

"A STILL SMALL VOICE"

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*"The 'still, small voice' of scientific thought reaches
over continent and ocean to the globe's remotest bound.
The inaudible voice of Truth is, to the human mind,
'as when a lion roareth.'"*
— Mary Baker Eddy

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"THE SECRET PLACE OF THE MOST HIGH"

CHRISTIAN SCIENCE is to-day showing humanity, tired and heartsick with half truths, false trusts, and deferred hopes, both what is the secret place of the Most High and the way there. For thousands of years the world has been taught to think of a heaven beyond the grave; taught that the utmost it could hope for was salvation hereafter; taught that, in this world, God's guerdon was "many a labor, many a sorrow, many a tear;" taught that this God, in His inscrutable wisdom, sent sickness and sorrow, sin and death, among men "for a good purpose," and that, if these miseries were endured with suitable resignation, "the last enemy" would one day usher man into heaven, would usher him into the presence of the God who had afflicted him with suffering, the idea of inflicting the smallest particle of which on his fellow man would have filled him with horror. To all this mortal man has been trained from his earliest childhood to say, "Amen."

Through all the ages, it is true, there have been those who revolted against such teaching; men whose passionate love for humanity overbore all else, and who, in their love for God and man, were able to bridge all doubts in their theology. They have so inspired many with their own hope and faith. They have found what they felt sure was the secret place of the Most High, but how they had found it, they could not say. To paraphrase Southey's words —

"Why, that I do not know," said he,
"But 'tis a glorious victory."

Now, in times of ease and comparative peace, such teaching has passed muster. There seemed to be nothing better to offer, and men were willing to subscribe to something which, however little it might enter into their lives, could not do them any harm, and might ultimately be of some service to them. They said, "Amen," dutifully, with all the others, and went to the doctor for healing in their sickness, sought by a thousand material safeguards to secure their food and raiment, and sought surcease from worry and care in a thousand material joys.

It is different, however, when all material aid has proved unavailing;

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when the doctor has decided that there is no hope; when all the safeguards have failed to avert poverty, loss, and sorrow, and when not one of the thousand material joys can bring to mortal man one ray of cheer. When a man is thus alone, with his back to the wall, whether it is in the silence of his own room, with despair his only companion, or facing what seems to be certain death on the field of battle, stereotyped religion is likely to meet and is meeting with short shrift at his hands. "Tell me of a God that will help me now; tell me of a God that will heal me and save me now; tell me of a God who is a very present help in time of trouble, and does not only promise to be; tell me of the God that Jesus knew, however he may have known Him, the God that enabled him to still the tempest and raise the dead; tell me of such a secret place, such a fortress, and such a refuge, and tell me the way there, and I will listen."

And Christian Science comes to such a one and tells him. Mrs. Eddy, the Discoverer and Founder of Christian Science, was one day in just such a pass as this. Stricken down as the result of an accident, given over by her friends to die, she asked for a Bible, and she opened it at the story of the healing of the man sick of the palsy — Matthew ix, 2. "As I read," she writes in her book, "Miscellaneous Writings" (p. 24), "the healing Truth dawned upon my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed. That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence." And again, farther down on the same page, she writes: "A knowledge of both good and evil (when good is God, and God is All) is impossible. Speaking of the origin of evil, the Master said: 'When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.'"

To-day then the secret place is at hand. And if there are those who see only doubt and disappointment, let them have patience. Mrs. Eddy writes on page 558 of *Science and Health*, the textbook of Christian Science, "To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow." And what is the promise of Christian Science? No less than complete salvation, here and now, from everything that is unlike good. We cannot make our claim too big. "Right in the midst of triumphant slavery," one has written of William Lloyd Garrison, "he used to say, 'I am in earnest, and I will be heard.'" So Christian Science

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gives to every one the power to declare himself to be the son of God, right in the midst of aggressive materialism, even as it vaunts itself in the air above in all the horrors of shot and shell, or threat and fear, to be able to say, "I am safe." "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual" (Science and Health, p. 468).

What, then, it is asked, becomes of matter and all that goes with matter — its dangers and disasters, its sickness and death? Christian Science answers that it is not real; holds that Jesus meant what he said when he declared, "It is the spirit that quickeneth; the flesh profiteth nothing," and insists that an understanding of this fact brings the proof of its own truth. Could anything have been more real to the human senses than the storm on the lake when the little ship labored in the sea against contrary winds, when the waves broke over the gunwales and the disciples, who knew every tide and wind of the sea, called out in despair, "Master, carest thou not that we perish?" Could anything have been more unreal and unpresent, more of "a dream when one awaketh" than the storm when the Master, knowing its unreality and powerlessness, had said, "Peace, be still. And the wind ceased, and there was a great calm"?

Is not this then the secret place of the Most High, and is not Jesus, as he said he was, the Way? If we dwell in this secret place, in this consciousness that only the good is real and has power; and if the abiding in this consciousness, even falteringly and imperfectly, is able to heal sickness, turn aside danger, open a way, at once, out of the most desperate positions, is not this then to "abide under the shadow of the Almighty"? And will not this enable us to add, as does the psalmist, "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust"?

Hugh A. Studdert Kennedy.

NEVER TOO LATE FOR HEALING

CHRISTIAN SCIENCE enables mortals to overcome that discouraging and depressing, albeit false, conviction that there comes a time when it is too late to reform one's character, or to recover one's health. To those who may be passing through such a belief Christian Science brings the glad tidings that it is never too late to begin the correction and elimination of trouble, regardless of its character. Of this Mrs. Eddy, Discoverer and Founder of this Science, says in the Christian Science textbook (p. 326), "The purpose and motive to live aright can be gained now. This point won, you have started as you should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives, your Father will open the way. 'Who did hinder you, that ye should not obey the truth?'"

This is in accord with the reassuring declaration of Paul, who said, "Now is the day of salvation." His significant promise is also helpfully interpreted by Mrs. Eddy in the words: "'Now,' cried the apostle, 'is the accepted time; behold, *now* is the day of salvation,' — meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life" (Science and Health, p. 39).

In Christian Science one soon learns that all environment is the expression of thought and hence is governed and controlled by thought. From this it is readily deduced that wrong environment is the result of wrong mental activity, of false believing, and that the abnormal conditions can always be corrected by right thinking. This much understood, it easily and logically follows that it is never too late to begin to think aright. From the moment this process is begun there is a change for the better and one begins to comprehend the admonition of Paul, "Be ye transformed by the renewing of your mind."

Abraham was ninety years old and nine when he was bidden to attain perfection, and it did not occur to him that it was too late, for he instantly accepted the divine command. Of Moses it is declared that he "was an hundred and twenty years old when he died: his eye was not dim, nor his

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natural force abated." From examples of this kind it is patent that it is never too late to seek for and manifest harmonious conditions. The only requisite is a sincere desire to know and live in accord with God and His laws. This attitude brings the light whereby mortals are enabled to come into harmony with the divine Mind that governs the universe. In proportion that this relationship is attained mortals begin to learn how to think correctly and to discern quickly the erroneous mental activity that is to be avoided.

The mortal belief that because a person is "getting on in years" certain habits and ailments are too firmly grounded to be overcome can be routed by even a slight understanding of the teachings of Christian Science. This Science combats the universal acceptance of sin, sickness, and death as unavoidable experiences and is daily proving that they are but human beliefs without real foundation or law to support them. When it is recalled that life and all of its activities are primarily mental (and eminent authorities in the realm of physics now agree with Christian Science as to the truth of this), it logically follows that all discordant conditions including sin, sickness, and death are traceable to a mental origin. This truth immediately points to their remedy — the only remedy, namely, mental reformation.

The teaching of Christian Science that all abnormal conditions, whether moral, mental, or physical, arise from wrong mental concepts and that the reversal of these concepts through an understanding of the truth that Jesus taught frees mortals from fleshly bondage of every kind, makes religion a practical demonstrable Science which may be daily and hourly used in working out the problems of life.

The Master declared his mission in unmistakable terms, "I am come," he said, "that they might have life, and that they might have it more abundantly." And again he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. . . . For my yoke is easy, and my burden is light." Here is the goal of all human struggle and endeavor — a burdenless life; abundant life, free from sickness, sin, and anxiety. Yet there is not one word about there ever being a time when it is too late to gain and enjoy these blessings. The condition is simply, "Come unto me."

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Let those who have been deceived by the specious arguments of "too late," "old age," and the like, accept the Master's loving invitation to "Come." And if this coming be with a sincere desire to know the truth of being, and to conform life's activities to the government of the divine will — a procedure easily learned through the simple, practical teachings of Christian Science — it will be demonstrated as a glad surprise to such seekers that it is never too late to return to the Father's house. Like the prodigal son, each will find his heavenly Father coming to meet him saying, "For this my son was dead, and is alive again; he was lost, and is found. . . . It was meet that we should make merry, and be glad."

William E. Brown.

TREATMENT

ONE of the beautiful features of Christian Science is simplicity, yet some persons are inclined to believe that it is tremendously complicated. This mistaken view leads them to think that what is known as Christian Science treatment cannot be undertaken safely by the neophyte, but the fact is that treatment in Christian Science is simplicity itself. It is as simple and unlabored as the action of light displacing darkness. It is, in fact, Truth appearing and error disappearing. It involves nothing more difficult than knowing that which is true and un-knowing that which is false.

Mrs. Eddy, the Discoverer of Christian Science, says, "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'" (Science and Health, p. 410.) The Christian Science practitioner may find that his first work is to overcome fear in himself before he can help the one who is called his patient. He may have to know that he cannot be made to fear. To do this he needs only to understand that fear is never about anything real. That God, divine Love, who made all that was made, never made anything man could fear, and that there is, therefore, nothing in the whole universe of God, Love, of which man is afraid. There is, in reality, no fear of sin, disease, or death, because they do not exist in the living, conscious universe of Mind.

The student of Christian Science, in demonstrating his right to give a healing, efficacious treatment, knows that it is the activity of Mind, divine Principle, alone that heals. There is no power that can limit the activity of divine Mind. It is omnipotent, omniscient, omnipresent, and, therefore, always available. There is nothing that can interfere with its activity, and nothing that can interrupt that activity. Evil has no activity, no intelligence, no power, and no presence. Good is infinite; it can, therefore, have no opposite, and no opposition.

As the "keynote" of Christian Science practice is fearlessness, so the basis of it is the underlying truth of being. All true metaphysical work has its foundation in the simple facts of divine being. Each truly scientific treatment rests upon the Rock, Christ, the spiritual understanding of God as Mind. It is, therefore, of greatest importance in Christian Science

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practice — first, last, and always — to know that Mind, Spirit, is the only cause. "Spiritual causation," Mrs. Eddy says, "is the one question to be considered, for more than all others spiritual causation relates to human progress" (Science and Health, p. 170). The scientific worker never loses sight of these fundamental facts, that Mind, Spirit, Life, is the only source, origin, basis, of all that really exists; that Spirit, Mind, Soul, is the only Father and Mother, the one creative Principle, the one infinite consciousness or Being. This infinite cause is deathless Life. It is incorruptible, indestructible. It is perfect, complete, absolute. It is all-inclusive, all-embracing, all-sustaining. It is the one supreme, governing power or law.

Infinite consciousness, or Mind, is necessarily expressed as thought. The office of Mind is to think. The result of thinking is thought. The universal expression of Mind, or the universe of Mind, is, therefore, a universe consisting of ideas that perfectly express their creator. Individual man, existing in this spiritual universe, is the individual capacity to think, to know, to reflect that which is Mind; hence he is in a degree, or in quality, as perfect as his Principle or Mind. He is for this reason as harmonious and indestructible as Mind.

What shall be done, then, if the material senses say that man is sick? In truth man is Mind's sinless, deathless idea. What if evil claims that man is discouraged, unhappy, or afraid? In reality he is now and always was the courageous, happy idea of Mind, and is unafraid. Whatever mortal mind's claim about man may be, the reverse is always true. In every case the student has to deal with a false belief about man and never has to heal or regenerate man. Through the work of Christian scientific practice in reversing the lie and affirming the truth about man, the one who is called a patient is freed from the effects of false belief; the right idea of man is substituted for the wrong belief and what is known as healing results, although nothing has happened to the real man, who was never less than perfect.

"Man is never sick, for Mind is not sick and matter cannot be. A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause" (Science and Health, p. 393). In Christian Science practice, then, one deals only with false belief. Obviously, the way to quit believing a lie is to know the truth. Jesus said, "If ye continue in my

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word . . . ye shall know the truth, and the truth shall make you free." Freedom from error inevitably results from knowing the truth. In the demonstration of Christian Science it is proved that true knowledge constitutes freedom. Truth is law, and the affirmation of Truth and denial of error in Christian Science treatment, or prayer, constitutes the enforcement of divine law in human experience. This enforcement of divine law is universal in its effect. It not only benefits the practitioner and patient, but every one everywhere, because its nature is to destroy evil belief, and it does this for all, as well as for those immediately concerned.

Out of the fullness of a rich and fruitful experience a Christian Scientist once said, "You do not have to fight. You do not have to struggle. You only have to know." If one knows that two and two make four he does not have to struggle with the belief that they make five or six or seven. Application of any mathematical truth may be made with perfect quietness and confidence. One does not find it necessary to fight with ignorance in applying his knowledge of mathematics. Neither is it necessary mentally to "beat the air" in demonstrating the Science of salvation, or Christian Science. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," the Master said, and Christian Science shows that the attainment of eternal life through working out one's salvation from sin, disease, and death, is not a question of dying and going somewhere, but is simply a question of knowing. It involves nothing more difficult or mysterious than knowing the simple facts about God, who is Life, and about man, who is the living image of Life. To know is to be.

George Shaw Cook.

CAUSE AND EFFECT

CAUSE and effect are inseparable, but precept is possible without practice, just as is theory without demonstration. All of which conclusively proves that neither theory nor precept are cause. The Bible, which, if it is anything, is a great, scientific textbook, makes this perfectly clear. "He that believeth on me," Jesus said, "the works that I do shall he do also," and so, when he sent out his disciples, it was to preach the gospel and to heal the sick, in other words, to illustrate the coincidence between cause and effect. How futile, indeed, is precept without example, or theory without practice, is made clear by the apostle James. "Faith," said he, "without works is dead," in other words, a faith which is dead is not causation, because no effects follow. Thus precept without practice is in the same category as faith without works. It is, that is to say, dead, as dead as a theory incapable of demonstration.

The Roman philosophers, of the early years of the Christian era, called all demonstration a miraculum, and out of this has been derived the English word miracle, the true significance of which scholastic theology, having no mind to accept Jesus' command literally, has eluded by the simple method of in turn defining it as supernatural. Such an exhibition of cause and effect as the raising of Lazarus, or the walking on the water, is, of course, to the human mind, entirely metaphysical, or beyond the physical, but this is only because of the human mind's ignorance of divine Principle. Mrs. Eddy has, indeed, explained this with her usual marvelous clarity, on page 126 of Science and Health, when she writes: "The point at issue between Christian Science on the one hand and popular theology on the other is this: Shall Science explain cause and effect as being both natural and spiritual? Or shall all that is beyond the cognizance of the material senses be called supernatural, and be left to the mercy of speculative hypotheses?"

Now what a man demonstrates is always his own knowledge of anything. If his knowledge is purely material, he soon discovers that his premises are forever changing, for the very simple reason that there is no divine Principle in them. The verification of this is written in a million textbooks from the Ethics of Aristotle to the Summa of Aquinas, and from the theories of Abelard to the speculations of Kelvin, themselves nothing

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but a mental Sahara of shifting sands. But if a man has caught one glimpse of the spiritual, he has found the rock of divine Principle, and his knowledge will begin to expand, just as the dawn broadens into day. How scientific this knowledge is, he will discover by the ease with which he will be able to account for every failure equally with every success, and by the certainty with which he will be able to assure himself that the world regards the demonstration of spiritual law as supernatural, not by reason of anything it knows about it, but solely by reason of its ignorance of it. Then, at last, he will begin to understand what Jesus meant when he said, "Ye shall know the truth, and the truth shall make you free."

What frees a man from the belief in sin, disease, and death, then, is the fact of Love, Truth, and Life, in one word, of divine Principle. There is no divine Principle in sin, disease, or death, and therefore they are outside the actual, or, to put it a little differently, they are counterfeits of or lies about something in divine Principle. Sin can be overcome, disease can be healed, death can be mastered, indeed, it was to prove this that Jesus performed his miracles or demonstrations. But you cannot make an end of Truth, you cannot stop Love, you cannot kill Life, when these are once seen and understood as divine Principle; and the knowledge of this constitutes the power to demonstrate the eternal fact of divine Principle.

Here, then, comes in the inseparable action of cause and effect. If a man knows the truth he cannot avoid demonstrating it. That is one of the lessons of the crucifixion and the resurrection. When a person knows that two and two make four he cannot go about the world insisting that they make five. When a man knows the unreality of sickness he cannot help destroying it. More than this, the knowledge that he can destroy it brings the sick to him for healing; that was what choked the streets of Capernaum with sick people in the time of Jesus. And it supplies also the meaning of Jesus' own words, "And I, if I be lifted up from the earth, will draw all men unto me." Cause and effect, in short, can be traced through every action of Jesus' ministry. Because he had overcome the temptations in the wilderness, the belief in materiality had no power to manacle him when he saw the paralytic by the pool of Siloam, when the demoniac came raging from the tombs, or when he stood by the death-bed of Jairus' daughter; when he was constrained to feed the multitude, when he desired to reach the boat upon the lake, or when he chose to elude the people.

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Thus he came down from heaven. He constantly utilized his knowledge of heaven, or harmony, to overcome the world's belief in the lie of inharmony, or hell. Knowing that life was not in matter he was driven by this knowledge to prove it on the cross. And thus it was that he demonstrated the very ultimate of cause and effect, to the human senses, when in the tomb in the garden he proved life to be deathless, and so showed, as Mrs. Eddy writes on page 117 of "Science and Health with Key to the Scriptures," that "human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh."

Now the meaning of all this is surely absolutely transparent, and it is this: that the follower of Jesus who is not healing the sick in demonstration of his knowledge of Truth does not possess that knowledge. A merely intellectual grasp of Science is, in reality, ignorance of Science. Yet those whose demonstrations are the fewest or are conspicuous by their entire absence, are often the most dogmatic in their assertion of their opinions. This again, surely, is why Jesus declared that those who believed on him, that is who understood his teaching, would be able to do his works, that is, demonstrate their knowledge. And this, equally surely, is also why Mrs. Eddy wrote, on page 92 of the Church Manual, "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration."

Frederick Dixon.