

was quite patent to all who are familiar with that kind of religion which will listen to anything so long as it is unorthodox, new, and sensational." ¹

(2) Another class are believers in the truth of all great religions, and, with a vague pantheistic notion, recognize all great men as God-inspired. They are willing to put Baha Ullah and Abdul Baha on the list of true religious leaders. Such is Rev. R. J. Campbell, who, in receiving Abdul Baha in London, spoke of the "diverse religious faiths that are all aspects of the one religion," and of the services as "a wonderful manifestation of the Spirit of God." He said to the congregation: "We as followers of the Lord Jesus Christ, who is to us and always will be the Light of the World, give greeting to Abdul Baha."

Mr. Campbell gives opportunity to the Bahai propaganda in the *Christian Commonwealth*, and has enlisted Abdul Baha as a contributor.

(3) Another class look on Bahaism as an ethical system, and Baha and Abdul Baha as world teachers. Their relation to Christ has been only that of a disciple to a teacher of morals. They recognize in Baha a new schoolmaster. Being Bahais to them consists in admiration of certain principles on which Abdul Baha is in the habit of dilating. But these are not Bahaism any more than Romans xii.-xv. are Pauline Christianity. Paul's gospel is Romans i.-viii. In its moral precepts and social principles, Bahaism is a borrower from Christ's teaching, and

¹ Nov. 16, 1911, quoted in *Star of the West*, Dec. 11, 1911.