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We do not think laws just which condemn the innocent to suffer with the guilty. But in life as we know it this must always be. Thus our notion of ideal justice never appears to be even approximately realised in the world, and, further, the doctrine of Jesus would seem to set it aside as negligible.

We must attribute justice to God, for without it there could not be forgiveness, but we have no conception of what divine justice may be, and therefore we cannot comprehend divine forgiveness from the divine side.

BOOK III ✓

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Jesus appears to express a belief in the existence of a separate Evil Will, subordinate to God, immanent in man's sin and suffering.

The common argument that evil cannot be an active force because that would involve an unbreakable dualism, is equally an argument against man's free will. Therefore, if we believe in free will, it is not impossible to believe in the Evil One.

Whether Jesus, in speaking of the devil and demons, was using words in their plain meaning, or speaking in a parable, we cannot determine; if a parable, the truth set forth must have been more, not less, terrible than the figure which conveyed it.

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We think in this age we can finally distinguish truth from superstition; but ancient thought often returns disguised as a newly discovered truth.

The ancient belief about disease-demons has suggestive points of analogy with what we now know of intrusive disease-germs.