

And the soul of personal Christianity is the adoption which makes us as regenerate the sons of God." That it was the recovery, and not the creation, of the relation is clear from the following Scriptures: "Behold what manner of love the Father hath bestowed upon us, that we should be called children (*τεκνία*) of God, and *such* we are." "And have put on the new man, which is being renewed (in process of renewal) unto knowledge after the image (*εἰκὼν*) of Him that created him." "And put on the new man, which after (the likeness of) God hath been created in righteousness and holiness of truth." This, in harmony with Pope on "Christian Sonship," leads to the conclusion that men are children of the Divine, that the standard of renewal (*ἀνακαινογενετοί*, causing something already existing to grow up into a new kind of life) is the original image in which man was first created (*κτισάντες*, finished formed, once for all). But while the purpose is the restoration of that likeness, it is implied that the renewal is a process going on toward the recovery of the pristine image. "But we all with unveiled face, reflecting as a mirror the glory of the Lord (or beholding the glory of Christ in the Gospel as in a mirror, from which it is reflected), are transformed into the same image from glory to glory, even as from the Lord the Spirit." The consummation of the whole plan of redemption is but the accomplishment of God's original purpose, viz., the making of man as an *imago Dei*. Man was so fully that image at the first that God held intercourse with him as His equal, and appointed him to have dominion over His works as His vicegerent. God's purpose never having been changed, man need not leave earth, where he is intended to represent Deity, to be like God, even as a son is like a father. Dorner says: "The essential ideas of sonship are generation, identity of nature, inferiority of nature, and tender endearment." All these we claim for the first man, Adam, and for every man, so far as the spiritual nature is concerned. In body and sentient life man differs from lower animals only in degree, not in kind, which is true even in the intellectual faculties, which are akin to animal instinct. The perfect development of body and mind only makes man a first-class animal of