

vention of Pope or priest, are more indebted to George Fox than to any other man that has ever lived.—*The American Friend*.

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### HUMAN PERFECTION.

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A recent First-day School lesson brought up afresh the subject, "Are there any who pass through this life without sinning?" The text in the lesson referred to was "There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance." Some claim that this text is intended to teach another truth, and that human righteousness that needeth no repentance is mentioned only incidentally and must not be taken to prove anything directly—perhaps a "lapsus linguae" or a "lapsus mentis." And yet if we were to ask them if they thought that Jesus used any false premises, even to teach a truth, they would scarcely admit it. There seems to be no alternative but to accept the natural inference that there were some in that day, and as likely in this, who lead righteous lives and need no repentance. Is this not as plain as anything that Jesus ever taught? So also with the parable of the prodigal son. One brother it seems always remained with the father. Again, would Jesus call us to be *perfect*, as he does in that memorable text, "Be ye therefore perfect, even as your Father in Heaven is perfect," if it were impossible to be so?

Since it seems so plain that a sinless life is the natural life—the kind that God designs us and desires us to live—how does it come that it is so widely thought and taught to be impossible? It comes from the belief in original sin so widely held among Christians. If we believe that we are born in sin it is easy to think that we live in sin. The doctrine of living in sin is a natural sequence of the doctrine of being born in sin. If Friends are unanimous in ac-

cepting the belief that man is born without sin, why do they not as unanimously accept its logical sequence that he can live without sin? They who believe that we are born in sin and cannot live without sin, have at least the virtue of consistency. Let us, therefore, be even as consistent in carrying out our higher truth.

Our doctrine that man is born without sin is gaining credence in the world. Let us couple with it its logical sequence that it is possible for him to live without sin and let them go hand in hand as twin sisters in faith, and the persuasion of their reasonableness and consistency will be irresistible.

If we believe that we are born without sin, and that sin is a violation of the law, and that this law is made known to man's understanding, and that he can obey it if he choose, and that he is free to choose, certainly it is *possible* for him to obey and keep free from sin. To an unprejudiced mind nothing can be more logical. Jesus lived thus; he invites us to live thus; and God that loves will abundantly shed down His grace to help us thus to live.

EDGAR M. ZAVITZ.

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### OUR NEW TESTAMENT SCRIPTURES.

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The Jews, during the history we have of them in our Bible, had at three distinct periods of their existence three different religions, or, the religions of three separate nationalities adjacent to, or geographically interposed in, Judea; namely, the Brahmin, Egyptian and Chaldean. "The father of the faithful," A. Brahma, or A. Brahm, who resided for a time in Urr of Chaldea, then migrated further westward and located among the wild Bedoin tribes who inhabited the barren hills, mountain fastnesses, valleys and ravines of that wierd region, subsequently called Judea and the Holy Land.

Moses taught and trained them in