He would come in the human form, be born a child of earthly parents, grow up, and as the Prince of Peace, rule with great power (i. e., spiritual), majesty, justice, love and mercy. That under His propitious government would be ushered in the Most Great Peace and Universal Brotherhood, and that His coming would be heralded by His *Messenger* whom He would send to prepare the way before Him. That *Messenger*, we told you, had already come, and in this Talk we shall relate a few particulars concerning His appearance and wonderful work.

As God declared through the mouth of the Prophet Malachi, 4th Chap., 5th and 6th verses, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord"—the Elijah herein mentioned (as before stated) has already come and fulfilled His mission, has broken the seal of prophecy and ended the wonders which for centuries have perplexed Bible students and seekers of Divine Knowledge.

As was said of Christ during His mission, Matt. 7:28, 29, "And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: For He taught them as one having authority, and not as the scribes." The same very fittingly applied to the Precursor of the Great Manifestation of the Mighty God, Who in our day has come, and revealed His secrets unto the ones whom God declared should know them. Psalms 25:14,—*"The secret of the Lord is with them that fear Him; and He will show them His covenant."*

You will from now on begin to realize why these teachings are given privately. Christ, referring to these days, said, Luke 12:3,—*"That which ye have spoken in the ear in closets shall be proclaimed upon the housetops."* The time for announcing this Great Truth openly to the world has not yet arrived; the majority of the people are not yet ready to receive it, and until that time arrives, we must be guided by the reminder of Christ, Matt. 10:16,—*"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves."* He, Christ, taught His disciples in private, but to the multitude He spoke in parables, telling them that only which they could grasp, Mark 4:33,—*"And with many such parables spake He the word unto them, as they were able to hear it"*—*"as they were able to hear it,"* i. e., as they were able to grasp and comprehend His explanation. *"But without a parable spake He not unto them: and when they were alone, He expounded all things to His disciples,"* Mark 4:34. Matt. 13:10-16—*"And the disciples came and said unto Him, Why speakest Thou unto them in parables?"* *"He answered \* \* \* Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given" \* \* \** *"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand" \* \* \** *"But blessed are your eyes, for they see: and your ears, for they hear."*

In the days of Christ many flocked to hear Him, not that they were impulsed by any real spiritual motives, but because they were curious to hear His explana-

tions and parables, and for this reason He charged His disciples that they were not to cast their pearls before swine—meaning that they were not to give the precious Truth He had taught them to those who were not seeking with their whole heart to know God—and to such as displayed a desire to know the Truth, He said—“Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened”—Luke, 11:9, 10. Thus clearly showing that the Truth was for the *truth seeker only*, and which accords also with the word of God spoken through the Prophet Jeremiah, Chap. 29, verse 13, “And ye shall seek me, and find me, when ye shall search for me with all your heart.” And in the sermon on the Mount, Christ declared, “Blessed are they who hunger and thirst after righteousness, for they shall be filled.” The hungry and thirsty are the wise mentioned in the 12th Chap. of Daniel, who would understand, “when the secrets of God should be revealed.”

A few years ago there appeared in Shiraz, in that noted land of sacred history, Persia, a very remarkable young man who proclaimed himself to be the Advancer of the Mighty One, Who would soon be manifested, supporting His claim with the most astonishing, logical and convincing proofs from the Sacred Writings. It is needless to say this amazing announcement caused no little stir and commotion in that country. The guardians of the Mohammedan faith, apprehensive of a general falling away from the established national religion, thought at first to snuff out His light, by simply denouncing Him as a religious fanatic or humbug, whose audacity and ignorance were too much beneath the dignity of sensible, intelligent people to notice. But His clear, ringing voice, tuned to the sweetness of Truth; His great and wonderful logic; His powerful arguments; His matchless eloquence and His brilliant mind and keen sense of love and justice, won its way too deeply into the hearts and understanding of the honest, thinking people, to be dismissed with a sneer; and impelled by an independent desire to hear and judge for themselves, many flocked around Him to hear Him expound the Scriptures, as they had never before heard them explained, and were so strongly convinced of the Truth He taught, that thousands, high and low, gave up all they possessed to follow Him; in many instances, submitting to the most fiendish and atrocious tortures, cruel afflictions and horrifying deaths. To follow Him through all the details of His unmitigated persecutions would consume more time than we have at our disposal at present. Our aim at this time is simply to state the main facts and furnish necessary proofs that the One we are discussing is no less a person than the One prophesied in the Bible who should come and prepare the way before the coming of the Great Day of the Lord. Volumes have been written by many noted writers of today on His wonderful missionary work, which any one truly interested in this great matter can obtain and read for themselves.

At present we shall briefly state this wonderful person declared Himself in Persia in the year 1844 A. D., and was known as the *BAB*, the meaning of which is gate or door. By His followers He was known as the Door of Truth, as Christ in His day said, “I am the door”—John 10:7, 9. Through His wonderful natural powers of oratory, reason and logic, His remarkable knowledge of science and the hidden meaning of the sacred writings, thousands were converted to His doctrine, to the great consternation, bitter animosity and deep-rooted hatred of the Mohammedan Leaders, who, fearful of His persuasive influence over their followers, instigated through their Priestly efforts a State persecution,



which resulted finally in His judicial murder in the year A. D. 1850. Several prominent followers were executed with Him, their only offense being their firm refusal to recant or to renounce their new faith.

In his book entitled—"A Traveler's Narrative," Page 213 (a history of the *Bab*)—Prof. Browne of Cambridge University, England, says:—

[After the *Bab* was killed several Babists were led to be shot, among whom was the *Bab's* uncle, Haji-Mirza-Seyyid. The crowd called them madmen.] "Thereupon Haji Mulla Ismail turned towards them and said, 'Yes, we are Babis; but mad we are not. By God, O people, it is for your awakening and your enlightenment that we have foregone life, wealth, wife and child, and have shut our eyes to the world and its citizens, that perchance ye may be warned, and may escape from uncertainty and error, that ye may fall to making enquiry, that ye may recognize the Truth as it is, and that ye may no longer be veiled therefrom.' Then he took off his turban and said to the executioner, 'Go on with thy work;' and the latter, filled with amazement, struck the fatal blow."

In those years, 1850 when the *Bab* was killed, and 1851, four thousand souls were slain, many of them women and children. Still Babism increased, many people of all nations flocked to Persia to inquire, and became converted to it.

This is an extract from the pages of a book written by an eminent English scholar, historian and translator of Persian and Arabic; one who is considered the most reliable translator in these languages of any in the school of English learning in the present day, and, because of this fact, he was chosen by the Royal Asiatic Association of England to act for them in gathering and recording all the facts obtainable in connection with this wonderful personage, and the fate which befell Him and His followers. And we have quoted this extract merely to show that, although little is known, by the average person in this country, outside the believers in this Truth, of the circumstances attending the marvelous mission and cruel death of this great and holy man, it has been the main topic discussed by the people of that country during the last half century.

Now, as to His identity. That God would send His *Messenger* to prepare the way before Him, has, according to the prophecies, been clearly shown, but the time of His coming, and the place of His appearance, according to the prophecies, we have not yet touched upon, but will do so in this Talk. Right here we want to emphasize the fact that the time and place of these events are clearly set forth in the Bible. To come back to the 12th Chapter of Daniel; we find that according to the records of history—when he (Daniel) was given his vision, he was among the captives in the Persian Empire; and in figuring the dates, we must reckon according to the Persian time, or the Mohammedan calendar. In his vision, he—Daniel—(12th Chap.) saw three persons, "the one which was upon the waters of the River," and the other two, "the one on this side of the bank of the River, and the other on that side of the bank of the River." Verse 6, "And one said to the man clothed in linen, which was upon the waters of the River, How long shall it be to the end of these wonders?" Verse 7—"And I heard the man clothed in linen, which was upon the waters of the River, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth forever that it shall be for a time, times, and an half; and when He shall have accomplished to scatter the power of the holy people, all of these things shall be finished."

In this wonderful chapter, there are three persons and three periods mentioned, viz.: the first period (in Ver. 7) "time, times and an half;" the second period (in Ver. 11) "and from the time that the daily sacrifice shall be taken

away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days;" and the third period (in Ver. 12) "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

In considering this marvelous Chapter, we shall at present take up the fifth and sixth verses, and first part of the seventh verse, as they have to do particularly with the beginning of the end of the wonders, which the *Bab* would unfold.

The first part of the seventh verse, ending at "time, times and an half"—is the answer to the question stating when the end of the wonders should be; and the last part of the verse, to the time when all these things shall be finished, the thousand two hundred and ninety days—mentioned in Ver. 11. In brief, the first part of the seventh verse refers to the time of the appearance of *The Messenger* (the *Bab*), and the latter part of the verse to the time when the Lord of Hosts would have manifested Himself, finishing all these things, ending the wonders which up to His day would be veiled by the closed up words and sealed book of prophecy, by the breaking of the seals, as mentioned in Revelation, and thus revealing to the real truth seeker the hidden meaning of the mysterious utterances of the Scriptures by a clear interpretation of the symbolic language which sealed the Book.

In this Talk we will consider the first period mentioned, as it has to do especially with *The Messenger*, the *Bab*. As before mentioned, Daniel was in Persia when this vision was given to him, hence we must reckon according to Persian time, and also look to that part of the world for the event to take place, as the connecting links, in the next Talk, will fully confirm.

Regarding the time of His appearance, the Angel told Daniel to "close the Book and seal it to the time of the end"—signifying that the prophecies could not be understood until the time appointed by God for them to be revealed. In other words, the prophecies would be a wonder until that time; then he, Daniel, asked how long it would be to the end of those wonders—and was answered, "that it shall be for a time, times and an half."

Now according to astronomical reckoning, a time is 360 days, and according to the Bible a day in prophecy stands for a year—see Ezekiel 4:6—"And thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." Also Numbers 14:34—

a time—which means one time.....	360
and times—which means two times.....	720
and half a time—means one-half of 360.....	180

1,260

Twelve hundred and sixty Persian or Mohammedan years. Their time is Lunar time, 354 days comprising a year. Our time is Solar, 365 days comprising a year. In order to better understand these figures we will reduce their time to ours by a simple and accurate calculation—

1260 years multiplied by 354 (the number of days in the Mohammedan year) give us 446,040, the total number of days in their 1260 years; and this divided by 365 (the number of days in our year) give us 1222 Solar or Christian years. The Hegira of Mohammed, i. e., the time their year of reckoning began, was in our year A. D. 622; so 1222, the actual number of years, when reduced to our time, added to 622, gives us 1844 A. D., the year in which the *Bab* declared Himself—breaking the seal of the Book that was closed and ending the wonders;



thereby fulfilling the prophecy of Habakkuk 2:2, 3, "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

In that same year a very notable event occurred in this country which is well remembered by many that are living today, and many of whom participated in it. About that time, there was in this country a religious sect known as the "Millerites," whose peculiar views and remarkable interpretations of Scriptural Prophecy won for them no little notoriety, but whose mistaken predictions and disappointed hopes (in the year 1844) were the cause of much ridicule and derision, joking among the witty ones, and pity, commiseration and sorrow among the tolerant, self-satisfied ones. In fact, through the failure of their dearly cherished faith and expectation, they became the laughing-stock of the whole country. They had figured on the literal coming of the Lord, as described by Paul in 1st Thess., Chap. 4, had set the year and day of His coming, announced it publicly, and waited patiently for Him. The anxiously awaited day came, but the Lord they looked for did not come, and so they became the butt and ridicule of the scornful throughout this country. But in this day these people have the respect and sympathy of those who know. While they erred in judgment, they at the same time furnished convincing evidence that what had transpired in Persia was the appointed prelude to the Great Event, which they were looking for and expecting to take place in this country. They overlooked *The Messenger* who was first to come before the great and dreadful day of the Lord, mistaking the time referring to the appearance of the forerunner for that alluding to the day of the Lord (or rather the coming of Christ). Though in the eyes of the world, their predictions apparently failed, nevertheless it was no mere speculation on their part, for God certainly had revealed unto them in part that which was surely going to take place. They were like the blind man, whose sight was restored by Christ, when He "put His hands upon him, He asked him if he saw aught. And he looked up, and said, I see men as trees, walking. After that He put His hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. And He sent him away to his house, saying, Neither go into the town nor tell it to any in the town" (Mark 8:23-26). These people had received but partial spiritual sight, and in their hazy vision they saw *The Messenger* as the MIGHTY ONE HIMSELF coming in the literal clouds. Had they received full sight, they would have seen the prophecy clearly, and would not have told it to the people of their town. Notwithstanding, though their mistaken conclusions incurred the odium of the earthly wise, God will not forsake them on that account, "for His mercy is with them that fear Him." These people were godly people, and no doubt used, by Him, for a purpose, as you will clearly understand when you receive the Message in full. The fact that they looked for His coming in 1844 A. D. should carry conviction to the mind of every honest investigator in this country that what occurred in Persia in that year was a complete fulfillment of prophecy, and should impress them with the serious importance of heeding the warning words of Christ regarding the day in which we live—Mark 13:35-37, "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch."

If the majority of the people but realized the importance and deep significance of these words of Christ, they would be prepared for sudden shocks: "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be" (Matt. 24:37-39). Also Matt. 24:40, "Then shall two be in the field; the one shall be taken, and the other left—i. e., the one who is seeking God shall find Him, but the indifferent and heedless one shall not know when He comes, consequently shall be left. When the Pharisees desired that He would show them a sign, Christ answered (Matt. 16:1-3) and said unto them, "When it is evening, ye say, it will be fair weather; for the sky is red. And in the morning, it will be foul weather today; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

In our last Talk we pointed to the Great Event which was to take place in the latter days, the coming of the Great Manifestation of God to establish, here on earth, His Everlasting Kingdom, and also the preceding event which should be looked for beforehand; the coming of *The Messenger*, who would prepare the way before Him.

In this Talk we have given you a brief outline only, of the latter's appearance, His place of birth and death. To attempt more than this in one short Talk would not be doing justice to Him or to the great and glorious cause for which He sacrificed His life. A full account of His private life, public acts and tragic death, can be had in print, which any one can obtain and read for themselves. Of course many noble acts and wonderful powers displayed by Him are known but to the believers, which the people coming into this Truth can learn from them only. For the present suffice it to say, He was a most wonderful person in every respect; though no college graduate, His literary powers were marvelous; being a very rapid and voluminous writer, He left many valuable documents behind, concerning Spiritual matters, which the MIGHTY ONE who would come after Him would reveal and fully confirm. He, the Father, the Lord of the Vineyard, He who would come "as a thief in the night," as in the days of Noe, "when the people would be eating and drinking, marrying and giving in marriage"—in short, when the people of the world would be attending to material affairs in the usual way, heedless and indifferent of the warnings of Christ and the Prophets, then He would suddenly come to His temple—His body of flesh—come "as a thief in the night."

And now it becomes my delightful privilege to disclose to you the glad tidings of great joy. *All these wonderful utterances have been fully verified!*

"The Lord whom we have sought has suddenly come to His temple"—"The Lord who would come down and tread upon the high places of the earth"—the Great Manifestation—the Hope and Expectation of the ages—*has come*—"And His secrets (now) are with them that fear Him, and He has shown them His covenant." He has fulfilled to the letter the prophecy of Isaiah, Chapter 28:21; He has done "His work, His strange work," and brought "to pass His act, His strange act."

Also Psalms 60:3, "Thou hast shewed thy people hard things: Thou hast made us to drink the wine of astonishment."

Having passed through a like experience to that which you are undergoing, we realize and feel how astonishing this whole story must sound to you; and



indeed, what utterances that ever before fell upon your ears can equal what you have just heard? Comparisons are simply inadmissible. You have indeed been shown a hard thing, and it is no figure of speech to say that the one who is not fully prepared to receive this astounding revelation will assuredly "drink the wine of astonishment," and bewilderment as well. Few people grasp and comprehend it all at first hearing; in fact it leaves some in such a dazed condition that they don't know whether to believe or not. Many will never believe; as Christ said, "Many are called, but few are chosen" (the seeker must first accept God before God chooses him). Also Matt. 7:14, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The one who disbelieves and rejects this message, by his act, confirms the very thing which he refuses to believe, as it is written in the Book—Habakkuk 1st Chapter, 5th Verse—"Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days, *which ye shall not believe, though it be told you.*"

There is much we have to tell you concerning the earthly visit of our GLORIOUS GOD, which cannot be told in a few short Talks; and as we are beings limited to the human station, beyond which we can know nothing, "without that wisdom which is from above," it will be to our personal advantage to ask the Giver of all good and perfect gifts to grant us wisdom, knowledge and understanding, that we may comprehend the great and marvelous things there are for us to know if we so desire.

Ponder well what you have just heard, and be prepared to hear more wonderful things in our next Talk.

### CHAPTER 3—THE PRINCE OF PEACE.

In our last Talk we gave a brief sketch of the *Bab* who appeared in Shiraz, Persia, in the year A. D. 1844, and declared Himself as the forerunner or advancer of Him "Whom God would manifest;" touching hurriedly upon the main facts only concerning His office; the date of His appearance (according to prophecy); His wonderful powers of argument; His profound knowledge, self-sacrifice, barbarous persecution and cruel death; and closing our discourse with the amazing disclosure that the Lord of Hosts promised in the Bible had already *come*; He "Who would suddenly come to His temple" after *The Messenger* had prepared the way.

In delivering this part of the message, we can at this present time state the principal facts only, as there is so much to tell that is beyond the capacity of human beings to grasp and fully understand at one hearing. But to the hungry seekers who desire to know God in reality, the bearers of this Great and Glorious Message can give all the precious food they can digest, from the Table of Divine Knowledge, to which they have free and bountiful access.

Christ said, Matt. 5:6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." And in accordance with His blessed assurance, the opportunity is afforded in this day to every one desiring to know God *in reality*, and to worship Him in spirit and in truth, to be instructed in the way which He has appointed and promised to the earnest seeker—Jer. 3:15, "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." And in this connection we are reminded that God is realized only through knowledge and understanding; which fact is fully confirmed by His word spoken through the Prophet Hosea, Chapter 4:6, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee;" and the importance of our attaining this knowledge He has very emphatically set forth through the Prophet Jeremiah, Chapter 9:23, 24—"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

To know and understand God intelligently is mankind's highest attainment on this earth, and with a proper exercise of the reasoning faculties with which we are endowed, we are certain this can never be acquired through blind faith, superstition and imagination, but only by compliance with the commands of the Most High, who has assured mankind, Jer. 29:13, "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." And the Spirit speaking through the Apostle Paul expresses the same blessed assurance, Romans 10:13, "For whosoever shall call upon the name of the Lord shall be saved." But if we do not know that Name, how can we call upon Him? It is only those who have sincerely sought Him that shall know that Name. That every one does not know it, is shown in Proverbs 30:4—"What is His name and what is His Son's name, if thou canst tell?" Other texts imply the same. Psalms 91:14,



"Because He hath set his love upon Me, therefore will I deliver him: I will set him on high, *because he hath known My Name.*" Also Isa. 52:6, "Therefore my people shall know My Name: therefore they shall know in that day that I am He that doth speak: behold, it is I." In the 14th and 15th Verses, Romans, 10th Chapter, Paul questions—"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Accordingly we shall know the commissioned of God by the glad tidings they bring. It has been our blessed privilege to receive such joyful tidings from one of God's witnesses, as mentioned in Isa. 43:10 and 11, "ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am He: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour." And having received these Glorious Tidings ourselves, no greater happiness could be imparted to us than the delightful privilege of delivering the message to the devout and faithful seekers, who have "eyes which see and perceive, ears which hear and understand;" for such we are assured will not be swayed by the fallible opinions of man, but will ponder well this wonderful message, and with earnestness of heart and honesty of purpose, thoroughly investigate the truthfulness of the marvelous message we are about to deliver, to the very end.

As before mentioned, the *Bab*, whose name was Ali Mohammed (Elias-Ali), was killed in the year A. D. 1850. Before His departure, He instructed His followers as to when the MIGHTY ONE would appear; in fact stating in His books the precise date that He would openly declare Himself to the world, and charging them to be on the watch for His coming; assuring them that they would surely know Him by His wonderful revelations; and admonishing them that when such an One did appear, to forthwith transfer their allegiance to Him.

In A. D. 1852, the Lord of Hosts, promised in the Bible, the Great Manifestation of God, appeared in Teheran, Persia, and later to the faithful followers of the *Bab* disclosed His identity, which was duly recognized by them; and He was joyfully accepted as the One Whom the *Bab* had instructed them to expect.

Before taking up the leading events which followed the declaration of THE MANIFESTATION, let us again refer to one of the Bible passages quoted in our First Talk, viz., Micah 1:2, 3—as follows: "Hear, all ye people; hearken, O earth, and all that therein is; and let the Lord God be witness against you, the Lord from His Holy Temple. For, behold, the Lord cometh forth out of His place, and will come down, and tread upon the high places of the earth." Observe, the command here is for *all* the people to hear, for all the earth to hearken. The command is not addressed to the Jew only, or to the Christian, or any of the other religious sects, who are looking for the coming of their Promised One; but is addressed to the people of *all* the nations and religions; hence the One who appears and puts forth the claim of Divinity must, of necessity, show forth all the characteristics, qualities and attributes of God; be able to furnish proofs which can be verified from the text books of all religions (of divine origin); and possess the power of drawing all hearts together and, by the convincing evidence of His claim, unite them into one harmonious whole. To accomplish this miraculous undertaking, thoughtful minds are agreed, would indeed require the

special power and actual presence of the Mighty One Himself, and the text just quoted confirms this belief as it plainly states, " \* \* \* let the Lord God be witness against you, the Lord from His Holy Temple. For, behold, the Lord cometh forth out of His place, and will come down, and tread upon the high places of the earth."

It is needless to say, all the predictions of the *Bab* concerning "Him Whom God would manifest" have, in every particular, been completely fulfilled, and the Divine characteristics, qualities and attributes of the BLESSED PERFECTION fully manifested in the person of BAHÁ'O'LLAH.

That such a great Teacher was needed in this age of diversified doctrines, creeds, fads and "isms"—what honest, thoughtful person will deny? Mankind left to his own will, and following the dictates of human desire, passion and lust, has ever arrived at an alienated condition from His Lord; thus necessitating a Manifestation of God to reclaim him and teach him the way of right living; and foreseeing the conditions which would obtain in the latter days, He declared through Christ and the Prophets, that the Lord of the Vineyard would come Himself and "make the crooked things straight;" "He whose going forth has been from of old from everlasting"—the word that was in the beginning, the word that was with God, the word that was God, the same word would be made flesh and dwell among us—(John, 1st Chap.).

The followers of BAHÁ'O'LLAH claim and believe He was that Word manifested in the flesh; and that all the prophecies relating to the advent of the Lord of Hosts have (in Him) been fulfilled to the letter, supporting their claim with the most convincing proofs. But the greatest of all proofs are the Words, and the works, the purity and perfection of the beautiful life of BAHÁ'O'LLAH Himself. That He was the Divine Manifestation promised, Who would appear in the latter days, notwithstanding the Rulers of—"The people that walked in darkness who saw the great light, they that dwell in the land of the shadow of death and upon whom the light shined"—as recorded in the second verse of the 9th Chapter of Isaiah—failed to recognize "Him Whom God would manifest," as declared by the *Bab*; but on the contrary, being led by that flagrant spirit of hatred and malice, which found pleasure and satisfaction only in persecuting and killing the *Bab* and His faithful followers, they flashed the malevolent arrows of their bitter enmity against Him, and for a number of months consigned Him, bound in chains, to the inclosed gloom of solitude and prison walls. But these extreme measures of torture, oppression and persecution did not stop the spread of His Heavenly teachings; but on the contrary, served only as a powerful reflector to spread the Light more brilliantly, which Light has already reached the uttermost parts of the earth. To follow Him in detail from Teheran to the Holy City, or even to relate but a very few of the wonderful things we have to tell, would indeed be more than human mind could absorb at one hearing.

Like the time of Christ—"He (Christ) spake to them as they were able to hear it,"—i. e., as they were able to grasp and understand the things He had to tell concerning the Kingdom. Our purpose in this Talk is simply to give some leading facts and proofs. Then, to those who desire to hear more, we shall be most happy to gratify their wish at any stated time, upon which we can mutually agree.

BAHÁ'O'LLAH, most generally alluded to by Believers as the "Manifestation" or "Blessed Perfection," was born in Teheran in the year A. D. 1817; and declared Himself, as before mentioned, to His notable followers in the year 1862. In 1852 He was imprisoned in Teheran four months, and all



His personal property confiscated. After His release from the prison, He was sent to Bagdad, where he remained twelve years; from thence He was sent to Constantinople under a military escort; after a few months' stay at the latter place, He was sent to Adrianople. At Adrianople he was kept about five years; after which time He was exiled to Acre, a seaport in Syria on the Mediterranean, arriving there on August 31st, 1868. Acre (or Akka) is a penal colony in the possession of the Sublime Porte, the Sultan of Turkey. It is situated as described in Psalms 48:2—"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the City of the great King." "On the sides of the north"—i. e., on the opposite side of the Harbor of Haifa (Syria) facing Mount Carmel; in the center you might say of the land of prophecies and Divine Manifestations.

Between the years 1864 and 1868, Tablets were sent out by El-Baha, through special carriers, to the Crowned Heads of all the nations; to the Pope of Rome and other noted dignitaries; notifying them that their Lord had come, and inviting them to partake of His great Supper; thus literally fulfilling the prophecy of Christ, expressed in the parable of the great supper, Luke 14th Chapter, beginning at the 15th verse—"And when one of them that sat at meat with Him heard these things, He said unto Him, Blessed is he that shall eat bread in the kingdom of God,"—meaning material and spiritual bread. (16th verse)—"Then said He unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come," etc., etc.—material considerations of this ephemeral life being to them of greater importance than that which is eternal. Just here let us call your attention to the fact that the land, five yoke of oxen and wife, mentioned in these verses, have a deep significance (in a symbolic sense) which can be explained in order. As a matter of course nearly all these invitations were treated with silent contempt by the recipients.

The President of the United States received a most wonderful Tablet, a copy of which is in our possession.

The Emperor of France made the receipt of his first Tablet an occasion of great swelling words. That Tablet alone is a sufficient proof of the Divinity of the BLESSED PERFECTION. It was revealed when Napoleon III was so powerful that he said, "*On this Globe I am the one God.*" In such a time, the second Tablet was sent him, and its contents published over the world. For his sneers, the BLESSED PERFECTION told him in this latter Tablet that he would lose his kingdom and he himself die in exile. It was published two years before the prophecy came to pass. The following is an extract from that remarkable Tablet, which can be found in the Journal of the Royal Asiatic Society:

"Because of what thou hast done, affairs shall be changed in thy kingdom, and the empire shall depart from thine hands as a punishment for thine action. Thou shalt find thyself in manifest loss, and commotion shall seize the people; then, unless thou ariseth to assist in this matter, and followest the Spirit in this straight way—thy glory hath made thee proud—by My life: verily, it shall not endure, but shall pass away, unless thou takest hold of this firm rope. We have seen humiliation hastening after thee while thou art of those who slept."

To comprehend the real import of these words, we have only to recall the subsequent stirring events in France, in the year 1870, which doubtless are fresh in the memory of all. Up to the middle of the year 1870, no Crowned Head felt the dignified assurance of royal safety and security as did the Emperor of France. Napoleon III believed himself and his kingdom to be impregnable; but to quote the words of a French historian, no greater delusion ever found repose in the breast of royalty.

Regarding this particular time, Sutherland Menzies, in his history of France from the earliest time to 1880, says:

"In these days a dictatorship can only be temporary. Napoleon III knew it well, and at the same moment that he took possession of the throne, he had promised that liberty should one day crown the new political edifice. After Solferino (N. B.—His great victory over Francis Joseph of Austria, 1859), he meditated bringing it back to French institutions, to which it was recalled by the increasing confidence and prosperity of the country." "In the midst of this prophecy and these hopes, a storm suddenly arose under which the Empire foundered and France was precipitated into an abyss of grief and misery,"—the war against Prussia, July, 1870.

Two years before this, he, the Emperor, received these words of warning from the BLESSED PERFECTION; but he heeded them not, and as a result, the humiliation that He told him was hastening after him, overtook him before the end of 1870. In July of that year, the world was suddenly startled by the amazing announcement that Prussia, in that day considered, in the eyes of the world, an insignificant nation, had the boldness and temerity, single-handed, to declare war against the great warlike nation of France; a nation which only a little over half a century before, made all Europe tremble, and her allied armies quake with fear and dread. Notwithstanding, Prussia demanded the Provinces of Alsace and Lorraine, and served France with notice that if her demands were not complied with forthwith, she would seize them by force of arms; dignified France, intoxicated with the flattering memories of past victories, achieved through the prowess and greatness of her military standing, scorned their presumption, and to the surprise of the world, Prussia called to arms 1,500,000 trained men to enforce her demands; the most formidable machinery of war that the world has seen.

Napoleon marshalled the proud army of France to meet his foe, but alas! "humiliation was hastening after him." The terrific shot and shell of the determined Prussian threw the valiant columns of France into helpless confusion and disorder, and like reapers in the harvest field, the sturdy soldiers of His Teutonic Majesty mowed down the proud armies of France like grass. Such tremendous slaughter was never before heard of, in the space of time in which the engagements lasted between these two nations. War was declared in July (1870), and by the 6th of August, Weissenburg, Reichshofen and Forbach had fallen, before the crushing advance of the deadly foe. On September 2nd, the Emperor capitulated at Sedan; Marshal Bazaine at Metz, October 26th. Following this, Strasburg succumbed after a short but sharp bombardment; then, the order was given by the victorious commander of the Prussian forces, *to march to Paris*. Here a last determined resistance was made; but in spite of their courage, against disciplined and victorious soldiers, the provincial armies were crushed; and when, after 131 days of siege, after a month's bombardment, famine forced Paris to lower the drawbridges of her forts, in unconditional surrender, nothing more remained but to submit to the law of the conqueror; and thus the glory of the



Proud Emperor and the greatness of his kingdom faded away, like snowflakes before the melting rays of a summer sun. After the blood and carnage of the invading army had subsided, the subjects of the Emperor were seized with a violent commotion, which resulted in the overthrow of the Monarchy, and the establishment of a Republic; which form of government has lasted up to the present day. Finally, he sought refuge in England, where he died (in exile) shortly after; as foretold by the BLESSED PERFECTION.

The facts connected with the downfall of the last Monarch of France, and the disruption of his kingdom, should be sufficient to awaken any thoughtful mind to a realization of the Great Day in which we are living; the Day which has witnessed the Lord of Hosts among us.

The Franco-Prussian war was the shortest, sharpest and most decisive to be found in the annals of history. And why? Because the Lord of Hosts declared "humiliation was hastening after the Emperor; that his Empire would depart from him; that commotion should seize the people, unless he arose to assist in the Cause of the Righteous and follow the Spirit in the right way; that his glory had made him proud; but it should not endure, but should pass away, unless he was moved to take hold of the firm rope."

The Shah of Persia received a most wonderful Tablet, dealing with the religious rights and liberties of the people. The messenger who delivered it was seized by the Royal Guards and put to death in the most fiendish manner. While it is not claimed that the act was in compliance with the command of the Shah, nevertheless His Highness did not interfere to prevent the extreme cruelties inflicted, which ended in a slow and tortuous death. It is a remarkable coincidence that both the Shah of Persia and the Sultan of Turkey, under whose respective rule these barbarous persecutions were sanctioned, should both be suddenly cut off by the hand of an assassin. The Sultan and several of his Cabinet Ministers were murdered, as you know, while holding a cabinet meeting, about the close of the Turko-Russian war in 1876, and the Shah in the spring of 1896, in the midst of his Jubilee Celebrations. The latter event must be fresh in the memory of all, as our daily papers gave full and graphic accounts of the tragic affair.

The Queen of England condescended to send a polite reply to the effect that, "if He were God, nothing could overthrow Him or His teachings, but if He were not, He would come to naught;" or words to that effect. In reply the BLESSED PERFECTION assured her that she would enjoy a long and prosperous reign; and we all know that this has been fully verified, as no Crowned Head of England reigned so long as Queen Victoria.

The Russian Government also showed due courtesy; and it is remarkable to note that no nation in the world has advanced as she has during the past thirty years; her population has been doubled, and her territory almost trebled. These are facts which can be had from statistics. It is also remarkable that the Czar of Russia should be the first to call a Peace Conference of all the nations.

Regarding the prophecies concerning the place and time of the Lord's coming, we shall at this present time quote a few passages to show that the events we have so far related are in exact accord with the Scriptures. We read in Hosea, Chapter 2, Verse 15: "And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." And in Isaiah 65:10—"And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me."

The "herds" and "flocks" in prophecy refer to people, as shown in Ezekiel 34:31, as follows: "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." Accordingly Achor is to be a door of hope for the people of God; a place for His people to lie down in, who have diligently sought Him; where they may rest in a real, true knowledge of God; and through which door shall go forth the uplifting word to the uttermost parts of the earth. (N. B.—This is the same Acre mentioned in history, that Richard Coeur de Lion, King of England, with his French allies, besieged for two years from A. D. 1187, during the holy wars of the Crusade. It was at this same Acre where Napoleon Bonaparte met his real defeat in 1799 A. D., as recorded among his sayings: "The slightest circumstances produce the greatest events," said Napoleon. "Had St. Jean d' Acre fallen, I should have changed the face of the world;" and again, "The fate of the East lay in that small town."

In that obscure but remarkable place, the triumphant march of the renowned infidel, who hoped to rule the world, was checked; there indeed, and not at Waterloo, as generally supposed, was his lofty ambition crushed and all hope of realizing his cherished dream destroyed. And there, too, in the next century, was the Glorious Standard of God raised to wave in the breeze of justice, love and universal peace, over the people of all the earth. Infidelity, arrayed in all the glory of grandeur of Imperial Greatness, nourished by popular admiration and the widespread flatteries of like aspirants, encouraged by military success, and supported by national enthusiasm, and the most formidable army the world had ever seen, met with its downfall at Acre. And the spirit of the GREAT GOD, arrayed in the modesty and simplicity of spiritual attire, lowliness, meekness and humility, oppressed and persecuted by Kings and Princes, misrepresented, maligned and villified by national animosity, and the wide-spread antagonism of the most diversified army of creeds, doctrines, fads and isms the world has ever seen, *arose at Achor*, to shine forth in all the fullness of its splendor, grandeur and magnificence, and to reflect its brilliant rays of transcendent light, to enlighten and uplift humanity, through the Chosen Mirror, the Prisoner and Exile, the Aspersed and Persecuted BAHÁ'Ó'LLAH.

Many wonder why He, who is all powerful both in heaven and on earth, should tolerate the wrongs imposed upon Him when by the utterance of a single word He could stop it. In answer to this, we can only remind you that He was to come as the "Prince of Peace;" and coming as such, He must under all circumstances show forth corresponding qualities and attributes; in fact, the great sign by which the PRINCE would be known would be by the manifestation of these very qualities and attributes. And as the tree is known by its fruits, we know that BAHÁ was that Prince, by his qualities and attributes; for to those who reviled Him, He reviled not again; He loved them that hated Him; did good to them that despitefully used Him; and laid the foundation for the attainment of knowledge and science, the like of which is not to be obtained in all the colleges and libraries of the world.

In the 24th Chapter of Matt., Christ, speaking of these days, said: "Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together." Here Christ reminds us that He shall come from the East. As the material Sun rises in the East, to light the physical world, so also the Sun of Truth will rise in the East, to shine forth its



spiritual light, and, "whosoever the carcase is, there will the eagles be gathered together." The second Chapter of Daniel also gives us to understand that He will appear in Persia (the East). And the word of God, speaking through the Prophet Jeremiah, 49:38, emphatically declared, "And I will set my throne in Elam (Persia), and will destroy from thence the king and the princes, saith the Lord."

At the time of this prophecy, Elam formed a part of Persia (as may be seen by referring to the Bible Atlas), extending from above the head waters of the Persian Gulf, to its western boundary; that section of territory which today takes in the capital city, Teheran, the place where BAHÁ'O'LLAH, The Great Prince, The Manifestation of God, first appeared. The same spot where the Prophet Daniel was given his wonderful vision, confirming the above prophecy of Jeremiah, in the most emphatic and convincing manner, giving the exact place and date of the beginning of the New Dispensation, where, and when, He would set His Throne, as recorded in the 8th Chapter of Daniel, 2nd, 13th and 14th Verses. "And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the Province of Elam;" (Daniel 8:2)—"In the Palace at Shushan"—*Shushan*, i. e., the Capital City of the King. And is it not somewhat significant that BAHÁ'O'LLAH declared Himself in the Capital City of the Persian Kingdom in this day? Verses 13 and 14, 8th Chapter of Daniel, refer to the date of the second coming. In this vision of Daniel's, he asked that certain Saint, how long it should be that both the sanctuary and the host be trodden under foot, and he answered: "Two thousand and three hundred days; then shall the sanctuary be cleansed." This prophecy dates from the 20th year of the reign of Artaxerxes; that is to say, in the year 299 of the foundation of Rome, or 456 years before Christ; thus 2300 minus 456 equals 1844; or vice versa, 1844 plus 456 equals 2300. By figures we are brought to the year 1844 of our era, or the year 1260 of the Hegira of the Prophet Mohammed, whose Caliph successors conquered, and have occupied, to this day, the Holy Land, and trodden the Holy City under foot forty and two months—1260 years.

The 8th and 9th Chapters of Daniel are wonderful chapters containing prophecies of the first and second coming of Christ. To explain them fully here, would occupy too much time and space; but some time in the future the Author hopes he may have that pleasure.

Christ did not give any date Himself, but when asked the question referred them to Daniel. Matt. 24:3—"And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world? After cautioning them about certain deceptions which would be employed to deceive the people, and against which they were to be guarded, He refers them to Daniel for their answer, 12th Chapter, 11th Verse, as follows: (Matt. 24:15), "When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place (whoso readeth, let him understand)."

In our last Talk we referred to this same passage; calling your attention to the fact that three distinct periods were mentioned in that Chapter, viz.: Time, times and an half; one thousand two hundred and ninety days; and the one thousand three hundred and five and thirty days. The first referred to the time the *Bab* would appear, which figures 1844; the second period, which is found in the 11th Verse, refers to BAHÁ'O'LLAH, the Manifestation—and which reads as follows: "And from the time that the daily sacrifice shall be

taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

The time of the daily sacrifice refers to the Jewish sacrifice. They had a daily sacrifice, a weekly, monthly and yearly sacrifice. This sacrifice was taken away from Jerusalem in the time of Titus, who took the city and destroyed the temple; which had been destroyed before and had been rebuilt. When this event happened, although they could not worship in the city itself, still they secretly observed the daily sacrifice throughout Syria. Later they had the opportunity of re-entering Jerusalem; and although they could not rebuild the temple, they observed their daily sacrifice in secret in the city. Now this continued until Islam arose, which was in the year A. D. 622; fifteen years after the rise of Islam, its Omar entered Jerusalem, destroyed the daily sacrifice, and completely degraded the Jews, by making a compact with the Archbishop against the Jews; so that they would not be permitted to remain, or to worship, in Syria. This was the time when Omar (Mohammedan Caliph) built the Mohammedan Temple on the site of the Jewish Temple (Temple of Solomon).

The angel told Daniel that from the time the daily sacrifice should be taken away, and the abomination of desolation set up, would be 1290 days, and 1290 days, reduced to our time, equals 1251 plus 622 plus 15, equals 1888; the year mentioned in Daniel when all these things should be finished. In that same year, which is equal to the Hegira 1305, the Sultan gave BAHÁ'O'LLAH freedom to go outside the city wall; and His first act, when given His liberty, was to go to Zion—Mount Carmel—and pitch His tent, where he received those who sought Him; teaching, counseling and advising all who called upon Him, for spiritual enlightenment; thus fulfilling the prophecy in Daniel, and also in Isaiah 2:2, 3—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

The BLESSED PERFECTION married and raised a family, who accompanied Him in His exile. In our next Talk we will have occasion to speak more fully concerning the different Branches, especially of the *Greatest Branch*—He who hath branched from the Ancient Root—and the prophecies in the Bible referring to Him.

In 1892 BAHÁ'O'LLAH passed away; and 19 years before, prophesied the date of His departure. He wrote many volumes which shall soon be translated into the different languages, for the world to read; and left behind written laws and ordinances, to guide the people; and which ere long shall rule and govern the inhabitants of the earth.

The following quotations from His precepts in the Hidden Words will serve to show the beauty and purity of His wonderful expression:

"O Friends!

"Plant not but flowers of Love in the garden of the mind; and withdraw not thine hand from holding to the Nightingale of Affection and Yearning. Esteem the companionship of the just; but withdraw both thy mind and thy hand from the friendship of the wicked.



"O, Son of the Soil!

"The wise among the people are those who speak not unless they find a listener; as the cup-bearer never offers a cup unless he finds one desiring it, and as the lover, who, unless he has attained to the Beauty of the Beloved, never cries out from the depth of his soul. Therefore, ye also should sow the grains of Knowledge and Wisdom in the holy ground of the mind, and conceal them there until the Hyacinth of Divine Wisdom springs up in thine heart, and not in the clay."

"O, My Servant!

"Shake off the fetters of worldly possessions, and free thyself from the prison of Self. Seize the opportunity, because thou shalt never see this time again, nor shalt thou find a similar opportunity."

"O, Emigrants!

"The tongue is specially for Commemoration, pollute it not with slander. If ye be conquered by fiery passion, occupy yourself with mentioning your own faults, and not with slandering My creatures; because everyone is more conscious of and better informed of his own soul than of the souls of My servants."

This—an extract from a Tablet:

"Defile not the tongue with cursing or the execration of any one, and guard the eye from that which is not seemly—Be not a cause of grief, much less of strife and sedition. It is hoped that ye will be nurtured in the shade of the Lotus tree of Divine Grace, and practice that which God desireth. Ye are all leaves of one tree and drops of one sea."

"O, Friends!

"Consort with all the people of the world with joy and fragrance. If there be to you a word or essence whereof others than you are devoid, communicate it and show it forth in the language of affection and kindness; if it be received and be effective, the object is attained; and if not, leave it to him, and with regard to him, deal not harshly, but pray. The language of love is the lodestone of hearts and the food of the soul; it stands in the relation of ideas to words, and is an horizon for the shining of the Sun of Wisdom and Knowledge."

BAHA'O'LLAH says in His Books:

"Is it possible that a reasonable man would make a declaration rendering him ridiculous to everybody, unless that man were sustained by God? They have made conjectures that I have had in view the immortalizing of My Name, but is it possible one uncertain of living until the morrow would work for nothing but his glory? I have always seen the sword hanging over my head. If God ought to punish you because you have believed in Me, from what motive would He have refrained from punishing you for your previous belief? Give your proofs. What are the proofs that make you believe in God to-day? and what are the proofs which make you refuse to believe in Me?"

As before mentioned, He departed in the year 1892; and delivered the Kingdom to His eldest son, *ABDUL-BAHA ABBAS*, as foretold in the Bible, in different places, notably: Psalms 89:26, 27, "He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my first-born, higher than the kings of the earth." Psalms 2:2, "The kings of the earth set themselves against the Lord and against His anointed, saying, Let

us break *their* bands asunder, and cast away their cords from us." Psalms 2:6, 7—"Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee." Zechariah 6:12, 13—"And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is *The BRANCH*; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." And it is a known fact, that the BLESSED PERFECTION always consulted with the *Greatest Branch*, "*The man whose name is The Branch*," who to-day is the Lord and Master of the Father's Kingdom on this earth, the same one whom the Christian Church is looking for and expecting to come, and like the Father, He is also a prisoner in the Holy City! and His own brothers are against Him, as foretold in the Bible, Psalms 69:7, 8, 9—"Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

In our next Talk you will hear more concerning the GREAT KING, whose possessions extend to the uttermost parts of the earth, with additional Bible proofs, which no sane man can ignore or reject.



## CHAPTER 4.—THE MAN WHOSE NAME IS "THE BRANCH."

As has been clearly shown in former Talks, the essence of the Bible is the coming of God and His Christ, in the latter days; to set up His everlasting Kingdom on earth; and that preceding the event, His Messenger would appear to prepare the way before Him. So that in considering this great subject, three important persons are to be taken into account: *The Messenger*, *THE PRINCE OF PEACE* and the man whose name is *The BRANCH*; and all three must agreeably link together, in order to form a harmonious, complete and perfect chain. As the strength of a chain is measured by its weakest link, therefore, to be perfect, all the links must be equal in strength. So likewise, each respective link in the chain of events we have been considering must of necessity be regarded as of equal importance, in order to complete the perfect chain of evidence required to confirm and establish—beyond all doubt or dispute—the Great Truth which, in importance to mankind, transcends all things else. And in our analysis of this Great Question, we found that *The Messenger—Elias—corresponded with the Bab; The Prince of Peace with BAHÁ'O'LLAH, and the Anointed One—the Man Whose Name is The Branch—with Abdul-Baha Abbas*. The latter, Who is the chosen servant of God, to confirm His covenant, is, as we have told you, with us to-day, the Guiding Star of Believers, and their Beloved Lord and Master. He is that King Who to-day sits upon the Father's Throne "in the Holy Hill of Zion" at Acca; the "Priest who shall build up the Temple of the Lord," and the interpreter of the words of God; which the Angel told Daniel "to shut up and seal to the time of the end," at which time the seal would be loosened, and the Book opened by Him, the only one who in the latter day should "prevail to open the Book, and loose the seals thereof," as mentioned in the 5th Chapter of Revelation.

The Bible is no longer a mystery; its miracles and so-called fairy tales, so flippantly denounced and rejected by higher critics, no longer perplex, confuse and confound the subjects of the Great King, who sits and rules upon the Throne of Glory, crowned with a brilliant halo of Divine Knowledge, who lights up the darkened understanding of all who seek, and who ask, and who knock, with sincerity. The so-called miracles and fairy tales, which "are as foolishness unto the learned and great," seen through the light of His revelation, become symbols of enlightenment; which give a key to unlock the mysteries of the sacred writings; and without which key, the Book is effectually sealed and locked up.

At the close of our last Talk, we informed you of the departure of the Manifestation—BAHÁ'O'LLAH, and the succession of His eldest son, the Greatest Branch, *Abdul-Baha*, and quoted a few passages from the Bible, referring to this time; also stating that more proofs would follow in this Talk. To give all the proofs which have been presented to us would be impossible at one hearing, or indeed at many hearings. To the earnest seeker there is no end of proofs to be gathered from an honest investigation of the Great Question. But as our time is limited, we shall quote just a few striking proofs which no thoughtful mind can ignore or reject.

Concerning the departure and succession, we desire to call your attention to a most wonderful prophetic passage, in what may perhaps be the oldest Book of which you have heard or seen. We refer to the Book of the Secrets of Enoch. As you are aware, the Christian's Bible refers to Enoch as having walked with God; and His prophecy of the coming of God with ten thousand saints. But strange to relate, it does not give us the Book of Enoch; nevertheless, His writings are still extant, and will be a great surprise to the earnest seeker of Divine Knowledge, who reads His Book in connection with the Great Truth—"the knowledge of the Glory of God which ere long shall cover the earth as the waters cover the sea."

The fact that this Book has been unheard of for centuries, and has only been discovered during the past decade, is in itself a most wonderful evidence of its sacred importance; and when considered in connection with the utterances contained in its pages, one is compelled to admit that here is something there is no getting away from. That it should come to Believers through an outside channel, at this particular time, is also very remarkable; as will be seen by the fly leaf, as follows:

"The Book  
of the  
Secrets of Enoch  
Translated from the Slavonic  
by  
W. R. Morfill, M. A.  
Reader in Russian and other Slavonic Languages—  
And  
Edited with Introduction, Notes and Indices  
By  
R. H. CHARLES, M. A.  
Trinity College, Dublin—and Exeter College, Oxford.  
  
Oxford  
At the Clarendon Press  
1896."

As it is important to understand the date of its discovery, and a brief history of the Book itself, we herewith quote from the Preface as follows:

#### "PREFACE.

The Book of the Secrets of Enoch cannot fail to be of interest to students of Apocalyptic literature, and of the origins of Christianity. It is with a view to help such that this, the first edition of the book, has been undertaken. In certain respects, it will appeal also to specialists in Assyriology. So far indeed as it does so, I have been able to do little more than refer to the leading scholars in this department, as my knowledge of such subjects is very slight, and all second-hand.

This book has had a peculiar history. For more than 1,200 years, it has been unknown save in Russia, where acquaintance with it goes several centuries back. Further, by its present name, it was never known in any literature save the Slavonic. Even in Slavonic the name was not quite constant, if we may trust one of the MSS (B); for there it appears as "The Secret Books of God



which were shown to Enoch." And yet the Book was much read in many circles, in the first three centuries of the Church, and has left more traces of its influence than many a well-known Book of the same literature (see section 5) and it is undoubtedly of much greater importance in respect of exegesis. In its Greek form, it passes current probably under the general designation of Enoch. Occasionally we find that it was not distinguished by those who used it from the older Book which has come down to us through the Ethiopic. We have, in fact, in this Book, another fragmentary survival of the literature that once circulated under the name of Enoch.

That such a Book has ever existed, was not known in Western Europe till 1892, when a writer in a German Review stated that there was a Slavonic version of the Ethiopic Book of Enoch. By Mr. Morfill's help it soon became clear that there was no foundation whatever for such a statement, and subsequent study showed that we had recovered therein an old and valuable pseudopigrapha. The next step was naturally to secure its publication, and this was soon made possible through the kindness of the Delegates of the Press.

It will be generally understood that great difficulties beset such an undertaking, and particularly in the case of a Book of whose existence there had never been even a surmise in the world of scholarship, and to which there was not a single unmistakable allusion in all ancient literature \* \* \* "

We read in the 33rd Chapter of this wonderful Book, where God speaks to Enoch concerning the last age—Page 48:

"Give them the words written out by thee, and they shall read them, and know Me to be the Creator of all; and shall understand that there is no other God beside Me. They shall distribute the Books of thy writing to their children's children, and from generation to generation, and from nation to nation. And I will give thee, Enoch, My Messenger, the great Captain Michael, for thy writings, and for the writings of thy fathers, Adam, Seth, Enos, Kainan, Malaleel and Jared, thy father. And I *shall not require them till the last age*, for I have instructed My two Angels, Ariukh and Pariukh, whom I have put upon the earth as their guardians. And I have ordered them in time to guard them, that the account of what I shall do in thy family, may not be lost in the deluge to come." God tells Enoch that He will give him the great Captain Michael for his writings, and that He will not require them (His writings) till the last age. Now, who is Michael? Daniel says (12th Chapter, 1st Verse)—"And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the Book." According to the Bible Dictionary, Michael means, "Who (is) like unto God"—which, of course, refers to the MANIFESTATION and His day, including His successor, "the Anointed One, whom He would set upon His holy hill of Zion, to declare the decree of the Lord" (Ps. 2:6, 7).

Now let us review briefly the facts before us; then draw our own conclusions. What was it that God told Enoch concerning his writings? "That He would give him the great Captain Michael for his writings, and that He would not require them until the last age." When was it that the writings of Enoch which for centuries had been lost sight of, were discovered or brought to light? In the year 1892. The same year in which the great Captain Michael stood up. The MANIFESTATION finished His earthly mission in the year 1892; which

is, of course, equivalent to standing up; and passing away that same year, delivered the Kingdom into the hands of His Anointed, "The man Whose Name is *The Branch*, Who would perpetuate the Divine Command, confirm the covenant bequeathed to Him, and build up the temple of the Lord." The GREAT PRINCE began the work of His Kingdom in the year A. D. 1852, and was forty years completing His labors, including the new covenant; which contains laws, ordinances and teachings, to rule, govern and guide the people of the world. The accomplishment of this was necessary, before He could fully and effectively stand up. The same year (1892) in which the writings of Enoch were brought to light (which writings God told Enoch He would not require until the last age), the Great Captain Michael stood up; i. e., the precious fruits brought forth by Him were fully matured, ripened and delivered into the hands of His First Born; Whom God declared, "He would make higher than the Kings of the earth;" to be *put forth by Him*, as foretold by Moses in Deut. 33:14. Daniel said that that time would be the beginning of great troubles. Has there been any unusual trouble in the world during the past ten years? Well, the affairs of the nations, as published in the Press, will answer that question.

In the year 1892, a gold panic started in South America, extending to Australia, crushing the great banking houses there; which reacted upon the leading banking firms of England, causing great and widespread distress among the people of that country; extending to other European countries, and finally reached the United States in 1893; causing unprecedented business depression and failures, which entailed greater hardship to the people of this country generally, than any event which ever happened before, outside actual war. The panic circled the world, and left more traces of general financial loss, suffering and distress, among the masses, in its path of ruin, than any that was ever known in the world before.

Following closely in the wake of this, a fierce war broke out between Japan and China, in which the latter met with disastrous defeat. In fact, all the nations of the world have been engaged in active warfare since the year 1892. England has not had a peaceful day since; she has had disastrous wars with different tribes of India, Africa and the Soudan, besides taking part in the late China invasion by the nations of the world. And also came very near getting into war with this country, over the Venezuela affair, in 1895.

France had trouble in the East, which threatened complications with other nations.

Italy met with disastrous reverses in her war with Abyssinia.

The wars between Turkey and Greece, Spain and the United States, and the late China war, in which all the Great Powers were engaged, are too fresh in the minds of all to need comment.

Besides these wars mentioned, all manner of troubles have visited the nations of the world. Famine, earthquakes and innumerable calamities and disasters have afflicted the different countries since the year 1892. There was the great famine in India, which carried off millions of people (over 15,000,000 being affected in one district). Others in Russia, Persia and Ireland, and many other places; besides numerous plagues and disasters of unparalleled severity, throughout the entire world; of which the St. Louis tornado, and Galveston tidal wave, in this country, were painful examples; the latter so destructive to life and property.

To enumerate all the calamitous events, chronicled in the Press, which have occurred since 1892, would indeed be a lamentable recital of endless tales of woe. In Governments, in the social, political, industrial and religious world, was



there ever such a time of splitting up, disquietude, unrest, dissatisfaction and disturbed conditions, as that which obtains today? Is it possible to meet a single individual (of sound mind), who will honestly affirm that he or she is enjoying a peaceful, untroubled mind? "The heart knoweth its own bitterness." Gain the confidence (if you can) of any in the world to-day and they will tell you they are troubled, one way or another, as never before. These are facts which there is no disputing; and they confirm the prophecies relating to this present time. The people are looking in every direction for a solution of the great problem as to how they can improve conditions. Never before in the history of the world have so many schemes been advanced and plans suggested for reforms in social, political, industrial and religious circles, which is conclusive evidence that the great mass of the people were never so troubled as during the present day.

When the Pharisees asked Christ for a sign, He said: "When it is evening, ye say, it will be fine weather, for the sky is red: And in the morning, it will be foul weather to-day, for the sky is red and lowering. O, ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" And so it is with the people of to-day, they can discern from the sacred writings, in a vague sort of way, that a Heavenly King is to come; but they cannot observe the most patent signs, mentioned by Christ and the Prophets, observable at the time of His coming. Jesus clearly showed their condition when He said: "Eyes have they which see, and perceive not; ears have they which hear, and understand not." Moses in blessing the twelve tribes of Israel, foretold this day in a way which there can be no mistaking, Deut. 33rd Chap., verses 13, 14, as follows: "And of Joseph He said, Blessed of the Lord be His land, for the precious things of Heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon." Here is a beautiful example of the symbolic language used in the Book of God, which effectually seals the Bible to those who do not understand its great meaning. The "Sun" and "Moon" in the Bible, have different meanings, which the context explains. Sometimes they refer to Governments or Nations, and sometimes to a Manifestation and His successor, as in the 12th Chapter of Revelation, 1st verse, the former meaning is understood; "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Here the "sun" refers to Persia. The old Persians sacrificed to the sun and adopted it as a fitting emblem to adorn the Royal Standard. The "moon" refers to Turkey, whose Royal Standard bears the crescent moon. The "woman" represents a religion; and the "crown of twelve stars"—twelve princes—which that woman, or religion, would beget, who successively would be the Chief Heads; accordingly the verse refers to the birth of the Mohammedan religion, which is the national religion of these two countries—Persia and Turkey.

Mohammed was the descendant of Ishmael; whom the angel told Abraham, God would bless and make fruitful and multiply exceedingly—Gen. 17:20, "And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." Also to Hagar, the mother of Ishmael, the angel spake saying, Gen. 16:11, 12,—“And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.” Also Gen. 21:12, 13—“And God said unto

Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed." And the angel of God said to Hagar, Gen. 21:18 and 20—"Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran" (Arabia), from whence came Mohammed, who established the Mohammedan religion which begot twelve Princes, known as the twelve Caliphs, successors of Mohammed. The entire Chapter, which is couched in symbolic language, is a most wonderful revelation, referring to the Mohammedan religion, and events concerning the present day. The "woman," mentioned in Rev. 12:1, we are told in the same chapter, sixth verse, "fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days" (1260 Lunar years), which when reduced to our time (Solar) corresponds exactly with the first period mentioned in Daniel, "time, times and a half," the year A. D. 1844, the year the *Bab* appeared. In other words the Mohammedan religion would stand from its rise, which was in 622 A. D. until 1844, the date upon which the new dispensation was declared by the *Bab*. Notwithstanding the fact that "the dragon (mentioned in Rev. 12:4) stood before the woman which was ready to be delivered, for to devour her child as soon as it was born," and despite the combined attacks of the allied armies of Europe, who, during the Holy wars of the Crusade, tried hard to crush Mohammedanism and dispossess her of her territory, Islam has held the holy land with a firm grasp, and trodden down the holy city, forty and two months (1260 years), as stated in Rev. 11:2—the time declared by the word of God, spoken through His prophets, that this religion would prevail—until the new dispensation would be ushered in—"until the fulness of the Gentiles be come in," and "There shall come out of Sion the Deliverer," as mentioned in Romans 11:25, 26; the Deliverer, the Great Prince, Michael, who would stand for the people of Daniel, bringing them the promised new covenant.

Their allotted time being now fulfilled, sure and rapid destruction awaits them; as foretold in many places in the prophecies; "his hand has been against every man, and every man's hand against him." As the Jews were punished for their rejection and denial of Christ, so also shall the Mohammedans, according to prophecy, be degraded for their treatment of the PRINCE OF PEACE. "The sun shall be darkened, and the moon turned into blood;" this will be fully realized in the third period, mentioned in the 12th Chapt., 12th verse of Daniel—"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Isaiah 24:23—"Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously."

With this explanation of the meaning of the "sun" and "moon" in the Bible, let us return to the prophecy of Moses, Deut. 33:14—"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon." As before explained, the Sun and Moon refer sometimes to the MANIFESTATION and His successor; at other times to Governments or Nations. Moses was the Sun, and Joshua the Moon; in the day of Jesus, Christ was the Sun, and Peter the Moon; in this day BAHÁ'ÓLLÁH the Sun, and *Abdul-Baha* the Moon. In the prophecy of Moses above mentioned, it has a dual application, and can be taken in either sense. The MANIFESTATION brought forth these



precious fruits in Persia—"the precious fruits brought forth by the sun"); and the *Greatest Branch* is putting them forth from Turkey—"and for the precious things put forth by the moon"). The lamp of this Great Truth was first lighted in Persia, and to-day its light is being reflected to the uttermost parts of the earth, from Turkey. Brought forth by the Sun, BAHÁ'O'LLAH, in Persia; put forth by the Moon *Abdul-Baha*, in Turkey—"The Man Whose Name is *The Branch*" (Zech. 6:12)—"And He shall grow up out of His place, and He shall build the temple of the Lord."

To sum up, we have seen that *The Messenger*, The PRINCE OF PEACE, and the man whose name is *The Branch*, have all three come, and fulfilled to the letter, according to prophecy, their respective parts, each link in this marvelous chain fitting together with wonderful exactness, in complete and perfect harmony.

The statement in our Second Talk that the "Millerites" of this country, while they erred in judgment in 1844, were not so far astray after all, is confirmed by the fact, that upon the night of the same day the *Bab* declared Himself, the *Greatest Branch* was born in Persia, and it is a well known fact that at that same time the "Millerites" of this country watched till after midnight for the coming of the Lord, in the literal clouds. Several, well known to us personally, who participated in the event, and who have since received the Message, have testified to this fact.

In the face of all this convincing evidence, what rational mind can question the validity of the claims of the followers of BAHÁ'O'LLAH? Yet, there are those who say, "We believe in the prophecies, but how do we know He is the One?" Which shows conclusively that they have not grasped, or comprehended, what has been told them; for if they were to reflect for a moment on the one circumstance alone of His final banishment to Acca, by His bitterest enemies, they would be compelled to admit that no stronger proof of His identity could possibly be established than the very act of His being sent there to end His earthly days. He did not ask to be sent there. It was not of His own volition that He was exiled to Acca. His wish or will in the matter was never consulted by His oppressors; in fact, had they the least suspicion it would have been agreeable to him, or the faintest suggestion that in doing so, they were performing a crowning act of confirmation to the claims of Himself and followers, nothing within their power would have been withheld to prevent His ever seeing the place. His powerful presence in their midst was a source of great irritation, the fragrant waves of His holy breath disturbed the peaceful atmosphere of their self-satisfaction. For some reason they feared to condemn Him to the fate of the *Bab*, so to be rid of Him, they banished Him to Acca. At that time, due to neglected sanitary conditions, it was the most desolate and unhealthy spot they could send Him to; which they did with the hope that malaria would do its work, and hasten the much desired end. But in doing this, they unconsciously assisted in the fulfillment of the great prophecies concerning these days.

The arrival of BAHÁ'O'LLAH and His followers at Acca was the beginning of the literal fulfillment of the entire 35th Chapter of Isaiah, as well as many other prophecies. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1). "It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. 35:2). The meaning of *Baha* is—"The glory of the Lord," and Sharon and Carmel surely saw it in the person of BAHÁ'O'LLAH.

The promise in the 15th verse, 2nd Chapter of Hosea, has already been fulfilled—"And I will give her her vineyards from thence, and the valley of Achor for a door of hope:—" Also Isaiah 65:10—"And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me."

Is it at all likely His adversaries would have banished Him to this desolate spot, had they realized the consequence, or understood the Scriptures? Assuredly not. But the will of God prevailed, and so—"the wilderness and solitary place has indeed been glad for them, and the desert—at the present time—rejoices (in reality) and blossoms as the rose." The beautifying touch of the hands of power during the past twenty-five years has turned this desert into a delightful garden, perfumed with the Divine sweetness of purity, peace and good-will toward mankind. "The parched ground has (in reality) become a pool and the thirsty land springs of water," from which flows a fountain of pure knowledge, that satisfies the thirsty soul and washes away all impeding stains of superstition and imagination.

The tense of this Chapter (Isaiah 35) can now be changed from the future to the present. In this day pilgrims are visiting Sion, "with joy and gladness"—and also as mentioned in Daniel, "many shall run to and fro and knowledge shall be increased." Now that the seal has been loosened and the Book opened, many are running to and fro, through the sacred pages, increasing their knowledge understandingly. Also many are going and coming from the Holy City, telling us glorious things of the Holy Household, as foretold in the 87th Psalm, 3rd verse—"Glorious things are spoken of thee, O city of God." "And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her" Ps. 87:5. The same mentioned in the 48th Chapter Psalms, 2nd verse—"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King."

To quote all the passages of Scripture referring to Acca would necessitate reading a great portion of the Bible, and for which we can be justly excused. The proofs already given (if duly considered), should be sufficient to convince any honest seeker that this is the Truth, the whole Truth, and nothing but the Truth; and if it is not all this, then there is no Truth, and life itself but a delusion.

Read over again all the texts quoted in these Talks, and you will see them in an entirely different light; and be convinced that assuredly He is the God of our salvation, promised from the beginning; and that the prophecies relating to the coming of our Lord of Hosts have all been fulfilled to the letter. "The mountain of the Lord's house has been established in the top of the mountain, and is now exalted above the hills, and all nations, in this day, are flowing unto it," as mentioned in the second Chapter of Isaiah, and fourth chapter of Micah. The 25th Chapter of Isaiah, from the 6th to the 9th verses inclusive, is, at the present time, being fulfilled, and the last three verses of the same chapter will very soon be realized. From the 6th to the 9th verses reads:

6. "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

7. "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations."



8. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

9. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

The 6th verse has reference to the Holy City, New Jerusalem; which John saw coming down from God out of Heaven (spiritual condition); the feast of fat things, the great supper foretold by Christ; the wines and fat things mean spiritual food. The Table of God means the Divine Knowledge which God alone is able to impart; and the earnest and sincere seeker, who has found his God (according to God's way, the way laid down by Christ), the one who has entered in by the door, and has not attempted to climb up some other way, is partaking abundantly of this precious food to-day.

The 7th verse refers to the Great Revelation He will, at this time, unfold to the people of the world, by destroying the face of the covering cast over all people—the veil that is spread over all nations. The angel having told Daniel to "shut up the words and seal the Book to the time of the end"—and Peter having declared—(2nd Peter 1:20), "Knowing this first, that no prophecy of the scripture is of any private interpretation," no one could instruct us in the deep and hidden things of the Bible, until the one appointed "to open the Book and to loose the seven seals thereof" should come, as shown in the 5th Chapter of Revelation. The seven seals refer to the seven great religions, the seven lamps, mentioned in the 4th Chapter of Zechariah, which in their respective day have lighted the nations of the world. The one spirit—the same that was in Christ—was in them all; see 1st Peter, 1st Chapter, 10th and 11th verses. But all these Lamps have become blurred, the secular accumulations of time, the dust of decaying faith and the obscuring fumes of man's "private interpretations"—have cast a covering over them that has veiled the pure light of God, which in the beginning shined with inspiring brightness through them, and which at this time needs His presence to destroy the covering and to remove the veil, which has already been accomplished in this mountain, according to the promise in the 7th verse, revealing to mankind the pure word of God in a way which appeals to the hearts of men, and which they can reconcile with reason, natural law, science and logic. As just stated, He has, in this day, removed the veil that has been spread over all the nations, i. e., He has opened the eyes of the (spiritually) blind, and made plain all the mysterious things of the Bible, to those who have honestly sought Him, showing clearly that all the religions (of Divine origin) in their purified state teach one and the same thing; that all are the creatures of God, and all must look to Him, the one and only God, for eternal salvation, and that through the knowledge of Him all men shall become brothers.

As there must, of necessity, first be a father before a child, so likewise, God must first be known and accepted as the Father of all before there can be a universal brotherhood of man. With this covering destroyed, that is cast over all people, the Fatherhood of God and Brotherhood of man is rendered possible; but without the removal of the veil that is spread over all nations, how could it be possible? The 8th and 9th verses (Isa. 25th Chap.) have more direct reference to the Jews. All are dead (spiritually) outside the Kingdom, and the promise is more especially to them, "He will swallow up death in victory." The triumph of Truth over error will gather into the fold all who sincerely seek and desire to

know God; and as death came to the Jew through his rejection of Christ, so shall he be resurrected by the Deliverer who, "After the fulness of the Gentiles be come in"—"Would come out of Zion, and turn away ungodliness from Jacob," Romans 11:25, 26; the latter part of the 8th verse (Isa. 25th Chap.)—"and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it."

Much as the Jews are despised by some of the people of the world, they are, nevertheless, God's chosen people; great things are promised them, and He hath declared—Zech. 2:8—"he that toucheth them, toucheth the apple of his eye." His promise to take away their rebuke from off all the earth is being rapidly fulfilled, as witnessed by the great number of Jews who are accepting this Message, and exclaiming in the words of the 9th verse, "Lo, this is our God; we have waited for him,——."

It has been openly announced from a most reliable source that in one Oriental City alone, with a population of 5,000 Jews, 4,000 out of that number have accepted this Truth, and the other 1,000 are on the way. And the same may be said of all religions. Not any who honestly investigate the New Revelation can deny its power to "Break them with a rod of iron (the pure, strong word of God) and dash them in pieces like a potter's vessel" and attract them to "The stone that has been cut out of the mountain without hands."

And now that we have quoted numerous Bible texts, to show that the Hope and Expectation of the ages have already come to pass; let us digress for a little, and quote from an outside source, to show how those who are not spiritual seekers, are affected and impressed in the presence of these Holy People.

Prof. Browne, to whom we had occasion to refer in our Second Talk, concerning the persecution of the *Bab* and His followers, several years after his journey to Persia visited Acca (in 1890), and from his published account of that visit (which was purely as a recorder in search of facts concerning the persecutions of these people), we wish to quote his own words regarding his meeting with the Manifestation, BAHÁ'O'LLAH, and His Eldest Son—*The Greatest Branch*—(Abdul-Baha) Abbas Effendi. Of the latter he said:

"I arose next morning (April 14th), after a most refreshing sleep. Soon after this, a sudden stir without announced the arrival of fresh visitors, and a moment after, my companion of the previous evening entered the room accompanied by two other persons, one of whom proved to be the Babi Agent, while the other, as I guessed from the first by the extraordinary deference shown to him by all present, was none other than Baha's eldest son, Abbas Effendi. Seldom have I seen one whose appearance impressed me more. A tall, strongly-built man, holding himself straight as an arrow, with white turban and raiment, long black locks reaching almost to the shoulder, broad, powerful forehead, indicating a strong intellect combined with an unswerving will, eyes keen as a hawk's and strongly marked but pleasing features—such was my first impression of Abbas Effendi, 'The Master,' as He par-excellence is called by the Babis. Subsequent conversation with Him served only to heighten the respect with which His appearance had from the first inspired me. One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians, and the Mohammedans, could, I should think, scarcely be found, even amongst the eloquent, ready, and subtle race to which He belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which He enjoyed, beyond the circle of His Father's followers."



"In this illustrious company did I partake of the midday meal. Soon after this conclusion, Abbas Effendi and the others arose with a prefatory——."

"A quarter of an hour later we alighted in front of the large mansion aforesaid, whereof the name, Behje (Joy), is said to be a corruption (though a very happy corruption) of Baghcha (garden)."

"So here at Behje was I installed as a guest, in the very midst of all that Babism accounts most noble and most holy; and here did I spend five most memorable days, during which I enjoyed unparalleled and un hoped-for opportunities of holding intercourse with those who are the very fountain-heads of that mighty and wondrous spirit, which works with invisible but ever increasing force, for the transformation and quickening of a people who slumber in a sleep like unto death. It was in truth a strange and moving experience, but one whereof I despair of conveying any save the feeblest impression. I might, indeed, strive to describe in greater detail the faces and forms which surrounded me, the conversations to which I was privileged to listen, the solemn melodious reading of the sacred books, the general sense of harmony and content which pervaded the place, and the fragrant, shady gardens whither in the afternoon we sometimes repaired; but all this was naught in comparison with the spiritual atmosphere with which I was encompassed."

"Persian Moslems will tell you often that the Babis bewitch or drug their guests so that these, impelled by a fascination which they cannot resist, become similarly affected with what the aforesaid Moslems regard as a strange and incomprehensible madness. Idle and absurd as this belief is, it yet rests on a basis of fact stronger than that which supports the greater part of what they allege concerning this people. The spirit which pervades the Babis is such that it can hardly fail to affect most powerfully all subjected to its influence. It cannot be ignored or disregarded. Let those who have not seen, disbelieve me if they will; but, should that spirit once reveal itself to them, they will experience an emotion which they are not likely to forget."

"During the morning of the day after my installation at Behje, one of Beha's younger sons entered the room where I was sitting and beckoned to me to follow him. I did so, and was conducted through passages and rooms at which I scarcely had time to glance——."

"I dimly suspected whither I was going and whom I was to behold. A second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted. In the corner where the divan met the wall, sat a wondrous and venerable figure, crowned with a felt headdress of the kind called *taj* by dervishes, round the base of which was wound a small white turban. The face of Him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow, while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain!

"A mild, dignified voice bade me be seated, and then continued: 'Praise be to God that thou hast attained! \* \* \* Thou hast come to see a prisoner and an exile. \* \* \* We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition, worthy of bondage and banishment. \* \* \* That all nations should become one in faith, and all men as brothers; that the bonds 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; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. \* \* \* Do not you in Europe need this also? Is not this that which Christ foretold? \* \* \* Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race, than on that which would conduce to the happiness of mankind. \* \* \* These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. \* \* \* Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.' ”

These are the words of BAHÁ'O'LLAH, the Manifestation of God, spoken to Prof. Browne, of Cambridge University, England, at Acca.

And who can hear them without being impressed with their Divine tone and uplifting power? Could any save the incarnate tongue of God utter such broad and loving words? The one who hears and understands, answers emphatically, No! Imposters never sacrifice all personal comforts, interests and possessions for the benefit of others.

The Son has followed in the footsteps of the Father, suffering martyrdom since His earliest childhood; thus fulfilling the prophecy in Psalms 69:7-9—“Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.”

In BAHÁ'O'LLAH and His son, *Abdul-Baha*, the entire 2nd Chapter of Psalms has been literally fulfilled. “The Kings set themselves, and the rulers took counsel together, against the Lord, and against His anointed, saying, Let us break *their* bands asunder and cast away *their* cords from us.” “He that sitteth in the heavens shall laugh: the Lord shall have them in derision.”

Soon the opposers of this Great Truth shall find themselves in the minority; then the laws and ordinances of God shall prevail to guide, rule and govern the nations of the world; then shall be ushered in the Most Great Peace that is promised—“Nation shall not lift up sword against nation, neither shall they learn war any more, but they shall sit every man under his vine and under his fig tree.” “Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days,”—reduced to our time, equals 1917. The people of this day shall see it; and this is the Message we have to deliver, the Glad Tidings of Great Joy.

God has come and set up His Kingdom, the door of which is open to every sincere and honest seeker; and inside awaits him that which “as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that wait for Him.”—1st Cor. 2:9; Isaiah 64:4.

You have now the opportunity to enter the Kingdom if you so desire, but it must be by your own choosing. The bearers of this Message cannot coax, force, scare or drive any into accepting. All that God requires of the bearer of these “glad tidings” is to deliver the message; then leave the one who is advancing towards God, to himself. In Christ's parable of the great supper, “The Lord said unto the servant, go out into the highways and hedges and compel them to come in.” He did not intend by this that he was to resort to any undue means, sensational methods or forcing against the will. Not at all. What he meant was that



he (the servant) should deliver the Message of His Lord in such a clear, comprehensive, intelligent manner, that it would appeal to the heart and reason of man, so that he could not logically reject it; therefore, be compelled to accept the invitation.

We have delivered to you the pith of the wondrous Message; and all that we can now say, is, follow the counsel of the Mighty One; use your reason. We have led you to the door; it is for you yourself to say whether or not you shall enter. God has given man many powers; among the foremost is reason, also judgment. If he did not intend man to use them, He certainly would never have given them to him. He has also given us independence, and He will never interfere with our free exercise of this quality. In this matter you stand entirely alone. You must judge and act for yourself. You can accept or reject as you like; no one has any right to interfere with your personal affairs. But being independent, you are also responsible. The condition of free will, independence, is responsibility; so that it is essentially necessary, in the free exercise of will, reason and judgment should be respectfully consulted.

If what we have told you does not, in your judgment, carry conviction, then it is only fair and honest to us and to yourself that you investigate further. So far, you are yet in your A-B-C's; you have only part of the alphabet. If you desire earnestly to read the sacred books, you must learn the whole alphabet of the Kingdom. A man born into this physical world comes as a babe and grows up; so also the one entering the Kingdom of God is born a spiritual babe, and grows up likewise. There is the physical birth, and the spiritual birth. As Christ said, "to enter the Kingdom of God, you must be born again" (be born spiritually). As before remarked, there is no end to the knowledge to be acquired in the Kingdom of God. We have simply pointed the way which leads to its attainment. If you want to gain this great knowledge of the mysteries of the Kingdom (for truth-sake), you have only to ask to be admitted; and by compliance with its commands, your desire shall be granted; and you will receive His Greatest Name, by which to call upon Him, and which is known only by the children of the Kingdom, as shown in the Scriptures: Isa. 52:6—"Therefore my people shall know my name; therefore they shall know in that day that I am he that doth speak; behold, it is I." Psalms 91:14—"Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name." Proverbs 30:4—"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"

God has promised to put His words in our mouth. The following are some of His Own and if used faithfully will enable the sincere to see those things which the natural man cannot see nor understand, "because they are spiritually discerned."

#### COMMUNE OR PRAYER TO BE USED DAILY.

O God, give me Knowledge, Faith and Love. Adorn my head, O God, with the Crown of Thy Providence; my heart with the Light of Knowing Thee; my tongue with the utterance of Thy Greatest Name; and my ear with listening to Thy Holy Word; for Thou art the only One Whose action was, is and ever shall be glorified, and Whose commands shall ever be obeyed.

O God, help me to be just; lift me up from the ocean of Superstition and Imagination, and grant me a discerning (strong spiritual) Sight to see and realize from the surrounding existence, Thy Oneness and Thy Truth.

## CHAPTER 5.

### ADDED TO THE ORIGINAL FOUR CHAPTERS AS MENTIONED IN THE PREFACE.

It has been questioned by some as to whether the troubled condition of society, in the present day, can have any special significance, in a prophetic sense; in support of which the claim is advanced that troubles, in the human family, have always existed since the days of Adam,—which fact goes without question. It is freely admitted that all kinds of calamities have visited the dwellers upon earth since man's first appearance upon it, but the Prophet Daniel emphasized the fact that at the "time of the end" (the consummation of the ages—the appointed time when old things should pass away and all things become new) those troubles would be increased to a degree never before reached in the history of the world. And what rational mind, informed of the doings of the world—of nations and individuals—can deny the truth of existing realities such as the world has never seen. So general and widespread have been those unusual troubles and phenomenal events, since the declaration of the Messenger, that thoughtful minds in all parts of the world have been agitated by them. Philosophers are vainly trying to explain the cause; prominent writers have made it a subject for leading articles in the press; and the rank and file throughout the world are attributing all manner of causes—but the right one—to account for the unusual commotion everywhere observable in the political, industrial, social and religious world. In private life, where is to be found the individual who is entirely free from distressing troubles? Who can boast exemption from the trials and tests which afflict the people in this day? As foretold by the prophet Zech., 8th Chapter, 10th Verse: \* \* \* "Neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor."

The above quotation amply expresses present conditions, and the experience of every close observer fully confirms the fact that never since the beginning of nations have there been such disturbed conditions as those which afflict the present generation, and alas!—"the end is not yet." Further comment is unnecessary. Sufficient mention has already been made to awaken thoughtful minds to a realization of the Great Day in which we live; and if the troublous times spoken of in the 12th Chapter of Daniel are not to be regarded as having any special significance,—how about its accompaniment mentioned in the same Chapter, 4th Verse, viz.: that \* \* \* "Knowledge shall be increased?" While it may be somewhat difficult for those whom severe trials and afflictions have not yet visited, to behold the signs of the times in the general, upset conditions of affairs in the world at large, it is by no means difficult to realize the indisputable fact that since the Day of the Manifestation, knowledge has been, and is, increasing as never before, and with such vastness and rapidity as to exclude all doubts, quibbling and dispute concerning the certainty of THE DAY.

To enumerate all the marvelous discoveries, inventions and mysteries revealed since the birth of the Manifestation would fill many pages. Indeed, it is no exaggeration to say that the diffusion of knowledge in general during the past eighty-six years, equals—if not exceeds—that of all the past ages together. Can this be regarded as a mere coincidence, or is it a fulfillment of the prophecy that at the same time when the troublous times would begin, knowledge also would



be increased? That it is not a coincidence but is in accordance with the Divine Command, is proved by the order in which knowledge has come to us; and the discoveries and inventions themselves confirm it. For instance, the locomotive came first, and following closely upon it came the telegraph. Here are the two most wonderful factors in the world's general progress and development, coming almost together. Why did not the telegraph come first? Because transportation facilities were most needed, so the Ruler of all things gave us first the locomotive. But with its introduction arose the urgent need of the telegraph; for as all very well know, the successful running of trains, without the aid of the telegraph, would be impossible; so the Supreme Ruler and Controller of all the hidden powers of nature decreed that the telegraphic power of electricity should be revealed, and at an opportune time, when He and His Anointed came and set up His Kingdom on earth, it was done. And that it was by Divine Order and Appointment, who can question?

The same Voice that spoke to Daniel concerning the time of troubles and when knowledge should be increased, also challenged Job in the following words: Job 38:35—"Canst thou send lightnings, that they may go, and say unto thee, Here we are?" Here is your telegraph, which for thousands of years had been reserved only to be revealed in the Great Day of the Lord, when He would set up His Kingdom on earth; the same Day in which was born His Anointed, the Center of His Covenant, at this present time, "Sits upon His holy hill of Zion."

The first line of telegraph run and operated was between Baltimore and Washington in the year A. D. 1844.

Now, in considering the Divine Utterances as spoken through the prophets, it should be remembered that there is an inner and outer, a spiritual and material meaning to be understood, as previously explained concerning the "sun and moon," according to the prophecy. At the time of the end, troubles and knowledge, both spiritual and material, would simultaneously be increased. And that the prophecy has been fully verified, who can deny?

While a deep significance attaches to all the important discoveries and inventions, since the Advent of the Blessed Perfection, perhaps there is none more striking than the telegraph. When thoughtfully considered, its nature and date of introduction are truly marvelous. In the year 1844 the amazing fact was announced that through the power of electricity, mechanically applied, the people of the earth could communicate with each other by "sending out lightning"—flashing their words to all parts of the world, "saying, here we are." That same year, the Great Herald appeared, proclaiming the dawn of the New Day, on which would arise the Sun of Transcendent Knowledge, whose "sevenfold light, as the light of seven days," would penetrate the blinding veils of ignorance, superstition and imagination, illuminating the understanding of the honest seeker with the Truth which makes one free, by having access to the Fountain Head of knowledge through direct, personal communication on earth with the Lord of Hosts, the Manifest Word, which intimated to Job the marvelous power of communication which has been revealed and practically demonstrated in His Great Day.

With the Advent of the Messenger, the birth of the Greatest Branch and the introduction of the telegraph (all occurring in the same year) came also the beginning of the great troubles prophesied by Daniel, 12th Chapter, and foretold by Christ, Matthew, 24th Chapter: "For then shall be great tribulations, such as was not since the beginning of the world to this time, no, nor ever shall be." As before mentioned, sufficient reference has been made to these troubles and

calamities to awaken thoughtful minds, who are cognizant of existing conditions. But for the benefit of those who "seeing see not," and have raised the question that troubles have always existed, and that the present disturbed conditions cannot be regarded as having any special significance, we shall briefly mention some of the notable events which have occurred among the nations since the declaration of the Messenger in the year 1844, to show how general they have been, and their remarkable relation to the wonderful knowledge which has been revealed, side by side, with these increasing, world-wide tribulations.

Starting from the year 1844, a continuous war cloud has cast its gloomy shadow over different parts of the globe up to the present time. Scarcely has the echo of the cannon's roar died out in one country, ere the thundering of other guns proclaimed the beginning of fresh hostilities on the battle plains of some other country. History records the following great wars among the leading nations:

About this time a war was in progress between China and England, terminating in the loss of Hong Kong to the former. A treaty of peace was signed between them in 1848.

In the year 1846, war was declared between Mexico and the United States. Peace treaty signed, 1848.

The Crimean war—England, France and Turkey against Russia—1854.

The atrocious Sepoy mutiny, 1857-1858.

France and Italy against Austria, 1858-1859.

Civil war of United States, 1861-1865.

Franco-Prussian war, 1870-1871.

Russian-Turkish war, 1876-1877.

And during the last decade the wars between China and Japan, Turkey and Greece, Spain and the United States, the late China invasion by all the great powers, and the late Boer war.

The above mentioned are among the principal wars,—to say nothing about the numerous outbreaks, massacres, revolutions, etc., among the different tribes and smaller powers throughout the entire world; all of which have entailed untold misery, distress, devastation and woe, diffusing their direful fruits around the domestic hearths of these respective countries, and fulfilling the first part of the prophecy of Christ, Matt. 24:6—"And ye shall hear of wars and rumors of wars; see that ye (the believers) be not troubled; for all these things must come to pass, but the end is not yet."

Of those who discern not the troublous signs of the times, we would ask,—at what period since 1844 has the atmosphere been cleared from the smoke of battles and rumors of wars? And what is the prospect for the much desired universal peace to-day? Is it very promising, or do the signs better correspond with the words of Christ, promising that "the end is not yet"? The Scriptures assure us that the vexatious Eastern question and all disturbing questions between nations shall be permanently settled according to the promise that "the Most Great Peace shall come,"—when the nations "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it."—Micah 4:3, 4; Isa. 2:4.

But before this blessed state arrives, the prophecy of Joel and Revelation must come to pass; Joel, 3rd Chapter, beginning at the 9th verse: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men



of war draw near; let them come up: Beat your plowshares into swords, and your pruning hooks into spears: \* \* \* Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

To do justice to the text referring to the tribulations of these days would require more space than a condensed work of this kind admits. Thus far we have dealt with the material troubles only. But as before explained, it should be remembered that these troubles apply both to material and spiritual conditions. And who will affirm that peace, unity and tranquillity have characterized the sacred precincts of religious organizations during the period we have under consideration. From the time of the appearance of the Messenger down to the present day, thousands have been slain; men, women and children put to death—murdered, tortured and butchered in the most fiendish, cold-blooded, atrocious manner, for no other offense than the firm refusal to give up their abiding faith in the living God. Murders on a small scale, and massacres on a large one, have been going on among different religious sects, in the name of their God, from the forties down to the present day; and the great nations who profess belief in the Fatherhood of God and brotherhood of man have looked on these flagrant barbarities with apparent indifference.

In the great Christian church in which we were reared, we have seen, during this period, the temporal power taken away from the Mother Church and all her descendent denominations disturbed, agitated and divided up by the so-called heresies of advanced thinkers and the unorthodox views put forth by leading, eminent professors in the different theological seminaries. In consequence of which, many have wandered from the different folds to embrace new doctrines, and being seduced by the attractive allurements of the diversified doctrines, fads and isms established by new thought elements, during the period treated, became identified with them, to the sorrow and dismay of former friends and associates in the old faith, causing troubles which have destroyed the tottering faith of many in the spiritual world, and thus, by their thoughtless apostasy, have literally fulfilled the prophecy of St. Paul, 1st Timothy, 4th Chapter: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

Pardon this digression. Our purpose at this present writing is not to comment further on the troubles and tribulations, but merely to show to those who doubt the significance of these calamities, that the other side of the text must also be taken into account, viz.: that "many shall run to and fro and knowledge shall be increased." When both are duly considered, it will be found that the one confirms the other.

The astonishing advancement in transportation facilities, by land and by sea, since the beginning of the New Day, has rendered travel so convenient, easy and available that a trip around the world in the present day is not considered so great a journey as the hazardous undertaking of migrating from the remote part of one State in the Union to that of another State was fifty years ago; in fact, it is no figure of speech to say that more traveling—"running to and fro"—is done in one year now than was done in a century in the days before 1844. This statement stands irrefutable. And not only the greatly increased material "running to and fro" is going on, but the spiritual as well; the breaking of the Seven Seals by the "Root of David who hath prevailed to open the Book, and to loose the Seven Seals thereof"—Rev. 5:5—revealing the hidden mysteries of the sacred writings, rendering them so plain, clear and comprehensible that thousands and thousands of all religions are "running to and fro" through the pages of the

Book of books, and visiting "the mountain of the Lord" as before referred to, thus increasing their knowledge understandingly as never before. The verse, "They shall run to and fro, and knowledge shall be increased" has, and is, being fulfilled, both spiritually and materially, to a degree never dreamed of by the people of the world.

We have glanced at the list of the principal wars, of the leading nations, as recorded in history, and whose entailed calamities have caused inexpressible trials and tribulations to their respective subjects.

Now, let us glance down the list of marvelous knowledge revealed through the wonderful inventions and discoveries made during the same period. The list is so long we may be justly excused from going into detail. Mention of a few of the principal ones will suffice.

Beginning at the year 1844, the telegraph heads the list.

First sewing machine patented 1846.

The cylinder printing press, 1847.

First harvester, the McCormick mower, exhibited at the world's fair, London, with practical success, 1851.

Before proceeding further, let us analyze the list thus far mentioned, and note the remarkable significance of each in relation to the spiritual events transpiring at the time.

The telegraph furnished means for the people throughout the earth to communicate with each other, and the Advent of the Manifested Word furnished means for truth seekers to hold communication with the Kingdom of God on earth.

At a time when the people would "run to and fro" more new garments would be needed; a greater demand for extra clothing would arise, so the sewing machine came to supply the increased demand by its extraordinary power of production over old methods of turning out the finished article in a hurry. And it also typified existing conditions in the spiritual world. Thousands and thousands who in this day are coming into the Kingdom and laying aside the old, ill-fitting, soiled garments of secular attire, and donning the new, pure robes of righteousness, which are being supplied through the marvelous power of the Spirit at work in the Kingdom of God on earth. The garment of Joseph—the coat of many colors—representing the various religions, came on the back of him who alone could reconcile into one united whole the different religions of the world. At the time the sewing machine made its appearance, and to-day, Buddhists, Brahmans, Zoroastrians, Jews, Christians, Mohammedans—all—are applying for new garments of like pattern, at the same great establishment, and all are being served and fitted with such perfect exactness and sameness that the different colors blend into an indelible hue so clear and lucid as to reflect only the cardinal virtues of agreement, harmony and oneness, "as the soul of one dwelling in many bodies."

At the time, too, when "running to and fro and knowledge should be increased," the doings in the different parts of the world would be flashed "by the lightnings" to the great centers of population, and to impart such intelligence to the public would require greater printing facilities; so the cylinder press came right in season. Few outside those directly connected with the publishing business realize the vastness and importance of this most wonderful invention, and where pages only could be printed before, volumes could be turned out by the new device. At the time of its introduction, the Tongue and the Pen of the Great Herald—the Dawn which preceded the Great Light, was fully engaged explaining the hidden mysteries of the Kingdom. And as in the temporal, so also in the spiritual



world, the Divine powers were manifested on earth as never before. The spoken and written words of the Brilliant Lights of Heaven in this Day exceed the combined writings of all the former Manifestations, and the time is not far distant when the cylinder press shall be taxed to its fullest capacity to supply urgent demands of the people of all the earth for the wonderful and prolific Words of Wisdom, Knowledge and Understanding uttered by the "Messenger, the Prince of Peace and the Man Whose Name is The Branch," through Whom in this Day the Spirit of the Divine Essence has been poured upon the earth more bountifully than ever before.

Following the increased fruitage produced from the seeds of knowledge scattered through the general diffusion of printed matter, more effective means would be needed to reap the harvest, and so the wonderful reaping machine came in order, at the time of the beginning of the great harvest mentioned by Christ and all the Prophets, "when the Lord would come with ten thousand of His Saints."

The appearance of the ingenious Reaper and Binder in the material field typified what was and is being witnessed in the spiritual. It mows down wheat and tares together, which, after being threshed out, passes through the separator and is cleansed, the tares being cast aside. So in the spiritual, the Lord of the harvest came with ten thousand reapers—the number which acknowledged Him at the time of His declaration, and which number has been many, many thousand times increased since then, who are continuing the work of the harvest in accordance with that which Christ said concerning this time.—Matt. 13: 39-43, "the harvest is the end of the world (end of this dispensation) and the reapers are the angels. As therefore the tares are gathered and burned in fire, so shall it be in the end of the world."

We might elaborate further to show the astonishing relations between the material and spiritual events which have occurred since the beginning of the New Day. But the foregoing should suffice to awaken thoughtful minds to a realization of the vast importance of investigating this momentous subject for themselves, allowing no flimsy pretext whatever to hinder them from an honest, sincere and earnest examination of this vital question. A wise one has said, "there is none so blind as he who will not see." The proofs and signs concerning this Great Truth are as clear and plain as the light of day, but if one chooses to close his eyes and refuses to open them, he cannot see the light, and though he argues that there is no light because all is darkness to him, his arguments will not affect the fact that the light is there, and if he but opens his eyes he will behold it. So it is also with the one who has received the key to this Great Truth, if he does not "run to and fro" through the sacred pages, he will not be able to discern the signs of the times, which are as clear and obvious to the sight and understanding as the noonday sun in the cloudless sky above us.

Passing over the many stupendous wonders revealed in the world of science, art and industry since the introduction of the harvester, we shall touch briefly on a few of the late discoveries, to show that as the days go by, the proofs and confirmation become stronger and stronger, and that the words of prophecy are sure words and not to be unheeded.

It was prophesied nearly three thousand years ago that in this day "The chariots shall rage in the streets, they shall jostle one against another in the

broad ways; they shall seem like torches, they shall run like the lightnings.”—Nahum 2:4. (Note, there is no mention of horses in connection with these chariots.)

Compare with this prophecy, the published accounts of the Automobile Open Road Races between Paris and Madrid, and the late Irish Road Race,—especially the former, in which over two hundred contestants entered, but of whom nearly two-thirds dropped out before the end of the first run was reached owing to accidents due to the “jostling one against another,” which the lightning speed attained rendered inevitable. Can anything be plainer than this prophecy? “They shall jostle one against another in the broad ways.” Stand at a street corner in the crowded thoroughfares of any important city, when the busy hives of industry turn out their swarms of workers at the close of the day, and watch the electric motors hurrying along to convey them to their homes after the toil of the day is ended, jamming, hustling and jostling at the crossings in the general push to cross first. And as you look on, think of the words above quoted, and, also, the rest of the verse, “They shall seem like torches, they shall run like the lightning.” Observe the torches, the rows of electric lights on either side of the car, which flash when the button is touched. Note the speed and its resemblance to the lightnings, as the cars run, flashing electric sparks from the wheels and wires above, which in reality is lightning itself. Then glance down the boulevards and see the automobile flying along at lightning speed. “The chariots shall rage in the streets,” etc. A writer in one of the daily papers likened them to a lot of crazy locomotives running wild on the public thoroughfares. Accustomed as we are to look upon the locomotive as the ne plus ultra of motive power, the comparison seems a fitting one, but it does not do justice to the auto, for the latter has greatly eclipsed the speed of the former, having covered the distance from Versailles to Bordeaux, 342 miles—in the great Paris-Madrid race—in five hours and thirteen minutes; 342 miles in 313 minutes, or within a fraction of 66 miles an hour from start to finish—on parts of the route a rate of 85 miles an hour was reached. In his description of the race, a writer in one of the magazines says: One of the contestants “lost control of his automobile, which plowed into a crowd of spectators and killed three of them; a tragedy that drove its horrified author temporarily insane. Such a series of fatalities left no cause for surprise when it was announced that by order of the French Government the race was not to be continued. Meanwhile the contest among the leaders was being carried on at a pace that defies the imagination to follow.” What imagination indeed can conceive a vehicle running on a public country road at the rate of 85 miles an hour! Yet nearly three thousand years ago the Prophet declared in this day “The chariots would rage in the streets and run like the lightnings,” etc. Were no other prophecy given to assure us of the signs of the times, this one alone should be sufficient to convince any honest seeker that the great and unmistakable day of the Lord has come, “The day that shall burn as an oven”—(Mal. 4:1).

The fires of troubles and tribulations, which would be lighted to test His people, to “refine them as silver is refined, and try them as gold is tried” (see Zech. 13:8, 9) have been burning with increasing heat since the Appearance, and shall continue until the “multitudes” are overcome “in the valley of decision,” then shall come the promised “Most Great Peace.”

That the blessed day is drawing nigh is assured by the obvious signs of marvelous knowledge revealed (during this present year A. D. 1903), through



the diligent labors of science assisted by that wondrous power which declared centuries ago that in this day "knowledge should be increased."

To enjoy the promised material blessing that is to follow the Great Peace when "they shall sit every man under his vine and under his fig trees"—two things are necessary, viz.: sound physical condition and fertile soil. Our dependence upon the latter for our material needs is too well understood to need comment. All know that while we remain here, we require food, clothing and shelter, and all this comes from the land. But the soil in many parts of the world has become exhausted, and much of it that is naturally sterile is incapable of producing without the aid of costly fertilizers, which fact renders the tilling of such lands unprofitable. Late discoveries, however, will replenish those lost elements from the soil and restore its fertility through the utilization of natural elements which the All-Wise, All-Powerful Designer and Creator intended should supply the needs. And still other discoveries made are going to improve physical conditions so that the dwellers on earth shall be in a sound, healthy state to enjoy the fruits thereof.

In the early part of the summer, one of the great Sunday papers devoted considerable space to the wonderful discovery of Radium. Its heading read:

Newest, Greatest, Most Mysterious  
Force in Nature Just Discovered  
And Utterly Beyond the  
Power of Science  
to Understand  
or Explain.

On the same page another article by Prof. Sir William Crookes with the following heading:

How Can It  
Give Out Light, Heat and Energy Without Combustion,  
Loss of Weight, or Any Perceptible  
Change Whatever?  
By Professor Sir William Crookes,  
The World's Greatest Living Physicist and  
Experimental Scientist.

Another heading treating the same subject (same paper):

What Is It?  
What Makes This Newly Discovered Metal Shoot  
Out 7,000,000 Particles a Minute  
Without Ever Exhausting  
Itself?

We quote an extract from the above. It states as follows:

"Radio-Activity, the ray-producing property of Radium, may be the clew to the mystery of life and the universe. It may be made to light the streets, run the machines and do all the work without exertion on the part of man. It has already made blind men see, and is able to destroy microbes and conquer diseases.

"The great scientists, Professors Crookes and Lodge, and Professor Curie, the discoverer of Radium, have now declared their belief that it furnishes a clew to the nature of all matter.

"The old theory that the atoms of elements consist of indivisible units of matter has now been discarded."

To quote from Sir William Crookes' article, he says:

"The phenomena of Radium require us to recast many of our ideas of matter, electricity and energy, and its discovery promises to realize what for the last hundred years have been but day dreams of philosophy." Here is something for those who "trust in the arm of flesh" and doubt the signs of the times, to think over. In this highly intellectual age, this advanced and pedantically enlightened young 20th century—the greatest scientists of the day acknowledging that the phenomena of Radium require us to recast many of our ideas, etc., etc., and declaring their belief that through the discovery of Radium and its relation to the nature of all matter, "the old theory that the atoms of elements consist of indivisible units of matter has now been discarded."

Why has its discovery upset pet theories and old established claims at this particular time? And why can it not be understood and explained? Because, He "Whose going forth has been from of old, from everlasting," "Whose Spirit was in Christ and all of the Prophets," "The Word that was in the beginning, the Word that was with God, the Word that was God, the same Word which became flesh and dwelt among us," declared through the itinerant tent-maker 1900 years ago: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of all the prudent. Where is the wise? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are—that no flesh should glory in his presence. He that glorieth, let him glory in the Lord."—1st Corinthians, 1st Chapter: 19, 20, 26, 27, 28, 29, 31.

Adequate knowledge of the wonderful power of the new discovery (Radium) and its great benefits to mankind will be granted in God's good time. Enough has already been revealed for us to realize the important factor it will be, with the faculty, in the successful treatment of disease, in conjunction with the marvelous advancement of surgery, and a better understanding of natural laws—restoring the physical conditions of man to that of primitive days, so that he can fully enjoy the increased fruits of the earth which the latest great discovery is destined to achieve. Already, Radium has accomplished remarkable cures in restoring sight to the physically blind. But, in these days of sentimental theorizing, superficial reasoning and intellectual groping in the darkness of imagination for a visionary God to suit temporal fancies, the greatest of all the extraordinary power revealed has been its wonderful effect upon the blindness of science itself, restoring its sight to the most important fact that the atom *can be divided*, for upon this fact rests the remedy for spiritual blindness. Now that the old belief has been discarded by the leading scientists, the personality of God, i. e., the manifestation of the divine essence, which can be proved scientifically on this basis, must be accepted. (For the benefit of the faithful let me here remark, the divisibility of the atom was confirmed by Abdul-Baha several years in advance of the discovery of science. See pamphlet, "Table Talks with Abdul-Baha Abbas," issued several years ago. Page 10.)

The late great discovery made by the Bureau of Plant Industry—Vegetable, Pathological and Physiological investigations of the U. S. Department of Agri-



culture—is, in its immense importance to mankind, the crowning discovery up to date.

To convey an intelligent idea of this wonderful discovery, I cannot do better than to quote from an article published in the *Saturday Evening Post* (July 18th, 1903), as follows:

"In propagating nitrogen-breathing bacteria by the billion and shipping them, without impairing their vitality, to all parts of the United States to be used in multiplying the yield of crops from 100 to 1,000 per cent., and in adding lasting fertility to the soil, the United States Government has brought about a great achievement in science. It is a triumph which those who know say means the regeneration of the earth. It has passed the experimental stage, and the United States Government is now ready to start innumerable armies from the laboratories in Washington, where they are recruited, to levy upon the infinite supply of nitrogen in the air and convert it to the uses of mankind. Significant as the work of these bacteria will be in stimulating plant productivity and in renewing depleted soils, it will be equaled if not eclipsed by their further service of imparting to foodstuffs the albumenoids and proteids which are of primary importance in the diet of human beings and animals." "That the agricultural future of the world is to depend on minute creatures reared by the American Government, may sound incredible," said a Washington scientist, "but experts throughout the world have been eagerly awaiting results of our experiments. Many tests abundantly prove our claims. The world's problem in agriculture has been to secure available nitrogen for plant life. It has been known to students of agriculture that bacteria on the roots of legumes enabled them to absorb nitrogen from the air. The effort to cultivate these bacteria, and to invent a method by which they could be preserved and transported to be used by farmers for the inoculation of seed crops, has absorbed the scientific attention of one branch of the U. S. Government for over a year. Now we have mastered the mystery of growth of these microscopic friends of husbandry, and we are prepared to introduce a factor destined to revolutionize the whole field of American agriculture. Henceforth the farmer, if he chooses, can get his fertilizing material in miniature packages by mail, instead of by the ton and wagon load." (Further information can be had by writing the U. S. Department of Agriculture.)

The time of this discovery is also significant.

The guano deposits are nearly exhausted, and the nitrate beds of Chile and Peru, which were supposed to be inexhaustible, are found to be giving out. Recently it was predicted by scientists that we would see a nitrogen famine before another generation passed, notwithstanding the fact that eight-tenths of the air is composed of nitrogen,—38,000 tons of nitrogen hanging over every acre of land, but of which scientists believed no agency could be found to extract any available portion therefrom. But God has provided the agency. The work has been reserved for the tiny microbes, those infinitesimal animalcules that live in the dust, to play the part assigned them in His Great Day. Psalm 30:9: "Shall the dust praise Thee? Shall it declare Thy truth?" Psalm 145:10: "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee" at this "time of restitution of all things." Acts 3:21. When also, His estranged and persecuted people shall be restored, of which the Zion movement is a significant sign. "Then shall the Lord be jealous for His land and pity His people. Yea, the Lord will answer and say unto His people, Behold I will send you corn and wine and oil and ye shall be satisfied therewith, and I will no more make

you a reproach among the nations.”—Joel 2:18, 19. And we are reminded (Isa. 4:2, 3): “In that day shall the Branch of the Lord be beautiful and glorious and the fruit of the earth shall be excellent and comely for them that are escaped of Israel, and it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy.” Who is this Branch that is beautiful and glorious and holy that has been left in Zion (Acca)? Abdul-Baha is His Name, the Son, “begotten in This Day”—Psalm 2:7; and through Whom *alone* can the Father be reached,—the Center of His Covenant to Whom all must turn and look to for passports into the eternal realms. “Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.”—St. John, 14:6. The same is true at this time. Those who do not fully recognize the position of the Master trifle with eternal life. The enormity of the offence may be realized from the following, 2nd Peter, 2:21, 22: “For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

“But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”

Can anything be more abominable, loathsome or abhorrent to refined senses than the disgusting spectacle of a dog vomiting up a mess of partly digested food, then turning around and licking it up again! Yet, this, the Holy Spirit has declared, is how the violators of the Covenant appear to the faithful. But offensive as the sight is, it is not any more nauseating to God than the easy-going neutrality of the intellectually refined, who rely upon ethical observances as sufficient to insure a high place in the Kingdom, for He has declared, Rev. 3:15, 16: “I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.”

To the one who has followed closely the prophecies of Scripture, the correspondence between them and the wonderful knowledge revealed, through the discoveries of science, is clear and manifest. The last is specially significant.

The restoration of the earth's fertility that material food may be supplied in abundance, coming at a time when the heavenly table has descended, spread with an abundance of all kinds of delicious spiritual food, confirms what we said in the outset that the order in which discoveries and inventions came to us, was, in itself, the strongest proof that they came by Divine Order and Appointment.

And now! To those who question the signs of troubles and calamities as having any special significance, we repeat: “How about the fourth verse of same Chapter (Daniel 12th), as follows:

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.”

It has been proved to us by the only positive and convincing proofs, viz.: a clear, logical explanation of the hidden mysteries of the wonderful Book, so plain, comprehensive, consistent—fitting together with such perfect harmony and agreement—that we know for a certainty the seal has been broken, which fact at the same time proves, without any further evidence, that this is the “time of the end.” All can have these proofs in the same way we obtained them, if they will take the trouble to seek, ask and knock.



That running to and fro, both spiritually and materially, as before explained, has been increased to a degree exceeding that of centuries combined, who, in the face of plain, patent facts, can deny? And that revealed knowledge has been increased more in the last eighty-odd years than in many centuries combined, who can gainsay?

Whether there are those who still attach no importance to the troublous signs of the times, or not, they have come nevertheless; as the wail of misery and distress, which comes from all parts of the world, beareth testimony. At this time, nearing the end, the Prophets foretold great troubles and Christ specified many of them from the beginning of the new day. He said many shall come in my name saying, I am Christ, and shall deceive many; that we should hear of wars and rumours of wars; that nation would rise against nation and kingdom against kingdom; that there would be famines, pestilences and earthquakes in divers places; that many false Christs and false prophets would arise and show great wonders, insomuch that if it were possible they would deceive even the very elect. And because iniquity should abound, the love of many would wax cold, and that the Gospel of the Kingdom would be preached in all the world for a witness unto all nations; and then shall the end come. All these things have been witnessed by the present generation, but many have been given eyes that seeing, see not, and ears that hearing, hear not, as it is written, Mark 4:12: "That seeing they may see, and not perceive; and hearing they may hear, and not understand." The same referred to by Christ, Matt. 16:3, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" And these signs of tribulations have been confirmed by the breaking of the seals, revealing the mysteries of the Kingdom, the wonderful growth of travel, "the running to and fro"—and the marvelous increase of knowledge which is beyond ordinary minds to grasp that has been revealed in these latter days.

The opposers of this Truth may flatter themselves with the vain belief that by expert reasoning, based on what they consider sound, intellectual deductions, they can overthrow what they are pleased to term the delusive claims of those who pin their faith to the prophecies—whom they say are "living and moving under the power of suggestion." But their reasoning will indeed need to be expert in a superlative degree and their arguments of the highest intellectual standard in order even to attract listening ears to any arguments they can advance to disprove the fact that, during the period, knowledge has been increased as never before. They may succeed in persuading themselves and unthinking persons into the belief that the troublesome times have no special significance; but they cannot quench the dazzling light of knowledge which has accompanied these troubles and confirms them from every side.

It is written, 1st Cor. 3:18, 19: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."

We have seen the claims of the worldly wise of one period overthrown by the wisdom of the wise of another period. But the Wisdom of God is for everlasting, and no man can overthrow it. He has promised through His Mouthpieces, the Prophets, many great things would take place in the latter days, and these promises we see are being fulfilled to the letter. All the wonderful discoveries correspond with that which is going on in the Spiritual Kingdom. They are types which assure us of Eternal Greatness.

The latest are Signs of great Heavenly Bounties.

If the X-Rays can penetrate solid, opaque substances; the telephone transmit speech in distinct accents from city to city; the wireless telegraph flash our words across the ocean from one hemisphere to the other; the phonograph reproduce the audible sounding words spoken into it by the tongue of man in articulate exactness; the powerful Radium restore sight to the blind and destroy the germs of malignant disease; and tiny little nitrogen-breathing microbes increase the fruits of the earth, then we are assured the "All Seeing Eye" can pierce the heart and discern the secret thoughts of His creatures as declared in Romans 8:27: "And he that searcheth the hearts knoweth what is in the mind of the spirit." His Truth has been accentuated through His telephonic instruments, the Prophets, as mentioned in Hebrews, 1st Chapter, 1st Verse: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." In this day He speaks through His chosen servants, as referred to in Isaiah 43:10, 11: "Ye are my witnesses, saith the Lord, whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour." These witnesses are further described in Psalm 68:11: "The Lord gave the word; great was the company of those that published it." Without any visible agency His Voice can and will reach the remotest parts of the universe in accordance with the promise to the faithful, Isaiah 30:21: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." His manifestation was the Phonetic Instrument into Whom He spoke, and by Whom His words were reproduced, accentuated by the power of Divine Perfection, as shown in Hebrews 1:2: "Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things," and which is confirmed by the words of Christ, St. John, 14:23, 24: "If a man love me, he will keep my words; and my father will love him. He that loveth me not keepeth not my sayings; and the word which ye hear is *not mine, but the Father's which sent me.*"

The scintillating rays of undiminishing light emitted from the Divine Radium of unsearchable knowledge, wisdom and power, will, according to the promise, restore sight and heal the sick, Isaiah 29:18: "And the eyes of the blind shall see out of obscurity, and out of darkness." Exodus 23:25: "And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Also Jer. 30:17: "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."

And the fruitful garden of His bountiful Paradise is fully equal to the promise, Mal. 3:10: "And prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Also Deut. 7:13: "And he will bless the fruit of thy land, thy corn and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep." And Isaiah 25:6: "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

In the face of all this evidence, who, in possession of their sane faculties, can doubt the signs of the times?

To satisfy those who complain that prophecy is not clear on the length of time the Blessed Perfection's mission would last, and the principal place of his



sojourn while on earth—we refer you to Micah 7:14, 15, which confirms absolutely former references. It is written:

“Feed thy people with thy rod, the flock of thine heritage, which dwell solitary in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old.

“According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things.”

What do we learn from the above? A glance at the Bible Atlas shows that in the locality of the Valley of Acca, he would feed His people with His Rod—the Word of God; the Teachings—according to the days of the coming out of Egypt. How long was Moses leading the children of Israel? Forty years, was it not? And how long was the Blessed Perfection feeding His people personally? He appeared in 1852 and departed in 1892; 1892 minus 1852, equals forty—the number of years He fed His people, “showing them wonderful things,” ending His earthly days in the “midst of Carmel,” where He pitched His tent, after being given His freedom to go outside the walls of Acca, and spent many of His remaining days teaching, counseling and advising His people who visited Him. Nothing can be plainer than this prophecy.

Some cannot understand why, if this be the Truth—if the Father has come—if God has again manifested Himself in the flesh—the whole world does not know about it and receive Him with open arms. To such we can only ask, how much of the world knew of Christ and accepted Him in His earthly days? According to the records He was not known without a radius of thirty miles, and during His mission did not have one hundred followers, and those followers He did have all forsook Him at the last, so that at the time of His crucifixion, not a single one acknowledged Him, and for three days the Truth He taught was dead and buried, but it arose on the third day after He appeared to Mary Magdalen (in a vision) and assured her He was still alive and would be with them forever. She being alive to the real conditions, hastened to the disciples and told them of her experience, and by her fervor and earnestness aroused the disciples so they got together again and while assembled in a room Christ appeared (in a vision) to them and revived and confirmed them, so that they went forth and preached His doctrine, never faltering the remainder of their days. Christ came to His own, but they received Him not—and why? Because they looked for a literal fulfillment of prophecy; they expected to see “the earth cast out its dead, the sun to be darkened and the moon turned into blood, the Heavens to be rolled together as a scroll, the wolf and the lamb to dwell together, the leopard to lie down with the kid, the calf and the young lion to feed together and a little child to lead them,”—but in all these looked-for signs, they were disappointed, hence the rejection of their Messiah. They had forgotten the words of Isaiah that “All vision had become unto them as the words of a book that is sealed,” and the command delivered to Daniel to “shut up the words and seal the book even to the time of the end.” The sealing of the Book being their inability to understand the symbolic language in which it was couched, but which Christ would have explained to them had they but listened; but they refused to listen, thus “the natural branches were broken off and the wild olive tree (the Gentiles) were grafted in among them.” They are known now as Christians, and Christ promised them He would come again, and the Church is looking for His Second Advent. Like the “natural branches that were broken off” they are looking for the literal fulfillment of prophecy. They are waiting for the sound of the “trump of God and the dead in Christ to rise first with

their material bodies, then to be caught up in the clouds to meet the Lord in the air," notwithstanding the words of Peter upon Whom the Church was built, that "no prophecy of the Scripture is of any private interpretation."

Not until "The Root of David hath prevailed to open the book, and loose the seven seals thereof" could its meaning be rightly and fully understood.

That the Church would be likely to fall into the same error as the House of Israel is evinced by the warning given to it by the great Apostle Paul.—Rom. 11:17 to 22:

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree:

"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

"Thou wilt say then, the branches were broken off, that I might be grafted in.

"Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear;

"For if God spared not the natural branches, *take heed* lest He also spare not thee.

"Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off."

In the day of Christ, the Jews had many invitations to investigate the claims He set up, but they treated them with indifference—to their evident loss and degradation. The same invitation is extended to the people of the world in this day.

An honest investigation will reveal to those who have sung, with doubtful assurance, the old song:

"Joy to the world, the Lord has come,  
Let earth receive her King," etc.

that in this day, it is a Reality; and the philanthropic workers of reform will discover that upon this Great Truth depends the reformation of the world and the general amelioration of mankind; that party measures or any organized efforts for the propagation of the philosophies of man, will never effect a permanent good. The reform must begin in the individual heart, and the first step in this direction must be taken in the straight and narrow path which leads to an intelligent knowledge of God; that knowledge which engenders faith from which springs that yearning to fulfill the first great command "to love God with all the heart." When this desirable condition is reached by individuals, genuine love towards mankind and unselfish interest in his welfare, will follow.

The contents of this Chapter furnish food for serious thought, and it is to the interest of all to investigate to the end. In the words of the great Apostle, Heb. 2:3: "How shall we escape, if we neglect so great salvation?"

No attempt has been made to work on the sentiments or emotions, or to draw on the imagination. We have simply stated facts. These stern realities must be faced by all, and whether we are to reach a higher plane of existence or descend to one lower than the animals, is for each individual to decide for himself.

"Oh God, we are Thy servants, and in Thy Hands. Confirm us to do that which brings the wave of the sweet fragrance of Thy Pleasure."



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