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Isabella Brittingham

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Before I tell you of my visit – and the Master said I was bear the ‘joyful tidings’ to you all – I must give you another command of His. You have heard, of course, from our honored Ambassador, Mírzá Asadu’lláh of the letter of recommendation which is to be received from the Turkish Ambassador to the Governor of ‘Akká before the pilgrim can be insured comfort, but as the Master has commanded me to speak of it in every audience where I was, I am obedient. Everyone of course, receives a passport when they travel on the Continent, but when we travel on Turkish dominions we also gave a Visa, which makes it possible for us to enter all the Turkish ports, but this is not enough at present. Owing to the Master’s incarceration the way of access to him is very difficult and therefore there is a specific letter to be obtained from the Turkish Ambassador, recommending the pilgrim especially to the Governor of ‘Akká in order that the Pilgrim may be made comfortable in going into the Holy Presence of the Master; otherwise the Master says there may be difficulty.

The veil which I wear is worn by the request (which is the royal command) of the Holy Mother who gave it to me. Before I left the Blessed Holy Land and requested me to wear it at all the Assemblies and at all the meetings, and this is my reason for doing so.

Of course I come before you with a very simple message. It is the old, old story, but it is the sweetest story and because of its sweetness we know what it means in our hearts and it is the simplest story and therefore the most beautiful, for its simplicity proves its greatness, it is the message of “The cup renewed by the One who has come in the Kingdom of His Father” and therefore it is the message of eternal life to the believers and eternal death to the disbelievers. It is the message of “The Father and The Son” The Father said: “Drink to the Chalice of My remembrance, the dearest, the new” in the message of the Covenant, and Christ said 1900 years ago “My sheep hear my voice.”

As you all know I had the honor and privilege of making the pilgrimage with our Master’s Ambassador, Hájí Mírzá Hasan Khurasáním, and his interpreter, Mirsa Hussun Rúhí, to the Holy Headquarters Of course the material part of the journey is no At Port Sa’id we met Mr. Hopper, who is a young American, but who for two years has been in Paris receiving architectural instructions and we

four all went into quarantine together. When we left Beirut we stream down the Mediterranean to Haifa and this wavy first glimpse of the Beautiful City. As we passed it, it was sunset and the light of setting sun was thrown over this blessed spot. It is a white city and the light upon it was as a glory, and back of it all the mountains were shrouded in a mist, a most beautiful symbol of the great Light contained therein. As we passed along, from the lips of the Orientals about me, on the steamer, I heard the name, “‘Abbás Effendi”, “‘Abbás Effendi, “‘Abbás Effendi”, Presently Hájí Mírzá Hasan Khurasání who was sitting not far from me commenced to talk and he also said “‘Abbás Effendi” and presently he came to say “Bahá’u’lláh”. Presently Rúhí came by me and dropped down in a seat in a quiet way and said: “These Orientals are talking of our Lord, and they are all saying what a wonderful person he is and one wan especially said that our Lord had taken his son and was educating him and looking after him, and spoke in such a beautiful manner of Him.” And so it le, unbelievers and believers alike recognize a greatness in the presence of our Lord. They do not know what it is of course, they do not all openly know, but the Light is lighting all; some unconsciously some consciously. May of tile poor people in the streets call The Father of the poor”, they say they want no governor but “‘Abbás Effendi’.

The ride from Haifa to the Holy City has never been overrated It is the most beautiful ride I ever took in my life. It is a fit Ling approach to the city of the Great King, wherein shines the light of the world. Mr. Breakwell, a young Englishman who joined us at Haifa, and myself made this holy trip. Jr. Hopper went the day before by the suneeonin6 of our Blessed master, because it was thought best for all of us not to go together, but in the meantime Mr. Breakwell came and the Master sent word for us to go at the same time, and we made this very wonderful trip together, the Beautiful City shining out in front of us all the while like a Light beaconing to us from that Great Precious Center, the Light from which has so radiated in every heart. We were in the midst of the prophecies as we passed through. You know the Bay of Haifa is on the shores, and on the southern point is ht. Carmel, the mountain of God. On the northern point of that Bay the City of ‘Akká. Cumming up along the Mediterranean to the shadow of Mt. Carmel is Sharon, from Mt. Carmel around the Bay of ‘Akká to the City of ‘Akká, and including all the surrounding low land region between the Mediterranean and the lbw lying chain of hills, is the plain or valley of ‘Akká. Then there is a low chain o: hills running back of ‘Akká, and this plain, just back of these and through that region, lie the lands of Zebulon and Naphtali. The people who walked in darkness there have seen a Great Light, in the lands of Zebulon and Naphtali, by the way of the sea. The sea does not mean a small limited body of water; it means the Mediterranean Sea. It is further proven by continuing to read this 9th chapter of Isaiah, because it says: ‘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, Councillor, the Mighty God, the Everlasting Father, the Prince of Peace.’ This great One is the Everlasting lather, the Mighty God, and we know that Jesus never claimed it. It also says in Isiah that ‘The plain of Sharon, and the valley of Achor shall see the glory of

our God. It also says in Hosea that 'The Valley of Achor shall 'be for a door of hope'. It also says in Isaiah '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 shall have sought me. And here we were right in the midst of these prophecies, and if this is not prophecy, the Bible is not prophecy.

My stay, in the Holy City was limited to five days, owing to the conditions, but it was a blessed number for it was the number of the Bat. Of my meeting, our Blessed Lord, it is impossible to tell you, and yet I will try to tell you the surface of it. It was at noon when we arrived, and we were taken into an Otto room, Mr. Breakwell, and myself, and presently we were summoned to 'partake of a material and a spiritual feast.' We went out with a feeling of awe, but it was the unknowable yet in the flesh, and we entered the dining room, beautiful for its simplicity as is the whole home of our Holy Lord, the perfection of simplicity, the Oriental beautiful people, beautiful men, the Holy people. My saints, indeed" the Blessed Perfection said, were standing all about a dozen of them, with folded arms and bowed heads, doing homage to the Great One of the earth, awaiting His presence. As I entered one door, and Mr. Breakwell with me from the opposite door came a wonderful Being. He was so totally unlike his photograph that I did not know the Master. But I looked at this marvelous, beautiful Being, and I thought, O how beautiful he is and the two things which impressed me were majesty and spirit. I instantly knew him, and can anyone tell me how I knew him? But I knew that he was my Master, and I did not know what I did, because it was like a burst of revelation to me but they say I ran to him and said "O, it is my Master!" I remember kissing His beautiful hands, which he held out to me I do not remember how I left him, for the world had changed, but the next thing I saw was the Master some distance Mr. Breakwell, who was very much dazed as well as myself, say he came back and led me to my seat at the table, but I do not remember it. I do not remember anything about that meal, except one thing which he said to me, and which I was to remember He said: "Praise be to God, thou must praise Him as I do that thou hast attained to this Visit." That was the one thing I remember; then hours after that passed of which I do not know. I was lifted up above the earth and am not aware of what passed. People say that we are hypnotized; they call this hypnotism; they say there is an undue influence thrown about us, and that we are victims of sorcery, etc., I thank God if we are, for it shows us a God through it. If this is hypnotism, thank God for hypnotism; as long as we live! Another thing that they say is that the Master suggests things to you. If he does, thank God that He does because he suggests God to our hearts. We have the weapon because He has given the Light of God. I realized God in that Holy Presence as I never realized Him before. Jesus had these powers if you call them suggestions and hypnotism. Did we not realize God through His utterances? Did not the people of His time realize God enough to know that it was a God and chronicled these events? Is that hypnotism? We have God on earth. In the Book of Revelations are many prophecies of the coming of the two. The "Glory of God" and the 'Glory of the Lamb' _____ this kingdom, God and the

Lamb are to build up the temple. We are to be written in the Lamb's Book of Life. The Lamb is to open the seals, the book of Kilab-el-Aqdas. They are to be one and inseparable. In Zechariah, the Branch, the Lamb is to build the Temple. In Isaiah, the Son is to be clothed with the robe of His Father and to build that throne and to be decorated with the decorations of the Glory of His Father. All is fulfilled. When the Blessed Perfection came to this earth and revealed the great law He left that revelation in the hands of another. Have you had the fullness of that revelation? Has anyone of this revelation in America or anywhere else yet? Has a nation? Has a body? That wine is yet sealed, and who is going to feed us with that wine? Who is going to open these Books? Who is going to deliver revelation of Bahá'u'lláh to the world? No one, but the one appointed because he was to have the illumination adequate to deliver the holy Revelation. The illumination must be complete. I never realized until I stood in the presence of the Master what God's greatest mystery was.

I had a beautiful talk Abu'l-Kázim, the gardener. Of course you are all familiar with the beautiful garden of the Blessed Perfection. Abu'l-Kázim was the gardener in His time, and is the gardener in the time of our Most Exalted Lord, the Center of the Covenant. Among many instances which are very familiar, and of which I will not speak so much, two or three were remarkably beautiful. One time the Master accompanied the Blessed Perfection the Garden of the Ridván and there they decided to remain for some time and the Blessed Perfection instructed Abu'l-Kázim to attend to a certain business matter. Our Master spoke to Abu'l-Kázim and told him to go and get some food to bring to Him in the garden. Abu'l-Kázim went to the blessed Perfection and supplicated as to what he should do and when he should fulfil those two commands. The Blessed perfection said: "Everything that the Master says is just the same as though I said it; He is and I am he. There is no difference between my commands and the of the Master"

Another time the Blessed Perfection was in His own private Room at the Ridván, when someone knocked for admission, and Abu'l-Kázim went to the door and then came back saying: "The Master, Mírzá Musa, is here." The Blessed perfection looked at him intently and said: "The Master is One and only One. Everyone else has his own name but the Master is One. The Master is the Greatest Branch, the Master is the greatest mystery of God, the Master is Master.

Another time the and the Blessed perfection had gone to the Garden of Ridván and the gardener brought the Blessed Perfection a chair. The Master turned and went up to the little room. The Blessed perfection turned and looked at Abu'l-Kázim and said "I know, thou, verily, all are creatures, but the Master is not."

From these utterances, from the prophecies in our Bible, from the station which the most enlightened and the most illuminated, in the presence of the Master, give Him, we know that his station is as exalted as anyone can possibly imagine and He is as unlimited as the Word incarnated can be.

There are two points for everyone to bear in mind, to bear upon their hearts, when they are making this Holy and Heavenly pilgrimage, for when we make that pilgrimage we are undertaking a visit to Heaven. It is the Paradise of God. The two points are these, and I specially want every dear sister and brother to listen to this, it is very simple but it is very pertinent: Each one receives according to the measure of the cup that he takes. If the cup is full of something else, or some other things, only a little will be placed in that cup and that will mix with the other things and be lost; The fragrance will depart. The light of its beauty will not be present when it is confused with other conditions in that cup. Another thing upon this one point: The length of the visit has nothing to do with the absolute blessing, but it is the condition of the heart. You may go and stay there ten years in the presence of our Lord and receive very small bit, and you may go and be filled in an hour. That is with your soul and mine.

The second point is this: The responsibility of the Visit. To go headlong into that Great presence, who can recognize it? Who will understand its greatness? The lantern is seen and that is a beautiful and a wonderful lantern, but who sees the Light if they rush in where angels fear to tread? The responsibility to so great and tremendous that one should think well of it before they make that Visit, because they never can afterwards evade it or escape from it.

Our Lord is the same to every pilgrim, there is no favoritism. He would not be the Master if he favored anybody. All are children of His love. He has come to all; His love blesses all. Believers and unbelievers alike in his presence feel the power of His love, but it is the heart which must be right to feel in its fullness. Indeed the feeblest lambs require the greatest nourishment. We know we are all babes. We need a great deal of food because we are very, very hungry, and we know that the food is inexhaustible; the table of Bounty is without limit, when we are ready for it.

One time the question arose as to the salvation of mere believers and that of a believer. I do not mean one who confesses to be believer, but by a believer I mean one whom God knows is a believer, and yet has not worked much, has seemed an idler to some extent and yet is a believer in God's sight. The question arose as to the salvation of a mere believer and those who were striving to attain the greatest of spiritual gifts. The question was discussed in the Master's presence, who knows everything which goes on and answers all our questions, if He wants to, without our asking Him. He answered many and many questions of mine without a word from me. I went to the Blessed Tomb and uttered a supplication, that nobody, not even my own husband, knew, and when I came back my Master began to talk to me about it and to say some very wonderful things about it. Another time I began to tell him about something that was very dear in the else knew what it was, and as to about it' and began to tell him. His greatness.

This question was then asked the Master "Are all of those who believers (as God knows them, remember) in this great revelation saved?" Our Lord answered: "All believers have attained to the Heavenly gifts, but each one in a different degree. All have arrived at the great rolling Ocean, but each has taken that

which quenched His thirst.”

Our Lord’s daily life is a living epistle known and read by all men and this great reality upon earth is proven in His self-effacement. He never thinks of Himself. His life is filled with the thoughts of others and the comforts of others. When we were there the Master appointed us our rooms, and there were very many of us, therefore Hájí Korassani was given the Master’s room and the master went out to sleep. One night the Governor having been there and others, to see the master, and the supper was very late that night, too late for the Master to go out and incommode others, so he remained in the house, and who can say where the Master slept? In the morning is the hour when the Holy Household is with him and the maid servants come in for a cup of tea. That is hour when he meets them at six o’clock in the morning, a most beautiful time with the Master, as every knows who has been there, and it is no use to try to convey the reality of it. They are all served with a cup of tea before the Master is served; every servant, and He receives the cup last. Also at the table He is the last to be served; everything is before the Master. He never talks of himself. It is a great lesson to me I know because we are weak and apt to do that very thing, and it was such a wonderful thing to me to see the Blessed master never talking of Himself. He has left His body, for other people’s service. By that I mean that he has departed from the things of this world because He is the Servant, as He says, of the servants of God. It is impossible to speak of the joyfulness in his spirit. I do not think many have spoken of this. It was one of the most beautiful revelations to me the Master’s joy, the brightness, the sweetness, the beautiful Light in His life, the wonderful smile which comes over His face, and lightens every heart which sees it. He not only smiles but He laughs, and happy hours are in the presence of the Master when He is enjoying and receiving and giving, some bright and beautiful things in the blessed conversation. Everything which the Master receives is passed on to others. For instance, one evening Hájí Khurasání brought me a flower and gave it to Him, and He passed it on to me. I was selfish enough to keep it, but I have dedicated it and I hope to give it away for I have seen the Master and I have the best Gift. I have promised to give it away, but I had to learn the lesson and think about it first. It was a sacrifice to give away that beautiful rose. Also the beautiful gifts that the pilgrims bear to Him are given away to others. Sometimes they are very elegant gifts which are given to these others. We do not realize, perhaps, that the very gift in itself, whether it be a very beautiful thing or a very simple thing (as it was in the case with me) is a test to the person. His great footsteps are marked out in lines for us; obedience, love, joy, self-forgetfulness, generosity – the characteristics of God – are there in perfection. He is the Absolute Beauty. He is our Great Light. These Blessed Embassadors who have come to us radiate that Light. They never speak of themselves. They have come here for the service of and their fellow men.

One evening at the table the Master said: “The .Orientals and the Occidentals are gathered together around; this table, clapping hands’ and He told me that I must speak of this and tell the people of this beautiful evening when we all

eat together at the table. If it were possible. I should like to tell you who was there, but the time is too short.

While I was there, I visited by the Mercy of God, the Holy Tomb twice and the Ridván once, and the Shrine of the Báb once; but these would occupy much time in themselves and i have today to do with the Master.

One great lesson which the Master gave us and which is a very practical one is in regard to this revelation and that of Jesus Christ, and of which we all took notes. The Master said the differences are, that in this cycle,-all the inhabitants of the world will, be gathered into one nation; universal peace will prevail; bloodshed and wars will cease; there will be a general language; unity and harmony will reach the highest state; there will be no bigotry. All will be gathered under the tent of peace. Before the universal peace will be established there will be wars and a general overturning of society. These wars are to warn the people, so that they may learn, if they do not follow the teachings that they will be punished and that the power of the Spirit will be taken from them and they will become as dead bodies. The beginning will be in our time and the truth will be generally known by the year 1917. In this connection I will say that the Master said that this was the first year of tribulation.

The difference between this Manifestation and that of Jesus Christ are:

1st – The teaching of Christ amounted to a very few pages, but the teachings of the Manifestation amounted to twenty books,

2nd –The teaching of the Manifestation is greater than the teaching of Jesus Christ. For example if you wish to originate a religion from the teachings of Christ you could not do it. But from the teachings of the Manifestation you can do everything. They include everything

3rd – Apparently Jesus Christ was against the Jews only, but the Manifestation was against the whole universe. Jesus Christ , on account of injury from the Jews and there opposition, used to go from one place to another, but that the manifestation stood before all was evident, as He was seen by all and did hide Himself, even in a little village. At all times He said ‘I am ready!’ He wrote to the King of Persia “Let all the divines and doctors of the law assemble together and discuss the matter with Me, and I am ready to prove it.”

4th – At the time of Christ the greatest one of the disciples was Peter, yet He denied His Master three times. But the followers of Bahá’u’lláh, under the most severe torture were repeating the name of Bahá’u’lláh and never” denied It. Not only one, a hundred or a thousand – but twenty thousand followers. 5th – The Cause of Jesus Christ existed for three hundred years before it became generally known; but the cause of the Manifestation, in the Day of the Manifestation was known all over the World.

6th – Jesus Christ came to establish the proof of the Old Testament and this was for the Jews; consequently His opposers were few. But the Manifestation came for all the world, and for all religions, and to explain all the books of these

religions. Another proof was that during the imprisonment of the manifestation, the Governor and Officials were His humble servants. Even His enemies were submissive to Him, because the cause of the manifestation is universal, and it will envelope the world.

7th – The Miracles which appeared through the manifestation, the Master did not like to mention, because they will not be proof to others. They were only a demonstration to those who witnessed them. If the Master mentions all of these, the people will say that the idol worshippers attribute many wonderful things to their idols. The hearers will say this is right and this is wrong. While the miracles which actually appeared in the time of the Manifestation are greater than all, the Master does not wish to mention them, for the Manifestation said that miracles would be like a veil over the people, for every time the proofs (of the Word) will be so evident and clear that the people can understand them.

Sometime since some of the people in a town in Persia took one of the believers and put him on a donkey, and in this manner took him around the City. All the people and the children gathered about him, clapping their hands (this being the oriental custom on such occasion and said they intends to kill him. Upon hearing this, his spirit was filled with joy. When they reached the place where they intended to kill him, a crowd of about a thousand people gathered about him and he was beaten until he was dead. During all that time he danced for joy. This is to make us understand that we should suffer martyrdom with joy. The waster said the believers did not begin to realize the greatness of their station. The Blessed perfection said and the Master says ‘Know the greatness of these days!’”

Once the Blessed perfection slept in his own room at the Riswan. Sometimes this event occurred, and always as an act of love and devotion Abu'l-Kāẓim kept guard. On this especial night he sat down in front of the room door and while sitting there, fell asleep. He was, awakened by a touch on his neck and looking up he saw the Blessed Perfection. The Blessed perfection said: “Abu'l-Kāẓim, you were sleeping and I wakened you”. He told Abu'l-Kāẓim to follow him into the room. There he said to Abu'l-Kāẓim: “Do you see this garden? Do you see all these stones? All will be destroyed. But the time will come when these will be renewed and will be fixed for all time. But the people will not be satisfied with this, but will bring marble. Even this will not satisfy them; they will bring one brick of gold and one brick of silver. But these stones are greater in my eyes than any gold or silver which the people will bring. And in that time the people will weep and cry and saying great was that, time when Abu'l-Kāẓim used to serve in this garden’ and they will beg to visit this Place”.

You have all heard of our Blessed master’s imprisonment and many of you, no doubt, no something of the circumstances. You know there was a time when we received a Light from one in this City, and that one gave my husband and myself the Light, but today he has denied the Light, because to deny the Master is to deny the Manifestation of God. They are One and inseparable. You must deny the Revelor if you deny the One into Whose hands that Revelation has

been delivered, to proclaim and interpret it to the people of this world. This one you all know. We all know the story of these past days. We all know that we tried and begged and pleaded to God to bring Him back to His God. We all know that he must do one thing to come back to his God and that is to acknowledge his. Master Who is, not what he has said, but as he is, the interpreter of God. He cannot be less than the Light which He interprets. There is neither logic/reason, prophecy or anything in such a position that the Master is less than His appointed work. Since the Master's imprisonment the Glory has become greater than ever in his face, because God is with Him, manifesting more gloriously than ever through Him. He, as you know, wrote a book conveying His teachings as he used to give them and in that book, has he honored our Master? Has he recognized the Greater Branch? Has he recognized the Center of the Covenant? Has he recognized the Lamb who is to open the Seven seals? This is not a personal thing, but it is a vital thing for' He that is not with Me is against Me. Now the book which he has written was sent to Muḥammad-ʿAlí, in Syria, and also a letter was registered to Muḥammad-ʿAlí, from the author, stating in that letter that he had fulfilled all of Muḥammad-ʿAlí's instructions. These facts are known to everybody in and about the Holy City. You can go to the believers or you can go to the unbelievers, the Nakaseen. I saw five or six of them (the Naakaseen) I wanted to see them. They are their own witnesses. They show their condition. I do not wish to talk about them in any personal manner, but they show what a Nakaseen, what a violator of God, is. There is no spirituality in their faces, there is no intelligence, nor culture of any kind. I will tell you how I saw them, because some might misunderstand it. I went with the Most Exalted Leaf and three of the Holy Daughters to visit the Blessed Tomb. As we came out there were five of them standing very near, five of their representative men. At another time (the second time I visited the Blessed Tomb.) We three pilgrims went; with a young believer there, Mírzá Ameen, the son of Mírzá Assa Ullah. Mírzá Asadu'lláh, Mírzá Ameen did not have the key, so he went into the house of the Nakaseen to get their key-because the Holy Tomb is free to all the sons and daughters. There is no limit to god's mercy. One of the Nakaseen came in and worshipped with us, so that I had the opportunity of seeing, him. Now the book before referred to, and this letter sent to Muḥammad-ʿAlí were appropriated by the Postal authorities and sent to Constantinople and are there being translated into the Turkish, received all this information in 'Akká. The sultan immediately sent down an official to arrest our Blessed Lord and to arrest Muḥammad-ʿAlí and Badi' Ullah and they immediately brought them into 'Akká. But they honored Our Lord; they could not help it. They waited for Him. Our Lord knows everything. He foretold this several years ago. Our Blessed Master could burst the bands at any time, but this tribulation is to work out a good for the Cause, and then, by the power of God, it may be removed. They waited for the Master. He was in Haifa with the Holy Household and said to them; I must go to 'Akká. The Holy Mother tried to dissuade him from going, but he went. When he reached 'Akká He went into the of a believer in the suburbs and drank tea. He said then that He must go to 'Akká, and they tried to dissuade Him from going because the day was very

warm. It was in the early part of August. But He said, no He must go and He went to 'Akká and went immediately to the official Headquarters to receive what, of course, He knew was there, and the officials there, of course, performed their official duty. When next He saw the Holy Mother she said to Him: "May I ask you one question? You seem so happy Will you please explain to me your happiness? (I have this from the Holy Mother herself) He said: "I am happy because my imprisonment has begun,"

He instructed me to give his love and salutation to everyone, individually and separately so if you will please accept it thus I know that the Master will accept my effort.

He said that two or three years ago He wrote to some of the believers in America, and also to him of whom I spoke before, stating these events which have now taken place. He also wrote the same thing to other countries and these are now exactly fulfilled. He said that now that these events had come to pass that we should feel happy, not sorrowful. The believers should not feel troubled or distressed about the confinement of the Master. He wishes them always to be cheerful. He is accustomed to imprisonment. We must not feel distressed as this is sent from God and it should be pleasant for us to have troubles from God. Still greater things than these will happen, all of which have been prophesied. All the believers must be in such a mood that when calamity exists in the greatest degree, they must rejoice exceedingly. The confinement of the Master must be the gladdest thing to all and it must be the cause of their steadfastness and confirmation. We should be very happy even under confinement. Neither hunger, nor thirst, nor confinement in prison, nor bloodshed, nor Martyrdom should prevent us from being true to the Blessed Perfection. We should accept all of these things all our lives; we should hope for them and then we will be happy when they come. He said that all the believers were under the shadow of the manifestation We are not physical beings, He said, but spiritual bodies. We must thank God 'for our spiritual existence. The 'body is earthy, the spirit is heavenly. The first is of this world and the second belongs to the Kingdom. The first is attributed to darkness and the other to illumination. The first is limited to space, the second is Placeless and Limitless.

Our Blessed Lord said that the gladdest tidings to Him are that the believers are living in love and obedience and are spreading the Great Message and that our love, our unity, our obedience must not be by confession, but of reality. You must remember this one thing: Bahá'u'lláh is the Messiah, the Deliverer, the Father who has come. He said Himself: "The Father has come" Then where is the Son who has come in the Kingdom of the Father? The Son has come, the Greatest Branch has come; for the Father has given Him the Kingdom, and He is worthy. There is no middle ground. "He that is with Me is with Me, but He that is not with Me is against Me."

In closing I want to say that our Blessed and Exalted Lord said that we would have many trials, much tribulation, much persecution, as believers that we would be reviled.; that we would be called infidels; that we would be accused of

blasphemy; but He said: "Be encouraged and do not fear. It happened just the same in, the time of Jesus Christ."