

claiming his due. We see in this the beginning of the change from the legal to the governmental view.*

We now come to Faustus Socinus and the Socinians, whose doctrine may be regarded as the great revolt from the doctrinal authority of the church, as that of Luther was a revolt from its ecclesiastical authority. Socinianism is the extreme of subjectivity. In this system the subject (man) becomes self-dependent, and his relation to the object (God) becomes an outward one. The attacks by Socinus upon the church doctrines were very acute, and have never been sufficiently met or answered.

The argument of Socinus against the church theory of satisfaction, begins by denying its foundation, the idea of Divine justice. If God cannot forgive sin without a satisfaction, he becomes subject to finite limitations. Mercy is as much an attribute with God as justice, but if we consider it as absolute, then God cannot punish sin at all. Therefore justice and mercy must both be regarded as finite conditions, not absolute qualities in God. Both are effects of his will, which is his absolute essence. Man therefore is reconciled to God, God is not reconciled to man.

With still greater emphasis does the Socinian logic at-

* Osiander ought to be mentioned here, who, about the year 1550, began in the Protestant Church the opposition to the forensic or declaratory view of the work of Christ, declaring justification to be a real act, conveying holiness to the soul, and forming Christ within us. He says a thief is not made just by being pardoned, and saved from the gallows. He calls it blasphemy to say that God declares a man just without making him so, for it is saying that God declares what is not true. Christ's justice consists neither in his action nor passion, but in his nature and being, and we are justified only by being joined to Christ by faith, and having God and Christ dwell within us. This view was afterwards taken by Swenkenfeld, Weigel, and other mystical writers in Germany, and by William Law and the Quakers in England. Though a mystical view, it is a highly valuable contribution to theology, and the germ of it is evidently to be found in John and Paul. Calvin, also, regards Christ as not only making satisfaction for sin, but also as communicating to man the essence of God.