

not this intimate that some sins may be atoned for in the world to come?

"Make an agreement with thy adversary quickly, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence until you pay the last farthing." Matt. v. 25, 26.

The last text I am going to quote establishes the doctrine of a third place so plainly, that it appears strange how it can be misunderstood.

"Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh, but brought to life by the spirit, in which also he came and preached to those spirits who were in prison; who in time past had been incredulous, when they waited for the patience of God, in the days of Noah, when the Ark was a building, &c." Peter iii. 18, 19, 20.

It will hardly be supposed that Christ preached to the damned spirits in hell, as it is acknowledged on all hands, I believe, that there is no redemption for them. How then can the above text be understood, unless by admitting a place of temporal punishment, in which were confined those, who in the time of Noah were incredulous, and who had not fully satisfied the justice of God before departing this life.

The doctrine of the existence of a third place is founded on the belief, that very often, after the guilt and the eternal punishment is taken away by the mercy of God, upon the sinner's sincere repentance there still remains, on account of the defects of that repentance, something due to the infinite justice of God, something to be expiated either in this world or in the next. Nothing indeed can be more clearly established in scripture.

Adam was cast out of the earthly paradise, himself and all his posterity punished with death and many miseries, after his sin of disobedience was forgiven, and a new chance of Heaven offered him.

David was punished with the death of his child, after his enormous crimes were forgiven, upon his sincere repentance. 2 Kings, c. 12. "O King, (saith Daniel to Nabuchodonosor,) redeem thy sins with alms." c. iv.

If temporal punishments often have been inflicted by the justice of God, after the guilt and the everlasting punishments were remitted, it follows, of course, that if the person dies before he has suffered that temporal punishment, he dies that much indebted to God's justice and must undoubtedly discharge that debt before he can enter Heaven.

The writings of the holy Fathers of both the eastern and western Church, most clearly prove, that from the earliest dawn of Christianity, the belief of a Purgatory was general in the Church. Tertullian the famous champion of the Christian religion, who lived in the second age, says, "No man will doubt but that the soul doth recompense something in the places below." Tr. de Anima. c. 58.

And again, in his book De Corona Militis, "we make yearly oblations for the dead."

St. Clement in the same age tells us, St. Peter taught them, among other works of mercy, to bury the dead, and diligently perform their funeral rites, and also to pray and give alms for them." Epist. Id. S. Petro.

In the third age St. Cyprian says, "it is one thing, being cast into prison, not to go out thence until he pay the utmost farthing; another, presently to receive the reward of faith; one thing, being afflicted with long pains for sins to be mended and purged long with fire; another, to have purged all sins by sufferings." Epist. 25. ad Anton. In the same age Origen says, "though a release from out of prison be promised." St. Matt. v. "yet it is signified that none can get out from thence but he who pays the utmost farthing." In Epist. ad Roman, ad Rom. 35 in S. Luc.

In the fourth age St. Ambrose "But whereas St. Paul says, yet so as by fire, he shows indeed that he shall be saved, but yet shall suffer the punishment of fire; that being purged by fire, he may be saved, and not tormented forever, as the infidels are with everlasting fire." Cap. 3. Epist. ad Cor.

In the same age, "This is that (says St. Jerome) which he saith; thou shalt not go out of prison, till thou shalt pay even thy little sins." c. v. Matt.

In the same age St. Cyril of Jerusalem says, "we beseech God for all those who have died before us, believing the obsecration of that holy and dreadful sacrifice which is put on the altar, to be the greatest help of the souls for which it is offered." Catch. Mystagog. 5.

Again, in the same age, the above quoted St. Jerome says, "these things were not in vain ordained by the apostles, that in the venerable and dreadful mysteries, the Mass, there should be made memory of those who have departed this life; they knew much benefit would hence accrue to them." Homil. 3. in Epist. ad Philip.

It would fill volumes to quote all those passages from the holy fathers which prove the belief in a third place, and prayers for the dead, to be coeval with christianity. Those I have quoted lived twelve, thirteen, and fourteen centuries before the pretended reformation, and were of course better judges of genuine apostolical tradition than the late reformers could be.

If these holy and learned doctors some of whom were the immediate successors of the apostles, did not think themselves guilty of superstition in praying for the dead, but declared that in doing so, they followed and obeyed the ordinances of the apostles, neither are we guilty of superstition, in believing and doing as they did.

An objection against Purgatory is found in the following words of scripture, "if the tree fall to the south, or to the north, in what place soever it shall fall, there it shall be." Eccles. xi. 3.

Admitting that the scripture here speaks of the soul after death, which indeed is highly probable, how does this make against Purgatory?

We believe that there are only two eternal states after death, viz. the state of glory, and the state of damnation. If the soul departs in the state of grace it shall be forever in that state, although it may have some venial sins to satisfy for, which may for a while retard consummation of its happiness. If it dies in the state of mortal sin, and an enemy of God, it shall be forever in torments. There are two

everlasting states, which may be meant by the north and south of the above text. If this interpretation is not satisfactory, let it be proved false. Used as we are, to submit, in religious matters, to none but an infallible authority, we cannot be pleased off by mere opinions.

To be Continued.

From the Jesuit

The following talk, which has proceeded from the unsophisticated heart of the wise, although "untutored Indian," speaks volumes in confirmation of what we have hitherto written against the barefaced swindling, and extensive robberies (under pious pretences) of the American Bible, Tract Education and Missionary Societies. The virtuous, the otherwise intelligent, and the patriotic people of America have been too long gulled, and plundered by those Societies. How have the objects for which the people have so liberally opened their purses to those itinerant and rapacious "wolves," been realized? The annexed document (*ab uno disce omnes*) will best declare. What evidence have our credulous fellow citizens of the fact that the thousands of dollars, the cargoes of food and raiment which were shipped for the suffering Greeks, had been received by those poor and oppressed descendants of Heroes and Sages? How easy is it to get up a mock expression of mock gratitude to the charitable Ladies and Gentlemen of America, by a crafty agent, in the Greek language, in the remote climate of Greece?

Could not that agent obtain for twenty dollars at most, a cunningly devised English address indicative of Grecian gratitude, dressed up in modern Greek, by one of the Clerks, whom the Agent may appoint for the sale of those articles?

Will Americans thus suffer themselves to be any longer imposed upon? What evidence have they that these cargoes were not profitably disposed of by the Agents and in their metamorphosed form, either in other goods, or hard money, returned to America, to swell the pecuniary tide of a Society so called, whose Calvinistic principles, if suffered to go the whole length into operation, will of course, "for the love of the Lord," be developed on the throats of their victims, and in the ruin of Constitutional Freedom. We who live at this side of the Atlantic, get no other proofs of the honest and honorable appropriation of such money and goods as have been exported for truly philanthropic purposes, than the self interested, proverbially false and lying statements of those pious, self-called Missionaries, whose reports contain any thing but truth. Why permit those individuals to throw dust into the people's eyes? Why allow them to insult and impoverish the community? But—to the document which should be engraved on brazen monuments, and which ought to be erected for that purpose, not only in the city of Washington, but in every city throughout our country—as indicative of the unblushing audacity of those Missionary Jugglers.

From the Washington Globe.

Washington City, March 5, 1831.

We, the Chiefs and Sachems of the Seneca Nation of Indians at Sandusky, Ohio, have often heard