

Thus in various ways Dr. Workman by his teachings undermines, we think, the Divine authority of the Holy Scriptures as taught by the Standards of the Methodist Church.

#### THE TRINITY.

*Third*—On the subject of the Trinity and the Deity of Christ Dr. Workman says: "I believe the doctrine of the Trinity to be a New Testament doctrine, and I teach it as a New Testament doctrine." This important statement is not accompanied by any explanation, and is not consistent with other statements made by him. It might be taken in quite another sense—for instance, the Sabellian or Modalistic view of the Trinity which denies that there are three distinct persons in the Godhead, and yet holds to a trinity of manifestation, viz: in God the Father, in the man Jesus by his wonderful life and teachings, and in the Holy Ghost as merely the influence of the spirit of the Father; all of which is much below the scriptural view of the Trinity, and contrary to the Standards of all the orthodox churches of Christendom. Dr. Workman has also said; "I do not believe in the doctrine of the trinity, at least in the term." This statement, taken with other contributory facts, such as his repudiation of the teaching of the *Te Deum* and his treatment of the person of Jesus, makes his claim to believe in the Trinity to appear entirely inconsistent. When Dr. Workman was asked if he believed in the Deity of Jesus as distinguished from his Divinity, he declined to state that he believed in the Deity of Christ. He rejected the distinction between the two Greek terms for Deity and Divinity—theotes and theiotes—a distinction which represents respectively the essence of Deity and Divine qualities or operations. This distinction is illustrated in Romans I. : 20, "His eternal power and *godhead*," (theiotes=Divinity, as manifested in creation) and Colossians II. : 9, "In whom dwelleth all the fulness of the *Godhead* (theotes=Deity) bodily." Surely the Being of whom this is said must be of the Divine essence. On being questioned further on this point, Dr. Workman significantly claimed that nowhere in Scripture is Jesus called God. This contention can only be made by one who puts others than the most obvious meaning into the prologue of John's Gospel, and rejects many passages elsewhere which attribute to Christ the acts, prerogatives and attributes of Deity. Theodore Parker, a brilliant Unitarian in his high praise of the man Jesus declared: "This Galilean youth strode before the world whole thousands of years, so much of *divinity* was in him. In him the godlike and the human met and embraced and a divine life was born." Thus the word "divine" is used by many Unitarians concerning Christ. Similarly Channing, another eminent Unitarian declares his faith in the *divinity* of Christ, but is candid enough to explain his meaning. He meant by divinity, godlike qualities, but not the divine essence. It is noticeable that Dr. Workman's terms are similar to those used by Parker, Channing, and other Unitarians though appearing to express orthodox contents.