

UNITY THROUGH LOVE

Delivered May 7, 1905
at Genealogical Hall
New York

By HOWARD MACNUTT

and published from
Stenographic Notes by
Hooper Harris

Published by the
BAHAI PUBLISHING SOCIETY
P. O. Box 283
Chicago, Ill., U. S. A.

First Edition printed at Chicago, December, 1906.
Second Edition printed at Chicago, December, 1908.

Unity Through Love

9

It is a blessed privilege to stand again at the old post and speak to the beloved of God. It is a still greater and more blessed privilege to voice to the beloved the teachings, principles and life of our Master, Abdul Baha.

My intention this morning is to set out as simply and forcefully as I can, the essential principle of the Bahai Revelation, as we received it from the Master during our late visit. To voice it with the beauty and emphasis with which he gave it and continually gave it, is of course beyond my power; but to set it forth by definition, to show the application of that essential principle in his life and in his earnest appeal to the Bahais of this country—this will be my endeavor—this will be my subject and purpose this morning. May we all become fitted to receive

and manifest the splendors of the spirit of his words, his message and his beauty!

"What went ye out into the wilderness to see?
A reed shaken with the wind?

"But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses.

"But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet."

Through all the Master's words to us in Acca, there was shining one fixed, eternal principle.

As a great composer constructs a symphony in a certain key—in the key of F for instance—commencing his symphony in the key of F, then enlarging and opening his phrases and developing his subject into other keys, but always coming back to the primal key and finishing his melody in it, showing the consistency, the roundness and wholeness of his conception, so our blessed Master revealed to us the spiritual symphony of true Religion, setting forth all his teachings in the eternal, living key of Love, amplifying, enlarging, developing his theme into different subjects, disclosing exquisite nuances and blendings between all subjects, but always coming back to the primal theme, always coming back to the great spiritual motive of the symphony—the Love of God—the motive which controls the universe, the motive around which the universe

is constructed, the great principle of Love in its Divine application of "Unity through Love."

I said in Brooklyn before I went away, that I knew when I arrived in Acca the Master would ask me a certain question. If somebody hearing my words had written them to him in order that he might have knowledge of what I said, he could not have repeated them more accurately. The first thing he asked after the greetings and salutations were over, was "How are the beloved of God in the City of New York? Are they unified? Are they one in love and harmony? Are they enkindled by the fire of the Love of God?" I said to him "There are more signs of unity and love among us in New York than there have ever been in the history of our organization; and this is owing more to the good work of our women than to any other one cause." You should have seen the holy light of happiness and joy upon his face as he heard this answer. His first question was "Are the beloved of God united in love?" and his final benediction when we came away was "I pray God they may continue in unity and love." The whole purpose, substance and essence of his message to you through us is this Divine principle of "Unity through Love."

In the Arabic Tablet of the Hidden Words, from the Utterances of BAHÁ'U'LLAH, we read "O Children of Men! Do ye know why We have created you from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created, for since We created

you all from the same substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land; that ye may manifest in your being and by your deeds and actions the signs of Unity and the spirit of Oneness. This is My Counsel to you, O people of Lights. Therefore follow it, that ye may attain the fruits of Holiness from the Tree of Might and Power."

In Cairo, among the glorified men and servants of God, among the Bahais we met there, was one, a Sheikh who had come from the desert country south of the Soudan; a Mohammedan by birth and training; a very beautiful soul, a glorious man to look upon; the very incarnation of all the desert men who have ever lived. The voice of Mohammed was singing in him as he chanted his Koran. He had memorized the Koran, a book about as large as our New Testament, and was able to recite at will any part of it; a Mohammedan by training, now a Bahai, a beautiful man in spirit, a very high man. One day I asked him this question: "What, according to your idea, is the central and essential principle of the Bahai Teaching?" He looked at me with his deep desert eyes and said "This is a very wise question!" Then he answered "To me the central principle of the Bahai Teaching is that God is speaking in this Day through the mouth of His appointed Messenger, purifying the souls of men from superstitions and ignorances."

I will repeat his answer, because I wish to

have it graven upon the heart of every Bahai in this country: "The essential principle of this Teaching is that God is speaking in this Day, through the mouth of His appointed Messenger, purifying the souls of men from superstitions and ignorances." This was the Sheikh's answer to my question; a very great answer, great because it is simple. It takes a high and lofty soul to voice a great truth in a simple way. And this was a simple answer because it was great, for the Truth of God, the Religion of God is always simple and never complex. This was an answer directly to the point of the question. I would have crossed the ocean to receive this answer from Sheikh Hassan as to the essence of our Teaching.

Now if he had asked me this question, I would have answered him in this way: "The essential principle of the Bahai Teaching is the unification of the religious systems of the world." And these two answers are one, if ye are of those who know, because the method by which the religious systems of the world can be unified, and the only way it will ever be accomplished, is to purify the minds and hearts of men from superstitions and ignorances which now becloud them and cause them to differ. It is on account of superstitions and ignorances that we have all this divergence and variance, this division into different religious systems such as Christian, Jewish, Mohammedan, Buddhist and the others.

Therefore unification is only to be attained

by purification from superstitions and ignorance of God, for when men come to see God aright they will come to see Him alike; come to see as God and His Manifestations see; and this is the only Unity, the only possible method of Unity.

All the religious systems, Brahman, Buddhist, Mohammedan, Christian, Zoroastrian, Jewish, await the Coming of a Manifestation who will accomplish this Unity and bring about the Brotherhood of Man. There would be no use for Him to appear if He did not accomplish it. If a Manifestation appeared to the Mohammedans alone, He would only intensify present conditions and not correct them. If He appeared only to the Christians, He would be repudiated by the other six systems and would not fulfill His promised mission of Unification. He must appear to *all* as the Divine Messenger who is to establish Unity; otherwise He is not the Promised One to any. This great promise, I say, is a fixed principle in all the Religions, that a Divine Man shall appear, the Manifestation of the Word in the Flesh shall come and accomplish the Unity of Man with God and man through the Unification of Knowledge.

How does BAHÁ'U'LLAH do this—practically? How does He effect this wonderful miracle? How has He been able in these "latter days" to number with Him as His followers, millions of men and women from all the religious systems of the world? Has such a miracle as this been witnessed in the history of the centuries? How

is it that in fifty years, the Bahais are distributed throughout all the countries of the world and represent the earnest, thoughtful, truth-seeking element of all the religious systems? Is this of man, or of God, this miracle of Unity?

It is easy to see how BAHĀ'U'LLĀH accomplishes this blessed result. First, by appearing as the essence, fulfillment and outcome of all the Religions, He embodies and completes their prophecies. Then having appeared to them as the Promised One, He reveals Teachings which purify them from superstitions and ignorances—Teachings which solve the vexed spiritual, philosophical and scientific difficulties in each. He answers their questions of interpretation with a Divine illumination and unlocks mysteries of symbolism which have confused and perplexed minds and souls for centuries. And so it comes to pass that the divergences existing within each system of religious belief are healed, and still more blessed is the result that harmony and reconciliation of each system with the other systems is brought about. This is indeed unification, spiritual unification, the true unification through knowledge. And this is of God not of man; opening the seals of all the Heavenly Books; opening the souls of the Religions by the breath of the Holy Spirit. This is the miracle of His Manifestation.

But still further! After BAHĀ'U'LLĀH the Manifestation of God has appeared to all the Religions in such a way that no one who knows

his own Religion or his own Prophet can deny or oppose; after He has breathed upon them the Spirit of Unity through knowledge, we find His Word setting up the true Kingdom of Bahai Belief, setting up the true Will-dom of God "within us" as Christ promised, by a central Bahai requirement, by the essential Bahai Teaching of Unity through Love. That is to say, although we may be unified in belief in Him as the Promised One, and unified in the Knowledge He reveals, yet we are still below the standard of true Bahais unless we are unified in Love for each other.

This is the Unity our Master pleads for; continuing the benediction of Jesus Christ, "A new commandment I give unto you, that ye love one another, even as I have loved you;" continuing Mohammed's vision of the Kingdom, "Ye shall sit upon thrones, facing each other; your salaam shall be 'Peace'! All grudges shall be taken out of your hearts; ye shall love each other freely." So the Command of God to the Bahais is that we must live together in love, harmony and agreement, not only as a race, nation or community but as a great human family, as humanity, as children of the same God. Unless we do this we are not the true people of EL ABHA, for we cannot receive Him as the promised Manifestation of God and disobey this His central teaching. There is no other principle in the Religion of God than Unity through Love, for God Himself is Unity and Love.

Now the door of Love opens and the Light enters. It has been insistently set forth by the Manifestations of God that only through Love is Life. Go down into the endless and varying processes of life, down into the creative secrets of being and existence and you will find that the outcome of love is life; that there is no life which is not the product of love. This is not our subject today, but life is eternally springing from love. And so the spiritual life, the life which is eternal springs from love, the love of God for humanity; springs from the love of humanity for God and humanity. The Cause of God is humanity. The Cause of God is not material and outer things such as winds, tides, trees, mountains and planets. This is His Creation; all in the grasp of His Power and the flow of His Will. But the Cause of God is Humanity itself, the setting up of a Will that is Divine in a will that is human, the manifestation of Spirit in soul, the turning of a man to God through the power of Love. So God has continually revealed through His Manifestations that His Cause is the development of humanity, and that we must love each other as God loves us in order to attain for ourselves and to assist others in that development. This was the voice of Jesus; all the Manifestations have voiced it; that we must love God and love man; love man because God loves man and plans his development.

Therefore whenever and wherever a Manifestation of God appeared, a Covenant was re-

vealed, a Covenant of God with humanity; and the terms of that Covenant have always been Love and Life, Life through Love. These are the terms of the contract or Covenant between God and man, Life through Love, and this has been revealed in varying degrees by the Manifestations according to the capacity and readiness of the world to receive it.

In the Day of Adam, the Covenant of Life was physical existence, and dominion over the creatures. Through Noah it was preservation of the physical life from destruction; safety in the Ark of Love. Through Abraham came a Covenant of Life as a community and tribal continuance such as we witness in the early history of the Hebrews. Moses established the fourth, a Covenant of Life in which God assured Israel preservation as a nation, government and civilization and under which Covenant Israel rose to its zenith of power. These four were physical Covenants, designed and intended to meet human capacity and conditions. In them the promise of God was Life, and the requirement from man obedience, the first step toward Love.

Then appeared Jesus the Christ with the first Covenant spiritual, for in Him was revealed the promise of Eternal Life through obedience to the laws of the Kingdom of Heaven. After Jesus came Mohammed the Prophet who stood squarely upon the Teachings of Christ, reiterated and repeated them, setting forth Eternal Life through resignation and submission to

the Divine Will which is the Kingdom, the Rule-dom of Heaven, the Will-dom of God.

Then came the Seventh, the full and final Covenant of Life, in the Manifestation of God, BAHÁ'U'LLAH—Eternal Life through putting on and being the Divine Will, Oneness of man with God, the blending of soul and Spirit, the Reality of the Kingdom of Heaven within us, clothing ourselves with the garment of His Knowledge, becoming qualified with His Attributes and Powers; the Covenant spiritual in its completeness, that which Jesus Christ meant when He said He could not reveal it in its fullness for they could not bear it, the Covenant of Eternal Life through Love—that is to say—the Love for God and His creatures now actually manifest within us. For putting on the Love of God is putting on the Life of God. This is the full Message of the Covenant revealed in BAHÁ'U'LLAH, foreshadowed in Jesus who said He would have revealed it but they were not able to receive.

Now therefore let us draw a spiritual conclusion: As the servants of God can only be unified through Love and as Love is the source of Life, Spiritual Unity is the gateway of Life Eternal.

After the departure of the Blessed Perfection, BAHÁ'U'LLAH, the mantle of His Glory and His Knowledge fell upon our Blessed Master, Abdul Baha; upon Abdul Baha, the "Servant of God", whom BAHÁ'U'LLAH appointed and we believe to be the Centre of the Covenant I have just mentioned; Abdul Baha who is now upon

the earth, the Centre, the Expression of this Covenant of Love and Life, the very embodiment and living example of it. In him we witness the station of Oneness with the Divine Will, the God attributes, the Christ love and the Christ life manifest within a human temple; a real and living example, a perfect servant of God. And this supreme servitude is the measure of his perfection. This is our Master, Abdul Baha, arch Servant of the Divine Will, supreme in his lowliness, supreme in his loftiness, the perfect expression of the Covenant revealed in this Dispensation through BAHÁ'U'LLAH, the Manifestation of God.

In him is the Spirit of all the Religions, for all the Religions contain the same Spirit of God, differing in degree of Revelation but not in kind. As systems of belief and interpretation they diverge, but the Spirit of Religion within them all is One. They differ only in the Form or System. In our Master we find therefore the true expression and embodiment of the Universal Spirit of all Religion. In his knowledge we witness the signs of God, in his love for all mankind we recognize the graces of God, all springing from his perfect servitude to God, abnegation of self, and the incorporation of the Will Divine. In him we witness the principles and requirements of all the Covenants God has made with humanity; principles which have been revealed before, revealed by Jesus Christ, revealed by the Buddha, by Zoroaster, Confu-

cius, Mohammed and the various Manifestations, but which have not been applied, lived up to and practically embodied in the various systems. That there have been glorified servants of God in the Dispensations of Jesus, Mohammed, the Buddha and others, it would be folly to deny. That there have not been some who have seen with the eye spiritual the depth of the Message in Christ and the other Manifestations, it would be madness to assert. There have been holy saints of God, men and women of olden times and in these days who have penetrated with spiritual vision the fulness of Revelation, but blindness, superstition and bigotry have afflicted the masses. So the voice and message of the Manifestation of God and the teachings and example of our Master in this Day are to the masses, to the people, to the religious systems as they exist arrayed against each other in hostility and bigotry. The Teachings of the Manifestation and the blessed Servant of God are not therefore intended for any particular one of the great religious systems but for all; not for a church, not exclusively for an assembly of Bahais, but for the people of all religious beliefs and universal to the whole world.

So the purpose of the coming of BAHÁ'U'LLAH was to unify the Religious Systems, and the function of the Master is to continue this work of unification through the expression of the same principle of Unity through Love.

And as he approaches the end of his ministry—I speak now simply upon the basis of his

years, for born in 1844, he is in his sixty-first year; and not that he said anything to us which in the least degree would indicate his approaching departure, but in the natural term and span of life allotted to man we must expect that his departure will be within a time less than the time he has been upon the earth—as he approaches the end of his days and ministry, we could see that his insistent anxious wish and purpose was to ingraft and ingrain within human souls this central Bahai principle of Love. He made no effort to teach us difficult points in science, metaphysics and philosophy; he did not set forth mystical theories about reincarnation and the spiritual body, but sought continually to show the application of the Divine Principle of Love in human lives, so we might be able to catch the spirit of his life and words and bring it back to the people of this country, that they might be unified in each other as we were in him, for no one can stand in his presence without becoming welded and blended with him in Spirit and in Love.

The Master is just what you think he is; just what you expect him to be. If you go into the East believing him to be a supremely wise man, you will come home and say he is. If you expect to meet an arch philosopher and metaphysician, you will do so. If you have the highest spiritual estimate of him, he will not disappoint you. He is according to your measure. He will fill the cup you take to him. But to

all who go there he is revealing now in the latter days of his life the Love principle as embodied in himself, the Love principle of his life and ministry. He did not give us what we term "Teachings," but in everything he said, the Spirit of All Truth and All Teachings was manifesting Itself.

One day I said to him, "I have not come to ask questions; I have come to receive a message for the people of our country which may assist in their unification and development in the Cause of God." He said "If you asked me a hundred questions, two hundred more would spring up in your mind before I answered them. Truth is not like a pool of water which you can dip up a cup-full at a time until it is exhausted. Truth is illimitable; Truth is boundless; not to be attained by merely asking questions. Come into a station where you do not need to ask questions; where questions will solve themselves in your own soul. Then you will not need to ask. Come into a spiritual station where you can see the Truth for yourself. Let this be your earnest endeavor." So it was that he did not care to hear our questions about metaphysical and psychological theories, such as reincarnation, auras and astral bodies, but he did care to hear how the people of God were loving each other, how we were making points of contact with those who do not know God, those who are filled with superstitions and ignorances which veil them from His Glory. This was his solicitude; this is what he urged us to accomplish.

My advice to any Bahai who goes to the East to visit our Master is not to make the pilgrimage from a mere motive of self satisfaction or spirit of inquiry, but to go to Acca for the people, to bring back from the Master that which will accomplish the work of God and assist in the development of humanity. < A Bahai sister recently said to me "The day of purposeless visits to Acca is over." She meant the day of mere investigation, the visit of personal curiosity; that day and that kind of visit is over; but to go there as a servant of God in the interest of the people and children of God, to go there to receive and bring back that which humanity needs today and which will assist in the development of God's plan for humanity in the future; that should be the supreme motive of a trip to Acca. And the character of Teachings you receive in Acca will bear witness to what I say, proving that the Master expects you to take his message to the people. For it is continually set forth by BAHA'U'LLAH, the Manifestation of God, and by the Servant of God, Abdul Baha, that the true principle of government is the Revealed Will of God to the people, for the people and embodied by the people in their laws; that the people will make the laws, that the people will govern the people and that the Message of God today is to counsel and advise mankind in self-government. This is the pure principle of the Kitab-el-Akdas, the Book of Laws.

Not only upon questions of government and

laws but upon subjects and questions of any kind, whenever and wherever you meet the Master, you will find him absolutely fortified with knowledge. Why? Because he is at-one with basic and eternal principles which are of God. Any scientific man will tell you that if you know the law, you can explain the phenomena which the law controls. The Master is at-one with the basic laws, the eternal principles, and Realities. Therefore he never stands in a position where he does not know. He is always in a position where he knows because the Eternal Truths, the real Knowledges illumine him, speak through him, enabling him to see and explain the phenomena. A man may come before him and speak in German or some other language unintelligible to him; a scientific man may use technical terms and phrases he does not understand, but no man can confute or confuse him upon subjects or questions which involve the underlying principles of language, or the basic laws of science, metaphysics, philosophy and religion, neither in degree of knowledge nor direction. If you stood before a great composer, a Wagner or a Beethoven and sang from your heart a melody of your own construction, you could not expect him to know this particular melody, but you would be sure to find that he did know the underlying laws of harmony which controlled its composition and proved it true or faulty. This is the position of the Master. He knows because he stands upon fixed, eternal principles in

the station of Spirit; and as to all this mere transitory data—we call it knowledge, but it is only learning—as to these evanescent things which will vanish as men vanish, he knows them in their underlying and controlling laws. That is why he never stands in a position where he does not know. Therefore true knowledge centres in such a glorified Servant of God as our Master; all that is Real Knowledge centres and focuses in such an instrument of the Supreme and Divine Will.

And such a station as this is a practicable and attainable one to us. Jesus taught that it was; BAHÁ'U'LLAH announces it; Abdul Baha declares that it is. How often has the Master said and written "It is my will and wish that you should attain to the station of True Knowledge." We cannot attain his function as Centre of the Covenant, but his degree of development is our right and goal. Such a station is indeed eating of the fruits of the Tree of Life because it is eating of the Tree of Knowledge of good and evil. For when the Divine Will is the Knowledge within you, when you know by It and It knows through you as It knows through that blessed Servant of God, you know evil to be that which is opposed to you and good that which is in harmony with you. This is the station promised in the story of Adam, where the sin of violation and disobedience sent them out to till the earth lest they might unworthily eat of the Tree of Life and become as Gods and live forever. Thereupon God laid the law that

only by passing through the Flaming Sword which is the Light and Judgment of His Will or Word, might they come back to Paradise. So the question of our eternal life is our ability to eat of the tree of Knowledge, to know the good and evil as God knows it, and by that Knowledge eat of the Tree of Life Eternal. Then shall we live forever as Gods. This is the station of a glorified Servant of God; its loftiness, its supremacy.

Now a serious question arises. The purpose of God in BAHÁ'U'LLAH is to blend and unify the religious systems of the world. Will the believers and followers of this Revelation differ and disagree? Will they separate into factions and split up into denominations and sects after the departure of that blessed unifier and commentator of the Truth, Abdul Baha? After the end of his earthly ministry will we diverge as the great religious systems have diverged; not only from each other, but within themselves? Will there be a lack of harmony, will disunion appear among us? Will we separate and disagree as the Christians have separated and disagreed upon such questions as the dual nature of Jesus the Christ, as to where the human ends and the Divine begins? Over such questions as the baptism, immaculate conception, resurrection, atonement, and interpretation of Christ's prophecies? Will we diverge as Christianity diverges upon such questions?

Before I answer this, let me tell you that in Jerusalem we met a Chinaman of very high in-

tellectual ability and beautiful principle. We were speaking upon religious matters. He said "I am willing and anxious to ally myself with the Religion of Jesus Christ. I believe in it. To me it is the highest standard of the Truth of God. But I am at a loss to know which of the Christian Churches is the true expression of Christ's Teaching. Advise me; with which one of the Christian Churches shall I ally myself?" I said "Ally yourself with any one of them, and then go back to the Source Itself; go back to Jesus Christ and to what He said; not what men say He meant but to what God spoke through Him; go back to the Sermon on the Mount, to the pure, simple utterance of Jesus; go back and drink from this fountain of living water. Then it makes no difference what Church you have joined. The important thing is to go back to the Word revealed in Him, speaking through Him; this is the standard; this is the real Christianity."

For the great religious systems are like rivers which burst forth from the hearts of mountains and flow down into the sea. The sea is the bosom and Truth of God; and as the rivers flow down to bury themselves in it, they carry with them the sediment and impurity of human interpretation, human ideas and teachings. Not only do these great rivers or systems of belief follow their own courses as they flow, each refusing to mingle and mix its waters with the others, but each one as it approaches the ocean is split up into a number of small streams or

outlets forming a delta such as we see at the mouth of the Nile. Standing by one of these little streams or outlets, a thirsty man wishes to drink. I say to him, "This is not the great river Nile; this muddy discolored stream is not the pure Nile water. Go back through this muddy little stream to the great body of the river itself; back to the mountains of Abyssinia where the pure waters which rained down from heaven are bursting out from the mountain's heart. Drink there; that is the pure Nile." How then should this man who longed to know and follow Christ, drink from the pure and living water of His Teachings? Shall he drink from this or that stream in the delta of Christianity? Shall he drink from the river's current, muddy and discolored with the sediment of human interpretation, the drainage of human ideas? To drink the Water of Life must he not go back to the Source Itself, to the Manifestation in Christ? Must not the thirsty one in each of the religious systems go back to the Manifestation and Source of that system; back to what Moses, Mohammed, the Buddha, Zoroaster said; to what God said through them? This is the living water bursting out from the heart of the mountain of Manifestation; alike in its power and purity in all the Religious systems, for it has all rained down from Heaven which is the Divine Will. The discoloration and sediment is of man; of the earth, earthy. The faction, denomination, the splitting up into creed and code is of men, not of God. Therefore our sal-

vation is to come back through the systems of religious belief to the Source Itself; drink there and live. Jesus Christ said "That which I speak is the Water of Life and he who drinks of this shall never thirst." It is not this or that dogma, theory or hypothesis, not the mere theological guess-work as to what Christ meant that will save us. But it is the simple, primal principle of the Will of God in Christ which answers our questions, purifies us from superstitions and ignorances, until the Will or Spirit of God Itself is able to enter our soul-temples and we see by Its Light. And not only is this salvation, but this is the true Unity of the Servants of God, for this Water of Life, this purification and regeneration is true in all the other religious systems as well as in Christianity. When we come to know aright we will come to know alike, through the same Word which rained down from Heaven.

Therefore our safeguard against disunion and divergence in the Revelation of BAHĀ'U'LLĀH is that we must follow and incorporate in our lives and actions, in our words and in our thinking, that which He said; not what men say of Him, not what men say He meant, not so much what He did or what He was in personality, but what God said and revealed through Him. Let us fix and embody His Words in our lives and actions, for these are the fundamental and basic principles of the Will of God, and as we have seen, the greatest and central principle of His Manifestation in BAHĀ'U'LLĀH is UNITY

through LOVE. Furthermore to accomplish this Unity and prevent divergence BAHÁ'U'LLAH appointed the Centre of the Covenant, that all may turn to him in Love and therefore in Unity. He also revealed the Kitab-el-Akdas and appointed the House of Justice to be respectively the standard and authority of Unity after the departure of the Centre of the Covenant, signifying in no uncertain language that he who turns away from the Centre of the Covenant, from the Kitab-el-Akdas or from the House of Justice, turns away from Unity and from God. Unity through Love is the requirement and law in this Manifestation; not in words alone but in deeds—actually. Therefore he who upon any ground whatever destroys Unity among the servants of God or fails to manifest Love toward them, simply excommunicates himself and is no longer a Bahai, for by his action he diverges not from the servants, not from the Centre of the Covenant, not from the Manifestation Himself, but from the Spirit of God which is Unity and Love and this is a fatal attitude.

So it will come to pass in the future years that the people of Baha will not diverge and disagree as Christianity has done, because they cannot. The dissenters, the reformers and opposers will no longer be Bahais. They have excommunicated themselves by their divergence; they have turned away from God. His Command is that we consort together with joy and fragrance, loving each other as true, humble, devoted servants of His Cause which is Human-

ity and the Unity of Humanity with Him—upbuilding His Kingdom, not destroying each other as bigoted religionists—establishing upon earth in place of a myriad conflicting human wills, the Will of “Our Father Who art in Heaven.”

Now the Will of God is Love. The Power of God is Love. Through Love He created the universe. The Manifestation of His Beauty is Love. The Knowledge of God is Love. The Law of God is Love, and as we have seen, the Love of God is Eternal Life.

But humanity has a will of its own, its own God-given will to accept or even reject the Law of God. And the will of humanity can never be coerced without a faulty and unreliable result. God never coerces or forces a human will. His laws and commands are in reality voiced as counsel and advice. The Spirit seeks to lead and induce, never to overpower.

The spiritual counsel of Abdul Baha is never “You must do this,” but “If you do this, so and so will happen; if you do this, such and such will follow.” Likewise the Commands of God are counsel, as I have read you today: “This is My Counsel to you, O people of Lights. Therefore follow it, that ye may attain the fruits of Holiness from the Tree of Might and Power.” So the will of humanity must be counselled with and advised, must be led and induced; it can never be forced and coerced. Only when humanity has its own free will toward God can the true purpose and Will of

God be accomplished in humanity. God cannot create a "servant." If He overpowers a human will the outcome is a "creature," not a "servant."

You know the old fable of the wager between the sun and the wind to get the man's coat. The wind said "I will blow it off," but the man set himself against the wind and buttoned his coat closer about him. The sun said "I will get his coat," and began to pour its warm rays upon the man until the man opened his coat and at last threw it off. The sun warmed the coat off him. This is the way to approach humanity; the way to get humanity's coat. If you blow against a man the wind of argument, harsh criticism and hostile opinion; if you endeavor to destroy the belief a man has and which he knows, to some degree at least, is true, you will only increase his antagonism and make him button his coat the tighter.

You cannot reach his soul because you have aroused his spirit of opposition. But if you pour upon that man the warm rays of the Love of God which shines in you, if you show him that you love him and wish to give him light because you love him, you have already half won the victory. You will soon possess his coat, for he will open his heart and give it to you in return for the love and light you bring him. And the coat you give him in exchange for the coat he has so willingly taken off is the pure spiritual garment of Knowledge. When we put on this pure perfect garment we cast

away our old coats, stained and discolored by superstitions and ignorances of God, and clothe ourselves in the same holy raiment worn by all the true People of God, wherever they may be or from whatever religious system they may come. "Blessed are those who know."

Now therefore Love is the medium of contact, the way of counsel and teaching. Love is the attitude and expression of the Bahai Faith and how blessed is the principle of making a point of contact with a man instead of jarring and shaking him to his foundations by hostile argument and belittlement of his opinions. "If ye have that of which another is devoid, set it forth in the language of love and kindness; if it be received the object is attained; if not, deal not harshly but pray. The language of kindness is the lodestone of hearts and the food of the soul." This is the counsel of God through His Manifestation. This is the method of God; drawing a human will toward Him through words of Love and Counsel.

While we were in Acca, the Master was asked a question which bears upon this point:—"What is the difference between love for humanity and love for the individual?" He said "There are two kinds of Love, one Universal and one Individual. You must love humanity in order to uplift and help humanity. Even if they kill you, you must love them. Individual love cannot be forced and you are not called upon to love everybody personally, but if they are in your lives see to it that they are means of your

development and that you are means of their development through your Universal Love for them."

Then he was asked: "How can one love another whose personality is unpleasant?" He answered:

"We are creatures of the same God. We must therefore love all as children of God even though they are doing us harm. Christ loved His persecutors. It is possible for us to attain to that love. God manifested His Love by creating man in His Own Image. Man must manifest his love by developing himself and others more and more in the Image of God. The true fruit of man is therefore Love. The purpose of a tree is to produce fruit. Man is like a tree; his fruit should be LOVE."

One day I said to the Master "I wish it were possible for me to take thy living face back to New York that the believers there might see as I see." He answered "My love is my face; take it to them; tell them to see me in their love for each other." And if there ever was a face of love, beautiful in its physical, mental and spiritual attitude toward humanity, it is his face. The very expression of divinity is there, simply because it loves all humanity and seeks only to accomplish the Will of God in humanity; and this is the essence of his servitude, the sum total of Religion.

How often we have read in his Tablets and some have heard from his lips that we must be "as one soul living in different bodies." He in-

terpreted this to me, "As one will living in different bodies." What a world of truth in that statement! Does your right hand ever disagree with your left hand? Do they not agree because they are both obedient to a single will? If they clash and conflict sometimes, it is because you will them to do so. They are as one because your one will controls them. So true servants of God are one because each manifests the Will of God; each controlled by It—the Divine Will living in different bodies.

The government of a great European nation is founded upon the three principles of "Liberty, Equality and Fraternity." These are the perfect principles of human government because they embody the perfect principles of Divine Law and the Will of God. Liberty implies the freedom of each soul to choose God, to see God through its own God-given power of reason. Equality implies God's equal Love for all souls He has created, equal opportunity and right of attainment afforded all souls toward the salvation of knowing Him, no matter how environments differ in our human estimate. But these two principles are not sufficient for the accomplishment of God's Will and Purpose in man.

A third principle is needed—the apex and crowning beauty of the other two—and without which the Kingdom of Heaven upon earth is impossible. That third principle is Fraternity which means even more than Brotherhood, for if we are true brothers we are sons and heirs

of God, joint heirs with the servants of His Kingdom.

These three are the perfect principles of Divine Law and the Will of God. How clearly the necessity of Fraternity and Brotherhood is reflected in human government, for even if men possess Liberty and Equality, without Fraternity they may still be as lawless as Bedouins of the desert and Indians of our Western plains. Without love for each other, men will continue to organize trusts, monopolize food products and the necessities of life, extort money from the masses, oppress the poor and selfishly accumulate wealth by the labor of others.

Love then is the essential principle of true government, in Empires of the East or Republics of the West, in every land, no matter what the outward form of rule may be, simply because Love is the Dominion of God, His Rule and His Kingdom, and wherever His Kingdom is set up in the souls of men, we have made a step toward the ultimate human government which must be "upon His shoulder." That is to say the final, the ultimate, the perfect condition of man will be a condition of UNITY through LOVE.

Now there is a scientific law that when you increase heat you get light. If you put into a furnace a bar of iron, you will see after awhile a dull glow of red in the body of the iron, just the faintest trace of color, then a deeper red, then a cherry-red, then a still lighter red, until

finally the iron becomes white hot, as white and hot as the fire itself. What has happened? The iron has taken on the qualities of the fire. You can now say of the iron that it is fire for it possesses the characteristics, the heat and light of fire. Just so is the soul of a servant of God when immersed in the fire of the Love of God. When the fire of the Love of God for humanity begins to reach that soul and warm and enthuse it in the Cause of God—which is humanity—it commences to glow and becomes enkindled, takes on the glow of God and His Spirit more and more until it is finally infused with the fire of the Love of God to the degree of our blessed Master. And then can we not say of that soul that it is Divine in its qualities? Can we not say that the Signs of God, the Graces of God, the Light of God are visible in it? That it possesses the characteristics of the Fire Itself? That the increase of Love has produced Light? This is Love in its fullness, its completeness, its perfection. This is the true divinity within us.

“O Children of Men!

Do ye know why We have created you from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created, for since We created you all from the same substance ye must be as one soul, walking with the same feet, eating with one mouth and living in one land; that ye may manifest in your being and by your deeds and actions, the signs of Unity and the Spirit of Oneness. This

is My Counsel to you, O people of Lights. Therefore follow it that ye may attain the fruits of Holiness from the Tree of Might and Power."

"What went ye out in the wilderness to see? A reed shaken with the wind?" —a mere physical man, a man glorious to look upon, a wise man? To study the mere question of history and statement surrounding him?

"What went ye out for to see? A man clothed in fine raiment? Behold those who wear soft clothing live in king's houses"—and he is a prisoner and an exile.

"But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet"—for he is the embodiment and incarnation, the very spirit of prophecy. That toward which the prophets looked and pointed is attained and expressed in him; and this is the Spirit of God, the Spirit of Unity, the Spirit of Love in him. The fixed signs of his Servitude in the Cause of God, the showing forth of the Signs and Graces of God in him witness that God is speaking to the world through him in this Day, purifying the souls of men from superstitions and ignorances. God is inviting the nations and religious systems to Unity through him. He is the Centre of the Covenant of God. If you turn away from him and disbelieve, you blaspheme the work of the Spirit of God which is in him.

Again I look upon his holy face. Again I hear his voice, saying, "How are the Beloved of God in New York? Are they unified? Are they enkindled by the fire of the love of God?" This was his loving anxiety, his tender solicitude, the burden of his message, the essence of his teachings; saying again as Jesus Christ said, "A new commandment I give unto you"—"Take it unto them in your country"—"That ye should love one another even as I have loved you." For God is Love and Love is Life.

Allah-o-Abha!