

# **DIVINE SCIENCE**

## **PART TWO**

**Malinda Elliott Cramer**





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

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**Malinda Elliott Cramer**

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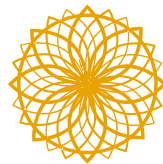
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## GENESIS I.

GENESIS in Latin and Greek, means to get ; to be born. The Genesis of creation is the act of producing, giving birth or origin to anything ; it means production ; formation ; origination.

The first book of the “ *Old Testament* “ so-called by the Greek translators from its containing the history of the creation of the world and mankind, is called Genesis.

Though some fragments claim a higher antiquity, Genesis is acknowledged to be the most ancient complete book in existence. Genesis, taken in connection with the four books that follow, is the foundation for a Theocracy based upon the idea of a single family— One God and one humanity.

There seems to be portions of more ancient narratives embodied by the writer in the book, as it now stands, whence some have supposed that the original narrative has been enlarged at various times : yet it is believed that the record in its present state is substantially that of Moses, with a few later additions made in the time of the monarchy.

Some commentators maintained that two quite distinct narratives have been interwoven together : the one, more ancient, in which the Deity is throughout designated by the general term Elohim— God ; while in the other He is called by the more mystic name of Jehovah— the Lord. The first is said to represent a general divine influence in the world ; the second, super natural over-ruling power creating and directing it, and requiring admiration in return. These two portions are characterized as the Elohistic and Jehovistic ; the former teaching natural, the latter revealed religion.

There is, however, a unity throughout the Pentateuch, a unity which can only be ascribed satisfactorily to one writer. The literal record embodied in the entire book of Genesis is an account of events of over twenty-three hundred years.

*“ The general subject is creation, the decline of humanity through sin, and its capability of being reclaimed by communion with God, its maker. Hope and faith are kept alive by the example of a chosen few, who, through obedience to God, became heirs to the promised blessings which are continually postponed, with mercy to those who are sinful and a deepening of faith to those who are righteous.”*

**Spiritually speaking, every creation of God must be seen to be good would we see truthfully ; for that is his way of seeing it.** Man— Adam — male and female— so named in the day, or light, in which they are created, is to dress and keep the garden— the whole of creation— as God made it. He is to keep it, in his consciousness, as “ *good and very good.*” To do so means harmony in one’s self and harmony with all surrounding things.

As all things were brought unto Adam, to see what he would call them, just so are all things brought unto each of us to see what he will call them, and each one must take the responsibility to himself or herself, not only of *calling them by the names to which we are accustomed, but to call them “ **Good and very good,**”* and pronounce nothing but the word of God for them : what we pronounce for another person or thing we proceed forth in, our words are our expressions, so, to be about our Father’s business, we should affirm as does He.

Every person is supposed to know what is right to do, and what is right not to do ; from the standpoint of principle, the unity of spirit, the One All, we do know all things; we are knowledge. So, we each are to keep the garden of creation in its generic good, its original and natural state of purity.

## SPIRITUAL DEFINITIONS I.

THE following definitions are published for the purpose of aiding in the study of Divine Science :

**Divine Science interprets God as the One All, beside whom there is none, before whom there is none ; in whom all creation lives and moves and has its being. The self-existing One, inclusive of Creator, creative action and creation. It teaches that God's Omnipresence proves that divine consciousness or intelligence, power or love, is equally everywhere in all things. There is no apartness, degrees or portions to the One All. It is unlimited, inseparable, absolutely everywhere in its fulness at all times. No more of Intelligence or power in one place than in another. This is realized only by being God and abiding in Him as the All. It is never to be realized by believing we are different in nature from Him, or by trying to be something beside the One All. God is not the Infinite without including creation. The Infinite is both Creator and creation. As God alone is before He creates, there is no intelligent attitude for man to take, but that he is before he is expressed in form, and is the “ *Word* ” that is with God and is God. There is no mortal being or evil power There are no opposites to the Divine Attributes.**

Adam :— The Hebrew word Ahdam— Adam, is not merely the name of one person, but, like the Greek Anthropos and the Latin Homo, it is the class name of a genus whose real nature it portrays.

The name of Adam was given to man-male and female ; in the day (pure consciousness) in which God created man, in the likeness of God made he him : male and female created he them ; and called their name Adam.— Genesis v : 1, 2.

The name Adam has three principal significations : They are all sourced in Being, as shown in our Genesis manuscript lessons. The meaning of each is at one with Adam, the image and likeness of God. It stands for man's being in God, and existing in His image and likeness.

(See sixth manuscript lesson.) Jesus of Nazareth was in realization the second Adam. In Spirit and in Truth we are all Adam, the perfect image and likeness of a perfect God.

Beginning :— Means source, origin ; “ *I am* ” the source and origin of all things. So, “ *I am the beginning.* ” Being acts and produces or images forth, within itself, what it contains.

Firmament :— Means heaven ; the real state of Being expressed in creative action and creation. It is that state in which there is no sorrow, crying nor pain. It is at hand. It is within you.

Day :— Means Light, Knowledge Consciousness, Intelligence.

Night:—Means darkness, shadow, believing elect to be Cause.

Evening :— Means to mix, to mingle, to blend.

Morning :— Birth ; coming forth afresh.

Earth :— A name for form, “ *dry land;* ” what is seen with the eye, and is apparent to the senses.

One, or First Day :— Stands for Totality, the All.

Two, or Second Day :— Means to do, action, repetition, continuation of the same.

Three, or Third Day :— Is the rule by which everything is done that is done. It is “ *The Law of Expression.* ” In Genesis it particularly speaks of result, creation, the realm of visibility.

Man, male and female :— God's image and likeness.

Image and Likeness :—Means God expressed in men and women, the fulness of His nature imaged forth in them. In Being, Man is like God ; he is wholly divine.

Dominion :— Dominion is oneness and equality with all that is ; with God as Creator, creative action and creation. That state where the Lion and Lamb lie down together and the child innocence leads them.

Beholding everything as good and very good, is knowing creation to be like and at one with God : even Himself expressed.

## I AM THE RESURRECTION AND THE LIFE

IF I AM the Resurrection and the Life and all people are taped in the resurrection, by means of it or through it, than in me or to my consciousness they are raised. It is my privilege to see all things raised unto their Original Source and Cause, and as being in a state of at-one-ment with It.

God's Omnipresence is a living, demonstrable truth to many people at this time; they are practicing the truth of His presence in the every day walks of life and business relations.

We often say, God is the only Self-Existing Source and Cause, the All in All, filling immensity, that space is filled with all there is ; as this is so, where is there any room for you, for me, and for humanity apart from, or beside this One All ?

Some say because the above is true “ *we do not exist,*” “ *visibility is an illusion.*” In Divine Science it is the basis from which we prove that nothing that exists is illusion, that we truly exist in God as God expressed.

There would be no room for us, or for anything that exists, and our oft-repeated affirmations could not be proven true but for the fact that man and nature dwell in God, and are God expressed. In poetic language we are all “ *in the bosom of the Father;*” in other words, we actually live and move in Omnipresence. We are in the loving embrace of Love itself. We are pervaded, sustained, and lived by the one Self-Existing Presence. Therefore, we are not “ *aliens to the commonwealth of Israel* ” — God manifest in the flesh in universal son-ship, which is Christ the Savior. We are not “ *pilgrims and strangers on the earth.* ” We are not away from home, nor are we outside the house of many mansions in which there is a place for each one.

It is because of these underlying truths, these self-existing facts, that Divine Scientists affirm their unity and oneness with God, and that all there is is “ *good and very good.*” Since all things are before man (who is Adam, the image and likeness of God) to see what he will call them, and, as he names them, he proceeds forth or demonstrates from within out, it behooves us to “ *let the word of God dwell in us richly* “ and pronounce good alike upon all.

**Let us look upon these truths logically, scientifically, uninfluenced by the false race beliefs and declarations of the iniquity— the inequality of man with God. The time has come for all to know, whoever you are, that man has no sinful nature ; no innate depravity ; is not made by his beliefs, but is self-existing within God.**

**Let us be uninfluenced by observation of beliefs and opinions, and by the actions of others, although they seem criminal. In the resurrection consciousness we hold unwaveringly to the truth—that God, and God manifest, is the All in All— and know that the universe is a uni-verse, and not a di-verse, that it is in a state of unity with its Source.**

He who said : “ *I Am the resurrection and the life,* “ spoke the truth once for all. There is one I Am beside whom there is none other, whose name we are constantly pronouncing, and we should cease using this name in vain; we should use it for ourselves, according to the nature of its attributes.

I am the Resurrection and the Life ; I am resurrected now. “ *I Am is my name forever.*” The resurrection means I am the resumption of life. I am all life. I resume the eternal and the original state of the All-Life for myself. Resumption of Life is accepting one's self to be God-life ; from this standpoint the I that I am is always the Resurrection and the Life ; even “ *the way the truth and the life.*”

The resumption of original Truth, original Life, original Being, means the giving up of the belief that I am life that is mortal, finite, limited, environed, and is subject to death. This can be done here and now.

*“ If there be no resurrection of the dead (here and now), then is Christ not risen ” here and now. “ If Christ be not risen, your faith is vain: ye are yet in your sins.”*

*“ Then they also who are fallen asleep (mentally) in Christ are perished.” If in this life, the life of being asleep mentally to truth, where we can only have hope, and there is nothing beyond this for us, we of all men are most miserable. Rotherham quotes the above verse referred to as follows : “ If, in this life, in Christ, we have hoped, and there is no more, we of all men are most pitied.” — I Cor. Xv : 19*

The first thing for us to do to secure our permanent unfoldment, now that we have truly resumed the one and only life for ourselves and have identified ourselves as such, is to raise our bodies from the tomb of human, belief and leave the grave-clothes behind us.

*“ For, since indeed through a man came death, through a man comes resurrection of the dead.” — Rotherham.*

This death is the one that the Scriptures tell us is to be overcome, and is spoken of as an enemy. It is to be swallowed up of life. Life is to be seen as All in All.

We each are to claim to be Life. It is not sufficient that we prophesy of life eternal after death for ourselves; our sufficiency is realized in our laying hold of it here and now, and this is done by placing self in the right relation to the Infinite Whole, then acting perfectly natural, which will bring out its real nature.

As the disciples were not yet conscious from the plane of being that the Lord, Being, including body, was risen and was living in righteousness and holiness of truth, they believed that their Lord could be and was entombed. We would impress upon everyone the idea of unity, and that the body must be taken into Life, our identity, in order to free us from the mental states brought about by dualism and separation.

The idea of never dying but living and moving in God, as God manifesting himself, causes some to weep in the present day as did Mary Magdalene.

She had her Lord located in the tomb, and wept because she missed him from that location. People often say : “ *I do not want to live forever; if I do not die I shall never see those who have died.* “ Such have virtually placed their bodies in the grave ; they have made a decision which they will no doubt actualize. But, instead of feeling that we shall not see those who have experienced the race beliefs of separation and withdrawn from their bodies, let us live in such close relationship with God and his people that we will know that God is not the God of the dead but of the living ; and, as he is the God of Abraham, Isaac and Jacob, whom the world call dead, he is also the God of our friends and members of our families whom the world call dead. In order to have true communion with Moses and Elias, we must realize our ability to speak to them from the plane of unity, and this will work in communing with our own loved ones.

The first step is to free ourselves from the beliefs of dualism and separation of spirit and body, then, as did Jesus, we can enjoy the companionship of those said to be dead, and do so in spirit and in truth. To separate the body from Holy Spirit is to separate it from life, substance, intelligence and power, and this means that it is assigned to death. So we each have something to do to demonstrate the truth that the I Am is the Resurrection and the Life.

“ *Mary stood without weeping,* “ because her Lord was not in the tomb. She supposed he had been taken away. She did not realize the working of the law of God, and the outcome of the declaration, “ *I am the Resurrection and the Life .*” She thought that if her Lord was not in the tomb that she had cause for grief. The fact that he was not there, nor was his body to be found therein, proves the demonstration of the resurrection of the body here and now. We should consider it a comfort to look into the tomb and find it empty, that our loved ones are not there. Two angels are ever seated “ *where the body of Jesus had lain* “ both robed in white, which means they are equally pure ; one is Being, the other Existence. Being at the head and Existence at the foot, and they say : Why seek ye the living among the dead ? (Beliefs and conditions). The living are not here ; they are risen. You who are alive to-day, wherever you are, you are the Resurrection and the Life. You are risen. You are not in the tomb of the belief of death. You are one with Christ in God, and as such you appear with him in glory.

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