

tation." But while the eternity of matter renders the self-consciousness of a unipersonal God conceivable, it secures for him no high and worthy fellowship, such as a personal nature demands. But if there are three persons in the Godhead, then before any other being existed, there was in the very constitution of the Godhead, provision for self-consciousness. If there is an I, a Thou, and a He, in the Deity, then each person could, from eternity, distinguish himself from the other divine persons, and find full scope for the interchange of thought, feeling and affection. When we go back, like the author of Genesis, to the origin of all things, and see God back of that, dwelling alone in the unapproachable mystery and majesty of his self-existent Being, we can understand that neither self-consciousness nor volition are foreign to His nature, and can we believe that "in the beginning God created the heaven and the earth."*

3. Arianism, though in some respects a higher type of doctrine than Socinianism or Unitarianism, presents no positive elements which are not found in Calvinism and other forms of Evangelical Christianity. It recognizes the union of two natures in the person of Christ; it admits the pre-existence of the Word (Lógos) who became incarnate in the person of Jesus Christ. But in this there is nothing distinctive of Arianism. It is when Arians deny the eternity of the Lógos, and reject His proper Deity, while assigning to Him the rank of the first and highest of creatures, that they separate themselves from orthodox believers. Arians holding that there is in Christ a superhuman, though still a created nature, have, in modern times, shown a tendency to adopt a somewhat higher view of the work of Christ than prevails among ordinary Unitarians. Unitarians regard the work of Christ as designed to produce a direct moral impression upon sinners, fitted to lead them to repent and to pursue a holy life; but some, at least, of modern Arians,

* Vide, "Human Nature a Witness to the Divine Trinity." A very able and suggestive paper by Rev. Professor Wallace, in the *British and Foreign Evangelical Review*, for January, 1883. Professor Wallace perhaps presses analogies, in some points, a little further than is safe, or than his argument requires, but his paper is an exceedingly valuable one. The same view is also maintained with clearness and sobriety in "The Deity," by Rev. Wm. Cooke, D.D., p. 469 to 522.