From The Dawn-Breakers by Shoghi Effendi

Having sent forth Mulla Ali on his mission, the Báb summoned to His presence the remaining Letters of the Living, and to each severally He gave a special command and appointed a special task. He addressed to them these parting words: "O My beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery. It behoves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. For verily I say, this is the Day spoken of by God in His Book:[1] 'On that day will We set a seal upon their mouths yet shall their hands speak unto Us, and their feet shall bear witness to that which they shall have done.'

Ponder the words of Jesus addressed to His disciples, as He sent them forth to propagate the Cause of God. In words such as these, He bade them arise and fulfil their mission: **'Ye are even as the fire which in the darkness of the night has been kindled upon the mountain-top. Let your light shine before the eyes of men.** Such must be the purity of your character and the degree of your renunciation, that the people of the earth may through you recognize and be drawn closer to the heavenly Father who is the Source of purity and grace. For none has seen the Father who is in heaven. You who are His spiritual children must by your deeds exemplify His virtues, and witness to His glory.

You are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? Such must be the degree of your detachment, that into whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat or reward from its people. Nay, when you depart out of that city, you should shake the dust from off your feet. As you have entered it pure and undefiled, so must you depart from that city. For verily I say, the heavenly Father is ever with you and keeps watch over you. If you be faithful to Him, He will assuredly deliver into your hands all the treasures of the earth, and will exalt you above all the rulers and kings of the world.' O My Letters! Verily I say, immensely exalted is this Day above the days of the Apostles of old. Nay, immeasurable is the difference! You are the witnesses of the Dawn of the promised Day of God. You are the partakers of the mystic chalice of His Revelation. Gird up the loins of endeavour, and be mindful of the words of God as revealed in His Book:[2] 'Lo, the Lord thy God is come, and with Him is the company of His angels arrayed before Him!' Purge your hearts of worldly desires, and let angelic virtues be your adorning. Strive that by your deeds you may bear witness to the truth of these words of God, and beware lest, by 'turning back,' He may 'change you for another people,' who 'shall not be your like,' and who shall take from you the Kingdom of God.

The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him. 'The good word riseth up unto Him, and the righteous deed will cause it to be exalted before Him.' You are the lowly, of whom God has thus spoken in His Book:[3] "And We desire to show favour to those who were brought low in the land, and to make them spiritual leaders among men, and to make them Our heirs.' You have been called to this station; you will attain to it, only if you arise to trample beneath your feet every earthly desire, and endeavour to become those 'honoured servants of His who speak not till He hath spoken, and who do His bidding.' You are the first Letters that have been generated from the Primal Point,[4] the first Springs that have welled out from the Source of this Revelation. Beseech the Lord your God to grant that no earthly entanglements, no worldly affections, no ephemeral pursuits, may tarnish the purity, or embitter the sweetness, of that grace which flows through you. I am preparing you for the advent of a mighty Day.

Exert your utmost endeavour that, in the world to come, I, who am now instructing you, may, before the mercy-seat of God, rejoice in your deeds and glory in your achievements. The secret of the Day that is to come is now concealed. It can neither be divulged nor estimated. The newly born babe of that Day excels the wisest and most venerable men of this time, and the lowliest and most unlearned of that period shall surpass in understanding the most erudite and accomplished divines of this age. Scatter throughout the length and breadth of this land, and, with steadfast feet and sanctified hearts, prepare the way for His coming. Heed not your weaknesses and frailty; fix your gaze upon the invincible power of the Lord, your God, the Almighty. Has He not, in past days, caused Abraham, in spite of His seeming helplessness, to triumph over the forces of Nimrod? Has He not enabled Moses, whose staff was His only companion, to vanquish Pharaoh and his hosts? Has He not established the ascendancy of Jesus, poor and lowly as He was in the eyes of men, over the combined forces of the Jewish people? Has He not subjected the barbarous and militant tribes of Arabia to the holy and transforming discipline of Muhammad, His Prophet? Arise in His name, put your trust wholly in Him, and be assured of ultimate victory.'[5]

[1 The Qur'án.]

[2 The Qur'án.]

[3 The Qur'án.]

[4 One of the Báb's titles.]

[5 The Báb refers to the Letters of the Living in the Persian Bayan (Vahid I, Báb 2) in the following terms: "All of these formed the name of the Living One, for these are the names that are the nearest to God; the others are guided by their clear and significant actions, for God began the creation of the Bayan through them, and it is to them that the creation of the Bayan will again return. They are the lights which in the past have eternally prostrated themselves and will prostrate themselves eternally in the future, before the celestial throne." ("Le Bayan Persan," vol. 1, pp. 24-25.)]

With such words the Báb quickened the faith of His disciples and launched them upon their mission. To each He assigned his own native province as the field of his labours. He directed them each and all to refrain from specific references to His own name and person.[1] He instructed them to raise the call that the Gate to the Promised One has been opened, that His proof is irrefutable, and that His testimony is complete. He bade them declare that whoever believes in Him has believed in all the prophets of God, and that whoever denies Him has denied all His saints and His chosen [Illustration: THE MADRISH OF NIM-AVARD, ISFAHAN] ones. With these instructions He dismissed them from His presence and committed them to the care of God. Of these Letters of the Living, whom He thus addressed, there remained with Him in Shiraz Mulla Husayn, the first of these Letters, and Quddus, the last. The rest, fourteen in number, set out, at the hour of dawn, from Shiraz, each resolved to carry out, in its entirety, the task with which he had been entrusted.