

# TRINITY IN UNITY A NATURAL FACT AS WELL AS A SPIRITUAL TRUTH.

IN every ray that the sun sends forth there is a trinity in unity, typifying in nature the Trinity in Unity of the Godhead. We know by spectral analysis that every ray of white solar light is composed of three rays—a red, a yellow, and a blue ray. This is a mystery; we can understand that it is so, but not how and why it is so. We know it to be a fact by the evidence of science. So we know the Trinity in Unity of the Godhead to be a fact by the evidence of faith. There are still other analogies between the natural symbol and the spiritual truth. Science tells us that the red ray is that which especially gives out *heat*, the yellow ray *light*, and the blue ray *actinism* (i. e., it produces chemical effects). Is it not easy to see in these constituents of light and their respective qualities and operations a striking image of the distinctive attributes and offices of the Three Persons of the Godhead respectively? The red or heat ray, which causes the life to germinate in the seed and to flow in the plant, typifies God the Father, by whose will and power it is that the world is created and preserved. Heat also destroys as well as gives life, and so the Creator shall also destroy His Creation, and He who gave man life shall also destroy the abuser of that life in everlasting fire. Like heat, too, He is invisible, we see Him not, but like heat, there is nothing hid from Him. The yellow ray, which is the light-giving ray, typifies the Second Person of the Trinity, God the Son, for He is the Light of the world; and as it is chiefly by the light of the yellow ray that the existence of the solar body and of other natural objects is made visible to our sight, so it is by the Son of God the Word of God, the Light of the world that God is manifested to us. "In him dwelt all the fulness of the God-head bodily, in order that by Him God might manifest himself to men. The blue or actinic or chemical ray typifies God the Holy Ghost who is our sanctifier, who, by his inward and spiritual operations, changes man's nature and sweetens the juices of fruits and infuses the beautiful colours of flowers. The Holy Ghost is the actinic ray of Divinity; Himself invisible, and doing this work in secret, He photographs the likeness of God on the soul of man.—O.D. in *Church Bells*.

## INTEMPERANCE.

[COMMUNICATED]

WITH what a light heart the people of to-day rush into heresy and schism! A discreditable communication signed "S.A.C." appears in the June number of the "Dominion Church of England Temperance Journal," with the following notice as heading, "At Holy Communion in St. James' Church, Orillia, next Sunday, the unfermented fruit of the vine will be used." This is coolly commended to our attention by the information that this impiety has been arrived at by "the common sense of one of the oldest Church Temperance

Societies in the Dominion!" as if Orillia were older than Jerusalem, and its common sense outweighed the testimony of Christendom. It is also commended as "leading to an examination of the reason for this piece of ritual." As if the nineteenth century must reopen a question never raised by any but heretics of the worst sort in the centuries gone by. In the face of the shocking self-will displayed, and the utter disregard of all but that self-will, it is impossible to imagine what good can come of such discussion. It is, for example, categorically affirmed that the Jews used and "use still" at the Passover "unfermented wine." One might expect that any one of the humblest intelligence would be ashamed to reassert that much disproved error. The learned christian Israelite, Dr. Edersheim, has given a series of quotations from the *Talmud* which, quite beside his own authority, leave no room at all for even a doubt on this question. In an article entitled "The Bible and Wine" in the *Expositor* for January last, Dr. Delitzsch emphatically contradicts the assumption of "S.A.C." and of Delitzsch, Dr. Driver, the Oxford Regius Professor of Hebrew, says, that he is, "amongst living christian scholars perhaps the most profoundly read in post-Biblical Jewish literature." Argument on that question is positively closed, *causa finita est*; and there remains nothing for ignorant and intemperate writers and speakers but to inform themselves. Apart, however, from argument, the following utterances of high authority must weigh with reasonable and loyal sons of the English Church.

Upper House of Convocation, Canterbury, 5th July, 1883. The *Materia Sacramenti of the Holy Eucharist*. The Bishop of Lincoln said, On Tuesday last a committee was formed of five Bishops—namely, the Bishop of Winchester, the Bishop of Ely, the Bishop of Exeter, the Bishop of Oxford, and myself—who were instructed to prepare a draft reply to a *gravamen* signed by sixty-eight members of the Lower House with regard to the use of unfermented wine in the Holy Communion. I am sure I am speaking your grace's opinion, and that of my right Rev. brethren, when I say that, although we all wish it to be publicly known, this matter has engaged the attention of this House, and indeed of the Episcopate of England generally, in private conferences, yet we are of opinion that it is one of so much sacredness that there ought to be reverential reserve with regard to it. It ought to be known that there has been private conference on this subject, when all the arguments used by the advocates of the introduction of unfermented wine were charitably, fairly, and dispassionately weighed; and while we wish this to be known, we do not desire—I at least for one, and I believe all your lordships do not—that a matter of this kind should be agitated in anything like a general public discussion and controversy. Therefore, without any further preamble, I will proceed to read the draft of the resolution which has been prepared and unanimously agreed to by the five Bishops who were appointed to form the Committee:—

That this House having received a *gravamen*

numerously signed by the members of the Lower House respecting an innovation in the *Materia Sacramenti* of the Holy Eucharist, and praying this House to take such measures as they may deem best for checking such innovation; is of opinion that any agitation of any question on so sacred a subject is much to be deprecated, as tending to distress many religious persons, to unsettle the weak, and even to lead to schism; that it is quite unnecessary to raise the question referred to in the *gravamen*, inasmuch as the Church, through always insisting on the use of wine in the Holy Communion, has never prescribed the strength or weakness of the wine to be used, and consequently it is always possible to deal with even extreme cases without departing from the custom observed by the Church; and it is, therefore, most convenient that the clergy should conform to ancient and unbroken usage and should discountenance all attempts to deviate from it.

I present this draft, and I beg leave to move that it be adopted without saying any more.

The Bishop of Exeter (Dr. Temple), said, "I simply rise to second the motion for the adoption of the resolution prepared by the committee, and I desire to concur with my right rev. brother in simply putting it before the House without making any remarks."

The resolution was unanimously adopted, and it was ordered that it be communicated to the Lower House.—*Guardian*, July 11, 1883.

The late Bishop of Manchester, no impractical or unsympathizing person, said in his last charge:—"A difficulty, threatening to be serious, has been brought under my notice, arising from what I cannot but regard as the extravagant propagation of the principle of total abstinence—the refusal of some to partake of the cup at the Holy Communion. Others will only receive in unfermented wine which, properly speaking, is not wine at all. All these are cases of very serious difficulty, menacing not only the order of the Church, but the very directions of our Saviour in the institution of the sacrament, and I really am at a loss to know how to deal with them. It seems to me to argue a lack of faith in the divine presence not to believe that Christ will give us strength to resist temptation when we are simply doing His will. We clergy have no right, as far as I can see, to consecrate unfermented wine, and the only remedy that I can suggest in a case of exceptional difficulty, is to adopt the principle of spiritual communion, and if those who approach the Lord's table choose to deny themselves the cup, to allow them to do so on their own responsibility."

If there be any wisdom better than obedience surely spiritual communion is that remedy, the optional refusal of the cup would simply authorize laymen (why not priests and celebrants?) to effect that mutilation of the sacrament in clear disobedience to Christ, which is one of our heaviest charges against the Papal Church. While as to consecrating in grape-juice or anything but wine, as always understood, it would lead directly to schism; nay, it would be itself actual schism. Faithful churchmen would be simply excluded from communion with their innovating brethren, who would they be, distinctly schismatics. May God pity us! for what is more deplorable than that the sacrament of love and unity should evermore be made the chief

June

source c  
men can  
erable  
custom

THI

ness wa  
agree i  
was in  
was wa  
of the  
the wo  
verse t  
materi  
posed  
togethe  
form a  
that su  
a desir  
ments  
point  
notion  
signifi  
first in  
tially.

seed o  
the ro  
—not  
they a  
—so i  
the he  
seed c  
yet al  
in con  
from  
fore t  
So fa  
Scrip  
prima  
blead  
ized r  
light.

Sci  
prim  
const  
exist  
diti  
struc  
have  
whic  
has g  
othe  
othe  
theo  
says  
I lac  
appr  
astro  
This  
twec  
pres  
But  
thes  
give  
trut  
not  
Pro  
his