

legal and ethical sense of the relation to God. Son, *vios* has reference to that which fixes the relation of the character, more especially the developed consciousness of that character. Paul expresses this relationship by the term *υιοθεσια* "adoption," "adoption as sons," i.e., placed in the relationship of a child, and implies the restoration of the privileges of forfeited sonship. Adoption was a Roman legal process by which a son was received from his natural parent by another man, and became the legal child of the adoptive father, and stood in the same relation to him as a born son. The adopting father became an actual parent. Let it be noted that to man "adoption" is a change of relation only, for the natural parent who gives us, and the adoptive parent who receives us is one, viz., "God our Father." Both "children" and "sons" imply that the relation of man to God is filial, but the former presents the natural and the latter the legal side. Children have the right and capacity, as a natural inheritance of grace, to become sons and recover the lost family relation and be reinstated into all the privileges of the Father's household. Pope says, "Adoption is the reversal of a sentence that excluded from the inheritance of the Divine family." "It is a simple reinstatement in the original position of children of the creating Father; an investiture with the special prerogatives of brethren of Jesus." See also page 165 of the April QUARTERLY. Regeneration, or being born again, is not the creation but the restoration of the close and full relation that existed between man and God prior to the fall. As Pope says, "It is not a change in the substance of the soul, nor in its individual acts, but in the bias toward evil, which is the character. It is the restored life of the whole nature of man." "The spirit of adoption" did not make God our Father, but simply declared, or made known, our relationship, "whereby we cry, Abba, Father." "The Spirit Himself beareth witness with our spirit, that we are children of God." We were "children of God" by nature, but through sin we lost the consciousness of that relation. Condemnation having been removed through faith, communion between the human and Divine spirit is restored; "our spirit" says "*My Father*," and "the Spirit Himself" responds "*My children*." Having this con-