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## THE CREATION OF MAN.

(SEQUEL TO ARTICLE ON CREATION AS ILLUSTRATED BY  
EVOLUTION.)

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The present status of opinion as to man's origin can be given in a few sentences. Among students of science it is almost universally believed that the human species has somehow or other been the outcome of a process of evolution; but nobody can indicate the probable line of this evolution, beyond the assumption that it must have been through some other forms of the *primates*, the animals which include apes and monkeys and the lemurs (half-monkeys). From the case of the horse we can see how such a process may have occurred, and how it could be proved; but the evolution of the horse is a part of established science, whilst the evolution of man is not directly established, but only inferred. It is now as true as it was thirty years ago that the doctrine of man's evolution is merely a deduction from the general theory. This was the declaration of Claus, the eminent German zoologist, indicating the fact that the verifications are lacking.

It is very disappointing to investigators that all their efforts to unveil the mystery of our origin have thus far failed; and it is becoming plain that there must have been something very peculiar, and perhaps very sudden and startling, in the case of man's evolution. It is becoming more and more deeply felt that there must have been some great diversity between the origin of man and of the horse, a difference which is correlated somehow with the very great difference between their endowments, and also between their places in nature.

Incidentally it has been rather helpful that new light as to our ancestry has not flashed upon us instantaneously. The general theory of evolution thus flashed, and was much misunderstood, and for a time was supposed by wise men to be terribly dangerous.

## BABISM OR BEHAISM.

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How little we know of what is going on in this little world! Small as this world is, one of the smallest, boast as we may of our rapid means of communication that to-day in mid-ocean we get the morning paper just from the press containing the news from home two thousand miles away, surely the ocean no longer separates, but rather *unites* us, still how little we really know of other lands and peoples. How slowly the actual thoughts, the hopes, the aspirations of other people reach us, if indeed they ever reach us at all!

To those who have not made special study of the ethnic religions of the world how little there seems to be in each system. To the *general* reader the knowledge of Persia and things that are Persian is very limited. So limited that it is confined to such bare facts that the country is located by the Caspian Sea and Persian Gulf; that it is ruled by the Shah, who not infrequently styles himself "Shah-in-Shah" or "King of Kings"; a land that in years past produced one or two poets; some know that Moham-medanism is the prevalent religion, and through the faith of this "Islam" with them "might makes right," but beyond such knowledge few have ever felt inclined to penetrate. Considering, then, the limitations of our general knowledge on the subject of Persia, it is not a matter of such great marvel that a religious movement in that country, however great its scope, however auspicious its inception, and be its far-reaching consequences never so great, should escape the attention of the Western world.

In dealing with the subject of Babism or Behaism, we are at once confronted with no mere religious reformation, but with the birth and growth of an entirely new faith in the middle of the nineteenth century. The newness of this doctrine, it being well within the confines of modern history, makes it appear more vividly to those who wish to study the same. To rightly inter-

pret any passage the context giving the true setting cannot be ignored. To understand a man we must know something of his environments, the time in which he lived and the motives prompting his actions. No less true is it in the sphere of any ethnic religion, for we must know the conditions under which it came into recognition, its proper relation to other systems, and to the people. For example, Mohammedanism is *Judaism*, not of the Torah, but the Talmud; Christianity was the outgrowth of Old Testament Judaism. So to study Babism, to get the truth, one must approach Mohammedanism from the Shiite point of view, and beyond these we find a movement called Shaykhism, which, at beginning of the nineteenth century, grew out of the Shiite faith. To go into detail with these explanations would only be wearisome, suffice to say. Shiism is the state religion of Persia, where the Shah is lord of persons and possessions, and Sunnism or orthodox Mohammedanism, is found in Turkey, Egypt, India, China, the Philippines, and elsewhere. The divergences in teaching dividing these two factions are more sharply indicated than those which separate Protestants and Roman Catholics, and their mutual hostility is also greater. The *principal* difference is in the recognition of or failure to recognize all the early successors of Mohammed as God's vicars on earth. The Sunnis claim the first four Caliphs, Abu Bokr, Omar, Othman, and Ali, while the Shiites maintain that Ali and his lineal descendants were the only lawful successors. These two rival dynasties—the Caliphs of the Sunni side and the Imans of the Shiites, the former claiming both temporal and spiritual power, while the latter are revered as saints and even worshipped by the Shiites. There were twelve Imans, of whom eleven died on earth; the twelfth, the Iman Mahdi, disappeared and remains hidden until such time as he shall reappear and inaugurate the millennium. The Ishmaelitish hand was ever seen, one against the other side, until in 910 A. D., the traditional date, when the mysterious Iman Mahdi disappeared from human vision to the equally mysterious city of Jabulka, where he still lives. Through the medium of select persons who were known as "Bab," meaning "Door," he communicated with the faithful. There were *four* of these, who made what is called the "Lesser Occultation." On the death of the *fourth* Bab, this apostolic succession (?) came to an

abrupt end, and thus was ushered in the era of "Greater Occultation."

Many schools and orders of faith grew out of this, one of which was Shaykhism, in 1819, through the teaching of Ahmed Ahsai. Among minor things he taught, *first*, a spirit of veneration for the Imans which has scarcely ever been equalled and never surpassed; *second*, by the doctrine of "Fourth Support," he maintained there must always be among the Shiites some "perfect man," capable of transmitting that grace between Hidden Iman and his church. It was discovered that Miza Ali Mohammed, a young man of Shiraz, Persia, born 1820, October 9, now handsome in appearance, of finished education, what we would be likely to call "a gallant young savant," on May 23, 1844, just about one thousand years after the secret and "Lesser Occultation," manifested himself, asserting that he was the "Bab," or "Gate," through which men might communicate with Iman Mahdi. The news was quickly and extensively scattered, and thus was ushered in the beginning, proper, of this new faith. The various persons who were particularly attracted may be classed as—

1. The Shaykhis—this we would naturally expect.
2. The Shiites who believed "Bab's" teaching was the fulfillment of the Koran.
3. Men who were looking for national reform.
4. Sufis or dervishes and mystics.
5. Those to whom "Bab's" teaching appealed in a general way.
6. Those who regarded Babism as the fulfillment of Christianity.

Such is the necessarily brief account of the origin of this new so-called religion and its youthful founder. Babism should be familiar to us for the great influence it is wielding over the lives of increasing multitudes in Persia. Prof. Browne, of Cambridge, says: "It is one of the most remarkable movements of our day, beside, because its object, however concealed and unrecognized by Babis themselves, is nothing less than the complete overthrow of Islam and the abrogation of its ordinances"—then is it not worth the time and study to learn of this mighty organization that is to leave such marks on the world; *one hundred and seventy-nine million* Mohammedans! Dr. Holmes, who is thor-

oughly familiar with Babism or Behaism, says: "Behaism certainly does contemplate an earthly dominion, which shall eventually subvert all existing governments. This seems to the Persian missionaries an ultra optimistic position for this new movement, though opinions differ widely on the subject. Dr. Ellinwood, Secretary of Foreign Mission Executive Committee of the Presbyterian Church, U. S. A., in recent articles, takes altogether too hopeful view of Babism and its outcome. In giving an account of any of the world's religions and to make the system even measurably clear where material is abundant is no easy task to confine its salient features into a single article or treatise, but much more difficult is this where opinions are so varied, literature so limited as in the subject of Babism or Behaism.

The central thought of this religious system seems to be "The Bab, the Gate of Faith."

We shall follow as nearly as possible the different phases of the subject by studying—

- I. The Sacred Books.
- II. The Theology of Babism.
- III. The Doctrines Held.
- IV. Their Manner of Worship.
- V. Practices.
1. Prohibitory.   2. Obligatory.   3. Reform movements.
- VI. Its Relation to Christianity.

1. From "The Episode of the Bab" we learn of the collection, collation and translation of the "Books of Babism." Prof. Browne, of Cambridge, has placed the thinking world in deep gratitude to himself for the information he brings on the subject. By a natural, though rather crude, division these books may be classed under four groups.

1. The writings from the forerunners and *teachers of Bab*, from whom he as the "great prophet" derived the fundamentals of his system and doctrine. One of these teachers was Haji Seyyid Kazim.

2. The writings of *Mizra Yahya*, which, at once would make one think of the sacred books of Brahmanism, the Vedas, with their many departments. These Babist writings are of special interest, including—

- a. *Kitabu'n-Nur*, "The Book of Light."

b. Ruh or spirit, containing twenty-six chapters, each of which has some omnious or superstitious title. As the whole system is a mixture of several others, we think of the Koran titles, some of which have, possibly, been appropriated, "The Cow," "The Jungle," "The Cloud," etc.

c. Volume of Letters, not unlike the table talk of Confucius, that Confucianism has preserved.

3. The writings of "Bab" himself, who is the Iman Mahdi, "The Perfection," "The Prophet," who likens himself, modestly, (?) unto the "King of Kings." His writings consist of—

a. A *diary* of his pilgrimage to Mecca. This is well filled with stories of great import to the believers in this cult.

b. A commentary on the Sura Joseph, which is about as mystical, mythical, and often unintelligible medley containing as many *chapters* as there are *verses* in the original Koran Sura. This is but a fair specimen of the explanatory writings of this great teacher.

c. The *Beyan*. This is the Bible of the Babists. The word means utterances or explanation, and containing all the later utterances of the founder, is held with even more sacred veneration than the Koran by the Sunnites. The *Beyan*, originally confined to verses, now includes prayers, commentaries, scientific treatises, reform discussions, commonplace stories, folk-lore—the most fabulous accounts of the birth and life of Bab, etc. There are three *Beyans* said to have been written by Bab—two written in Arabic and one in Persian. The chapters are arranged in groups of *nineteen*—a number held to represent perfection, and consideration of which was noticed with the greatest reverence. The years, Bab divided into nineteen months; the months were numerically divided into nineteen days each; there were nineteen chapters of Revelation, of which he wrote *eleven*, and his successors the remaining eight; he selected eighteen apostles, he being the nineteenth, to carry out all the doctrines of their faith. One of the apostles is a woman. The apostles were known as "Letters of the Living," while the unassuming title of "The Unity" belonged to the leader. How different from that other forerunner, when all the honors earth could yield were placed on him or could have been, only he said: "He must increase, but I must decrease!" At first Ali Mohammed, "Bab," claimed that

the Bible Beyan, he had written was just as *good* as the Mohammedan Koran. "Then the lord of the world thus revealed: 'That Word is by the tongue of Mohammed the Apostle of God, and this is my Word by the tongue of the Person of the Seven Letters, the Gate of God.'"

Soon, however, he advanced beyond this. True here as the old proverb, "give him an inch, he will take an ell." When under arrest at Shiraz on the charge of blasphemy for making himself God, the Governor of Persia suggested that he prove by demonstration that his doctrines were *superior* to those in the Koran as taught by Mohammed. The Bab answered: "Take my Koran (Beyan), compare it with that of your prophet and you will be convinced that my religion is the preferable one." He furthermore flatly contradicted the Mohammedan idea, advanced by Mohammed himself, that Islam is a final revelation. "They are to remember," he said, "that *no* revelation is final, but only represents the measure of truth which the state of human progress has rendered mankind capable of receiving." (The Bab and the Babis—Sell.) Such an assertion was at once denounced as radical departure from the orthodox faith of Islam. The "New History" says: "This Person, without regarding the fact that he is at variance with the Perspicuous Religion, is a meddler with custom and creed, and a troubler of kings and emperors. Therefore to eradicate, subdue, repress, and repel this sect is one of the requirements of the "Well Established Path" (i. e., the religion of Islam), and indeed the chief of obligations. Again they cry out: "What an evidently false assertion is this! By God, this is a thing to break the back! O people, extinguish this fire and forget these words! Alas, woe to our Faith, woe to our Law!" Thus we have the two opposing books of "faith and practice," the Koran of Islam and the Babi Bible. In the latter we find Mirza Ali Mohammed in one of the earliest stages of his mission setting forth his claims to the "Bab" or channel through which grace would and must pass between Iman and his church, and hurling his opposition against the corruption of the Islam clergy and Mohammedan government, which ever regarded him with suspicion and contempt.

Probably in the "holy life of Mecca" once and forever he forsook in toto the other prophet's faith and conceived the thought

of "ruining this faith in order to establish something altogether different from it." These claims are all set forth in the new Koran. For this, he was arrested, stoned, imprisoned, pronounced heretic, not very unlike the greater one, Paul, before him who was so cruelly treated for defending the truth of God. No strict watch was placed over Isman, and like Paul, was visited by and conferred with the faithful followers. We shall see more of this marvellous production when viewing the subject of theology as held by Bab and Babists.

4. *The Writings of Beha.*—a. The only book of the Babists that is now printed is the "Ikan." Tradition and then common consent have assigned this to the Bab, which is now claimed to have been enlarged by Beha in 1862. The meaning of the title "Ikan" is *assurance, certainty*, and about the only thing about it of which we are certain is that it is published in Persian language, and *never* for sale, though the Babists may and do give copies of same to those whom they think they can trust.

b. "The Lawhi Akdas" (Most Holy Tablet) is the longest and most complete of all the treatises of Beha after he had put forth the significant claims for himself as "He whom God shall manifest." Being at a loss as to know just what was demanded of believers as religious duties, what was the proper work of decorum, and the rule for guidance in daily life, many of the believers wrote Beha requesting him to give them the necessary instruction. In this "Most Holy Tablet" he is said to have answered all earnest inquiries and so optimized the work as to make it easily accessible to all who wish to learn. Some of the more important things are as follows:

Records rules of the system, but gives no new doctrines. Deals with fasts, feasts, festivals, prayers, pilgrimages, burial of the dead, legal and religious rules of inheritance, and rules governing the advancement of civilization in general. But just as in every movement, there will be doubting Thomases, so here it was necessary for further proof to uphold Beha's claims, so *Lawhi Nasir* was written as a *defense* of Beha's position that he (Beha) was the one foretold by the Bab, the Gate of Faith.

c. The next writing we note consists of Letters of the Kings (Alwah-i-Salatin). These *thirty* letters were written to the Persian Shah, Pope of Rome, Napoleon III (King of Paris),



Emperor of Greece, Czar of Russia, Queen Victoria of England, President of the United States, and several others. The gist of each and all these letters was praying for tolerant treatment of the Babist, and in each epistle their doctrines were fully explained, and each ruler was exhorted to accept these truths as explained, and use his influence to make this *Behaism* the state religion of his land.

II. *Theology of Babism*.—For one thousand years these devout souls lived in blessed fellowship with their living, but unseen guide, and now they could never be satisfied to sit in gloom or darkness, but claim Ali Mohammed as their God.

1. The Babi conception of the Supreme Being is only that of an *essence*, not a personality. This essence is an all-pervading Force or Power, frequently called Love, Life and Truth. "God," says Abba Effendi, the Bab's successor and representative, "is pure essence and cannot be said to be anywhere or in any place. God is infinite, and as terms are finite, the nature of God cannot be expressed in terms. But as man must form and express some conception of God in some way, he calls God Love or Truth because these are the highest things he knows. Life is eternal; so men, to express God's infinity, says that God is "Life." But these things in themselves are not **God**. God is the *source* of all things that are made, and all things that are, are mirrors reflecting his glory." He created all things only to make himself known to all, or as in the Koran, "I was a hidden treasure. I desired to be known. Therefore I created the world, in order to be known."

From one who is thoroughly familiar with this subject we have his opinion. He tells us, to the Babist, God's one unmanifested, undifferentiated, unknowable essence. *Nineteen*, the perfect number, mystically expresses the name of God, and *nineteen* times *nineteen*, or three hundred and sixty-one, gives the total number of times the Deity has manifested himself to his universe. All beings are emanations from him.

Many threats were from time to time made against Iman Mahdi for so persistently maintaining that he was God. His judges objected to his claims on the ground that Iman, whose return they anxiously awaited, would come to them as a mighty conqueror, to slay and subdue all infidels and establish Islam

throughout the world. To such statements Bab replied: "In *this same* way the prophets *have* always been doubted. The Jews were expecting the promised Messiah when Jesus appeared in their midst, because they fancied Messiah must come as a conqueror and king to establish the faith of Moses and give it currency throughout the world. Such was their idea of the "Bab" who represents God to them as the great "Impersonal Essence." When their leader, Mirza Ali Mohammed, died in 1892, in Acre, he, too, had his Joseph of Arimathea. The bodies of the *two* victims were thrown without the city wall to be devoured by dogs or wild beasts and a guard was placed over them to warrant against their being buried. But by night a certain wealthy Babi, Sulayman Khan, came with a few armed companies and offered the guards the choice of gold or the sword. The guards at once accepted the gold, and allowed Sulayman Khan to carry the body of the "Bab," which, after he wrapped it in fine silk, conveyed it, secretly, to sacred Teheran.

In their theology proper we note only one more distinctive doctrine—*Soulriology*.

2. The dogma upon which they strenuously insist is, "We know absolutely nothing whatever of our state after death, God only knows it." But when Beha died in 1892 his son is reported to have said, "The Sun of Truth hath bidden farewell to this earthly sphere, and none shines with a brightness which waneth not in the regions of Night and Glory." Thus we are led to believe in a future life, a judgment, for the inner life, the soul, survives the body. But there is no *hell* hereafter to them—they hold *Hell* is in *Unbelief*, while Heaven is in *Belief*, and as the most famous of the Persian poets has put it, each one makes this Heaven or Hell for himself.

" I sent my soul into the Invisible  
 In quest some letter of that after life to spell;  
 But by and by that soul returned to me  
 And answered, ' I myself am Heaven and Hell.' "

Very mystical was the view of Babism and later Behaism of the human soul craving for intercourse with God, unseen—

" There was a door to which I found no key;  
 There was a veil past which I could not see;  
 Some little talk awhile of *Me and Thee*  
 There seemed—and then no more of *Thee and Me*."

What the Babists believe about future life is a puzzle. Being asked, one said: "In last analysis we reject future life." Another said: "We firmly believe in transmigration of souls." One of the most devout said: "We believe in the future state so unthinkably ecstatic that if its joys were now revealed to men they would commit suicide to hasten their entrance into that state." Rev. S. G. Wilson says after living with them twenty years: "They seem to have no definite views on this." Certainly they reject the doctrine of resurrection of the body.

III. "Like gods, like people." Some of the lesser doctrines held by the Babists or Behaists are:

1. The Doctrine of Apostolic succession or the Coming One. The sun sets and rises again. It is the same sun. Moses died and a Christ arose; Christ died and Mohammed arose; Mohammed died and "Bab" arose. They are all one, only appearing in different garb. The rose-bush goes to sleep in the autumn; we gather the rose leaves, preserve somewhat of their fragrance, but in the spring the bush revives and we have a fresh rose. When we fail to see it is the same rose, we do not understand aright. So the Babist holds the sacred books of Jesus, Christians, Mohammedan and the Babism perfectly agree when properly understood. They bring in all the "124,000 prophets," reaching their Deity, consisting of nineteen prophets. Eighteen apostles of the "Point of Unity"—Bab—who make the incarnate divine nature. The orthodox order of succession was Moses, Christ, Mahomet, Bab, who was the "Truth," "God," but dying May 16, 1892, was succeeded by his son Abbas Effendi. His successor may be looked for at any time now, or he may delay his coming for either 1,511 or 2,001 years, but is always expected by the faithful, who leave a vacant chair for him at the table, at their social and religious gatherings, and all rise to do him honor as soon as his name is mentioned. Herein we see a slight similarity between this and another "Coming One," whose coming is sure, but as to the time he said, "Be ye also ready for in such an hour as ye think not the Son of Man cometh."

He is represented in a trinitorian manner after God had manifested himself sometimes in human form. Their trinity is merely: 1. Maana, meaning or reality of all things. 2. Ism, name or veil, for by it Maana conceals its glory. 3. Bab, gate

of knowledge to Maana and Ism. Thus we see another doctrine in which they believe, and may be grouped with this one is the "Millennium" after their own idea.

2. Transmigration seems to be taught and believed, but they deny this in word. At any rate, their "Bible" on this subject is so mythical or so full of grammatical errors one can't find what is the truth. When asked how it was their infallible (?) Byan (Bible) contained such bad grammar—that this was sign on its own face of its imperfection? The explanation was, the ungrammatical language of the Arabic was because the words and letters rebelled and sinned in a previous world, then transmigrated to this world, and as a punishment for sin in a previous existence, were put under grammatical ruler; but he in mercy forgave all sinners, even to the letters of the alphabet, released them, and now they can go and do as they please.

They hold there is no difference between right and wrong, for all is reduced to unity, and God is the real author of all acts of all men. By death the soul transmigrates to the bosom of divinity, and the great object of all life is the absorption into the divine nature. The whole system being mixed with Brahmanism, Buddhism and Pantheism, the wonder would be that a clear position *could* be maintained as to what is the true belief.

3. Methods of Propaganda.—The Babi movement was not a political movement. It did aim at the reformation of abuses, as we shall see later, in some of its practices. The Bab, feeling himself appointed by heaven to regenerate his country, did not feel that he was to do this through political means, but by the inward working of some great quickening, transforming spirit. Efforts were to be used to secure converts, but explicit mention was made that no violence was to be used. The marked contrast will at once be noted here where in the same country Islam would use the sword to win converts, believing might makes right, and turning spiritual influence into sheer brute force. We are told that we in the Western world take entirely too favorable a view of Babism, though the movement itself claims one day to be made completely universal. Dr. Samuel G. Wilson marks it destined to failure. From observation and practical experience among the Babists, in *Missionary Review of the World*, February, 1904, he claims the movement's force is easily measured.

IV. Manner of Worship.—1. There is to be found the mechanical *ex opere operato* theory of their prayer life. Prayers are prescribed for three times each day for *individuals*. Congregational prayers, except those used in burial of the dead, have long since been abandoned. The Missionaries tell us, so far as they can learn, there is very little praying done. But what more could we expect? In our prayer is to be felt the richness and fullness of that blessed hope, but what is their hope? Not of Buddhist Nirvana, not of the Christian martyr, not of the Paradise of Islam, but only dark disregard for the present life so pantheistically viewed.

2. During the last month of the year, with them, consisting of the sacred *nineteen* days, there *must* be observed the daily fast from *sunrise* to *sunset*. This is strictly enjoined upon all save the young, the sick, the infirm, the aged, and travellers. This *fasting* is held to be one of their most sacred modes of worship.

3. *Feasts*.—They observe two great festivals each year—these are held in the highest reverence.

1. In May, the anniversary of the manifestation of the Bab.

2. The anniversary of the manifestation of Beha, which is the chief Babist festival.

4. Their gatherings for learning more of their doctrine, but this is not so noticeable as where temple worship is now commanded. Their worship is along these indicated lines of prayer, fasting, feasting. They have the greatest respect for the poor, and frequently give to the poor until the giver is in poverty himself. But this is not giving after the manner of our Master, who said: "Do not let your left hand know what the right one doeth." Theirs is more in boastful spirit.

V. Some of the practical duties enjoined on adherents to this faith:

1. Those practices that are prohibited. These prohibitions are so numerous we shall only give some of them that go far to show how excellent are more than one feature of Babism. Prohibitions are included against murder, polygamy (where the Koran says a man of Islam faith may have *four* wives, and most of the Mohammedan men live up to their privileges), against adultery, concubinage, slandering, backbiting, lying, use of wine

and opium, theft, slave traffic (where as nearly every Mohammedan is a slave trader, the report of the Chicago parliament of religion, notwithstanding), praying in the streets, ill treatment and overloading beasts, the use of images and pictures in worship, and some whose authority is weighty say the legal impunity doctrine of Asia is not tolerated. Then there are some recommendations that may be considered *semi-required*, such as the adoption of one language and one character by all the race, abolishing the veil, pilgrimages, the use of pleasant perfumes, against these latter there is no law prohibiting or demanding, but mere recommendations.

2. Practices required by the Behaist faith: Hospitality, kindness, courtesy, charity, brotherly love and courtesy to superiors, inferiors and equals, forgiveness of enemies, education, tithes, cleanliness of person and life, marriage of all. These requirements do not come far short of those expected to be found in any Christian code of ethics. But we must not be deceived. While it may be and is, in many respects ahead of Mohammedan morals, still it is sad but true that Babism allows bigamy, while Islam permits polygamy. Beha had *two* wives at one time. By both of these children were born. Marriage is sacred only in name, and on this low oriental plane of morals divorce may be secured for frivolous causes. Early marriages are discountenanced. If a man leaves his wife one year, unsupported, she may marry some other man. These views are held by Dr. S. G. Wilson, who holds a rather pessimistic view as to the outcome of Babism. The leaders are bold in their moral claims, but in themselves have not the moral backbone to live out the excellent virtues Babism claims to hold.

"These preachers who, when in their pulpits, of virtue make much a display,

Behave, I assure you, in private in quite a dissimilar way.

That they put any faith in the judgment they preach one can scarcely believe,

When Him who shall judge them they daily attempt to outwit and deceive."

—*Hafiz*.

3. There are laws regulating the burial of the dead, divorce proceedings and discountenancing asceticism and encouraging honorable marriage. These laws are better, far better than none,

and serve as a check to greater immorality. The movement is looking forward to many reforms, both politically and religiously. From "The Pulse" we obtained the summary of these suggested reforms:

1. Abolition of religious warfare.
2. Friendly intercourse among all sects.
3. Recommendations of one general language, but permission to study others.
4. Support any king who supports the Babists.
5. Cheerful conformity to the customs and laws of the land in which Babists dwell.
6. Promise of the "Most Great Peace."
7. No restrictions as to dress.
8. Recognition of good work and devotion of Christian priests.
9. Confession of sins made to God only.
10. The Bab's command to destroy certain books is abrogated.
11. Study of helpful arts and sciences is commended.
12. All must learn and practice some craft or profession.
13. The "House of Justice" to control affairs of commonwealth.
14. Pilgrimages no longer obligatory.
15. Republic is desirable, but kings need not cease to live.

VI. The Relation of Babism to Christianity.—God surely "makes the wrath of man to praise him," and through the conflict that is going on between these two contending religions on Persian soil he has caused Babism to render a large and real service by showing the inadaptability of Mohammedanism to surrounding circumstances, thus opening the way for Christianity. In its plea for liberty of conscience it has given an inestimable service to the true religion of Christ in that land. Instead of being more open to Christianity, as was thought, it is only more tolerant, for Babism's sake. Christianity has much to do with this movement. Persia never, as Persia, has accepted Islam, and now since Babism has largely shoved this rubbish aside and opened the door, it is her chance to enter that "great and effectual door opened unto her." Christianity has a living faith and a living Christ to offer instead of blind faith and helpless savior.

Babism is yet in its swaddling clothes, still it numbers *one million* adherents, who are trying to lift Mohammedans higher

when Christianity needs to lead *both* to the real Christ. The possibilities for Babism's success are great. In spite of internal schisms and external weaknesses and warfare, there is no decrease in its new converts nor religious fervor of believers. In this country we find Babist centers in Chicago, New York city, Washington, Baltimore, Philadelphia, Wilmington, Del., Newark, Brooklyn, Detroit, Ithaca, Boston, San Francisco, Cincinnati, and Denver—about 3,500 in the United States. This is the most conservative estimate. Although the Bab is said to have all the perfections of Moses, the preciousness of Jesus, and the patience of Job, we can say, "a greater than Bab is here," who stands ready and willing to accept all who will come, for he alone is "the way, the truth, and the life."

In summing up we see in epitomized form much that is good in Babism. There is much here not unlike the teaching of Jesus Christ. But unlike him in his views on other subjects, and he can well say to Beha or his son and successor, Abbas Effendi, more than "one thing thou lackest." Some defects viewed in comparison with Christianity are:

First. There is no sense of the awfulness of sin. No difference between good and evil, when God says, "All have come short of the glory of God" and to "come short" of this is sin.

Second. There is no savior of the human soul, though its craving be never so great. Bab can't save, for "there is none other name under heaven, given among men, whereby we must be saved," than the name of Jesus.

Third. It is blasphemous to put up such human rites for divine righteousness, for "thou shalt have no other God before me," and the Beyan shall fade from memory, and "heaven and earth shall pass away, but my word shall not pass away," said the Lord.

Fourth. The power of God's word and work in the soul shall stand, while the teaching of Babists shall have passed away—yea, Christianity will live when Babism is dead, exercising same power when heaven and earth shall have passed away.

To conclude: When the Christian Church, Protestant, of all denominations, shall have that great passion for the souls of Babists and other sinners that our Lord had, then will be accomplished the desire dearest to his own great heart, the cause for which he died, for then the kingdoms of this world will have be-



come the kingdom of our Lord and Savior. These million Bab-ists for whom he died will be another million in that immeasurable throng gathered around his great white throne, singing "praises to the lamb that was slain."

May each of his children pray most sincerely for the Lord's desire, "Thy kingdom come," and lead us out to bring others into that blessed kingdom, to be forever with the "King of Kings and Lord of Lords."

**Oh, for a passionate passion for souls!**

**Oh, for a pity that yearns!**

**Oh, for a love that loves unto death!**

**Oh, for the fire that burns.**

**Oh, for the Power that prevails!**

**That pours out itself for the lost!**

**Victorious Power in the Conqueror's name—**

**The Lord of Pentecost!**