

Tiberias, Sea of Galilee
 Syria

May 23d 1914

Dear friends!

Through the life and teachings of Abdul Baha the individuality of Christ assumes a living reality to us. He is no more a nebulous, hazy, far-away dream but an embodied, dynamic energy shaping the destiny of mankind and creating new forces for the enlightenment of the world. Christ means Love, Charity, Hope, Life and Compassion. In this age Abdul Baha is the ideal personification of these Christ-like qualities. The lovers of Abdul Baha are the true adorers of Christ. While there are thousands of people who worship a dead and crucified Christ, the Bahais are worshipping the risen Christ. To them the old message of Christ has become new, has put forth new blossoms and yielded new fruits. A fair and impartial observer cannot help but to concede this fact to be valid, for Abdul Baha is no other ^{than} but the tangible substantiation of the historical Christ. It is the same flower diffusing the same perfume; the same gem, spreading the same brilliancy; the same sun shining in the same heaven; the same Beauty captivating the hearts of mankind.

While he walks and sits and teaches on the shore of the sea of Galilee, the beholder is impressed with the identity of the spirit. "Life life - let us have more life." he said the other day as he looked dreamily over the white silvery lake, no doubt thinking of the other Great Companion "Let us have the life of the spirit, a life which is a collective center of the beneficial forces, a life of sympathy, of practical co-operation, of celestial brotherhood. Let our life be an emanation of the Kingdom of Christ. He came into this world to minister and not to be ministered unto. His greatest commandment was: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully ^{use} you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your father which is in heaven is perfect." The Bahais must fulfill to the letter the requirements of these holy

principles. Every one of them must become the embodiment of these lofty ideals. The thoughts of preference must be banished from the minds. In the sight of the heavenly Father all are equal. The religion of God is for the equalization of rights and not for the gradation of classes and the distribution of privileges. The religion of God is the leveler of all social inequalities and the destroyer of all sacerdotal distinctions. In the Court of the Almighty there are no offices or positions; Brotherhood? Yes. Humility? Yes. Spiritual fellowship? Yes. Self sacrifice? Yes. Extinction of self? Yes. Classes? No. Preference? No. Titles? No. Spiritual superiority? No. Special privileges? No. In the religion of Baha-Allah all are servants and maid-servants, brothers and sisters. As soon as one feels a little superior, a little better than the rest, he is ⁱⁿ a dangerous position, and unless he casts away the seed of such an evil thought he is not a fit instrument for the service of the Kingdom. The religions of the past have fallen into decay on account of self-seeking leaders who in the course of time appropriated all the rights and powers unto themselves and looked down contem-

tiously upon the rest of their co-religionists as ignorant
 and deprived of the knowledge of God. The Bahais must
 be always on the alert - so that they ^{may} not fall into this
 pitfall. They must keep the religion of God, pure and
 uncontaminated - a haven of rest for the despondent
 souls - a safe harbor for the ship-wrecked - a divine
 antidote for the ailing ones - a torch of light for those
 who are groping in the darkness and a spiritual de-
 mocracy for the downtrodden and the outcast. Service
 social, moral, intellectual service must be the sole
 aim of a ^{Bahai} ~~Bahai~~. He must be sincere and heart-felt
 in his profession, otherwise he will not succeed
 and his simulation will ~~be~~ soon ^{be} found out by his
 co-religionists. Every Bahai must be a loyal servant
 of the world of humanity. ^{The Bahais} ~~They~~ must clothe themselves
 with the robe of service, sit around the table of service,
 eat the food of service, drink the elixir of service,
 talk the problems of service, hold communion
 with the King of service, walk in the path of service,
 crown their heads with the diadem of service, be
 intoxicated with the wine of service, and quaff
 the salubrious water from the fountain of service. "

This morning I went into the room of the Beloved. Khosro brought in the tea. He asked me whether there was any Bahai news in the packages of the newspapers. I presented to him the summary of the following articles: Christian Commonwealth April 22d and 29th; "News of the Bahai Movement"; "The breaking down of Caste": The Washington Post April 5th and 12th; "Bahai Revelation, Religion for World's Whole Age of Unity"; "Bahaiism said to help all Religions advance"; game' jamshed of Bombay, 2 numbers, containing articles by Doctor E. C. Getsinger on "A new Light on the Gathas; Hebrew and Christian books compared; the Bahai Universal Religion and the Gathas; Another article in the "Lamp" of Bombay by Doctor E. C. Getsinger on "the Calculation of 'Time' in the Gathas." Three more clippings from the Indian Press. Here were newspapers from 3 extreme points of the earth - America, England and India - read to the Beloved on the shore of the sea of Galilee. What greater proof do we need for the power and grandeur of the Cause of God. Is not this marvellous promotion of the Light of the Kingdom in fulfilment of the prediction made by Christ generations ago? - "For as the lightning

cometh out of the East, and shineth even unto the West; so shall also the coming of the son of man be."

"Behold" he said "how the realities of the Kingdom are being spread in all parts of the world and the mysteries of the religion of God are being revealed. This is through the Confirmation of the Blessed Perfection."

Other items of the secular news were reported to him. For example ~~he~~^{he} was told ^{him} that Mr Israel N. Prenovitch had advanced the plan of building a Jewish University in Jerusalem. ~~He~~^{He} said: "This is a good plan and I hope it will succeed. Jerusalem being the religious center of three great World's Faiths, it will attract many students. However, a University of this character in Palestine must be cosmopolitan in principle and in practice and open its doors to all the inhabitants. Its curriculum must be scientific and broad, including the various branches of modern arts and crafts."

○ He laughed heartily over the description of the Devil by "Billy Sunday." Here it is: "The devil isn't anybody's fool. You can bank on that. Plenty of folks will tell you there isn't any devil - that he is just a figure of speech; a poetic personification of the sin in our natures.... When you start to get up and then settle back into your seat and say, 'I guess I don't

want to give way to a temporary impulse', — that's the real, genuine, blazing-eyed, cloven-hoofed, forked-tailed old devil hanging to your coat-tails." ¶ When he heard something about his evangelistic work in Philadelphia he said:—"The man no doubt is sincere but all that can be said of such revival meetings, ^{to that} they are sedative and palliative in their results. In the majority of cases, people return to their grooves of old habits and vices. The power of the ^{Word} of God ^{alone} will work radical regeneration. The extraordinary ^{emotional} manifestations in such mammoth meetings are ^{like} the explosion of a magazine powder. For the moment there is a great conflagration, but after awhile there is nothing left to work upon. Whereas, if one soul is taught quietly in a town or city, its concomitant results will be infinite".

At noon he was invited ^{out} to lunch and in the afternoon he went to the City Hall to meet the governor and other officials.

Toward the evening with Mirza Ali Akber we took our customary walk along the shore. As we passed by a little garden we saw the Master sitting beside the old Mofti, engaged in animated conversation.