

## ORIGINAL POETRY.

## THE PASSING BELL.

"Those evening bells—those evening bells."—MOORE.

THAT passing bell—that passing bell !  
There's many a heart now feels its knell,  
Awaking the light of consciousness  
On nerves which are wrung with deep distress.  
There's a moral convey'd in the passing bell,  
While it rings on the heart a sad farewell,  
It speaks of flowers which have lost their bloom,  
And of scar leaves fluttering o'er the tomb.

It tells of joys which have swiftly flown,  
Of smiling hopes which beneath the frown  
Of the king of terrors, have pass'd away  
Like mists before the sun's bright ray.  
'Tis a voice which says, "Thou too must die !"  
And it swells my breast with a painful sigh,  
For I cannot tell how soon it may be,  
They may toll that passing bell for me !

## REVIEW.

*Universalism in its modern and ancient form, brought to the test : and without the argument from Aion, Aionios, &c. shown to be unscriptural.* By ALEXANDER W. McLEOD. 12mo. pp. 163. Cunabell. Halifax.

(Continued from page 309.)

As our Author, in his title page, professes to show Universalism "to be unscriptural," "without the argument from Aion, Aionios, &c.," he, of course, does not enter into any criticism on those important words. But as those words occur in his work, and, moreover, as the Universalists have made such an improper use of them, it may not be out of place here to explain them.

Before doing so, however, we beg to inform our readers, that the Universalists have made a similar use of Aion and Aionios, to what they have done with 'Gehenna'; that is, they have in their version of the New Testament either left those terms untranslated, or they have translated them by the words 'age' or 'ages.'

Thus, for the phrase (Rom. xvi. 26) "According to the commandment of the everlasting God"—Scarlett's version reads, "According to the command of the *Aeonian God*." In Matt. xxv. 46, the punishment of the wicked is called '*aeonian punishment*'; and the reward of the righteous is called '*aeonian life*' and 2 Peter iii. 18, for the expression "To him be glory, both now and forever,"—we read, "To him be the glory, both now and to the day of the *age*!"

We observe, then, Aion and Aionios, are the two Greek words which, in our version, are sometimes rendered 'forever', as in Matt. vi. 13; sometimes 'eternal', as Mark iii. 29; and sometimes 'everlasting', as Matt. xxv. 41, 46.

Aionios is a Greek adjective derived from Aion, which is a noun, and compounded of "aei," always, and 'ON,' Being: so that 'Always Being', is the original, and true idea to be attached to these words.

In like manner, 'oolam' and 'oowlam', are two Hebrew words which, in our version of the Old Testament, are sometimes rendered 'forever', Gen. iii. 22—Psalm ix. 7; and sometimes 'everlasting', Dan. ix. 25.

Oowlam is a Hebrew adjective, and Oolam, from whence it is derived, is found in the Hebrew Scriptures both as a noun, and as a verb; but the verb is the root of the word. The verb 'oolam' signifies, to hide, or, conceal, (Lam. iii. 56) and also, to be hidden, or, concealed. (Lev. v. 2. Hidden or concealed, is, therefore, the proper idea of eternity.

Thus we learn that, although man is born to live forever, yet, infinite duration or eternity, is hidden from, or is beyond his comprehension.

Of eternity a certain writer has said, "It is duration that excludes all number and computation: days, and months, and years, yea, and ages, are lost in it like drops in the ocean! Millions of millions of years, as many years as there are sands on the sea shore, or particles of dust in the globe of the earth, and those multiplied to the highest reach of number, all these are nothing to eternity. They do not bear the least imaginable proportion to it, for these will come to an end as certainly as a day; but eternity will never, never, never, come to an end! It is a line without end! It is an ocean without a shore! Alas! what shall I say of it! It is an infinite, unknown something, that neither human thought can grasp, nor human language describe!"

Both the Hebrew word 'Oolam', and the Greek word 'Aion', are sometimes used in a less extensive sense, than is usually understood by the terms, eternity and everlasting; yet, the context will always shew, whether the word is to be understood in a limited or unlimited sense. Thus, the covenant of circumcision mentioned Gen. xvii. 13, is called an 'everlasting covenant'; yet it only extended to the days of Messiah. 'The everlasting hills' mentioned Gen. xlix. 26, can only continue as long as the earth continues: And when Paul wrote to Philemon (Phil. xv.) concerning Onesimus, "For perhaps he therefore departed for a season, that thou shouldst receive him for ever," could certainly only mean during the lifetime of Onesimus. But whenever eternal, everlasting, or forever, is applied to God, or to man in his future state, whether of happiness or of misery, it invariably is to be understood in its true and proper sense; that is,—duration without end.

A very important argument in proof of the endless duration of future punishment, was thus within reach of our Author, in the application of the above terms in different parts of scripture: but he does not avail himself of it, because, as he shows, that if there be a future punishment, it must of necessity be eternal, and cannot therefore be either disciplinary or probationary.

On this subject Mr. McLeod observes:

"In endeavouring to establish their doctrines, the Restorationists lay great stress upon the Greek words, aion, aionios, &c., and because these words are sometimes used in an accommodated sense to point out a limited period, they very illogically conclude, that these terms, when applied to future punishment, never imply strict eternity, but are employed, and are invariably to be understood, in their limited meaning. But all the passages, in which these terms are used, might be surrendered, and yet the doctrine of the eternity of future punishment shown to be perfectly scriptural:—its truth depends not upon the controverted meaning of one or two words, but is interwoven with