

witnessed to as early as Tertullian (200 A. D.) with the doctrine of blessedness for all departed Christians. "Let us pray for our brethren that are at rest in Christ, that God, the lover of mankind, who has received his soul, may forgive him every sin, voluntary and involuntary, and may be merciful and gracious to him, and give him his lot in the land of the pious that are sent into the bosom of Abraham, and Isaac, and Jacob, with all those that have pleased Him and done His will from the beginning of the world, whence all sorrow, grief, and lamentation are banished." (*Book VII, Sect. 4, Chap 41.*) (~~Ante-Nicene Fathers vol. VII~~
~~p. 497~~)

It should be made clear that Fundamental Protestants do not gather their doctrines from the traditions of men even though these men were among the famous theologians of antiquity. The same Tertullian, quoted above, believed that we are regenerated by baptism, a doctrine which is in plain contradiction to the Bible and therefore must be denied. We believe that the departed Christian is at home with the Lord not because Hippolytus said so, but because this is the teaching of the Bible. And yet it is well to remember that the doctrine of purgatory which rests like a heavy burden upon the heart of every Roman Catholic was not taught by any of the earliest Church fathers and had a very slow growth until the fifth century. Its beginnings in prayers for the dead and a difference in status and between the martyred dead/the ordinary Christian departed may be found as early as 200 A. D. in Tertullian. The penal fires come much later. The masses for the poor souls in purgatory come still later. The doctrine of Purgatory is another one of those foreign growths that have fastened themselves like a malignant tumor upon the theology of the Roman Catholic Church. Fundamental Protestants go back of ~~this~~ this warped theology to the pure doctrine of the Bible and find