

ABDUL-BAHA

True Happiness, Wisdom and Progress. The Dawn of Knowledge.

(Continued from last week.)

The "herds" and "flocks" in prophecy refer to people, as shown in Ezekiel 34:30, 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 vilified by national animosity, and the widespread 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 Baha'o'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 Baha 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 spitefully 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 carcass 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 "wheresoever the carcass 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, 49:38, emphatically declared, "And I 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 Baha'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 of Shushan, i. e., the Capital City of Elam." And that Baha'o'llah declared His Capital City of the Persian day? Verses 13 and 14 of Daniel, refer to the coming. In this we asked that certain should be that by the host be trodden answered: "Two hundred days; U"

be cleansed." This prophecy dates from the twentieth 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 5th and 9th Chapters of Daniel are wonderful chapters, containing prophecies of the first and second coming of Christ. To explain them fully he 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: (Mat. 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)."

(Continued next week.)