

inspiration, that he is able to write hour after hour, composing the most exalted verses by the thousand and on the most exalted themes, the Divine being and attributes. He also directs his followers to rules of life very different from Moslem practice. Divorce and smoking are forbidden. The food of Jews and Christians is counted pure, etc.

3. "The Beyan" or "Exposition," written in Maku. It is the ultimate doctrine of the Bab. His title now is *Nukhta U'la*, first point, or *Nukhta i Beyan*, point of revelation or exposition. A positive system of doctrine and precept is set forth. The doctrine of God is explained at length. The essence of God has existed from all eternity in unapproachable glory and purity. No one has known it as it should be known. No one has praised it as it should be praised. From it has preceded creation, which has no beginning and shall have no end that we can express. Eternal in duration the creation is subordinate in causation, is the emanation of the Divine essence. As the Divine essence is beyond our knowledge, the primal will has incarnated itself from time to time to suit the understanding of mankind. These incarnations are the prophets, an unknown number in the past, as there will be in the future. That primal will spoke through other prophets in the past and speaks now through the *Nukhta*—i.e., the Bab, and will speak again through "him whom God shall manifest." The primal will is like the sun, which rises and sets, but is in reality the same sun, not a different sun to-day from the sun of yesterday. So each prophet is a new day or manifestation, the same essence, the undivided unit of being. The evidence of a prophet is not miracles so much as the efficiency of his words. "When God wishes to create anything He says 'Be,' and it is. The word of a prophet has the same quality: what he says comes to pass. Mohammed said, 'Make a pilgrimage to Mecca,' and each year brings thousands flocking thither. He said, 'Fast in Ramazan,' and millions obey him year by year. The word of the *Nukhta* is as powerful to change and construction as the word of Mohammed."

The doctrine that no revelation is final is strongly enforced. One great mistake of Christians and Moslems, it is alleged, has been this, that there is no more to follow. Each prophet is fitted to reveal the primal will for a time, to be followed by another with a fuller utterance. In the childhood of the race all truth was taught by parables and figures. Good is shown to be pleasant and evil, bitter in their results by comparisons. Good men after death are to enter beautiful gardens with all possible delights. The wicked are to enter the torments of consuming fire. But the world has now reached a stage when the true meaning of paradise and hell can be disclosed. Paradise is the joy of belief in the manifestation of God and attaining the perfection of one's being. The perfection of a thing is its paradise. Hell is unbelief and the state of imperfection which it imposes.

The doctrine as to the future life is obscure and transcendental. The worship of God is to be freed from all hope of reward. Perfection will