

teacher to death and a bystander, Lucius; rebuked Urbinius^c for such a punishment on the mere ground of his being a Christian. "Urbinius^c replied, "You also seem to me to be such an one." And when Lucius answered, "Most certainly I am," he again ordered him also to be led away. And he professed his thanks, knowing that he was delivered from such wicked rulers, and was going to the Father and King of the heavens. And still a third having come forward, was condemned to be punished." (Chapter II) Justin goes on to say that because Christians thus despise death yearning for heaven some of their opponents urge them all to commit suicide saying, "Go then all of you and kill yourselves and pass even now to God and do not trouble us." This Justin argues, a Christian could not do because, "If, then, we all kill ourselves, we shall be the cause, as far as in us lies, why no one should be born, or instructed in the divine doctrines, or even why the human race should not exist; and we shall, if we so act, be ourselves acting in opposition to the will of God!" (Chap. IV). Notice that the crude objection to Christianity proceeded on the assumption that to all Christians death was preferable to life. This of course is simply the statement of the Apostle in Philippians 1:23. But it denies purgatory. ^{Further} Father Justin in discussing the death of Christians declares, "And we are persuaded that every one who flees those things that seem to be good, and follows hard after what are reckoned difficult and strange, enters into blessedness." (Chap. XI). Justin also quotes the argument of the man who led him to Christ as saying, "The souls of the pious remain in a better place while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished." (Dialogue With Trypho, Chap. V). Justin himself according to the