

fourth class include the texts relating to Jewish types and sacrifices. Here Socinus clearly shows that the sacrifices of the Old Testament were not substitutions, either really or symbolically, but only certain conditions with which God had connected the forgiveness of sin.

Having thus demolished the church doctrine of atonement, what did Socinus put in its place? The positive side of his system is far from being as satisfactory as the negative. The sum of it is briefly this.

Man is reconciled to God when he repents. God is always placable, man alone needs to be changed. He reconciles himself by repenting. Repentance, in the system of Socinus, takes the place which faith occupies in the Protestant system. Still, subjective as this system appears, it has also an objectivity of its own. If faith has its object out of itself in the Divine love, repentance has its object out of itself in the Divine law. Socinus also teaches that it is faith in God's forgiveness which leads to repentance. Faith is necessary also, therefore, in his system. The question between Socinus and Luther is only this, Do we repent in order to be forgiven, or are we forgiven in order that we may repent?

But how is Christ a Redeemer according to Socinus? Through Christ man has God's promise to trust and God's law to obey. He is reconciled to God when he has a practical living confidence that his sins are forgiven. Christ gives him this confidence by announcing forgiveness on the condition of repentance. Christ's office, therefore as a Mediator, is prophetic rather than priestly. The death of Christ has value as an example of self-sacrifice, and as a solemn confirmation and seal of the promises of God. The death and resurrection of Christ are necessary