

1 There have been three outstanding leaders among the Bahai. The Bab, or Forerunner, began to preach in Persia in 1844, and met martyr's death. After him came Baha 'Ullah, the great teacher and lawgiver of the movement. On his death in 1892, his son, Abdul Baha, succeeded him, and continued to inspire the movement till his death in 1921.

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persecution in Persia had driven him with his father into exile, first at Adrianople and then in the fortress of Acre (Akka). The Turkish revolution set him free to visit the western world, and after travelling in the United States he came to London, where he spoke to large audiences in the churches of Archdeacon Wilberforce and Dr. R. J. Campbell. In private he said that, foreseeing the wars and troubles that threatened to sweep over Europe, he had come to draw together the friends of peace.

In January 1913, Dr. and Mrs. Whyte received him as an honoured guest in Edinburgh. Dr. Whyte attended a public meeting, presided over by Dr. Kelman, at which the venerable teacher pleaded for a universal language as one means of securing peace. Next day, Dr. Whyte presided at a meeting in his own study of students from the Orient, including Hindus, Moslems, Parsees, and Jews. His opening words, addressed to Abdul Baha, were:

"Dear and honoured Sir, I have had many meetings in this house, but never have I seen such a meeting. It reminds me of what St. Paul said, 'God hath made of one blood all nations of men,' and of what our Lord said, 'They shall come from the East and the West, from the North and the South, and shall sit down in the Kingdom of God.'"

The teaching of the Bahai leader, and the fidelity to the ideals of their faith which his followers had shown through much persecution — especially to that of world-brotherhood and the application of the law of love throughout all human affairs — appealed to Dr. Whyte as a significant manifestation of the Christian spirit outside the bounds of Christendom.

A tribute to the catholicity of outlook which marked Dr. Whyte's home, notwithstanding his own firmness and intensity of belief, may be quoted from a very different source. One of his friends — a man of science, whose religious interest remained strong although he had long lost contact with Christian belief and with the activities of organized Christianity — was known to say, "7 Charlotte Square is my church now." Dr. Whyte's whole personality, and especially his width of sympathy, won the confidence of not a few whose intellectual life had carried them far from his creed.

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