

the spirits be soaring towards the Kingdom of Holiness, the rivers of exhilaration and beatitude be flowing, the waves of the sea of real union be rising, the banquet of good-fellowship be spread and the friends sit around it, partaking of the material and spiritual foods and drinking the elixir of immortality."

When I entered his divine Presence this afternoon I found several believers drinking tea with him. Looking at my ^{green} turban and long robe he smiled and said "These robes are very becoming to you. In this Dispensation all the ties of physical relationships are broken and should play no part in passing judgment over ^{one} character. Not the one who ~~doeth~~ is related to me but the one who doeth the Will of Baha-Ollah is of me and is related to me. That soul who adorns his inner being with the spiritual qualities of the Blessed Perfection is a member of His Holy Family. If the shining sun arises suddenly one morn from the West it is still the sun. The rose is still the rose no matter in what ground is cultivated, it will give the same fragrance. If a person is found in the uttermost part of the earth who is imbued with the character, conduct, spirituality and heavenliness of Baha-Ollah, can one say he does not belong to Him? The believers of God wherever they are must characterize themselves with the real attributes of the Blessed Perfection and do not attach any ^{im}portance to ~~social~~ ^{or} relationships. That great Educator of the world has so educated us that after His departure we may all arise in the service of His Cause, wish for ourselves no rest or compromise, dedicate our lives to the promotion of His religion, be filled with Him and all our thoughts and ideals be centralized around this one object: What can I do, how can I help in the promotion of this Most Great Glad-Tidings. If we are not going to be conducive to the glory of the Cause, we must not at least be the means of its debasement. If we are not willing to serve at His Holy Threshold we may not at least through our actions contribute towards its disgrace. If we cannot become the means of union we may not create causes of difference and disruption. He has not demanded of us any reward for all His necessities, trials and sufferings; why should we uproot the newly-planted Tree of His Holy Cause with the axe of selfishness and bigotry and dogmatism? We must think of the greatness of His

all else besides this is futile and unproductive. If we follow our own inclination and pursue our own desires in worldly riches we may become like Abibard! All that he amassed availed him ^{of a coin} nothing. In his lifetime he was feared and respected and whenever he walked in the streets, the people lined up and saluted him; or we may through our own strivings become the prime Minister of Persia - Mirza Aga - See, who sentenced the Bab to death and for many years ruled that country through his wit and experience; or we may become a great religious leader like Sheikh Morteza who was the absolute head of fifty millions Shiites. He is now dead and his name is forgotten. It was better for him to serve this Cause for one moment than to have authority over so many millions of souls. We must always think of our own humility and poverty. We must realize that we are simply nothing, less than nothing. All that we have in this world is through the Bounty and Favour of the King of Kings. We must think and ponder over our origin: What are we? Who are we? It is only through His Grace and Bestowal that we have attained to these spiritual stations. The waves of the sea of His Mercifulness have indeed encircled us,

Concerning insincere flattery the Beloved related the following story:- "A crow was perched on the lofty branch of a tall tree. In its beak it carried a piece of cheese. It so chanced that two jackals passed by under the tree. The first jackal said to the other one: 'Would it not be clever if we could get this piece of cheese out of the beak of ~~crow~~ ^{the}?' 'Watch me! I am the one to get it.' Then raising its head up towards the tree it said: 'Oh Monsieur crow! Oh Crow Effendi! Oh Mirza crow! Thou art a melodious singer! In comparison to thy voice that of nightingale is very ugly. Thou art a better singing bird than the thrush! Oh! that thou couldst sing for us a song of joy to cheer and uplift our despondent spirits!' The crow was greatly pleased with this flattery and opening its beak started its caw-caw and the cheese dropped on the ground to the delight of the waiting jackals."

There is an Arabic proverb "Truth is bitter". Concerning this matter he related this story:- "Once a servant went to a rich man and asked for a position. He had many certificates from his former masters regarding his conduct and manners. 'Sir!' he said 'These letters show you that my masters have been pleased with my services and with these recommendations I

I have little doubt that you can secure for me a place in your household. But before you engage me I must make you aware of one fault which is imbedded in my character and that is I tell always the truth. The rich ^{man} who had lost one of his eyes said: 'My friend! This is not a fault but rather a virtue. I am doubly delighted to have in my house at least one servant who never tells a lie but utters the truth.' The servant replied: - 'I assure you, that in my course of truth-telling I have had to ~~my~~ overcome much opposition and I have realized to my heavy cost that this is indeed a great fault.' 'No' he answered, 'Truth is the thing we need and we must admire the character of those who are the exponents of truth.' 'Have you not heard the saying that Truth is bitter?' 'Goodness! This is an obsolete proverb. Truth is sweeter than honey and more precious than the treasures of the Kings.' 'All right. If you look on the subject from this standpoint I am ready to serve you and I hope you will not get angry if I tell you the truth.' Finally he entered in the service of the rich man and his work was assigned to him. When he entered the room next morning to receive his orders for the day he saluted his master. 'Good-morning my one-eyed master.' The rich man grew red and rebuked his new servant severely for being so impolite and was going to kick him out of the room. 'O my master! he cried 'Did I say anything but the truth? Art thou not one-eyed? Did I not tell thee that truth is better?' The rich man was dumb-founded and could not say anything."

In the evening we were all in his presence. He asked Aga Abdos-Rasoul to chant communions and prayers in behalf of the present conditions of the world. When the chanting was finished he said: - "The nations of the world are shedding each other's blood and here in this blessed room we are praying for them. Mankind are bound together with fetters and chains. They cannot use freely their limbs and organs. One chain is patriotic love; another chain is racial

te; another chain is political bias; another chain is national honor. All the neck and feet are bound with these chains and irons. For these reasons nations are engaged in warfare and strife, shedding each other's blood, tearing each other's bodies, pillaging each other's properties, destroying each other's houses, cities and countries. Praise be to God that through the Grace and Bounty of the Blessed Perfection we are freed from these chains, we are not at war with anyone, we are not quarrelling with any soul, we are kind towards all the people, we beg for all prosperity and success. Our consciences is free, our hearts are composed, our souls are at ease and our minds are tranquil. All these spiritual states are made possible through the Bestowals of Baha-ullah."