

3. That God's true servants—penitent believers—are forgiven, by the priest's absolution, the *eternal punishment* of their sins—which was all that Christ died to expiate; but that the *temporal punishment* of mortal sins, and all the punishment of venial sins, God's true servants must undergo themselves—by voluntary penance here (which, however, may be commuted by an indulgence,) and by suffering hereafter in Purgatory, until the uttermost farthing is paid.

4. That souls in Purgatory are helped (that is, their debt is paid in part or in full) by the alms and prayers of the faithful, and especially by the offering of masses.

Then, as to the moral condition of souls in Purgatory, the Romish Divines hold,\*

5. That souls in Purgatory become neither better nor worse, neither sin, nor add to their good works: they are, one and all, perfect in love and ready for Heaven, were it not for this debt which hangs about them, as so much rust or dross which may at any moment be entirely purged away by the application of the appointed external remedies. Morally and spiritually, the souls in Purgatory are as good and as fit for Heaven, and as sure of it at last, as those who are already there. The *sole* reason of the appointment of Purgatory is for a *satisfaction* to God's *justice*.

This is the doctrine of Purgatory, as taught by the Church of Rome and her great divines.

You will remark, brethren—and doubtless many will have heard it with surprise—that the Romish doctrine is that none but *faithful Christians* go to Purgatory. Those who are washed in the blood of Christ and at peace with God, and whose sins are fully and freely forgiven,—none but these go to Purgatory, and all these or nearly all, do go there for a longer or shorter time. They do not go there to be made better, for they are made perfect in a moment at their death and are quite fit for Heaven, but simply to suffer punishment,

\* As Bellarmine, De Purgat. Lib. ii. cap. 4.