

DIVINE SCIENCE & HEALING

Malinda Elliott Cramer





this is an excerpt from the book

DIVINE SCIENCE & HEALING

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is the Founder of Divine Science and the Author of:
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A Text-book for the Study of Divine Science, Its Application in Healing,
and for the Well-Being of Each Individual.



**There is no unity without equality. The Infinity and Omnipresence of
Being, its action and result, comprising the one self- existing All,
includes the unity and equality of man with itself. "*I and my Father
are One.*"—Jesus**

PREFACE

As the light-house throws its beams to guide the mariner through trackless waters, so upon the world's waste, this book is sent out to warn the wayfarer from time and place, and to guide him into the secure peace and rest of Infinite Love. May this chart of Divine realization of Truth and illumination guide all pilgrims on the path of life into the harbor of Infinite Being.

As the light shining from the light-house warns from danger and lights the way into safe harbor, so the Truth set forth in this book of lessons will be seen to reveal what the true light is “ ***That lighteth every man that cometh into the world;***” which makes clear the way to Christ-consciousness.

The purpose of this book is to teach the principle of Unity, which alone makes clear the true relation existing between humanity and God, and the purpose of God manifesting in humanity; to point out the direct and sure way of safety and rest.

May the contents of this book illumine those who study it, with a knowledge of Truth which to know makes free, and enable them to demonstrate health, success and happiness. So will it be. Natural science deals with effects in Nature's realm, and treats of the relation of things to things. Its theory is, that various and general results proceed from particular causes, which causes are themselves results.

The Universal Law of Creation, or Science of Expression, as taught and strictly adhered to in Divine Science and Healing is as essential to a perfect understanding of the detail of Science as is the Statement of Being essential to its perfect solution and demonstration.

To understand the height and depth and breadth of Truth expressed in these pages, it is essential that the student place him or herself at one with Infinite Omnipresent Spirit, and then know that the teaching has been formulated from the consciousness and realization of this oneness.

A consciousness of the way creative power expresses itself in creation is also a knowledge of the power expressed in the Spoken Word; of how the Word becomes flesh and dwells among us and is full of grace and truth.

Divine Science teaches that re-creation or re-generation is simply a repetition of God creating or generating. This brings us back to original Truth and proves that God is the source of man, his nature, form and all.

In the science of numbers an understanding of principle assures correct solution of every problem and produces a true example. In Divine Science a knowledge of the nature and infinitude of the One All assures truthful conclusions, right thought, demonstrates word health, and deed, and peace, and satisfaction.

He who is uncertain hesitates, and he who hesitates is like a wave of the sea, agitated and tossed by the wind.—James, 1:6. He is like a ship at sea in thick darkness, attempting to make safe harbor without guidance from a beacon light, and is at the mercy of wind and wave. All who hesitate will find true anchorage for soul and body in the Truth of Divine Science. It points the way to wholeness for all to enjoy who will partake.

This book is not intended as light reading, to be read and laid aside, but, instead, should be thoroughly studied and applied, which will bring perfect illumination. It will bring the student to a spiritual sense of the natural, normal and unchangeable state of Being. Its study will give ease instead of disease; love void of fear, charity in place of criticism, faith that knows no doubt, truth in which is no error, knowledge instead of opinion, happiness that does not yield to sorrow, harmony that cannot be made discordant.

That is, the light of pure intelligence will prove to be the only light, and to be already in the world illumining mentality and visibility. To be healed means realized unity with God. Divine Science knows no authority but self-evident Truth; hence, its teaching is all based in the Statement of Being; and its numerous expressions are all formulated to accord with the Law of Expression. The Statement of Being and the Law of Expression distinguishes Divine Science and presents it as equally science and religion, and as demonstrable and applicable.

Therefore, they who give Divine Science thorough study will find in it the mental discipline, concentration, change of habits and the building of character essential to the demonstration and embodiment of freedom; it will bring out their ability to teach and heal. With this discipline they will be thoroughly prepared to finish the full college course by simply taking the theological and normal instruction which prepares for the Christ Ministry of Divine Science, to preach the glad tidings of peace on earth and healing for the nations.

We know there are earnest seekers in all parts of the world who are thirsting for the truth that is promised shall make free — persons who, in seeming, are "*heavy laden*" with mortal beliefs and cares—who cannot enter The Home College of Divine Science, or even take a course of class-teaching. To these dear sisters and brothers this book will be a messenger of peace, health, prosperity and happiness; to study and apply its teachings will furnish the basis for a thorough spiritual education, which will unfold from within as the study is persevered in. It will be of great value alike to teachers and healers who are in the field.

A knowledge of the everywhere ness and the allness of absolute Good is that knowledge secures which certainty contains of faith success. And It is realization of wholeness and power to heal. Permanent health is Truth known and believed in. Humanity must come to know that it has ever held and will ever hold a true and unfailing relationship to all Good. We have only to perceive the relationship that is, in order to know the past and future. As God is one, His method of expression is one, everywhere at all times.

Therefore, in Divine Science time and place are illumined with the consciousness that eternity is now—that the ever present is from everlasting to everlasting.

INTRODUCTORY

Mathematics is that science which treats of the exact relations existing between quantities or magnitudes, and of the methods by which quantities sought are deducible from other quantities known or supposed. The Science of God expressed in creation is that science which includes all Science or Truth, and treats of the exact relation existing between individuals and between them and God. A more universal statement is, it treats of the true relationship existing between all things in creation and between the Creator and every creation, visible and invisible.

A mathematical demonstration is one that accords perfectly with principle, one in which principle is expressed and proven.

It is axiomatic that there is unchanging principle underlying demonstration. So is mathematical it that truthful conclusion, or harmonious expression, is in exact accord with the unchanging nature of Being; it is that in which Being is expressed and proven. It is axiomatic that there is unchanging law underlying truthful conclusion and harmonious expression.

Supreme Being is one; hence, the Law of Expression is one. As in the study of the Science of Numbers all problems solved are known to be in exact accord with principle, so in the study of the Science of Being all conclusions are predicated upon what Being is : all statements partake of its nature. The first purpose to be accomplished in the study of Divine Science is to find who, what and where Supreme Being, the self-existing all, is. When this is accomplished, it is easy to account scientifically for individuality and visible form; it is, also, perfectly natural to think true thoughts, speak true words, do true deeds, believe aright and enjoy the certainty of faith.

To know the unity of the one all is to have no other Gods before ME; it is to give place to this supreme and limitless ME in all our ways; it is to find that unlimited good, and nothing but the good, flows out from us; it is radiating the Light and glorifying the Life of the Infinite One.

Those who solve Life's problem according to the principle of Divine Science will experience these results. Divine Science teaches the natural order of Being and Being's own Law of Self-Expression.

There could be no expression without an Expressor, no unfoldment without an Unfolder, no existence without Being, no creation without a Creator, no demonstration without a Demonstrator, and no effect without a Cause. A visible form could not be without the Invisible Presence of THE ONE who formed it. There cannot be a thought without a Thinker, a word spoken without a Speaker, a deed done without a Doer, or an act without an Actor.

"Great are the Symbols of Being, but that which is symbolized is greater. Vast the Create and beheld, but vaster the inward Creator."

Never a time the I of every individual was not. Each one who studies this book may understandingly say, the I that I am will never cease to be.

They will come to the knowledge that visible forms in nature hold the same relation to their source that examples in mathematics do to principle. The examples symbolize the principle; so the living forms in nature are expressions of the Creator; they are neither the cause of their own appearance, nor do they exist separate from their Cause; they are proof of the presence of the one that expresses them; they reveal the unity of Expressor and expression.

"We are hid with Christ in God." In learning Truth it is found that man is forever in the Creator and is an eternal, conscious, inseparable identity. Truth a unit, God as all, and all there is as good and very good, the equality of Father and Son are forever foremost in the teachings of Divine Science as the basis for right thinking.

As in reading, the harmony of a sentence is promoted by adapting the sound to its true meaning, or as the meaning of idea is fully expressed by adapting thought, voice and gesture to the spirit of it, so the harmony of our bodily existence is maintained by adapting thought, motive, reason, belief, word and deed to the nature of the Divine Presence. To do so is freedom.

Harmonious bodily conditions are to be enjoyed by a knowledge of, and conformity to the relationship existing between the body and its Source.

Harmonious expressions and true interpretation are one and inseparable. The demonstration of God's Truth, which is individual wholeness, happiness and freedom, is as simple in method as is the demonstration of the Science of Mathematics.

Science is exact knowledge—truth ascertained. Truth cannot be ascertained, or knowledge gained, but of that which is exact and unchanging.

True knowledge consists, therefore, in knowing the nature of the Supreme Source and Cause, its action and result and the individual application of this knowledge in the various walks of life.

Therefore, the demonstrations of Divine Science are thus proven to be the manifestations of God.



SPIRITUAL EXPERIENCE

Though I bear record of myself, yet my record is true, for I know whence I came, and whither I go. (John, 8:14.)

He who knows what Truth is, speaks of the One Eternal Self-Existing Source and Cause as constituting all that is real and permanent, and of conditions that have passed away as temporary beliefs and opinions.

It was early one morning in the year 1885, during an hour of earnest meditation and prayerful seeking, that I asked myself the following questions; they were asked with faith, believing they would be answered, and with a willingness to abide the decision whatever it might be: *"Is there any way out of these conditions; is there any Power in the vast Universe that can heal me?"* An immediate and all-convincing reply came.

The reply was not an audible voice, nor was it an inaudible voice in the sense that it could not be understandingly heard; it was not as one person speaking to another; it was, instead, an intuitive response from the depths of Being, which embodied its very nature. The realization pervaded the body thoroughly throughout, illumining and vivifying its every atom with newness of Life and strength. Instantly Omnipresent Spirit was realized and everything was transformed into Spirit.

What I had heard of Spirit, with the hearing of the ear, from early childhood became an actual reality, a conscious living presence. From the depths of this knowledge of the conscious presence of Spirit, or God as all, I felt and knew to a certainty that *"If I ever got well it would be by the power of Holy Spirit."* I quickly arose from my chair, and walked the floor, saying: ***" IF, if, if I ever get well it will be by the power of Spirit. Then there is one way out of these conditions; I must seek that way, the Truth of the presence of Spirit."***

At that time I had been under medical treatment the greater part of twenty-three years out of twenty-five of invalidism. During that period I had received the best of medical advice, which I endeavored to obey implicitly. For the first time I had given up hope of obtaining relief from medicine or through any material means and was determined to do the best I could without it. My good husband and several friends who were anxious for my recovery were urging me to see another physician, a specialist. My case had baffled the best physicians both in the East and in California; twelve had pronounced me incurable.

The verdict of physicians, as well as of the best magnetic healers, electricians and the majority of my friends, was, "*She is incurable.*" Out of the kindness of their hearts, my friends urged me to see the specialist, saying: "*It will do no harm, if it does no good.*" Being unwilling to experiment further with medical treatment I found myself opposing their suggestions, but finally concluded to consult two physicians about the matter whom I had come to regard as personal friends; one of them had treated me five years and the other two. I was somewhat surprised when they both advised me to conform to the wishes of my friends, for, said they: "*Judging according to symptoms you have need of the services of a specialist.*"

With this advice I grew more positive within myself, which at the time surprised me. My answer was: "*I thought you were my friends. I will see no other physician.*" One morning, shortly after this experience, my husband anxiously inquired what I intended doing in the matter, to which I replied (not understanding the full import of my words):

"*Get well, of course; but I will not see another physician.*" After he had gone to business I thought, "*Why did I speak in that positive and determined manner?*" I had never before spoken so decidedly in opposition to his suggestion. So I went to my room to contemplate the nature of my conduct and to criticise if I found it merited criticism; but, to my surprise I grew all the more determined to abide by my decision not to see another physician. It was during this contemplation that I asked myself the above questions concerning my healing and received the all-convincing response of realization.

The last physician employed, who treated me about two years, said: *"The only hope I have of your recovery is based in your remarkable patience and willingness to endure pain and suffering."* Quite different this, from the opinion of one of the best and most prominent magnetic healers and physicians who, after having treated me several weeks, wrote: *"I would have hope of your recovery if you were not so patiently enduring your conditions, and so submissive to your sufferings; you are altogether too resigned."*

During the entire twenty-three years of medical treatment I was either taking medicine or applying some external method of cure, fully imbued with the belief that something must be done to recover health. I thought constant doing essential to overcome conditions to which I supposed myself to be subject, the most of which were believed to be inherited. During that entire period there was no realizing sense of bodily ease, mental rest, or spiritual satisfaction.

While under treatment in New York, the physician advised California climate as my only hope of relief, which, of course, necessitated a long journey in search of health, which I now know was always with me. I returned from New York to my home in Indiana, where I remained a few months, then came to California.

Those who believe they are subject to conditions and environments and believe in the efficacy of climate as a means of cure, will be some what surprised to learn that I lived in the breezy and balmy climate of San Francisco fifteen years before experiencing any real and lasting benefit. When I did experience health it was not attributable to the climate, but rather because I had learned that neither locality nor climate is the cause of health, but that which makes whole is One, is whole in all climates and in every locality.

The answer to my earnest inquiry, as to whether there was any power that could heal me, was an all-absorbing realization of a presence and power not before realized. This presence was more than personal, it was omnipresence; it was more than any visible object before me; it was real and permanent.

It was so vivifying and illumining I knew that I was one with it. I realized it to be my life; the very being, knowledge, health and power that I am. It was as a "*Consuming fire*," in that all things became It and were this One Presence manifested.

Simultaneously with finding myself in God, I experienced the in-drawing of all things, i. e., that all are in the embrace of one eternal Good. As I looked out over creation, I beheld a "***New heaven and a new earth, old things had passed away.***"

That hour was the beginning of my realization of the oneness of Life, a gleam of its truth flashed across my mental vision at that time which I now understand to be the at-one-ment of the whole, Creator, creative action and creation. From that moment I have not questioned concerning "*The Way*," nor have I known or taught any Spiritual authority but self-evident Truth.

Prior to this experience, the presence and omnipresence of God had been but a vague belief; it was with me, as it is with many others, a mere hope, or Truth unrealized. If anyone had asked me if I believed that absolute good was everywhere present, that the Infinite Life was manifest perfectly within all living, in that there is one God and Father of All, who is in all, and through all, and above all, my answer would have been, "*I do not. I have no realizing sense of it.*" This is the test of realization or non-realization.

At that time I had no thought of healing and teaching others, or doing any of the work in which I am now engaged.

This realizing sense of things was to me, going unto God. I then knew I must think and speak from His standpoint, would I abide in Him and demonstrate that Good is all in all. I was certainly changed, mentally, in the twinkling of an eye, and each succeeding day I was able to say, understandingly, "*God hath begotten me;*" I am here to testify of the Truth of Being.

In most convincing and satisfactory ways have I realized and enjoyed the freedom of Truth.

I certainly know that I have everything to be thankful for. Through living the Truth, I have cast mountains of seeming difficulty into the sea of oblivion. With the first realization of the omnipresence of Supreme Being, I made my first promise, which was essentially this: that if I could be healed through a knowledge of Truth—which to know makes free—I would, with singleness of purpose, endeavor to proclaim the Truth to the best of my ability.

I was ready to affirm that as much Truth as in me is, I am ready to preach the gospel. I was conscious that the One to whom this promise was made was expressed in all living. When the full import of the promise dawned upon me, it was some what startling, but I said, "**Truth will present its own simple method of expression,**" and it has done so in the teachings of Divine Science. The Truth of being whole now, was so much more than the hope of becoming whole, that it destroyed all disposition to say, "*Lo here, or lo there;*" for the kingdom of heaven was found to be within, and was very apparent. The actualization of the presence of one living and true God rent the veil of separateness and made Truth visible.

At this point the question that naturally arises is, "*Were you instantly healed?*" The answer to this is: I at once saw the unreality of the conditions of disease and was free from the belief that they had any power, or could control for either good or ill. Thus the ax was struck at the root of the tree, and the old conditions passed away as fast as I disowned the old habits of belief.

When my friends heard that I was recovering health, they called to ascertain what remedy it was that was benefiting me. They found me, as they expressed it, "*Looking like a new person,*" and asked: "*Is it possible you are getting well? Is it true that you can sit up all day? Can you go upstairs alone ?*" etc. This enabled me to see with what strength of conviction they held me as being incurable.

This determined me to free myself from their beliefs, and I saw that the only way to accomplish this was to free them from their false beliefs about me. So when any of my acquaintances inquired about my health, I told them that I was quite well.

I discovered that to enjoy health it was necessary to break up the habit of inquiring about feelings of ease or disease. Putting this discovery into practice enabled me to realize freedom from the beliefs of others. It was not long until my friends asked me to give them treatment, and as I believe that I should do unto others as I would that they should do unto me, and as I wanted to appear in their sight as being whole, I was glad to treat and hold them in the consciousness of being whole.

Among my first patients were three cases of healing that stand out more clearly in memory than others. My first patient was a young lady friend, whom the doctors had pronounced as having quick consumption. Her friends were contemplating taking her to another physician for a special examination of the lungs. The day before the examination was to take place, she called to see if it were true that I was getting well, and I persuaded her to come to me every day for a week, before going to the doctor, which she did; and before the expiration of that time she realized perfect healing, and has been free from that condition ever since, and is a well woman today.

My next patient was one who had been an invalid for seventeen years. She was thoroughly healed; and from that time has demonstrated the freedom of Truth in perfect health for herself and family.

After the healing of this case, the wife of a physician who had attended her for several years, asked me how I came to heal her. She said: *"How did you do it? What did you call her disease? What was the matter with her? My husband believed her to be incurable."* To which I replied: *"Truth made her whole, and I neither saw nor named disease."*

The third case was one that had suffered extreme pain, at times, for more than five years, and had tried the remedies of the best physicians. She was faithful in coming to me every day for three weeks; at the expiration of that time she suddenly realized relief.

I then decided to set apart one afternoon each week for free treatment and invited all to come who would. The number that generally came was from fifteen to twenty. After experiencing good results from the treatment, they requested me to instruct them in my method of healing.

My effort to comply was the beginning of my teaching. I found myself ready and willing to do whatever was requested. I felt just as though previous preparation had been made.

During the hours devoted to silent meditation and affirmation of the good, I realized that the mental change taking place was the mental act of passing from the personal to the universal; and at one time, while making absolute statements of Life, I saw the fallacy of the popular belief that there is a *"lower self and a higher self."*

I knew that Cause and Effect were forever united; that the Creator includes creation within Himself. With this realization, the belief of separation of Spirit and body passed away. I saw that holiness consisted in oneness; that in Truth, Spirit and body are in a state of at-one-ment. When there was no longer a belief of two selves, and no body of falsehood to deny, my health sprang forth speedily, and I soon realized freedom of body, and could say, *"A body thou hast fitted me."*

One day, after having treated seventeen cases with a marked degree of success, I experienced spiritual wholeness beyond all former conceptions: I realized the passing from and blending of the individual into the Universal Spirit of consciousness. In thought, I paused, to ask myself: *"Am I drifting from my family and friends?"* But intuitively I knew, that where I am in Being there dwell my family and friends. *"That where I am, there ye may be also."* Truth never separates family or friends. It embraces each member of the family or community; there can be no truth in the belief that separates families in their feelings or interests. All seeming separation is but a negative condition, a non-acceptance of Truth.

The principal thought that I held while treating the seventeen cases was the Infinitude, Omnipresence and Spiritual Allness of God; that God is Spirit—hence, all that is, is Spirit; that the Holy Spirit comprised the whole, whose law is Love. I affirmed that the perfect demonstrations of God were before me and that His Love reigned everywhere in all living.

Upon retiring that evening, I was blessed with a realization that was more than a mere mental conception. It was a knowledge of being Omnipresent Mind.

As soon as I laid my head upon the pillow I consciously withdrew from the body and looked upon it lying on the bed, and realized it to be a thought within My Mind. I then said inquiringly: *'Where am I, and what am I?'*

Simultaneous with this question, I saw a white, ethereal form, vapory and cloud like. This form enveloped the body lying on the bed and pervaded it through and through. They were both perfectly transparent. My realization was beyond all question that all form was a thought in my Mind. Then, with increased earnestness, I thought, *"Where am I, and what am I?"*

In answer to my question there was a center of light, something like unto a six-pointed star, pure and clear as diamond light; its center as calm and as transparent as pure crystal. This center was radiating the light of Life—the pure intelligence or consciousness of the one Self-existing Omnipresence.

It was an inseparable individualized center of the One Presence. Again, I knew to a certainty that it was a thought in my Mind. I intuitively knew its connection with the body and with Omnipresent Mind. Then I said with even more emphasis: *"Who am I, and what am I?"* Simultaneous with the asking of this question the third time, was completed the realization unto full consciousness of Being. I was that Omnipresence which lies back of all form; **the Divine Mind** which contains within Itself the things that are seen; the Mind not seen, but which Itself is Consciousness. I was not only conscious, but was consciousness Itself. The consciousness that I realized myself to be was absolute stillness and illimitable Light.

As soon as I thought of the immensity of Omnipresence and of my being it, form appeared within me, and I pervaded it. Then I knew that God never thought without producing form; that the universe of form was within Omnipresent Being. Then the whole of visibility was transparent and I embraced, pervaded and lived all. I had out passed all forms, and was the Source and Cause of them.

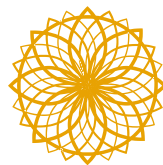
This consciousness of Being was the actualization of the Truth of the Allness of God, which I had with earnest conviction claimed for the patients I had treated during the day. In this realization I experienced the true relation existing between Cause and effect.

I swathe Unity and at-one-ment existing in the Mind Infinite, its action and the result of action.

As my attention was again directed to the body lying on the bed, and I opened my eyes on the world of form, my experience was that the state of Being is the most blissful peace imaginable; my feelings were harmonious beyond compare. Do you wonder that I know and teach the Unity of Life, and the Divinity of all Living?

You will not wonder at my earnestness in preaching this gospel of Supreme-Being and freedom alike for all, and at my determination to do all in my power to forward its cause and extend it throughout the world, that all may be brought to a knowledge of the Truth of Being and of Brotherhood.

This Consciousness of Being has been the one and only basis for all the work in which I am now engaged, or have been instrumental in inaugurating.



SPIRITUAL EXPERIENCE IN WORKS

"And I, if I be lifted up from the earth, will draw all unto me." (John, vii., 32.)

When I began teaching classes in 1887, I saw the necessity of systematizing my teaching; that as Truth was very simple, it was to be presented in the simplified form of the trinity, Being, Action and Result; that this Trinity being the All, it was all-powerful for good and was the true basis for all application of Truth; that it would enable its adherents to speak with authority. I determined, therefore, that my teaching should be thoroughly scientific and not partake of mere sentiment, opinion, or speculation. I resolved to give a true reason, one based in the Reality of what is, for every statement or claim made.

My purpose was to logically show the conclusions that must necessarily be drawn from a true knowledge of The Statement of Being and The Law of Expression. With that determination I have persevered in bringing out the detail of Truth and presenting it as Divine Science.

Strict adherence to the Truth of Being, its action and result, has enabled me to systematize Primary, Training, Theological and Normal Courses of lessons; also, to publish The Divine Science Text-Book, Science and Healing, and a logical and practical little work called Basic Statements and Health Treatments of Truth, besides editing the monthly magazine, Harmony, since October, 1888.

I had heard speakers say, *"We must talk Truth to the comprehension of the people."* I knew that spiritual things were spiritually understood; **therefore, the true spiritual teacher must speak truth to the Spirit in the people.** It is principle that Science teaching deals with in all its presentation and not the present comprehension or limited beliefs of people. **So, from the beginning I have written and spoken as if my readers and hearers were already illumined with the Divine Mind.** If this is not done, what regard is shown for Omnipresence, and what reward have we in Tightness?

Some of my friends were desirous that I should speak altogether extemporaneously from the beginning and cultivate what they termed "*Inspirational speaking*." I was unmoved in my determination, which was, that I would speak the Truth that I knew; that I was to have a thorough consciousness of the reality of all my teaching. The more excellent way is to teach from knowledge and not from inspired conditions.

To Be, is greater than to receive. To be the Expresser of any power, is greater than the belief that we receive the expression from a source infinitely beyond us in possibility. I found myself saying, quite frequently: "*I am doing what I wish to do; in giving class instruction, I desire to analyze every sentence, that I may know to a certainty that it embodies the very nature of Truth.*"

This method has proven eminently satisfactory, in that the teaching of Divine Science will stand the test of the true analysis of Principle, and will enable those who study to apply it in every practical way, and to every question pertaining to the real good of humanity.

It has enabled me to speak with certainty. This was the means, and the only means, by which I overcame extreme timidity. I am sure that nothing but self-evident Truth would have enabled me to come up over the shrinking habit of fear, and to move with no uncertain tread in all undertakings.

The truth that I have taught and published for the past seventeen years has been derived from no book, but from the Omnipresent Source of all Truth, which is an open book and accessible to all who choose to read it. During these years of writing and teaching I have had before me in consciousness the omnipresence and infinitude of God as the only basis and authority.

One day while writing my first lessons I was somewhat at a loss to find language with which to express my ideas in the most desirable way, which to me was to express them as if Spirit or God were speaking.

I walked the floor for a time, affirming, "*I am Language, all language is potential in the Spirit which I am; I can and do express myself clearly.*"

I walked to the window and looked to the right, my eyes resting upon the beautiful hills called "*Twin Peaks*," and instantly I saw "*The Law of Expression*." I turned from the window, and said to myself: "I see in this law, or trinity,—Creator, Creative Action and Creation—the Unity and fulfillment of all law; a method by which humanity can free itself from the false race belief of separation from God, and from all errors or belief resulting therefrom."

This Law of Expression distinguishes Divine Science. It is the very bottom of Unity; it proves that we are the All-Good in Being, at one with God; we proceed forth in perfect action at one with Him, and in perfect result at one with His result, or creation.

In the early part of the year 1888, I realized that my time was to be devoted to the teaching of Truth and Healing, and preparing others to go and do likewise; so in the month of May of that year, I decided to open a school for that purpose. We then chartered The Home College of Divine Science, for educational, ethical and religious purposes; for instruction in Divine Science and its therapeutic application—the Christ Method of Healing.

Divine Science College was chartered May fourth, 1888, and dedicated to Truth. The following is quoted from the dedicatory address:

"There is no Truth that is not included in Spirit, Science is co-eternal with Spirit, its action and result. Then, to Truth, to the Good, we dedicate The Home College. To Universal Spirit—in which we live and move and have our being, and which is our eternal home—we dedicate this College. To the Source of all Truth, the Bestower of all Blessings, the Life of all Things, we dedicate our College." Then, *"As much Truth as in me is, I am ready to preach the Gospel."*

In August 1888, I decided to publish a magazine in connection with the College, setting forth its teaching. The intentions then were just what they are now. Since realizing what Truth is, my habit has been to commence a work as soon as I saw it was the right thing to do. I have neither asked for nor tried to see the ultimate result before commencing the work, but have met the detail of it from day to day as it appeared before me.

When I decided to issue the first number of Harmony, in October, and spoke to Mr. Cramer of my intentions, he said: "You have had no experience in that line of work!" to which I replied : *"No, but I am to have, and it is for me to commence its publication."* He then said: *"Have you a subscription list?"* to which I replied: *"No, not even one subscriber; I have not even thought that a subscription list is essential."*

He then pressed his questions further, and asked if I had sufficient money; to which I frankly replied, *"I have not enough as yet to pay for the first issue."* He then continued: *"If you have but ten subscribers, you will be obliged to get out a certain number each month, and it will be as much work for you as if you had a thousand; the work will be constant, and you will take upon your shoulders the expenditure of about a thousand dollars the first year, besides your work. Now, let us consider the matter. Are you ready to meet it?"*

This was the first time my husband had made suggestions that in any way seemed opposed to what I had planned to do. I took the matter into consideration for about fifteen minutes, and viewed it from the standpoint of his suggestions; it brought a very uncomfortable feeling. I felt as if a dense cloud had settled over me. I then said: *"I will not question the outcome; this work is for me to do, and I will do it. The first number of Harmony will be issued in October."*

I fully realized at that time, as I do now, that there is no way by which good can be accomplished that is not open to those who act from the plane of Divine Being—from the Spirit of wholeness—for it is the Spirit that works all things together for good. The means necessary to carry on any work is included in the necessity for the work.

Being raised a Quaker, I was not wholly unfamiliar with the idea that I must listen to the still small voice, and having heard it, must obey. With the publication of Harmony, we took a decided stand against the supposition that there are two minds, *"Divine and mortal,"* and that there are two selves, a *"higher and lower,"* or two powers, a *"good and evil,"* that are warring against each other. The Trinity or Law of Expression proves the absurdity of these suppositions, and all similar ones.

I have neither advocated nor adopted the voluntary system as generally understood, for there is nothing in it that changes any vital point of interest either in the teaching or practice of Truth. It is simply a matter of who shall set the price for the services rendered, whether it be the one who renders the service or the one who receives it. I have not made it a point in my work to speak of money, except as a medium of exchange.

All the work that I have inaugurated and engaged in has been commenced without funds in hand, and I have demonstrated sufficiently along every line to succeed. No effort has been abandoned for lack of means. I have had absolute faith that the work would sustain itself. In the work of Divine Science there is no realizing sense of want. The demand for the work includes everything needful for its completion; for this reason it is supplied. My entire experience is proof against the belief that it is necessary to have money in the purse before commencing any enterprise for which there is a demand. Faith and works, knowledge and truth go hand in hand in Science.



LESSON I.

BEING

1. Divine Science is the Truth of Infinite Being, and its application is the Christ method of healing; it teaches that Being is all power, all knowledge, all presence, everywhere all the time.

Being is a law unto itself. The orderly and unchanging method by which Being expresses itself is its own law of expression. It is the knowledge of Being, alone, that enables one to demonstrate one's true nature. John 10:30, John 17:22.

2. The names given to the various Philosophies, Religions and Sciences that are before the world neither make them true nor false. If these names stood for the Infinitude of God, the unlimited nature of Truth and the interpretation given them was true to the allness of God and the all-powerfulness of Truth, and was given in a universal and impersonal way, they would cover the same ground as does Divine Science. The Truth of God applies alike to every creature under Heaven.

There is one Science. There is no religion but Truth; religion is, therefore, practical alike to all; it is innate in every individual and is demonstrated when and wherever the Spirit of Unity is actualized in either thought, word or deed. Where Truth is there are no differences. **It follows that all who arrive at first and final Truth recognize the same Truth as did Jesus, whenever and wherever expressed; even though more were to be perceived and demonstrated than is recorded of His saying and doings, they would all harmonize perfectly and make an harmonious whole.** John, 4:23, 24.

All religions, ancient or modern, are based upon the rock foundation of Truth, but all interpreters of them have not been impersonal enough to give an analytical and true interpretation from that basis. No individual or religion has all of Truth to the exclusion of others.

God is no respecter of persons. He pervades all alike, and has informed all alike who have turned to Him in faith, believing. That is, all who have mentally conformed to the unchanging principle of good have by the Spirit been illumined to see the same Truth. Even though one should perceive and enjoy the whole of Truth, it would not be so to the exclusion of any or all others doing likewise. PS 133:1, Matt 23:8-9, 1 Cor 12:13.

3. In all things a right beginning is essential to a correct ending. John 1-1-14, John 6:63 In Divine Science it is taught that the source in which all things originate is the true plane and place to originate thoughts and base all work. An infinite foundation is necessary for the erection of the permanent mansion of Truth. An absolute and unchanging Principle underlies all expression, by which to solve the problem of life and produce correct and harmonious results.

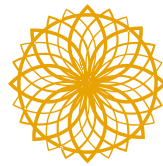
To state a problem correctly we must perceive the principle underlying it, and in order to work out the problem correctly, the successive steps must be taken in agreement with the principle. To state Truth correctly and express harmony, it is essential that we perceive the unchanging truth of Being which underlies existence and then proceed to make statements that are true of Being. John 13:17, Prov. 15:7.

4. The true method of conveying knowledge in Science is that of reasoning from the Abstract to the concrete; from the Infinite to its manifestation, or from Creator to creation. This method is the key that unlocks the door to the chamber of Eternal Life, and brings immortality to light. Teachers can state the truth of the basic principles to their pupils, but the pupils must work to prove the principles for themselves by right thought, word and action.

Earnest application brings conviction, and conviction is realization. Teaching, experience and proof go hand in hand. When truth is once clearly defined to the student, the student should hold to that consciousness of truth and refuse to entertain its opposite until understanding comes. Understanding erases error.

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