

Bahai Nest, Mount Carmel
Haifa, Syria
September 2d. 1914

Dear friends!

This morning the Beloved of our hearts leaving his room walked for awhile in the neighboring grounds and then came to the Pilgrims' Home to call on Mirza Haydar Ali. The old Angel of Carmel was delighted to receive his Lord. I was busy in my own Nest but as soon as I heard the Master is in the Pilgrims' Home I hurried over and was welcomed by him. Several questions were asked and he answered briefly. First it was about his own station. He said: "A teacher of the Bahai Cause must not ^{claim} ^{that} ^{Bahai's} ~~Abdul~~ a prophet. I am Abdul Baha, ^{I am} the servant of God and the servant of humanity." Secondly, it was ^{about} the statement of Mohamad, that he was the seal of the prophets, or in other word, he was the very last messenger of God coming into this world. The Theologians of Islam often quote this verse to the Bahai teachers, basing their contention upon the fact that there must ^{not} appear another Prophet. The Master said:—"When His Holiness Christ appeared the Jews said the same thing. They thought that after Moses no other Divine Man must appear in the world."

that he revealed the law and God's revelation was consummated in him. For this reason the Rabble and the high-priests gave him the title of Belzebub, thought of him as a pretended upstart and cried out: 'Crucify him! Crucify him.' The Christians committed the same mistake when Mohamed appeared. They thought that God perfected His Will and Purpose in the religion founded by Jesus Christ, that Mohamed was simply an imposter and to substantiate these arguments they quoted verses from the Bible. The Mohamadan theologians claim that Mohamed was the fulfillment of the Paraclete but the Christians deny this, saying that the spirit of the Comforter descended upon the disciples on the Pentecostal Day.

Consequently if the Mohamadaus believe that their prophet is the 'seal of the prophets' they have simply followed in the same footsteps of the Jews and the Christians and must repudiate their own religion because others have a prior claim to such assertions."

The third question was ^{again} about the statement of Mohamed: 'Today I have perfected for you your religion'. This is also another objection of the Islamic world for a new religion, another outpouring of the Graces of the Merciful. The Master said: "God does not change. He is the unchangeable."

the Immutable. True religion also does not change. By true religion I mean the collective ethical ideals of humanity - those fundamental principles which have guided man through the welter of change and confusion. Mohamad says: - 'Thou dost not find any change in the law of God.' The 'law of God' is spiritual and spiritual verities do not undergo mutation. But a religion founded by a prophet is divided into two parts - spiritual and temporal. The spiritual part does not change but the temporal part dealing with human laws for the conduct and preservation of the Society are changed in every Dispensation according to the requirements and environment of the place and the time. This is of course in line with the spirit of growth and progress. For example a prophet comes and lays down certain laws and institutes to serve as the best standards for the temporal transactions of ^{the} Society. Then many ages roll on, the world outgrows those institutes, the Fragrances of Spirituality are hushed, the Glimpse of the Love of God becomes extinct, the primal object is lost sight of, the winter of materialism is set in, the flowers of the love of God are withered, the Breezes of Divine Faith do not waft, the hats of ritualism and narrowness,

began to fly abroad in the darkness of unbelief, the sun of spontaneous social service is covered behind the clouds of superstitions and the summit of the hearts hidden under the snow of agnosticism — then a new Revelator is sent by God to blow over the dead bones the spirit of regeneration. To the adept thus is the same springtime, the same fountain, the same garden, the same Artist and the same Universal teacher. For he lays the same emphasis on the spiritual life; he intensifies the true objects of ^{all the past} religions and gives to each their real perspectives. He does not abrogate that which has been deemed essential in the former Faiths. Like unto the nuggets of gold he takes them out of the heaps of superstitions and dogmas, polishes and cleanses them, gives a new lustre and brilliancy and displays them before the eyes of the public. Every prophet is a synthetic Reformer and an Original Revelator. He combines the separate ^{genuine} elements of the religions of the past into a whole and adds to it new elements to make it suitable to modern time he lives in. In short a Revelator looks backward and forward and concerns himself with the Present. A Bahai teacher as far as possible must take the prophets as his highest and noblest examples and follow them to the end of his life. "

Then changing the subject he said:—"A man is so sensitive that gentlest breeze racing over his face may become awakened; another man is so insensible that the noise of thunder and lightning will not awaken him. While Christ was walking through the plains of Palestine, although the Holy Spirit dwelt in him - very few were really attracted to him. After his crucifixion only a dozen souls were found who consecrated themselves to the propagation of His Cause. While he lived he was constantly persecuted and could not stay in a village for a few days. His enemies chased him wherever he obtained a resting-place - but now in this very town of Haifa how many churches and institutions they have built in His Name. This is their station in life. They are not worthy to recognize the Manifestation of God in His own Day nor do they merit to be stirred by the Holy Fragrances, These are the people of imitation. How many times the Blessed Perfection lived on this Mountain and even stayed in the Monastery; thousands of Christian Pilgrims came and went, Kissed the ground but they were deprived of the Knowledge of the Manifestation. Why? Because they had not acquired the merit of standing before the Lord of lords." Coming out of the pilgrim's Home he beckoned and

to follow him. He passed by my Nest. Looking into it through the window he said: "Dost thou not pass thy hours pleasantly here? Look, what a charming place thou hast? Thou art alone and happy. I have always wished such a quiet room like this? Were there any other person save thee I would have asked him to lend me his room for a few days." I hastened to tell him that it will give ^{me} great joy if he would come and stay as long as he is on Mount Carmel. He said in turn: "No! I would like you to stay where you are. I love you very much, because you are working there with the utmost joy and perseverance and spirituality."

In the afternoon he called me into his room. He was sitting on the Divan. He spoke about the strait ^{conditions} and dictated two cablegrams to be sent, one to Teheran and another to Stuttgart. The political horizon of Turkey is becoming cloudier and more ominous. There is a rumor that as soon as the Germans have effected their entrance into Paris, Turkey will declare war against Prussia and will contest the occupation of Egypt by England. In that case, the sufferings will become more poignant, the number of unemployed will ^{increase} and starvation and utter poverty will drive the people into utter exasperation.