

BEYOND THE TOMB

OR,
What About Purgatory?

BY
T. E. STACEY



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PREFACE

IN view of the intense interest created over the lawsuit in Spain, which was brought by the priest of Conso against three missionaries for distributing a tract which has had an enormous circulation in the Spanish speaking world, designated "Beyond the Tomb," I have been asked to translate the same into English, as it might be helpful to some who have already accepted the doctrine of Purgatory without being aware of its pagan origin.

As is generally known, the case ended in a glorious victory for our brethren concerned, and greatly enhanced the liberty of religion in Spain. The Judge, in summing up the evidence after an eloquent address by the young lawyer, declared the tract to be entirely free from fault, and it can now be distributed freely in all the territory of Spain.

Beyond the Tomb ;

OR,

What About Purgatory ?

By T. E. STACEY.

ONE of the greatest deceptions that exists in the religious world to-day is the idea of Purgatory. The generality of people in the Romish system receive this doctrine as though it were Biblical, but as we examine the teaching of the Bible, it is a surprise to many to discover that not even the word "Purgatory" is mentioned, much less taught.

How Did the Idea of Purgatory Originate?

Some who are ignorant of the truth believe that it is a Christian doctrine, but if we wish to verify its origin we have to look beyond the age of Christianity. It is a doctrine taught in the most ancient pagan religions, from the great dynasties of Egypt right on through the religions of Babel, Buddha, Confucius, and many other false systems of the present day.

It is a purely pagan doctrine, which cannot for one moment bear the light of Holy Scripture. It is a doctrine that dishonours God, deceives men, and robs them of their right to salvation.

What is the Idea of Purgatory?

Purgatory is the basis of masses, indulgences, and prayers for the dead. The simple people are taught to believe that the faithful dead are detained and tormented in flames of fire, and other most hideous torture, until they are succoured and liberated by the help of these religious practices.

The priests have to be paid for this work, under the supposition that they can accelerate the transit of a tormented soul in purgatory to a place of rest. It is difficult to believe how such monstrous ideas can be attributed to a holy, just, and loving God. It is an

insult to the Throne of God, and those who seek to teach such a doctrine show their lack of love to the poor and deluded souls around them.

Suppose it was in the power of the priest to alleviate the sufferings of the dead. If they had the least love for these poor imprisoned souls in such a place, would they not liberate them immediately? How is it they will not do it then without payment? And payment in advance? How is it that at times the poor have had to deliver up the last cent they possess to pay for masses? Such an idea is abhorrent. Christ spoke in His day of those who devour widows' houses

and for pretence make long prayers (Mark 12. 40). And what difference is there to-day between those who give up their possessions and leave their inheritance to the Church in the belief that they can obtain some blessing for their beloved dead?

The Apostle Paul in 2 Timothy 3. 5 refers to those who have an appearance of godliness but deny the power thereof; who teach things they ought not to teach for filthy lucre's sake (Titus 1. 11). How many in Romish lands can testify to the fact that they have given their all to the Church in the hope of receiving blessing to their soul after death.

How did this Idea begin in the Romish System?

The proposition of purgatory was presented for discussion for the first time in the second session of the Council of Ferrea, 15th March, 1438. And before that date it formed no part of the Roman creed, nor was it recognised as a doctrine of the Church. It was admitted as a doctrine of the Church for the first time in the Council of Florence in the year 1449, and this in defiance of the plain teachings of Scripture.

Neither Christ nor His disciples taught such a felonious doctrine, therefore why deceive others with such doctrines of men?

Now What Does the Bible say About the Dead?

Let us go straight to the Word of God, and see what it says of those who pass beyond the tomb, because only in this way can we know anything authoritatively of the future destiny of man. God speaks very plainly on this matter, as He does on other subjects. Remember the thief on the Cross who cried: "Lord, remember me when Thou comest into Thy Kingdom." The Divine answer was: "To-day shalt thou be with Me in *Paradise*." Christ did not say in "purgatory." The Apostle Paul says, to those who believe in Christ, "To be absent from the body is

to be present with the Lord" (2 Cor. 5. 8). We know that Christ is not in purgatory, but in Heavenly glory. Again in Philip-pians 1. 21, Paul says: "To die is gain, and to be with Christ is much better." From these few citations it is very clear that the apostles never thought a soul had to pass through the flames of purgatory, or otherwise he would not employ such words as these.

The Destiny of the Soul is De-cided while we are here in this World.

Did Solomon have this in view when he said: "As a tree falleth, so shall it lie" Eccles. 11. 2),

and the Lord Jesus, speaking of the respective destinies of the saved and lost, said, "Beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from hence" (Luke 16. 26).

Apparently the prophet Jeremiah felt something of the solemnity of this matter when he said, "Weep ye not for the dead, but weep bitterly for him that goeth away" (Jer. 22. 10). The prophet knew that the destiny of the dead is fixed, and is irrevocable. Better to weep for those that live without God, without hope, and without

Christ in the world, than for those who have already entered their eternal habitations. How much better to awake and verify these truths from the Word of God, and know how a man can be justified before God, and find there is a perfect pardon from all sin offered through our Lord Jesus Christ.

St. Peter says: "For as much as ye know that ye were not redeemed with corruptible things such as silver and gold . . . but with the precious Blood of Christ" (1 Peter 1. 18). St. John says: "The Blood of Jesus Christ God's Son cleanseth us from all sin" (1 John 1. 7).

In view of the foregoing, we are

assured that the faithful believer in Christ is cleansed from ALL SIN. Therefore, where is the necessity of purgatory? The idea of purgatory is not Biblical but pagan. It is a deception of men to blind others who are deprived of reading the Bible for themselves.

Come to Christ, dear reader. Put your faith in Him who died for you on the Cross. Confide in His finished work accomplished at Calvary, to deliver your soul from coming judgment and Hell. And you will have no doubt concerning your future destiny, but you will know that being absent from the body, you will be joying in the presence of the Lord.

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