

account of his martyrdom died expecting immediate glory both for himself and all Christians. The officers asked Justin, "Hearken, you who are called learned, and think that you know true doctrines; if you are scourged and beheaded, do you believe that you will ascend into heaven?" Justin said, "I hope that, if I endure these things I shall have His gifts. For I know that to all who have thus lived there abides the divine favor until the completion of the whole world." Rusticus the prefect said, "Do you suppose, then, that you will ascend into heaven to receive some recompense?" Justin said, "I do not suppose it, but I know and am fully persuaded of it." (Martyrdom of the Holy Martyr, Justin, etc. Chap. IV *et alis sur*).

Tertullian, a prominent theologian of North Africa who wrote about 200 A. D., has been quoted as implying purgatory because he mentions a widow praying for her husband on the anniversary of his death. But Tertullian speaks plainly of immediate blessedness for the departed Christians. He declares that the heathen notions of two places ^{one} of punishment and ^{one of} bliss for the departed are actually derived from Christianity, "And if we speak of Paradise, the place of heavenly bliss appointed to receive the spirits of the saints, severed from the knowledge of this world by that fiery zone as by a sort of enclosure, the Elysian plains have taken possession of their faith. Whence is it, I pray you have all this, so like us in the poets and philosophers? The reason simply is, that they have been taken from our religion." (Apology, Chap. XLVII).

Confusion on Tertullian's views has arisen in some quarters because he also says no one goes to Paradise at death except the Martyrs. But the Hades to which all others go is regarded by him as composed of two parts--one of punishment and the other of bliss. That his upper division of Hades is not purgatory is proved by his statement that its occupants will not be taken to heaven until Christ's second