## For The Beaver Argus. FUTURE PUNISHMENT. ву номо.

To Rev. J. B. Breckenridge: DEAR SIR: - You state in your es "that immediately after death the soul is assigned a portion and a local habitation in accordance with its deserts, not in a place of probation or expectancy," but a place of "un-mitegated torture in hades." In the first place it will be best to inform you that the theory of a helf for disembodied men has undergone several changes since the poetfc hell of heathenism, through which flowed its mysterious river, bearing the name of Cocytus, came into existence. Heathenism originated both the hell and heaven for disembodied men, located them both in the bowels of the earth, Apostate Jews received from the heathen their notion of an undergrowith heaven and hell leaven underground heaven and hell, leaving out river and substituting a ditch, or gulf, as an impassable, boundaryline between the two spirit worlds or, rather, the division of one spirit world, situated in the heart of a material world, just as the yolk of an egg is enclosed by its shell.

At what time this hell got in there we are not informed, (would that some one could write an essay!); but we are sure it could not have been there at the time God created the earth and pronounced it "very good," unless it was a good hell. And why the heathen, who knew not God, and were unacquainted with his word should be the first to find out that it was there; is a mysterious matter, i

Apostate Christendom, in an early stage of its apostacy, followed the example of the Jewish Pharisees in adopting the heathen notion of the dual nature of man; and, also, their theory of an under-ground home for dis-embodied men; leaving out not only the heathen view of a river in hellas the Phariseesdid—but making another improvement in the system by leaving out the doctrine of transmigration, which the Pharisees had retained with a little modification.— Thus, instead of allowing, as the heathen claimed, that certain ones could be permitted to live in several different thbernacies, instead of going at once into the under-ground realm. they claimed that all souls, good and bad-upon the death of the body-would go into one department of this

under-world of souls. This improvement on the heathen notion of an under-ground home for disewbodied souls, was Catholicism in its incipient stage, before the sys-tem was matured—before "the mystery of iniquity" had finished its work of apostacy. At a later period the system was changed, by claiming that Christ went into hell in a disembodied state; or, rather, into one de partment of this imaginary under-world of disembodied souls, and liberated the righteous ones, and took them up to the skies on the day of his crucifixion or resurrection; which if true, would contradict Paul's statement: "Unto them that look for him shall be appear the second time without sin unto salvation," as his return from such a mission to heaven would have constituted his "second" coming, as he was on earth-in his resurrection state-forty days after this event is said to have transpired. If Paul was right in locating the "second" coming of Christ in the future, this notion of a journey to the skies with an army of ghosts (nothing) once shut up in the ground, to form

informs us that God is constantly at work "creating souls;" so, with this view, the soul of Joseph could not have been the offspring, or "son," of Jacob's soul. Jacob did not say "my live, that the only way to get a company to the soul of the sou son," but "I will go down."

somewhere—you, cannot tell where, talk must be metaphorical.

location, if bones of dead men are "knowledge" in sheol or hades, ever transported to that realm? Who ever saw them transported? Is it not better to allow sheel to signify the state of the dead, than to insist that it is the locality of imaginary in the state of the state of the locality of imaginary in the state of that it is the locality

"bones" go to sheol. not taken for the hell of the damned, but for the place of souls below, where the servants of God were kept before the coming of Christ, which place, both in the scripture and in the creed, is named hell." This sheet, here called "a place of souls," is said to have been "below," and to have had its day prior to the first coming of Christ, having been vacated by its inmates at that point of time—as before noticed—in order to establish a fore noticed—in order to establish a continually in herefore let mortals reverence him, whom none of the wise in heart can discerth." But you wise theologians profess to have found out that God is delighting himself, the continually in horrible and revolting injustice towards "immortal souls," and in the continually in horrible and revolting which you infer are a part of God himself, we could produce many texts bearing on this point, but content ourselves at present, seeing that we have already trespassed, by quot-

hend go down to hell in peace, bring a second time." Isa. x. 25. Fox yet down his gray hairs with blood to a very little while, and the indignation sheel or kades, is not the realm their destruction." of "unmitigated tortures," for its inmates, that you represent. Nor is the case of the rich man an exception to this rule; for not one word is said in the record about the rich man's

soul. You theologians assume that the soul is meant, though not mentioned. The Douny version reads "And the rich man also died, and he was buried in hell, and lifting up his eyes when he was in torments." The persons Introduced in this record, though dead, are treated as living agencies, by parabolic personifica tion, to illustrate an important truth and are represented as talking, and the conversation here alluded to recognizes the fact that they are dead -"If one went unto them from the dead"-"though one rose from the dead"-thus showing (1) that these personages though represented as talking, were really dead; and (2) that the only way to communicate

to the living was by rising from the This method of setting forth or illustrating truth is used elsowhere, and that, too, in an instance in which hell (sheo!) is introduced, and dead men having "bones," and having been slain by the sword, are represented as talking. The overthrow of Pharaoh is thus set forth in Ezekiel xxxi: 16-18, and xxxii: 21-32. Don't

fail to read the text. My dear sir, we call your particular attention to several facts 1st. This scene is laid in "hell' (sheol), and not in your theological hell, but in "the nother parts of the earth;" nor is it a hell of disembodied men, for its occupants are those 'slain by the sword," even those "which are gone down to hell with their weapons of war," and these "have laid their swords under their heads, but their iniquities shall be upon their bones." It will not be admitted that disembodied men are slain by the sword, nor that they carry "weapons of war" to hell with them, nor that they have "bones;" but such is said to be the case with the occupants of the "hell" here brought to view, it being sheol-the state of the dead, where military chieftans were anciently deposited with their weapons of war, just as Indians now often bury their warriors with a tomahawk by their side.

Though this is a hell of dead men, instead of being a hell of disembodied men, it is said that they "speak" to Pharaoh, and also that "Pharaoh shall see them, and shall be comforted;" while it is said that others have

there "borne their shame." "Here speech, sight, comfort, and shame are personifications. On the same principle of personification could Jesus ciple of personification could actus represent the rich man as speaking out of hades, which is not a hell of disembodied men, but simply the state of the dead, if indeed Christ is there speaking of two literal men who here speaking of two literal men who a colony of ghosts in the skies, as a nucleus of the-much-talked-of kingdom in the skies for departed souls, is all a fable. Prior to this wild invention of Catholicism, the theory of a sky kingdom for disembodied on carth, instead of giving an ordinary parable?

On this principle, too, though speaking of dead men, by personiting the biance in two equal annual installments from date of confirmation, with interest from same date; to be secured by bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and mortgage on the premises. Purchaser to pay expense of deed, bond and this under-ground abode of disembo- the other torment, just as really as died men; that containing wicked "comfort" and "shame" were attrib-ghosts—the hell of Catholicism—was nied to dead men in the case just cit-

ghosts—the hell of Catholicism—was left undisturbed; and the vacated department was recognized as the abode of imperfect saints—those not quite dom—and soon it was christened "purgatory," "a place of probation or expectancy," (which you deny). Upon the adoption of this heathen view of an under world for the "shades of the dead,," an effort was made to synchronize this realm with the sheol of the Old Testament Scriptures, and the hades of the New Testhe sheel of the Old Testament Scriptures, and the hades of the New Testament. With the aid of a Catholic (Douay) version of the Bible, and foot notes appended by Catholic officials, we will look at the efforts putforth to establish an under-ground realm for disembodied souls—for both good and bad ones before the first advent, and for bad ones only since that epoch. Our version renders the term sheel grave, as often as it renders it hall but the Catholic version. term sheel grave, as often as it renders the left but the Catholic version uniformly renders it hell, but appends notes to inform as when it sur-

pends notes to inform us when it signifies the department for good souls.

1st. Jacob is made to say, "I will go down unto my son into hell mourning." Gen. xxxvii, 35. Foot notemarks to into the latest the lat That is, into limbo, the place where tion. Death fixes an impassable gul the souls of the just were received be- between the righteous and wicked fore the death of our Redeemer... preventing any change in point of meant the place of rest where he believed his soul to be." If Joseph's soul was the son of Jacob's soul there highly be more plausibility in this assumptions but a note on Geneaic viii the Levil of sumption; but a note on Genesis xxii, die in the Lord," they "sleep in Je-

soul shall go down to the soul of my munication opened would be by hav-son," but "I will go down." ing one rise from the dead, thus roll-2d. But if it is true that disemboding back the tide of death. But ied souls—instead of physical men—
go to sheel, they must there be enveloped in Satan's grasp, and translied souls—instead of physical men—
mark! both in the case of Pharach
and that of the rich man, the scene is
laid in sheel or hades, of which realm ported to the skies; thus commencing a sky-kingdom for disembodied torture," but the wise man affirms souls. This kingdom you accept as that "there is no work, nor device, all right. "The thief's soul went there that very day." You overlook even if the openpants of that realm the time and manner of its origin; were spirit-men, instead of being maand this hell you also accept, only terial men, it would not change the

you have ventured to take it out of fact that they were anconscious, and its material earth-shell, and locate it consequently the representation of having no conception concerning its Nor is this method of attributing present latitude, longitude, or alti- speceli to lifeless objects to Illustrate Authorized Capital, - \$500,000. gatory to hell, and call it a place Abel's blood cried," and "he being Paid in Capital, where immortal souls are "tormented unmitegratedly." Believe it, ye
who can! We can no more credit
such blasphemy against God, our
Maker, than we can believe the Pope
is infallible, or that Molock is the
God that made us. But, we will foilow the Catholic picture of hell a little further:

Abel's blood !cried," and "he being
dead yet speaketh," "the blood of
sprinkling that speaketh better things
than that of Abel;" "the stone shall
cry out of the wall, and the beam out
of the timber shall allowed the speech
(Judges ix., 6), attributing a long
conversation to the trees of the field,
telling what was said by the olive

low the Catholic picture of hell a little further:

3d. If sheol is the realm occupied by spirit-men, instead of materialmen, this translation of David's statement sounds strange:

40 or bones are scattered by the side of hell."—Ps. cxl. 7. No note is here given to inform us which department of sheol is here meant by "hell," but it is a place to which the "bones" of men go. This proves sheol to be the receptacle of corporeal men, instead of spirit-men; for, who ever stead of spirit-men; for, who ever If, however, Christ is not here metuheard of the bones of a spirit? And phorically attributing speech to the we would here inquire of Protestauts—and you, sir: Who gave you the liberty to take sheel out of the earth Pharaon, I will leave you to grapple and assign it some unknown aerial with the mighty fact that there is no

that it is the locality of imaginary | ture the assertion that there is not a disembodied men? Remember that | text of Scripture to be found that "bones" go to sheol.

4th. On Genesis xliv. 31: "Shall bring down his gray hairs with sorrow unto hell," we have the following note: "The Hebrew word for hell is here sheol, the Greek hades; it is not taken for the hell of the danned, but for the place of souls below where

colony of souls in the skies, and be size Pealm exty. 9, "The Lord is gimthere a kingdom of disembodied to all, and his tender mercies men. But this view of the matter are over all his works." Lam. iii, 33, men. But this view of the matter seems to clash with their own seems the carth with their own seems to clash with the prisoners of the carth." It was all live, saith the Lord God, I have no pleasure in the death of the wicked. If God has no pleasure in the death of the wicked. If God has no pleasure in the death of the wicked. If God has no pleasure in the death of the wicked. If God has no pleasure in the death of the wicked. If God has no pleasure in the death of the wicked. on? Can death "feed on" deathless soils of the wicked, in the extinction of soils of the Bible is not a place. The sheed of the Bible is not a place for disembodied soils, but for dead men—men with "gray hairs," and "bones," a place where there is no "wisdom" or "knowledge." Of this place David said—as rendered by the Catholic version—"Let not his hoary there are of down to hell in peace bring a green time." Its v 25 "for yet

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George Duck vs Hugh Anderson. M. T. C. Gould's exec'torve thid Pinney. Benjamin Chews adm'rve William Jenkins. args theid Pinney.

1 res theid Pinney.

2 res William Jenkins.

vs Lewis Iteno's ex'tr

vs C II Hall & Co.

vs J C Wilson, et al.

vs Bother Squires.

vs William R Trimble.

vs Martin Metzgar

vs II Mendenhall.

vs William Rigby.

vs Matthew Johnston

vs Samuel Laney et al.

vs Thomas Poe.

vs II enry R Footy.

vs William Medier.

vs J B Vance et al.

vs Samuel Keifer.

vs H R Keifer.

vs H R Keifer.

vs Domas Vanghn.

vs Henrick & Lenz.

vs John Staley.

vs John Staley.

vs John Staley.

s John Ebner.

s John Ebner.

s John Ebner.

s John M Carter.

s John M Carter.

s John M Carter.

s John M Carter.

John Carny et al. vs John Marny et al.
vs John Carny et al.
vs James Porter.
vs Libuton Mumo.
vs Affred Hinds. lames Mercer
lenry Collins for use, vs Jacob Young,
John C Levis vs William F Barnes,
Gachles Plano Man, Co.vs Margaret Thomas et
JOHN CAUGHBY, Prothonotary

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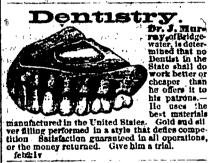
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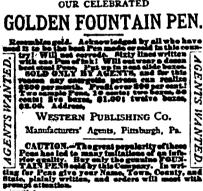
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MECHANICS' TOOLS, FARMERS' TOOLS, NAILS, Window Glass, PAINTS, OILS,

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