

## REVIEW OF HALL'S UNIVERSALISM AGAINST ITSELF.

**THE GRAND CONSUMPTION:** And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.—Rev. 5: 13. (No 43—p. 127.)

It seems very evident from this language, that the Revelator was permitted to look through the long vista of coming ages and to catch a view of the glorious results of the Messiah's reign; of that time when all shall be redeemed, purified and made holy and immortal—when the "whole creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." The language here is the strongest and most comprehensive that can possibly be used; and is what the learned call a *periphrasis*, peculiar to the Hebrew writers, denoting the entire universe of intelligent beings. To say that it does not comprehend the entire family of man, is to say what is at once a violation of both reason and common sense! It may mean more, but it cannot mean less. And though it should mean more than the entire family of man, we cannot go so far as to make it embrace the inanimate and the brute creation; for this would do violence to the passage. It represents beings of intelligence—beings that worship "Him that sitteth upon the throne, and the Lamb"—and last, though not least, it represents beings in a state of happiness. They are INTELLIGENT, OBDIENT, AND HAPPY.

Says Professor Stuart, in his letters to Channing, in speaking of Phillip, 2: 10, 11. "Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers, for the Universe; (*ta pan, or ta panta.*) What can be meant by things in heaven, i. e. beings in heaven, bowing the knee to Jesus, if spiritual worship be not meant? What other worship can heaven render?" Again, speaking of this very passage in Rev., he says: "If this be not SPIRITUAL WORSHIP, and if Christ be not the object of it here, I am unable to produce a case where worship can be called spiritual and divine!"—pp. 100—103, third edition. Thus then, according to this learned and orthodox Professor, the worship here must be spiritual and divine; and none surely but intelligent creatures can render such worship. Let us now hear what Mr. Hall has to say.

This proves too much for Universalism, for every creature will embrace all the beasts of the field, fowls of the air, fish of the sea, and creeping things; and hence, if this proves salvation in heaven to any, it proves the salvation of all the horses, cows and sheep, in the universe, for they are all creatures.—p. 127.

How very forgetful, or inconsistent, is our author! But a little while before, when speaking of the 6th of Romans, as we have just seen, he maintained that the word creature only meant infants—now he thinks it means all the horses, cows, sheep, beasts, fish, fowls, and creeping things! It is the same original word here (*Ktisis*) as in Rom. 8th, that is rendered creature; and as the reader is aware, in that place our pious author thought, in his "humble judgment," that it meant the infant creation! What a wonderful man is this Mr. Hall.

But allow me to ask, can horses, cows, sheep, &c., render spiritual and divine worship? And is it reasonable to suppose that they would be classed along with intelligent and purified beings—angels and men—as saying 'blessing and honor, and glory, and power be unto the Lamb?'—this vast number of beings, be they what they may, were all worshipping God at the same time—in the same way—and singing the same song of praise unto Him. Does this include "brute beasts?" But hear our author again.

But Peter speaks of some men who had become as natural brute beasts, made to be taken and destroyed. (2 Pet. 2: 12.) therefore it is unreasonable that they should praise God, and hence they will be excluded from the number of the saved, upon the same principle that you would exclude a crocodile or hyena. This is Universalism against itself, No. 1.—p. 128.

Oh mercy, reader! Only think of that! This is Universalism against itself, No 1! Only think! Some men will be excluded from the number of the saved, on the same principle that you would exclude a crocodile or hyena! "Who is prepared for such things!"

But suppose these men, who had become as brute beasts, in some sense or other—but had not become brute beasts—suppose they should be raised from the dead, pure, holy, and immortal, as Paul teaches that all men will be, and should be "like the angels of God in heaven,"—"children of God, being children of the resurrection," as the Savior taught the Sadducees; would they then be "excluded from the number of the saved, as you would exclude a crocodile or hyena?" Or would they not more likely, be found among the innumerable number which John saw in prophetic vision, praising God and the Lamb? This is Universalism in favor of itself, No. 1.

But will Universalists tell us that this is all to take place in eternity, beyond the resurrection, and that then there will be no beasts, fowls, fish nor creeping things in existence: and therefore that every creature in heaven, on the earth, under the earth, and in the sea, can praise God, without such creatures being included? We reply, that if it refer to the state beyond the resurrection, then the wicked will also be destroyed, and will neither be in heaven, on the earth, under the earth, nor in the sea, and consequently will not be among the number that John heard praising God.—ib.

My dear sir, who told you that the wicked will "also be destroyed" beyond the resurrection state? Paul believed there would be "a resurrection of the dead—both of the just and of the unjust;" and he said that "as in Adam all die, even so, in Christ shall all be made alive"—that "this mortal must put on immortality!" Can immortal spirits be destroyed? Can the children of the resurrection die any more? O, sir, you must be mistaken.

But it may be asked; does the bible any where teach that the brute creation can praise God? We will see. "Praise the Lord from the earth, ye dragons, and all deeps, fire and hail, snow and vapors, stormy wind, fulfilling his word; mountains and hills, fruitful trees, and all cedars, and all cattle, creeping things, and flying fowls—let them praise the name of the Lord.—Ps. 148.

There is no doubt in the world, but every thing that God has made, praises

him—whether "brute beast," or inanimate object; cattle, creeping things, flying fowls, mountains and hills, fire, hail and snow, vapors and stormy winds; but how do they do it? By "fulfilling his word"—by answering the purpose for which he formed them, and by declaring his wisdom and goodness—his "power and Godhead." But the worship which John heard was quite different. He heard them saying, blessing, and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever. This is "spiritual and divine" worship, and can only be performed by INTELLIGENT CREATURES. Quite a difference, Mr. Hall,—and you will excuse me for saying this looks very much like a failure.

But if every creature, is to be confined to human beings, it cannot be proved to mean one in ten thousand. Paul testifies to the Colossians, that the gospel had been "preached to every creature under heaven, whereof, I, Paul am made a minister," (Col. 1: 23.) This embraced only those who lived at that age of the world; and not those myriads who had lived before, and who have lived since. Thus we can, with all safety to our cause, admit that "every creature" in Rev. 6: 13, applies exclusively to rational beings, and yet myriads may never praise God.—p. 127.

Alas for our author now! He could not have made a more fatal admission!—But before noticing his admission, let us pay some attention to the fact of Paul's preaching the gospel "to every creature under heaven," Paul only meant those "creatures" living at that age of the world; and according to the definition of "every creature" assumed by our author in the outset, Paul must have preached the gospel to "all the horses, cows, and sheep living at that age of the world"—"for" said he, "every creature will embrace all the beasts of the field, fowls of the air, fish of the sea, and creeping things." Did Paul mean that the gospel had been preached to all these animals, as well as to human beings?—that is, to those living at that age of the world? Suppose by "every creature under heaven," Paul meant intelligent beings, may we not safely conclude, "and upon the same principle," that when the Revelator heard every creature in heaven, on the earth, (or under heaven,) under the earth, and such as are in the sea, saying blessing and honor and power and glory be unto him that sitteth upon the throne, and unto the Lamb forever—that he meant intelligent creatures also? I put this question to the good sense of the reader. "What is meant by "every creature" in Mark 16: 15—where the Savior said to his disciples "Go ye into all the world, and preach the gospel to every creature?" Did he mean all the horses, cows and sheep, fowls, fishes, and creeping things? Or did he mean all intelligent creatures, "in the world," or "on the earth?" I leave this to the good sense of the reader, also.

But it will be recollected that not long ago, our author thought every creature meant every infant! Did Paul mean that the gospel had been preached to every infant under heaven? I only allude to these things to show how fickle minded our author is;—or what is equally as bad—how very forgetful he is! Great men, and authors, should be a little more careful—such discrepancies do not look very

well in a book! Let us now turn to the gentleman's admission contained in the last quotation.

You perceive that he admits by every creature in Col. 1: 28, is meant "those living at that age of the world;" and thinks he can, "with all safety, admit that 'every creature' in Rev. 5: 13, applies exclusively to rational beings." Will he see with what "safety" he can do this. I agree with him that Paul only meant "those who lived at that age of the world; and not those myriads who had lived before and who have lived since. But how reads the language of the Revelator? "And every creature which is IN HEAVEN;—and (every creature which is) ON THE EARTH:—and (every creature which is) UNDER the earth; and (every creature which is) IN THE SEA—and ALL THAT IS IN THEM—heard I saying, Blessing and honor," &c. Does not this language "embrace those myriads who had lived before, and who have lived since?" He does not merely say "every creature;"—nor yet "every creature in heaven;"—but "every creature in heaven—on the earth—under the earth, and in the sea; and all that is in THEM!" How could language be more complete—more universal and comprehensive? It is unnecessary to dwell any longer on this point. The gentleman's own admission has ruined him! He has, with his own hands, formed a rope with which to hang himself! "Let him hang, then, like Haman, upon the gallows he erected for Mordecai!" But it would not have been the same had he not made this admission; for the language is so plain, palpable and comprehensive, and so evidently embraces all who ever have lived, who now live, and ever will live—that all attempts, however ingenious, to make it mean any thing less, must prove fruitless and unavailing.

The first worship which John saw—Ch. 4: 9-11—was offered by the "four living creatures" and the "four and twenty elders." They worshipped the Father only—they "fell down before him that sat on the throne"—for the Lamb had not yet been seen. When the Lamb took the book—Ch. 5: 6, 9—to open the knowledge of it unto men, then the "four living creatures," and the "four and twenty elders," fell down before him, and rendered the prayers and praises of the saints, who had been "redeemed unto God out of every kindred, and tongue, and people, and nation. But a sublimer scene was soon to follow:—All the hosts of heaven next joined in the worship;—verse 11—angels whose number was "ten thousand times ten thousand, and thousands of thousands," said with a loud voice, "Worthy is the Lamb that was slain," &c. But the scene brightens. The Revelator's mind is carried forward to the time when the Lamb should prevail everywhere—to the final triumph of the Redeemer, when every heart shall be sanctified, and every tongue attuned to praise. He now sees the RESURRECTION OF ALL THINGS! Sublime sight! Most glorious consummation! How shall he describe it! In the grandest, sublimest, and most comprehensive periphrasis to be found in the whole Bible, he breaks forth: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and ALL THAT ARE IN THEM, heard I saying,