

# **DIVINE SCIENCE**

## **PART ONE**

**Malinda Elliott Cramer**





**This is an excerpt from the book.**

# **DIVINE SCIENCE**

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**Malinda Elliott Cramer**

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## CONTENT

1. IN EARTH AS IN HEAVEN – page 6
2. MAN IN GOD – page 9
3. CHRIST – page 14
4. THE GREATEST GOOD IN THE WORLD – page 17
5. THIS LIFE IS IN HIS SON – page 23
6. STATEMENTS OF TRUTH FOR HEALTH AND GENERAL FREEDOM I. – page 25
7. ORDINATION ADDRESS – page 26
8. GOLDEN TREASURES – page 32
9. EASTER MORN – page 38
10. FORMULA FOR TREATMENT – page 44
11. THE LOAVES AND THE FISHES – page 45
12. UNITY OF GOOD – page 52
13. THE ACCEPTABLE YEAR OF THE LORD – page 59
14. MERCY ENDURETH FOREVER – page 64
15. VINE AND BRANCHES – page 68
16. TRIUMPHAL ENTRY – page 71
17. SUPPLY AND DEMAND – page 78
18. CHRIST METHOD OF HEALING, OR THOUGHT-TRANSFERENCE-WHICH? – page 85
19. GOD SAID – page 89
20. STATEMENTS OF TRUTH FOR HEALTH AND GENERAL FREEDOM II.– page 93
21. THESE THAT TURN THE WORLD UPSIDE DOWN ARE COME HITHER ALSO – page 94
22. CONDENSED LESSON IN DIVINE SCIENCE - A FEW FACT ABOUT HEALING – page 100
23. PREACH THE GOSPEL AND HEAL THE SICK – page 103
24. THE TOWER OF STRENGTH – page 107
25. THE EXPRESSION OF STRENGTH – page 115
26. PRACTICAL DEMONSTRATIONS OF UNITY – page 117
27. INDIVIDUAL THOUGHT FOR HEALING – page 125
28. TREATMENT OF TRUTH – page 126
29. CONDENSED LESSON IN DIVINE SCIENCE I.– page 127
30. DECLARATION OF FREEDOM – page 134

31. CONDENSED LESSON IN DIVINE SCIENCE II. – page 135
32. INDIVIDUAL THOUGHT FOR HEALING – page 139
33. I AM THE BEGINNING AND THE END – page 140
34. STATEMENTS OF TRUTH FOR HEALING – page 144
35. THE UNIVERSE, NOT A DIVERSE – page 145
36. HELPFUL SUGGESTIONS – page 152
37. BY WHAT PROCESS SHALL THE BODY BE REDEEMED? – page 155
38. TRUTH OR CRITICISM, WHICH? – page 161
39. THE BIRTH OF CHRIST AND HIS TEACHINGS CONCERNING LIFE AFTER DEATH – page 166
40. “ YE SHALL KNOW THAT I AM. “ – page 175
41. JOY – page 181
42. THE ONLY LAW – page 183
43. NON-RESISTANCE – page 184
44. THE WHAT AND THE WHY – page 190
45. PALM SUNDAY – page 192
46. ENCOURAGEMENT – page 195
47. HAPPINESS – page 200
48. THE LORD OUR RIGHTEOUSNESS – page 203
49. I AM THE RESURRECTION – page 204
50. THE ALLNESS AND UNITY OF GOOD – page 208
51. POWER – page 217
52. THE WAY TO SETTLE QUESTIONS– page 219
53. SPECIAL INSTRUCTIONS TO PATIENTS I. – page 223
54. PRAYER VERSUS WEAKNESS – page 226
55. THERE IS NO FALSE SCIENCE – page 228
56. SPECIAL INSTRUCTIONS TO PATIENTS II. – page 231
57. THE REAL, AND ITS APPLICATIONS IN HEALING – page 234
58. INDIVIDUAL GOOD IS UNIVERSAL – page 242
59. SPIRITUAL GIFTS – page 244
60. FAITH AND BELIEF A UNIT – page 247
61. WHAT CODE OF MORALS DOES DIVINE SCIENCE OFFER? – page 257
62. WHAT DIVINE SCIENCE IS – page 263
63. CHRIST AND CHRISTMAS – page 268
64. GOLDEN WEDDING – page 274
65. WHAT I HAVE SEEN – page 277
66. BE YE PERFECT – page 280

## IN EARTH AS IN HEAVEN

ALL down through the ages it has been thought that the Kingdom of Heaven was a special place, located somewhere in space, where every thing is beautiful, and everybody happy and satisfied. But now that Divine Science has proven the infinity and omnipresence of God, and we are conscious of His presence everywhere, we know that the special place where heaven is to be found is here, and the time for our enjoyment of it, is now. Now, the accepted time for the enjoyment of all that is good and real, can never be realized through postponement, for procrastination is the thief of time.

Jesus Christ—God with us—always has the right idea of heaven, that it is at hand, and that the son of man is in heaven; hence the instruction to all the disciples to pray, "*Thy will be (is) done in earth as it is in heaven* " "*And when ye pray, believe that ye receive and ye shall have,*" means believe that what you have prayed for is just as you have stated; that is, have the faith that what you have asked for is, and is included in the gift of God, Eternal Life.

The general idea of the conditions to be enjoyed in heaven, held by the Christian world, is not to be discouraged, but should be understood, and if so, then understood because heaven is at hand and is with us here and now — wherever we are.

Jesus sent his disciples forth and instructed them to preach the gospel and heal the sick, saying the Kingdom of Heaven is at hand ; so it is self evident that the Truth of Heaven at hand is within us here and now, to be preached and applied through instruction that makes whole. A heaven that we may possibly enter in some far-off to-morrow has in Divine Science given place to one in which we now experience within our being a state of supreme happiness, in which we daily and hourly commune with God, the everywhere present good; a state of at-one-ment so complete that self-communion is divine communion.

The nature of the general idea of heaven is that it is a place where it is perfect happiness to be; where all are free from every condition that tends to unhappiness. Free from death, sorrow, pain, disease, labor and want, this is all good, but is not all this the true state of our being? Reflect for a moment upon the depths of meaning hidden in the following statements, and our true nature will be revealed. “ *Without the word (that is with God, and is God), is not anything made that is made.*” “ *It made the world and all things therein.*” “ *It is the true Light that lighteth every man that cometh into the world.*” “ *God has nothing but his own perfect substance to make worlds (and all that they contain) out of.*” There is nothing for us to be but the Life-substance of the one living and true God. We are holy because He is Holy, we are spirit because He is Spirit, we are life because He is Life. We are heirs of God, and joint heirs with Christ. We inherit His Being and eternity. There is no other reality, identity or consciousness of Being, hence nothing else to be. In this the “ *hidden mystery is revealed.*” So the true state of our being is that of a little child.

Jesus said: “ Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven. To suffer children to come unto me, is to allow, and accept them to be just what Christ is—“ *the word made flesh,*” and educate them in the Truth of Being, so that they will know what they are, and just what their relation to their Father is, and that the God and Father of one is the God and Father of all. To forbid them not, is to draw no lines between them and Christ, and make no separation between Spirit and body. To come unto, is to be the same as. So we are not to prevent our selves from claiming the Christ of God for all, and teach people that from Being they can truthfully make claims of equality with Jesus Christ.

The little child is a perfect example of the inhabitants of Heaven. It represents true meekness and lowliness of heart in being natural—just what God made it,—and not trying to become something different. It is trustful and happy now, and believes that what it wants it can have; that it has a right to have its natural wants supplied.

The child represents original purity and innocence. It is without human beliefs, opinions and claims about itself, and is in the same state that all things are that God creates or makes.

So were we educated from childhood in the Truth of our Being, we would never make false statements, or say I, to anything but God ; we would claim and realize that which rightfully belongs to the child of God or Son of the most high. “ *For of such is the Kingdom of Heaven,*” means that little children are the Kingdom of Heaven. Within God, by the nature of law, power, are we begotten in His image and likeness, and little children stand for the whole of creation, and right here we are able to see and enjoy the divine love and protecting care of the “ *Holy One*” in whom we live, whose will is done in earth as it is in heaven.

Let us accept little children in the name of Jesus Christ as Christ children, the only name for them, and suffer them to come unto me by so doing, knowing that anything that we ask for them in their true name I will give it, that God be glorified in them.

Thy will is done in earth as it is in heaven. Thanks be to God who has given us the victory in Jesus Christ our Lord, we are not twain, neither do we believe in duality, or any theory built upon a false claim of duality. Two are as one. That begotten of Spirit is spirit. Heaven has come.



## MAN IN GOD

THE Source and Cause of a thing must of necessity—always and everywhere—contain within itself the thing it produces or gives expression to. The thing produced or expressed must, therefore, be the embodiment of its Source, and in substance and nature be the same.

“ *Ye shall know them by their fruits.*” The only true estimate that can be placed upon the thing produced, is placed there by its source, for the value embodied therein is the nature of that producing it.

To be able to speak with knowledge, and to act in wisdom's way in all that we say and do, it is essential that we not only know what is, but that we know the nature, law, power, and possibility of that which is. Holy Spirit or Divine Mind must be Infinite and everywhere present; hence, it would not be according to Truth or justice to suppose that it was more in one place than in another, or that to it the existence of one thing was more perfect than another. If God's infinitude was not everywhere present, it would be possible for us to be where the fullness of knowledge and power was not, and we would have foundation for beseeching Him to come more fully into our lives. “ ***Be still, and know that I am God.***”

A very interesting and suggestive conclusion is now emerging from the work of natural Scientists. “ *It is practically established that the difference between the consciousness of man and that of the lowest forms of life, the single or unit cell form, is one of degree, and not of kind. That the lines of continuity run back from self-consciousness in man to the psychic life of micro-organisms, and if Haeckel, and Cope, and others of the world's great naturalists are right, the line cannot be drawn even at the beginning of organic life; we must go even back of the atoms and find consciousness in the ether. It is here that Cope finds the scientific warrant for the idea of God, and the hope of human immortality. He further suggests that mind is a mode of motion, or mode of wave force of the same substance as that which underlies visible phenomena.*”

The Genesis of Creation, and all the true statements of unity contained in the New Testament, and claims made by Jesus the Christ of us of at-one-ment with God are based in scientific Truth. For the Truth of unity and at-one-ment is the only Science of Being or Life. It must at once be seen that if there is but one Spirit or substance, the unity of this substance is maintained in all of its expressions. So, in the language of Calthrop, we say: “ *God has nothing but Himself to make His children out of. They are Spirit because He is Spirit. They live, because He lives.*” And here we understand the words of Jesus: “ *Because I live, ye shall live also.*” “ *As the Father hath life in Himself, just so is it given to the Son to have life in himself.*”

All scriptural statements of unity are found to be based upon the present scientific view of the unity of substance—one Omnipresent and Omnipotent reality, in which and of which all phenomena spring.

What a wonderful flood of light is here given by which to view the deep meaning of the sacramental occasion instituted by the man of Galilee: “ *This is my body which is given for you,*” with the injunction that we should partake of it until I come. But what is the self-revealed Truth when “ *I come?*” It is simply this, that I am it. Then it is that our life has appeared, and we appear with Him in glory, and with the brilliancy of pure intelligence we perceive the Truth of the words of Paul: “ *There is one Spirit and one body.*” “ *We are heirs of God and joint heirs with Christ.*” “ *To-day is the day of salvation.*” There is only one Mind and we are it, one Substance and we are it. Verily then in Him we have our being.

A God whom we may possibly approach in the future, and after death, or that we may progress toward throughout eternity but never attain, is in Divine Science among the things that have passed. “ *Old things have passed away, and all things have become new.*” And we know God as the one in whose bosom we rest, and whose life we live, and whose love we express, and daily and hourly reveal. “ *He who loveth knoweth God, for God is Love.*” “ *Behold, what manner of love the Father hath bestowed upon us,*” that we should be called the sons of God.

God the absolute Truth, His at-one-ment the Omnipotent Power, Love the only law, makes the sure foundation on which all living rest. The general realization of the twentieth century will be what many Divine Scientists are enjoying at the present time, the Truth in simple language. God the ultimate Truth, or spirit, the absolute principle. That the God-head does not mean three originant principles, nor three transient phases, but three eternal inherencies of one Divine Mind.

It will then be understood that what truly is, is God. The all in all will be known as Spirit , Soul, Intelligence—as one Spirit; or Mind , Idea, Consciousness, as one Mind.

The ultimate of freedom, power and happiness, is to be found in adjusting all our ways to the truth that God and his expression is all there is. So it will be generally understood that when Spirit or Mind expresses itself, it expresses its idea and consciousness; then no living form will be pronounced against, but all will be raised, a glorified, sanctified body. For that which is begotten of Spirit is spirit, and the body of spirit must be the expression of what spirit is. In other words, that which is begotten of Mind is mind, and the body of mind must be the expression of what it is.

A full consciousness of the oneness of substance must enable us to see that all conclusions arrived at from that basis must be the conclusions of God, and we can clearly see in it the light of the world, the true light that lighteth all, in which is no darkness. Great are the changes that are to take place in dissipating the world's way of thinking, and establishing a true conception of unity and at-one-ment.

So far my aim has been to prove the oneness of God and man, or in broader terms, the oneness of God the creator, with God his creation. Man, as the image and likeness of God, is perfect conception ; “ *Jesus, the image of the Invisible God, the first-born of every creature,* ” is perfect conception. There is one universal, holy, immaculate conception for all time, in which man ever exists as God with us. God's idea of man must be his idea of self, for the Infinite One being all, it could have no idea of another being ; therefore, to make God-idea our idea of self, is the same as making our idea of God that of self; this finds us in the God-head and a unit throughout.

Would we do unto our source and cause as we would have it do unto us, it is essential for us to do just what we would have it do; so if we want God to include us within his being, will and law, we must include Him in our being, will and law.

That which fills all space being Spirit and one in nature, all things are found to be in a state of at-one-ment with and to exist within it, and to be itself made manifest. So Spirit carries within its infinitude of love all the worlds invisible and visible, and all things therein and thereon contained. Divine Science therefore, includes the ultimate spiritual principle, and teaches the unity of the whole, and blends all phenomena into pure being. So it must come to be seen by all, that to have a true conception of anything, we must start with God and reason from being; begin our reasoning at the top, as it were, or in the plane of source and cause, for it is self evident that the action and result of a source and cause cannot be understood except by its own knowledge, and this we can do, for I, intelligence or consciousness, am spirit. If man and God are one in spirit they are one in body, for what is potentially one is identically one when expressed.

Were we to reason from the standpoint of duality, or of separation from God, we could in no wise arrive at an understanding of the teachings of Jesus as applying to ourselves.

The estimate placed upon selfhood when reasoning from the supposition of innate sin, that there is a conception that falls short of Truth, and birth that misses the mark of equality with God, we would not be able to realize that we were created in righteousness and holiness of Truth.

In the new and living way of thinking, true theology and Science are brought into solidarity, for space is no longer thought of as vacant, but is really the divine presence of Supreme Being. This conception once grasped, we no longer wait, weary with hope deferred, for the good, the true, the real, for we find ourselves in a new world of power and beauty. It does away with the former conception of cause and effect, and establishes the true idea of it, which is that the effect is forever within the cause. God is seen to be the Truth, substance, intelligence and reality of all. So God comes to mean unto us all that is good, real, and eternal.

This view leaves no room whatever for death or dead matter, and no conception or claim of such a thing. The All in All is absolute Life. Let us decide scientifically upon the form of it, and determine correctly what it shall be to us. For the form is the word of Life that shall not pass away.

Let us, therefore, hold living forms in God consciousness and intelligence ; that is, know that they are there, and are divine substance, and act as if Truth was Truth. This will do away with the unsatisfactory practice of holding thoughts or words to bring things to pass. For it is not true motive to expect to change the substance, or to perfect it by such method, for it ignores the nature of the whole, and sets at naught the true conception of the body.

If the word is love or life that you have taken up, hold the body to be that word of life and love, and you will prove that my words are Truth, and they are life, for they are life to those who find them.



## CHRIST

CHRIST is the title of Saviour. It is originally Greek, signifies anointed, and corresponds exactly in meaning and use with the Hebrew word, Messiah.

So that this title given to Jesus of Nazareth is an acknowledgment of him as being the Saviour long promised to the house of Jacob, and to the human race. As prophets, priests, and kings were anointed when being called to their several offices, so Jesus of Nazareth, the Messiah, who was by example to teach all people the Truth of their being, and of their doctrines, and the meaning of their service, was anointed with the spirit of Truth, and his baptism was his at-one-ment with all that is. So he was at once the fulfilling of law and prophecy, priest and king, after the order of an endless life.

The Holy Spirit descending upon him like a dove came to stay, and to show to the world that Jesus was included in the allness of God, and to present the great Truth, that God, including Fatherhood, also includes sonship. In the revelation of the Truth of who, what, and where the Savior of the world is, it is proven that there is no father, no mother, no son but what is God with us, and Christians are those who know this Truth, and who represent in their deeds the one and only law of Being, the high and holy nature of God.

The name Christian, was given to the disciples of Jesus at Antioch by the Greeks in derision, in the reign of Claudius. They were before that called Nazarenes and Galileans.

*“ Unto us a child is born, unto us a son is given.”* Many people think that were literal death to cease, birth would cease ; that one follows the other, and as long as we have birth we must have death. To fully understand the words, *“ Unto us a child is born,”* and *“ Unto you is born this day in the city of David a Saviour, which is Christ the Lord,”* it is necessary for us to die, or be dead, to the false view of birth.

Birth will never cease, but with the death, so to speak, of the false view of it, will the last enemy be destroyed. Birth is not, as many have supposed, the act of something coming into life that was not before, but is the expression of something that is, was, and evermore shall be. Beget means to cause, and to cause is to bring forth, and as nothing can be expressed that is not, birth is God's act of expressing himself. The bringing forth of that which is potential within the Creator is the begotten of God. With this new and true conception of the child that is born to us this day, or of the son who is given or sent of God, there is no death for us to recognize, except it be that we, as Christ, are dead indeed unto sin, and alive unto God forevermore.

To know that the child bora unto us this day is the Saviour, is to know that the first and natural birth brings forth the first born and only begotten<sup>^</sup> In this Holy Immaculate conception, retrospection and procrastination are not indulged in. For that which is begotten within and of eternal life is life, and within it is no death.

*“ And this is the record, that God hath given to us eternal life, and this life is in his son.” I John v : 11. “ He that believeth on the son hath ever lasting life, and he that believeth not the son shall not see life.” John iii : 86.*

The analysis of the name Immanuel gives a true view of the universality of the one it stands for. Heb. Imma, with ; nu us; el, God. So we have with us God, here and now. Not shall have, not that he has been, but now God is with us in the universal sense spoken of in the first chapter of St. John. With us as the light that lighteth every man that comes into the world. There is no overcoming of death, so called, but by being the true consciousness which knows the truth of all birth.

All down through the ages it has been prophesied that the time would come when God would be with us in the form of man. The mystery that, has been hid from ages and from generations, but now is made manifest to his saints, is Christ in us.

So to meet the present need, and to abide consciously in Truth, we must know that “ *God, who at sundry times, and in divers manners spake in time past unto the Fathers by the prophets, has in these last days spoken unto us by His son;*” that there is no other Truth that can be glad tidings of great joy unto us, but that our being is God—eternal life, and that we are born right, and exist in sonship; none that can erase the false conclusions about conception and birth.

The literal lineage was given to show us that we are born or begotten in and of God as was Jesus; that the birth of Jesus is the Truth of all birth; that the literal descent is only a seeming, and is not to be made a basis for anything, for the direct manifestation of God in the child is the only true conception, hence the only true birth is God with us. So each one can say, I exist as the son of God, and the son of God exists as I do, without sin, and alive unto the Most High.

If Jesus, the Christ, spiritually speaking, had been brought into the world in a different manner from what we all are, and on account of the divinity of his conception and birth, he held a different relationship to God the Father from what we do, our following him in precept and example would avail nothing, for we could never be the same spirit and the same body ; but “ *He was made like unto his brethren (without sin), that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people,*” and “ *deliver them who through fear of death were all their lifetime subject to bondage.*”

Jesus did not become different from what he was born, he became no more than he was at birth. Before he was born of woman his name was Emanuel, and when a babe, born of woman and wrapped in swaddling clothes, he was God with us. He was no more than this in manhood. His ability was God-power. How much easier it is to live in life than to labor to become it. How much greater is the satisfaction when “ *ye abide in me*” than to ignore the Truth of Being, and strive to become. Consciousness of Being simply does what it is its nature to do ; within it self is revealed. “ *For this cause came I into the world.*” It was not for the purpose of becoming that I came, but to bear witness of what I am, came I unto this hour. I bear fruit of the Spirit every moment, so let it be.

## THE GREATEST GOOD IN THE WORLD

“ *Behold what Manner of Love the Father hath bestowed upon us.*”

ALL is good; is a statement Scientists love to make, and when made with understanding, the speaker knows that the statement embodies Supreme Being, all creative action and creation—the whole; the “ *I am, be side whom there is none other*”—the Good One.

In a knowledge of the truth of this all inclusive statement, the eternal good is manifest before us, and its acknowledgment is once only, for it is of the eternal and for all time. To shape our lives—guide ourselves mentally in word and way—by the meaning of this comprehensive statement, is the noblest object, the divinest motive, the purest purpose.

We have been accustomed to be told of various things that constitute the good of the world; some would have us think that money has the greatest practical power for good, and is the main thing to be obtained to give prestige and influence, and to be looked to as a source for the good things hoped for in “ *this life.*” But money being an effect, something produced by a cause, made by a maker, and used by a user, it is only a medium of exchange in the hands of its source; hence to claim it to be the inclusive power for good is, in belief, to invert its use. The attempt to place the value of cause upon it, is virtually an attempt to surrender the power of self dominion; to subject the user to its use.

Others have said education is the greatest power for good in the world. “ *Get an education and you will have power,*” is the claim generally made. But appearances are so frequently in opposition to this statement that it causes one to pause and question. There are just as many among the highly educated people of the world who are hungering and thirsting after righteousness, and who are seeking, hoping and praying for an unrealized good—for some blessing to fall upon them—as there are among those not so highly educated; just as many among the first mentioned who need to know the Truth and its blessed freedom, as there are among the second.

Since education means to draw forth and bring out what is potential within, that which is called out in judgment from observation can never be the ultimate and unfailing good of the world. While it is true that true education is the bringing forth of innate possibility, a knowledge that we are Divine possibility, all that eternal good implies, and that our only nature is love, is the ultimate good of knowledge, the absolute good that to know makes free.

What is the Supreme Good manifest in the world? Is it not Being, the nature of which is Love? Is it not Being, the thinking and mental action of which is Love, and whose words and deeds are those of Love? Is it not what we are and what we think and do in Spirit and in Truth?

Christianity at its source is found based in Supreme Being, and there we find that thinking, to be of value, must commence where all things commence; that statements that have meaning represent the true nature of Being, and through the practice of the Truth of what we are, ever acting from Divine Cause, we find the way by which all things are brought into existence, and by which to actualize the greatest good of our eternal selfhood, even Love. And with Paul we can say, “ *And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Love, I am nothing.*”

This broad declaration was made from deep realization of Life and Law, and not from mere sense judgment. Paul contrasts all these statements with Love—not that he would do away with them, but that he might exalt Love as the all-inclusive, that which is faithful and true in all the walks of life—as the law which may be fulfilled in one word, as the commandment of Jesus to his disciples, “ *That ye love one another as I have loved you;*” and “ *These things I commend you, that ye love one another.*”

Supreme Being can have no law save that of its own nature—infinite Spirit can have no law save its inherent possibility. So far from Paul making a claim too high for practical use, he deliberately contrasts the gift of prophesy, understanding of all mystery, all knowledge and all faith, with Love. This evidently was done that he might show Love to be the law of God, the only one there is to make practical.

**editor and graphics editor  
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