

'ABDU'L-BAHÁ

in

EDINBURGH



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Sir 'Abdu'l-Bahá Abbas, K.B.E., better known as 'Abdu'l-Bahá.

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'ABDU'L-BAHÁ—The Servant of God

Bahá'u'lláh, the Founder of the Bahá'í Faith, was sent to the prison city of 'Akká in 1868. He had been first imprisoned in 1852 in His native land of Persia and this was His second incarceration and fourth exile. With Him in that Ottoman 'Siberia' were members of His family and many of His followers, all of whom suffered grievously.

The eldest son of Bahá'u'lláh, Whom we know as 'Abdu'l-Bahá (The Servant of Glory) was then twenty-four years of age. And, for the next twenty-four years, through many vicissitudes, strict confinement and relative freedom, 'Abdu'l-Bahá stood between His Father and the turmoils of the world so that the Pen of Bahá'u'lláh could pour forth incessantly Its Teachings for the regeneration of mankind.

Towards the close of those years Bahá'u'lláh told a visitor: "Thou hast come to see a Prisoner and an Exile. We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment. That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; . . . what harm is there in this . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away and the 'Most Great Peace' shall come."

When the "Sun of Bahá" had set, 'Abdu'l-Bahá, the Exemplar of Servitude, took His place as Head of the Cause and authoritative Interpreter of the Teachings.

In 1908 the Ottoman despotism crumbled, and final release from prison came to 'Abdu'l-Bahá. He was then nearly seventy years old, beset with the trials of age and ill-health. "Young I went into prison, and an old man I came out," He remarked. Yet, though broken in body, He, mindful ever of Bahá'u'lláh's call to go forth into all the world, and to "carry the glad tidings of the renewal of the Gospel of Peace into every land . . .", left the East, and travelled for two years in Europe and North America, speaking to all manners of peoples, and enlightening their minds and their hearts with the teachings of the Faith. He arrived in Scotland on January 6th, 1913.

His lightning visit to Edinburgh has been recorded in Diaries, newspaper accounts and books, and in the following pages the reader will relive those days given out of the Bounty of God, through the offices of His Servant.

ACCOUNT OF
'ABDU'L-BAHÁ'S VISIT TO EDINBURGH

January 6th to 10th, 1913.

Compiled from newspaper reports, "The Chosen Highway"

by Lady Blomfield,

and the Diaries of Mírzá Mahmúd-i-Zarqání.

JANUARY 6th

ON a fine, clear morning, 'Abdu'l-Bahá left London for Scotland.

Those who accompanied Him on this journey were Siyyid Asad'u'lláh, Lutfulláh Hakím, Ahmad Sohráb, and Mírzá Mahmúd-i-Zarqání.

As the train was approaching Edinburgh, in the late afternoon, 'Abdu'l-Bahá, calling His little party together, said, "We are now coming to Edinburgh, and this is the beginning of the diffusion of Divine fragrances there. You must consort with all the people with such devotion, radiance and spirituality, that all may testify that you are of heaven, and the servants of the Kingdom of God: that your hearts are illumined: and your souls adorned with the mysteries of the Kingdom."

The train arrived at 5 o'clock. Mrs. Whyte and some prominent men welcomed the party on the platform.

Mrs. Whyte was a lady of the manse, well-known and esteemed: her husband, an outstanding clergyman: her son, a Member of Parliament. It was she who had met 'Abdu'l-Bahá in London, and had asked Him to come to Edinburgh. And so, on His arrival, she insisted that the whole party stay at the manse. The manse (at 7 Charlotte Square) was attached to St. George's U.F. Church (now St. George's West) where Mrs. Whyte's husband was minister. 'Abdu'l-Bahá, however, anxious lest He should encroach overmuch on her hospitality, arranged for three of them to stay at a nearby hotel, taking only His interpreter with Him.

The same evening some distinguished guests paid their respects to 'Abdu'l-Bahá. 'Abdu'l-Bahá spoke to them, at length and in great detail, about the teachings of God in this age, the manner in which all the Manifestations of God had appeared, and how man has always denied and rejected Them at the time of Their appearance.

JANUARY 7th

IN the morning, after His usual prayers and meditations, 'Abdu'l-Bahá received some visitors. Then He and some friends left by car to visit the Outlook Tower, a type-museum of geography, history and sociology at Castle Hill. The Founder and President of the Outlook Tower Society, Professor Patrick Geddes, (the famous pioneer in social thinking and education), took Him by the arm and showed Him around. Various maps were pointed out, and finally on the last floor, 'Abdu'l-Bahá looked through the Camera Obscura, which impressed Him exceedingly.

Afterwards, they all went for a drive down the Royal Mile, past Holyrood House, and up the King's Drive. They found the scenery very pleasing.

After lunch, at home, 'Abdu'l-Bahá rested for a little while. Then groups of enquirers arrived. Like those of the previous evening, His visitors were given spiritual satisfaction, and they left believing in their hearts that nothing but the teachings of Bahá'u'lláh could solve the problems of mankind.

In the evening, 'Abdu'l-Bahá was the guest speaker at a meeting arranged by the Edinburgh Esperanto Society at the Freemasons' Hall in George Street. The place was packed, and for many there was standing room only. A crowd of about three hundred, failing to gain admission, remained outside.

Dr. Kelman, (who presided), in his introduction, pointed out that the Cause which 'Abdu'l-Bahá taught was not against the teachings of Christ. He said, "The spirit of God is working far beyond the limits of the Christian Church, or of the Christian nations. Christ's revelation, although final, is not yet closed, but is open to receive much interpretation and enrichment as centuries go on. In the West, we have built up a civilisation with much in it that is great and splendid, but its vitality has tended to grow feverish. Therefore, let us admire and welcome peace, love, and beauty, from whatever land or in whatever tongue they come."

Then 'Abdu'l-Bahá stood up to speak. Immediately and spontaneously the whole audience arose to express their feeling of reverence and respect for Him. His address was mainly confined to the teaching of Bahá'u'lláh as regards a universal language. His talk aroused great enthusiasm, not only among the Esperantists.

After the vote of thanks, (proposed by Professor Patrick Geddes), many of the audience had the honour of shaking hands with Him.

JANUARY 8th

SOME newspaper articles appeared about 'Abdu'l-Bahá which introduced the Faith to a wider circle. That morning, many seekers after truth availed themselves of the opportunity of visiting Him.

Then, at Mrs. Whyte's request, He visited a technical school and an orphanage, where He encouraged the children in their studies and admired their work.

Back at home, He greeted a stream of visitors who had come to hear of the Message of Bahá'u'lláh. On all these people He showered His spiritual gifts and bounties.

Some students from the East who had heard of 'Abdu'l-Bahá and the influence of His talks and teachings on the hearts of the Western people, had told Dr. Whyte of their eagerness to meet Him. So, in the afternoon, a meeting was arranged at the manse. It was attended by a great number of these students—from Egypt, India and Japan.

Dr. Whyte, addressing 'Abdu'l-Bahá, said, "Dear Master, I have held many meetings in this house, but in all my life never have I seen one like this. This gathering reminds me of the words of Paul, saying, that God "hath made of one blood all the nations of men" (Acts 17, v. 26), and Christ saying that "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God." (Luke 13, v. 29.).

Then one of the Indian students stood up, and addressing 'Abdu'l-Bahá, said, "All my compatriots who are present here, welcome you to this country. It is not necessary for me to praise your teachings, because all agree that these are the causes of the advancement of the world of humanity. This Faith has generated progress in Persia. It has freed men from the fetters of superstition and blind imitations. In fact, this has happened not only in Persia: this Message has reached other parts of the world. And now, this Holy Soul has come here in order to renew the message which we had forgotten—that we are all of one kind, that we are all brothers, and that we are all servants of one God. There is no doubt that as a result of the Message of this great Teacher, the condition of the world of humanity will improve, and mankind will live in peace. Therefore we all welcome you."

Next, an Egyptian student: "We are now in the presence of the greatest Teacher of the East, and we sincerely believe in the tenets of this Cause; that religious prejudice, national prejudice, political and race prejudices, all lead us to destruction and hatred. This is why God has manifested Himself among nations in order

to teach Oneness and Brotherhood. We long to see the day when nations of the world unite. Therefore we are greatly indebted to this Holy Person who guides us to walk in this way and who calls on us to establish universal peace."

After such introductions, one can imagine how the audience would look forward to hearing the Master's talk.

'Abdu'l-Bahá then expounded the Oneness of religion, that all Prophets have revealed the same God, but each has changed the laws and ordinances in accordance with the conditions of the particular age in which He lived. He urged men to investigate the truth and not to imitate others blindly. He also demonstrated the truth of Islám, and spoke of the power and influence of the Holy Spirit.

After this meeting, many people from all walks of life called upon Him. They also, like the others before them, were made aware of the teachings of the Faith, and left spiritually satisfied.

Later, Mrs. Whyte and some of her friends asked the Master to go with them to a special annual gathering organised for the sole purpose of helping and giving happiness to the poor. This was held in one of the large city churches. There were assembled there a multitude of people, high and low, rich and poor, all listening with evident pleasure to a selection of choral music.

'Abdu'l-Bahá enjoyed the programme very much, and when He returned, said, "It was a good meeting. I saw the poor people were happy. The hearts of the poor are very tender, and so they are hurt easily. Once, in Baghdád, a poor man visited us. He sat on a small carpet. Putting his hands on it, he said to me, 'I suppose one can sleep longer and relax better on this carpet because it is very soft? I gave him the carpet. After a few days I saw him again. He said to me, 'I thought I would sleep better on it, but really, it did not make any difference, so I sold it.'"

Then 'Abdu'l-Bahá continued, "The hearts of the poor break easily, so there are no limits to the ways we can give them happiness. In 'Akká, many times I had the poor in my house. But you do not know the extent to which the poor in the East are in need: these poor people—what can they do!"

In the evening, a large crowd came to hear 'Abdu'l-Bahá in the Rainy Hall. This meeting was under the auspices of the Outlook Tower Society. Among the audience were church dignitaries and many eminent Edinburgh men. Professor Patrick Geddes, who presided, in his opening speech said, "On Monday night, 'Abdu'l-Bahá spoke of a universal language, on which He set much value as a means of international communication in

commerce, in science, and in sympathy. This evening, He will speak of the ideas and ideals of the movement with which He is identified. The Bahá'í movement, which has struggled through persecution and difficulty, recalls the martyrdoms of old. It is now widely known in the Persian world, and from it, makes its appeal to the surrounding Muhammadan countries, to the Jews, and to the Christians. Arising, as it has, in the cell of the mystic, it is, at the same time, strongly fitted to the interests of the modern world."

'Abdu'l-Bahá then addressed the audience.

His talk made such a deep and abiding impression that Dr. Barbour got up and expressed the thanks of the audience for His eloquent exposition. He said, "This is a plant which has spread rapidly in the Persia of today. Yet one recognises in it a great similarity to plants that are growing near home. What struck me when 'Abdu'l-Bahá was speaking, was that He was giving expression to some wishes of our own hearts. We approve of the ideal He lays before us of education and the necessity of each one learning a trade, and His beautiful smile of the two wings on which society is to rise into a purer and clearer atmosphere, put into beautiful words what was in the minds of many of us. What impressed us most is that courage which enabled Him, during long years of imprisonment, and even in the face of death, to hold fast to His convictions."

Then the Reverend A. B. Robb said, "We have been in the habit of sending missionaries from the West to the East to preach the Gospel. Today we have a missionary from the East to preach the old Gospel in a new and original way. After all, it is not the words which have impressed us so much as the life. He has a right to speak, for He has spent forty years of His life in prison for the sake of the truth which was revealed to Him. Dr. Kelman said last night that 'Abdu'l-Bahá was not here to proselytize. I am not so sure of that. I feel we are not preaching the Gospel we have heard to-day, though we are all longing to preach it, and perhaps 'Abdu'l-Bahá's address will give us some assistance to do so."

However, not everyone agreed with these tributes. For example, a letter was published in the "Edinburgh Evening News" which forcefully denounced the new teachings and criticised the ecclesiastics for their praise. Such people were disturbed that the Cause would destroy the foundation of their old creeds, and they were jealous, for they noticed how, already, within three days, He had influenced many souls, and attracted many hearts.

JANUARY 9th

Throughout the morning 'Abdu'l-Bahá again had many visitors. One of them asked, "What is the difference between the Bahá'í and Christian Faiths?" His answer was that the foundation of all religions is one. Then He explained how the laws and forms of religion change from age to age. Another asked, "As nations and races are different by nature, how then, can unity be established?" 'Abdu'l-Bahá replied that diversity creates beauty in the garden of humanity. It does not prevent unity and harmony between religions and nations. But there are some differences which are born of prejudice, ignorance, and hate. These differences can be eliminated through education and understanding.

In the afternoon, a large meeting was held at the manse, for a discourse on the position of Women and their Rights. The Suffragettes were there and also an opposing group of men who occupied high positions in life.

'Abdu'l-Bahá spoke of world peace and the oneness of mankind. He expounded the Bahá'í principles and stressed the necessity of education for women: that women should adorn themselves with goodly characters and acquire such virtues and qualities that would entitle them to have equal rights and privileges with men. Both groups were satisfied with His explanations!—the way He demonstrated the truth without any compromise, and yet so ably managed to influence the opposing parties to such an extent that they all agreed that the teachings of Bahá'u'lláh would remedy the ills of mankind.

In the evening a crowded meeting was held at the rooms of the Edinburgh Theosophical Society at 28 Great King Street, many of the members coming in from surrounding towns. The Theosophical paper, in reporting the meeting in full, stated the Society's unity with the Bahá'ís.

Mr. D. Graham Pole, the Secretary, introducing 'Abdu'l-Bahá said, "'Abdu'l-Bahá has tremendous spiritual powers. In my opinion, He is the focal point of the spiritual, intellectual, and theological forces of the present and future centuries. When people recognize the powers that 'Abdu'l-Bahá has access to, then they will have no doubt that this Cause will greatly revolutionize the religious and economic life of mankind."

'Abdu'l-Bahá, when He mounted the platform, looked very tired. He remained seated in silence for a few moments. Then, seeming to gather strength, He arose, and, pacing up and down, He delivered an animated address. One very definite impression was

of His power to refresh Himself from some spiritual source when His strength had been overtaxed.

When He sat down, applause and cheering reverberated throughout the building. The audience, most reluctant to leave, filed past the Master reverently. A young couple, who were to be married shortly, knelt in front of Him, and whilst holding on to His robes, begged Him to bless their lives.

Before He left, He favoured some members by autographing His photo, and then the President brought the Society's Book, in which He wrote this prayer:—

"He is God.

O God, from the Sun of Truth cast a ray upon this Society, so that it may be illumined."

JANUARY 10th

BEFORE leaving to board the train back to London, 'Abdu'l-Bahá went below-stairs with Dr. Whyte, and called the household staff together. He expressed His deep appreciation of their services during their stay, and gave each of them a guinea. The gentleness of His manner and speech affected some so much that they broke down into tears.

During the journey, He remarked, "Such soul-stirring influence among people is solely due to the Might and Confirmations of the Kingdom of God, that in the great gatherings of this city, and in the house of one of their eminent clergy, we, a few souls from Persia, were enabled to diffuse the signs and teachings of God with such power and might, and speak of the glory and greatness of Muhammad, the Messenger of God, to such an extent that all became humble and showed their humility and respect. The eye of creation has not seen such assistance and confirmations before.

"We must appreciate these confirmations and in thanksgiving arise in His service."

III

'ABDU'L-BAHÁ'S TALK

given in the Rainy Hall, Edinburgh,
on 8th January, 1913.
as reported in the "Scotsman" of 9th January, 1913.

I HAVE pleasure in presenting myself to this gathering, so that I may explain to you certain of the principles of Bahá'u'lláh.

Nearly sixty years ago, at a time when the Orient was engaged in warfare, when there was enmity between the different religions, His Holiness Bahá'u'lláh appeared. Darkness brooded over the horizon of the Orient; foul clouds of ignorance hid the sky; religious prejudice prevailed. The peoples of the Orient were as though submerged in a sea of blind dogma and tradition. The votaries of the different religions hated each other; they never associated with each other in the same building. Had they done so, they would have considered themselves contaminated. His Holiness Bahá'u'lláh, under such conditions, appeared, and boldly proclaimed the doctrine of the oneness of the whole of humanity.

THE UNITY OF THE RACE

He stated that humanity were the sheep of God; that God was the real and kind shepherd. When this great shepherd was compassionate and kind, why should the sheep fall out with each other? Addressing the whole of humanity, Bahá'u'lláh says:—"Ye are the fruits of one tree and leaves of one branch. All the nations, peoples, and tongues, are the branches, leaves, blossoms, and fruits of this great tree of humanity." God created all; God provides for all; God protects all; and as He is kind and good, why should you be unkind?

INTERNATIONAL PEACE

The second principle of the religion of Bahá'u'lláh has regard to international peace. Concerning this weighty matter, Bahá'u'lláh had written to many rulers and kings. In these epistles He had brought forward certain unanswerable principles that the whole of humanity could not enjoy security and composure without the establishment of universal peace. Every war, He says, is against the good pleasure of the Lord of mankind. God has created men so that they may enjoy fellowship with each other. Man is the edifice of God. War destroys the divine edifice, and cannot, therefore, be pleasing to God. Peace is the stay of life; war the

cause of death. The third principle of Bahá'u'lláh is this; religion must ever be the cause of love and amity. If religion breeds rancour and strife it is only a so-called religion, and it is better to do without it. God made religion a means of fellowship. When His Holiness Moses appeared, instantly good fellowship prevailed amongst the Israelites, and with the dawn of the Christian era there was wonderful concord between Egyptians, Chaldeans, Assyrians, Europeans, and other nations of the world. When His Holiness Muhammad appeared in Arabia, with His presence and His mission there arose light out of the ashes of discord, and between tribes of Arabs, who had warred like wild beasts against each other for two thousand years, there was peace. These examples show that religion in its nascent stages has been the cause of union. In the Old Testament it is recorded that God created man in His own image. His Holiness Jesus says that God sends His Sun to shine on the just and the unjust, and in the Koran it is written that between the creation and God thou shalt not see any difference. Therefore, if religion brings about warfare between nations, you are better without that sort of religion.

SCIENCE AND RELIGION

The fourth teaching of Bahá'u'lláh relates to the conformity of religion with science and reason. If religion is not conformable to science and reason it is superstition. God has given us an absolute mind, so that we may distinguish between error and that which is just, differentiate between right and wrong. If religion does not correspond with science and reason, it is a phantasm of the brain; for science and religion are realities, and if that religion to which we adhere is a reality, it must conform to other realities.

RELIGION AND RACIAL PREJUDICE

The fifth teaching of Bahá'u'lláh is this—that religious, racial, political, and patriotic prejudices are destroyers of the foundation of the edifice of man. As long as these prejudices last, the world of humanity will not attain to peace and composure. If we consult history, we shall find that every war was due to one or other of these prejudices. These prejudices are phantasmagoria, breeding hostility and dissension; if we investigate the objects of the religion of God we shall be united. As regards racial prejudice, is not all humanity the progeny of Adam—members of one family, though the family has grown quite large? How ridiculous it is to sow division between members of one family! As regards patriotic prejudice, how small is this terrestrial sphere as compared with the great astral regions; how evanescent is the life of

man! What is this native land, this fatherland that we glory over so much? We live but a few years on the surface of the earth; afterwards it becomes our eternal cemetery, as it has been the cemetery of all men and women that have lived since Adam. In the circumstances, is patriotic prejudice worth all the division it has caused?

THE EQUALITY OF MEN AND WOMEN

The sixth teaching of Bahá'u'lláh is as regards the equality of men and women. Male and female belong to the same stock of humanity. They share in common the same faculties. God created men and women alike; why should we cause a difference between these two partners? The world of humanity has two wings—one wing the male, the other the female. If the male wing is strong and the female wing is weak, the higher flight is impossible. But if both wings are strong, there will be a flight heavenwards to the higher dominions of human perfection. Then if the same curriculum of education is given to women as has been given to men in the past, if they are allowed to acquire all the virtues which they can possibly acquire, they will become the peers of men. As up to this time the means of education have not been given in an equal degree to women as to men, women lag behind to a certain degree. Praise be to God, however, that this glorious century has given the means of education and culture to women, and if men co-operate with them, there is no doubt that they will advance extraordinarily and attain to a higher pitch of perfection.

ECONOMICS AND EDUCATION

The seventh teaching of Bahá'u'lláh is what we call solidarity, or, in your terminology, economics, and it suggests a plan whereby all the individual members of the social body may enjoy the utmost comfort and welfare. There is a special programme concerning this "Socialism", but I will only give of it bare details. He says the degrees in the body politic must not be disintegrated. An army has need of a general, a colonel, a captain, and of private soldiers. In the body politic, as in an army, these degrees are essential; at the same time each individual member of the various classes must enjoy the utmost comfort and happiness. The eighth teaching of Bahá'u'lláh concerns universal education. That means the education of all the children of all the communities. If the parents are capable of giving a thorough education to their children, well and good; if not, the state must take care of them. Every child must also learn a profession, so

that he may not be left helpless. The ninth teaching of Baha'u'llah is that work done well is as acceptable of God as prayer in the Churches. The tenth principle relates to the necessity for having an international auxiliary language. Each person need only study two languages in their classes—their own native tongue and the auxiliary language. The eleventh of Bahá'u'lláh's teachings is that there must be a training of children in all countries, so that the children as they grow up may lose their prejudices in reference to foreigners. Were this done, misunderstandings would be swept away from amongst the peoples.

There are many other principles, but I have spoken a few of them to you, and from these you will understand the *spirit* of the Bahá'í revelation.

IV

THE CRITICS

Letters to the "Edinburgh Evening News"

ARRAIGNMENT — (January 11th, 1913)

"Old Paths" wrote:— Some, perhaps, who have still a measure of regard for the truths of Scripture, may have been considerably surprised by noticing the names of certain of those prominently identifying themselves with the meetings and teachings of the "new Prophet" who was this week welcomed to the capital of what used to be known as Bible-loving Scotland, a no mean portion of the mighty empire, the secret of the greatness of which was well stated by its most illustrious ruler to be the Bible. But, after all, there does not seem much cause for surprise, for, while the "Prophet" may be "new" to this country, His effusions are not. As one of the speakers at His Rainy Hall meeting on Wednesday remarked, referring to the oration to which the audience had just listened, "one recognised in it a great similarity to plants 'that were growing nearer home' than Persia." Was any great exercise of the smelling faculty necessary to be conscious of the odour of the species of religious plants to which the "New Theology", "Unitarianism", and others, which need not be enumerated, belong? These have flourished for long in the southern part of our island under the supervision of gentlemen distinguished by the title of "reverend". Now they have become hardy and climatised enough to blossom north of the Tweed also. So we are not surprised to find another speaker at 'Abdu'l-Bahá's meeting (one of whose name is also prefixed "Rev.") frankly confessing that they were "All longing to preach" the Gospel they had heard that day. It is unnecessary to take up your columns by examining this so-called gospel in detail. The "Prophet's" address, already published, speaks for itself. Within the compass of a few sentences He mentions "His Holiness Moses", "His Holiness Bahá'u'lláh", "His Holiness Muhammad", and "His Holiness Jesus". Can any Christian (in the true sense of that word) stand by dumb and hear their adorable Redeemer, whom Scripture calls the "everlasting God, the Creator of the ends of the earth" degraded not only to the level of Moses, but to that of Muhammad and Bahá'u'lláh? It is needless to say that the whole group of such phantasies utterly ignores the Fall

and consequent depravity of the human race by nature, and, of course, repudiates the necessity of the New Birth, apart from which our Lord Himself declared it is impossible even to see the Kingdom of God. But to avoid occupying more space, suffice it to say that it is surely evident to anyone, with even the most superficial knowledge of Scripture, that there is not a fundamental doctrine of the Word of God of which this so-called "gospel" is not a negation. And yet this is what ministers in Scotland, who owe their positions to a profession of loyalty to God and His Word, are apparently itching to preach.

Miss E. H. C. Pagan wrote:— May I beg the courtesy of a little space in which to comment on the letter of "Old Paths" which you published on Saturday evening? In speaking of Bahaism, "Old Paths" declares that there is not a fundamental doctrine in the word of God of which this so-called "gospel" is not a negation. Now what are the fundamental doctrines of the word of God? If we go to the Fountainhead and ask "Which is the greatest Commandment of the Law?" we shall be told "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two Commandments hang all the law and the prophets." (Matt. xxii, 36). Now in what sense is Bahaism a negation of these two laws? The words of Bahá'u'lláh are "O people of the world, the Creed of God is for love and union, make it not to be a cause of discord and dissension. I enjoin you to the service of the nations and to the purification of the world." And how are the Bahá'ís answering this call? Representatives of all the religions of the world, men from India, Burma, Persia, Arabia, Egypt, Turkey, Russia, France, England, and America sit around 'Abdu'l-Bahá's table breaking bread together and listening to his teachings in the spirit of love and brotherhood. Out in the world in their various countries the Bahá'ís, whether they be Hindus or Zoroastrians, Muhammadans or Christians, meet together to promote the cause of universal brotherhood, to contribute to each other's schemes for the care of the world. If we apply our Master's test, "Not every one that saith unto Me, 'Lord, Lord' but he that doeth the will of My Father"; or again, "By their fruits ye shall know them", how the contentious sectarians of the West compare with the many millions who are influenced by this Eastern Universalism and its 20,000 martyrs? The Gospel that is taught by 'Abdu'l-Bahá has perhaps little to do with the formal dogmas of our various churches, but it is both in word and deed the Gospel that was being taught by Christ when He said, "the poor have the Gospel preached to them." It embodies His parables and the Sermon on the Mount. As to what the Bahá'ís teach about Christ, I need only quote one passage from an address by 'Abdu'l-Bahá: "In the Koran we read that Muhammad spoke to His followers, saying: 'Why do you not believe in Christ, and in the Gospel? Why will ye not accept Moses and the Prophets, for surely the Bible is the Book of God. In truth Moses was a sublime Prophet and Jesus was filled with the Holy Spirit. He

came to the world through the power of God, born of the Holy Spirit and of the Virgin Mary. Mary, His mother, was a saint from Heaven. Surely God made Mary to be exalted above all other women.'"

Is there anything here that need cause alarm or distress to "Old Paths", or to any other Christian?

"I have proclaimed unto you the glad-
tidings of the Kingdom of God, and
explained the wishes of the Blessed Per-
fection, I have set forth that which is
conducive to human progress and shown
you the humility of servitude."

'Abdu'l-Bahá.
(from "Promulgation of
Universal Peace."
Vol. III. p.456).