

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA 'ULLAH.

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The Center of The Covenant.

As the twenty-sixth of November is known among the Bahais as the "Feast of the Appointment of the Center of the Covenant," the STAR OF THE WEST, following its usual custom, devotes this issue to a presentation of this important subject.

During Abdul-Baha's sojourn in America in 1912, he awakened the friends to a realization of the greatness of the matter and the necessity of understanding it and turning to the appointed Center and remaining firm therein, saying:

WORDS OF ABDUL-BAHA

TODAY the most important affair is firmness in the Covenant, because firmness in the Covenant wards off differences.

In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith His Holiness said: "Thou art Peter"—which means rock—"and upon this rock will I build my Church." This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

But in this Dispensation of the Blessed Beauty (BAHA 'ULLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a CENTER OF THE

COVENANT. He wrote with His own pen and revealed it in the *Kitab-El-Akdas*, the Book of Laws, and *Kitab-El-Ah'd*, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this in numerous tablets, He (BAHA 'ULLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the *Tablet of The Branch* He explicitly states: "Whatsoever the Branch says is right, or correct, and every person must obey the Branch with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter." This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything. Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHA 'ULLAH in the *Tablet of The Branch*.

His Holiness Abraham convened with regard to Moses. His Holiness Moses was the Promised One of Abra-

ham; and He, Moses, covenanted with regard to His Holiness Christ, saying that Christ was the Promised One. His Holiness Christ covenanted with regard to His Holiness "The Paraclete," which means His Holiness Mohammed. His Holiness Mohammed covenanted in regard to the Bab, whom He called, "My Promised One"; His Holiness the Bab, in all His books, in all His epistles, explicitly covenanted with regard to the Blessed Beauty, BAHÁ 'ULLÁH, that BAHÁ 'ULLÁH was the Promised One of His Holiness the Bab.

His Holiness BAHÁ 'ULLÁH covenanted, not that I (Abdul-Baha) am the Promised One, but that Abdul-Baha is the Expounder of the Book and the CENTER OF THE COVENANT, and that the Promised One of BAHÁ 'ULLÁH will appear after one thousand or thousands of years. This is the Covenant which BAHÁ

'ULLÁH made. If a person shall deviate, he is not acceptable at the Threshold of BAHÁ 'ULLÁH. In case of difference, Abdul-Baha must be consulted.

They must revolve around his good pleasure. After Abdul-Baha, whenever the Universal House of Justice is organized it will ward off differences.

Now, I pray for you that God may aid you, may confirm you, may appoint you for His service; that He may suffer you to be as radiant candles; that He may accept you in His Kingdom; that He may make you the cause of the spread of the light of BAHÁ 'ULLÁH in these countries, and that the teaching of BAHÁ 'ULLÁH may be spread broadcast.

I pray for you, and I am pleased with all of you, each one, one by one; and I pray that God may aid and confirm you.

. . . At present, farewell to you!

Unity Through Firmness in The Covenant—The Only Path to Bahai Unity.

From the Glorious Teaching Tablets in the "Unveiling of the Divine Plan."

O ye apostles of BAHÁ 'ULLÁH—May my life be a ransom to you!

The blessed person of the Promised One is interpreted in the Holy Book as the Lord of Hosts, i. e., of the heavenly armies. By heavenly armies those souls are intended who are entirely freed from the human world, transformed into celestial spirits and have become divine angels. Such souls are the rays of the Sun of Reality who will illumine all the continents. Each one is holding in his hand a trumpet, blowing the breath of life over all the regions. . . . These souls are the armies of God and the conquerors of the East and the West. Should one of them turn his face toward some direction and summon the people to the Kingdom of God all the ideal forces and lordly confirmations will rush to his support and reinforcement. . . . Any soul

from among the believers of BAHÁ 'ULLÁH who attains to this station will become known as the apostle of BAHÁ 'ULLÁH.

To attain to this supreme station is, however, dependent on the realization of certain conditions:

The first condition is firmness in the Covenant of God. For the power of the Covenant will protect the Cause of BAHÁ 'ULLÁH from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Bahai world save the Covenant of God; otherwise differences like unto a most great tempest will encompass the Bahai world. It is evident that the axis of the oneness of the world of humanity is the power of the Covenant and nothing else. . . . There-

(Continued on page 236)