

# The Dominion Review.

VOL. I.

SEPTEMBER, 1896.

NO. 7.

## CHRISTIAN SCIENCE : ITS LITERATURE, PHILOSOPHY, AND THERAPEUTICS.

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### III. (*Conclusion*).

THE "God" of Christian Science is very like the god that Faust tried to palm off upon innocent Margaret. "Do you believe in God?" she asks. "Believe in him? Who dares say, I believe, or believe not, in him?"—

"The All-embracer, the All-sustainer!  
Embraces and sustains he not  
Thee, me, himself?  
Rears not the heaven its arch above?  
Doth not the firm-set earth beneath us lie?  
And with the tender gaze of love  
Climb not the everlasting stars on high?  
Do I not gaze upon thee eye to eye?  
And all the world of sight, and sense, and sound,  
Bears it not in upon thy heart and brain,  
And mystically weave around  
Thy being influences that never wane?  
Fill thy heart thence even unto overflowing.  
Then call it whatsoe'er thou wilt,—  
Bliss! Heart! Love! God!  
Name for it I have none!  
Feeling is all in all."

Margaret admits that this is all very beautiful, but adds: "Christian you are not, I see."

According to Goethe, it was the poet (maker) who first made gods for us—"brought them down to us, and raised us up to them;" but the poet afterwards learned to make them out of men's incoherent abstractions, giving thus to airy nothing a local habitation and a name, and the name invariably began with a capital. We do not revolt from this tendency to hypostatize adjectives and turn abstractions into entities when we meet with it in the *Iliad* or the *Faerie Queen*, but from its unnatural development in Christian Science we are apt to turn away in disgust. Its God is *Good*—not a good being in any conceivable sense; he is *Mind*—