

October 15, 2007 – Subject: Doctrine of Atonement.

Our selection this week is from an Article in – METAPHYSICAL NOTES, TITLED: THE SACRAMENT IN SCIENCE by – Clifford B. Stamp

The Divine Design

THE word “sacrament” is derived from the Latin *sacramentum*: which was the oath of allegiance to their general taken by soldiers. Through this oath they bound themselves irrevocable; to that which would from thenceforth govern their very lives. And so today in the sacrament we get the sense of atonement or at-one-ment.

We find that the sacrament in Science is that devotion to Principle which leads us to cultivate our spiritual understanding day in and day out so that we may be conscious of our absolute allegiance to and at-one-ment with Principle.

To be at one with Principle it is not only necessary to learn of its sevenfold nature. We must also appreciate and work with its fourfold activity, even as in mathematics an understanding of the values of the ten digits would not be sufficient to enable us to appreciate its principle, but this understanding carried on into the fourfold activity of addition, subtraction, multiplication, and division would give us this appreciation.

We learn of the divine nature or wholeness through the seven synonymous terms for God which were given us by Mrs. Eddy; and we learn of the divine activity or that “New Jerusalem coming down from God out of heaven” through the city foursquare as portrayed by John and explained in *Science and Health*.

Mrs. Eddy was conscious of the divine design, and so she gave us for a Communion Hymn a poem of four verses which is found on page 398 of *Miscellaneous Writings*.

This hymn describes the city foursquare in detail with special reference to the four sides, which we have learnt to be the Word, Christ, Christianity, and divine Science (see *Science and Health*, 575: 17-19), and the four orders of the synonyms which correspond to these sides. (See end of article.)

Because this hymn lifts the true sense of the communion right out of the material up to the higher symbolism of Science, it will prove profitable to examine the verses in detail.

The First Verse – “The Word” Order

COMMUNION HYMN

Saw ye my Saviour? Heard ye the glad sound?
 Felt ye the power of the Word?
 'Twas the Truth that made us free,
 And was found by you and me
 In the life and the love of our Lord.

In the first verse we are given a beautiful picture of the Word through the tones of the seven synonyms flowing in what we term the Word order.

Thus the very first word” Saw” brings the tone of Mind – it is as if Mrs. Eddy were asking if we had the light and intelligence with which to see; and the word “Saviour” leads us on to the tone of Spirit. In *Science and Health*, 317:24-25, Mrs. Eddy writes, “To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit...” Then we come to, “Heard ye the glad sound?” words which are definitely indicative of Soul, for it is the opposite of sense which is able to hear or receive impressions so divine.

Then in the second line we are led to the focal point of the picture and we are shown the “power” which is of Principle and are told that the whole theme is indeed that of the Word – “Felt ye the power of the Word?”

Immediately after this we arrive at the “threefold, essential nature” of Principle (see *Science and Health*, 331: 32-1), and in each of these four verses we shall notice the very definite purpose of this essential nature in its relation to each side of the City.

In this side, the Word, we are *led up to* an appreciation of this Life Truth, and Love, whereas in the Christ we are *led out from* it in a realization of our ideal. When we come to Christianity our thought appears to go along with it in a sense of relationship, so that we use it in our work for ourselves and for all mankind. But in the side of Science we become at one with this essential nature; we feel that by reflection we are in and of it – Being is our being and the All is One.

To continue with this first verse, which we find rhythmed with the tones of the Word order, we now come to the first synonym of this “threefold, essential nature,” the synonym Life.

Thus as we read” ’Twas” we are aware of the tone of Life, for these words “It was” could be rendered “It was, it is, and it ever shall be,” a sense that speaks wholly of Life. Then we come to “the Truth that made us free” – the Truth with its healing power, the way in which Truth is often first revealed. In the last two lines we are led on to Love, for we learn that this child, or Truth, is to be forever found in those qualities which reveal the presence of the Mother Love, and which were so perfectly reflected by the Master. Thus the verse ends on this tone of the last synonym of the Word order, Love, with the line “In the life and the love of our Lord.”

The first of these two lines” And was found by you and me” gives a glimpse of the infinite and perfect relationship which is always present in this threefold, essential nature of Life, Truth, and Love. When consciousness begins to enter the ordered spiritual activity which, according to the beloved disciple, John, was called the “city which lieth foursquare,” there is always a sense of “you and me,” for the saying “You cannot enter heaven unless you take everyone with you” is as true for each of us today as it ever was.

In this verse it is also interesting to note the three questions “Saw ye...? Heard ye...? Felt ye...? because the way of the atonement is often revealed through this threefold questioning process. Hence in the gospel of John we learn that after that first morning meal which the Christian Scientist commemorates (see *Miscellaneous Writings*, 90: 28-1). Peter was led up to a more certain sense of his true selfhood through a threefold process of questioning made by the Master. (See John 21:15-17).

This threefold upward atoning with or seeking our Principle leads to the threefold outward-flowing “at-one-ness” with Being through the conscious reflection of Life, Truth, and Love. This at-one-ness is made manifest in the next side, the Christ, where the individual finds the Christ idea, and then in Christianity he uses it collectively, and finally it is climaxed in Science where the collective becomes the One.

The Second Verse – “The Christ” Order

When we come to the next two verses we notice the words “it calls you,” and in each case these words indicate the loving but imperative summons of Principle, for the Christ and Christianity orders of the synonyms commence with this term, Principle.

Mourner, it calls you – “Come to my bosom,
Love wipes your tears all away,

And will lift the shade of gloom,
 And for you make radiant room
 Midst the glories of one endless day.”

In the second verse which portrays the Christ or “the true idea voicing good” (*Science and Health*, 332: 9-10), we see that this summons is given to the “mourner,” the one who has found the voidness of materiality and who is prepared to separate himself from the things of the flesh and look out with the pure perspective of Principle’s nature. So the comforting words, “Come to my bosom,” are really the presentation of Principle’s Christ, or Life, Truth, and Love. This is substantiated by such references as that from the Bible where in John 1:18 we read, “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” Also in *Science and Health*, 29:26-28, these words occur, “The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus,…” and on page 286: 9-II we read, “The Master said, ‘No man cometh unto the Father [the divine Principle of being] but by me,’ Christ, Life, Truth, Love.”

Thus, to that mentality which is “mourning” over the things of matter Principle is saying, “Come to me, come to my bosom, my essential nature – Life, Truth, Love.” So, as we are led to the last fulfilling tone of this Christ, or threefold nature, we find the words of the hymn “Love wipes your tears all away,” which is surely what we should always expect from such divine embosoming.

This essential nature goes on in the Christ activity of the atonement To claim us as its own. Thus, through the process of Soul, we are told It “will lift the shade of gloom,” words so akin to the joy of the resurrection morn.

Next we read the line “And for you make radiant room” which brings us to the atmosphere of Spirit, the radiance of Spirit, as confirmed in the Words, “the radiance of Spirit should dawn upon the enraptured sense with bright and imperishable glories.” (*Science and Health*, 246: 14-16).

When we arrive at the last line of this verse the purpose of the Christ is made even clearer, for if we study the definition of “Day” in the Glossary of *Science and Health* we find that this threefold, essential nature, this Life, Truth, and Love is brought down to the point of Mind’s ideas in the midst of which we see its endless glories, for this is the way of Mind’s measurement. Hence the line of the hymn, “Midst the glories of one endless day.

In this second verse, therefore, we have been presented with those tones which reveal the Christ order of the synonyms and our thinking has been first embosomed in Principle and then led out from Life, Truth, Love in the way of the Christ.

The Third Verse – The “Christianity” Order

Sinner, it calls you-”Come to this fountain,
 Cleanse the foul senses within;
 ’Tis the Spirit that makes pure,
 That exalts thee, and will cure
 All thy sorrow and sickness and sin.”

In the third verse, which portrays the activity of Christianity, we see that Principle summons the individual who has “missed the mark” and knows it. Thus the words, “Sinner, it calls you.

With perfect assurance, and without one condemning tone, it leads him to where he can start again, as anyone must do who has made a mistake, whether it be in mathematics or in life itself. Hence the words, “Come to this fountain” – that is, come to the very source and start again; this source is Mind.

From this basic correctness such a one goes forward to use the process of Soul or, as the next line, says-”Cleanse the foul senses within”- - which of course is done through correct identification, and this will lead him to discern his purity in the onliness of Spirit, as shown in the third line, “’Tis the Spirit that makes pure.”

Once he has seen this purity of his selfhood, this “onliness” of good he is exalted to the acceptance of his true manhood, or threefold, essential nature, and so the words “That exalts thee” indicate the purpose of the Christ in Christianity.

This exaltation leads to true relationship when our thought is lifted up to an ever closer communion with Life, Truth, and Love, for you can never be truly exalted until you feel something of your essential nature as a reflection of these three. This point will be clarified if we realize the first two paragraphs of the chapter, “Atonement and Eucharist” in *Science and Health*.

When man has been exalted to this relationship with Life, Truth and Love, we are shown how he is used by them in the purpose of Christianity in the

words which follow, “and will cure all thy sorrow and sickness and sin.” For sorrow in one sense is the opposite of Life; the disciples “slept for sorrow” in the garden of Gethsemane and sleep in that aspect is akin to death. Sickness is the opposite of Truth, for Truth restores health and dominion. The word “sin” originally meant “missing the mark” and no one misses the mark who is guided and imbued with the qualities of Love. John, the beloved disciple, tells us, “He that loveth his brother abideth in the light, and there is none occasion of stumbling in him,” and because of Jesus’ ineffable affection for God and for man, he was able to say “for the prince of this world cometh, and hath nothing in me.”

Here in this third verse we have been given those tones that reveal the order of the synonyms in Christianity, and we have seen the purpose of our relationship to the essential nature of Principle.

The Fourth Verse-The “Science” Order

Strongest deliverer, friend of the friendless,
 Life of all being divine:
 Thou the Christ, and not the creed;
 Thou the Truth in thought and deed;
 Thou the water, the bread, and the wine.

The last verse portrays Science or the realm of Being, where Principle is supreme. We are introduced to this Principle in Science with the words, “Strongest deliverer, friend of the friendless” which is truly a wonderful description of Principle. (See *Science and Health*, 107: 7-10.)

Immediately after this introduction, Life becomes identified with our being through the process of Soul. Thus we have, “Life of all being divine.” Mrs. Eddy writes, “It is objected to Christian Science that it claims God as the only absolute Life and Soul, and man to be His idea – that is, His image. It should be added that this is claimed to represent the normal, healthful, and sinless condition of man in divine Science...”

(*Science and Health*, 344: 1-6.) From these words we learn something of, the operation of Life and Soul in divine Science, and we see how in this side of the City we become at one with the essential nature of Principle.

The next line, “Thou the Christ, and not the creed,” shows us that the Truth (Christ) operates through Spirit instead of the “creed,” for the creed has no cleansing or purifying way with it; in fact, it is opposed to the quality of

Spirit, for we read, “Creeds and rituals have not cleansed their hands of rabbinical lore.” (*Science and Health*, 133: 32-1.)

These tones are amplified in the following line which reads, “Thou the Truth in thought and deed.” That is, Truth reflecting itself in the purpose of Spirit to imbue all thought and deed with its own purity, so that our thought and our deed become Truth-imbued, or absolutely at one with Truth.

Thus in these two lines we are shown Truth reflected through Spirit. When we come to the last line, “Thou the water, the bread, and the wine,” we are shown the purpose of Love in its holy administration of the Eucharist through the activity of Mind, for our Leader tells us that “Our Eucharist is spiritual communion with the one God” (*Science and Health*, 35: 25-26), and this communion is operative in the realm of Mind’s ideas.

If we ponder the paragraph on page 35 of *Science and Health*, lines 19 to 29, we shall see that in this last line of this last verse, the threefold, essential nature of Life, Truth, and Love, which has been so apparent in every verse portraying the sides of this Holy City, comes at last to its own.

The hymn started off on the tone of a threefold questioning and ends on the tone of a threefold statement of absolute at-one-ment. We entered the City through seeking the Saviour; “Saw ye . . .? Heard ye . . .? Felt ye . . .?” are the questions given, and we end with the realization that our Christ, the “Thou” of Principle, is “the water, the bread, and the wine.” Thus through the symbols of water and bread and wine “we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love” (*Science and Health*, 35: 22-24) – we become at one with Being.

In this hymn, so loved by Christian Scientists, we have not only a confirmation of the four orders of the synonyms as seen in the four sides of the City, but through its pure sentiment we are assured that our Leader’s thought forever flowed in that rhythm of Science, about whose ways and purpose we are now beginning to learn.

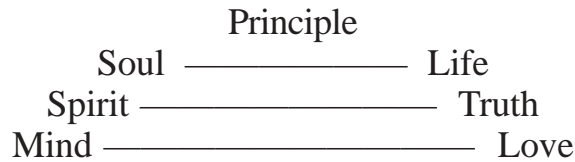
We know that we can partake of the sacrament more truly than ever before in the pure analysis of Science in which we learn of the breaking of the bread of this “great truth of spiritual being” (*Science and Health*, 33:7-8) and in the drinking of the wine “the inspiration of Love, the draught our Master drank and commended to his followers.” (*Science and Health*, 35:27-29.)

A Resume of the Four Orders of the Synonymous Terms for God in *Science and Health*.

The order of the synonyms in the Word is found in *Science and Health*, 465:10 -"Mind, Spirit, Soul, Principle, Life, Truth, Love," The order of the synonyms in the Christ is the translation order, for Christ is the "true idea voicing good" (ibid.), as found in *Science and Health*, 115: 13-14 - "Principle, Life, Truth, Love, Soul, Spirit, Mind."

The order of the synonyms in Christianity reveal the "spiritual sense" of the Biblical term "God" (see *Science and Health*, 579: 4-7) and is found in *Science and Health*, 587: 6-7-"Principle; Mind; Soul; Spirit; Life; Truth; Love; . . ."

The order of the synonyms in Science is the same as that in the Word or first order, but looked at from the subjective point of view of Principle. In this order it is Principle, Life and Soul, Truth and Spirit, Love and Mind. Thus, in accord with Scriptural prophecy, "The last shall be first, and the first last." It might be illustrated thus: –



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