

The Gospel in the Patriarchal Age of the Church
By J. P. Smeltzer D. D.

1 Chron. 1:1-4 אָדָם נִשְׁתָּה—נִחַ: .

Proper names in the Bible, especially in the Old Testament Scriptures, are significant of some important circumstance connected with their naming. Thus we find, that the names of places are often expressive of deeds done, or visions seen, or blessings experienced there. Names of persons are indicative of some remarkable, at least, prominent circumstance connected with their birth. To give examples. Beth-el, in English, House of God, was named, because Jacob had there that remarkable vision of the mystic ladder, & the assurance that the God of Abraham & Isaac was his God. Isaac means "laughter", because Sarah laughed at the Angel's announcement, that she should be the mother of a son in her old age. Beth-esda & Beth-lehem, or in English phraseology, Mercytown & Breadtown, are significant of the circumstances, which gave them their names. The one was visited by the sick, who sought benefit from the healing virtues of its waters; the other is surrounded by vineyards, almond-groves, & fig plantations, from which the staff of life may be obtained. Moses, is the Hebrew name, which calls to mind the Egyptian princess, who drew the weeping babe from the rushes of the river Nile. The name, Abraham, shows the federal relation^{ship}

6. Undated (but after receiving the Honorary Doctor of Divinity Degree in 1872
from Erskine College, Due West, South Carolina)
Paper on "The Gospel in the Patriarchal Age of the Church"

Mr Thomas Belsham's ^{review} of Milner's treatise, contains a series of arguments denying the pre-existence of Christ. This gentleman feels himself perfectly secure, while entrenched behind an oddly marshalled phalanx, a Lardner, Lindsey, Haynes & Priestly; for their arguments, he tells us, will completely overturn the unscriptural notion of the pre-existence of Christ. Against the arguments advanced by these men, who deny the pre-existence of Christ, & in defiance of their extraordinary powers of misquoting Scripture, our author quotes a number of passages from the Word of God. "We find" says he "a great person there spoken of, as having come down from heaven, declared to be the Lord from Heaven, to have been in the form of God, as that Being by whom God made the world, & was with God before the world was, & that he is the image of the invisible God."

Our author proceeds to mention particular texts, which prove the pre-existence of Christ & answers the objections.

The first passage mentioned is found in Heb. 1:2. This directly assigns the work of Creation to Christ. Δι ου καὶ τοὺς αἰῶνας ἐποίησεν has been translated "for whom he made the world". "His", says our author, "give Sic a signification which has no parallel in the New Testament & is in direct opposition to the established rules of all Grammarians: Sic with the genitive signifies "the means by which" & never implies the final cause unless joined with the accusative". Again, in this passage, the phrase ^{word} τοὺς αἰῶνας is strained by the Socinians to imply the Evangelical dispensation, that by Christ's Ministry, there should be, as it were, a New Creation in a new Church begun on earth. In answer to this, our author says, the ^{word} phrase, elsewhere, in this very epistle, is allowed to mean the material world; & which is always used in the plural & by the Jews as implying the inferior & superior worlds. Things in Heaven & things in earth, Admitting the word here to imply a dispensation, since Christ, in the Greek version of Is. 9:6, is styled παῖς τοῦ υἱοῦ υἱοῦ αἰῶνος, the plural form, by whom he constituted the ages or dispensations, lets in the idea of pre-existence, as completely as the sense of a material creation can do.

Again, in the parallel passages, Col. 1:16, Eph. 3:9, where it is said that "God created all things by Jesus Christ", Socinians render thus:— "By things that are" must be intended personifically shown by God, & by the word "created" is meant the placing in a new & more advantageous state of being. The passage thus construed would read thus:

7. Undated

Response to review of paper on "Pre-existence of Christ"

The bestowing upon all persons who would accept them the privileges of the Gospel by the Ministry of Christ. In answer to this our author says that John in his first Chapter has placed the matter beyond dispute, that Apostle declares "that the world which was made by Christ was a world which yet knew him not & therefore could not have been the work of a spiritual creation, the very nature of which was to bestow the true knowledge of Christ & his Gospel." But Socinians object to the answer & affirm that the word Logos, in the first chapter of John, does not imply a person but an attribute, & the creation not attributed to Christ but to the Wisdom of God; but how, say our author, can an attribute be made flesh & become a person visible & tangible.

Again in that passage which seems directly to assert the pre-existence of Christ, viz. ^{John 8:58} "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." ^{John 8:58} "Before Abraham was I am; the Socinians say that ^{John 8:58} "Before Abraham was I am" must be translated "Before Abraham can be Abraham is the father of many nations, I must be is the savior of the world." This could not serve as a reply to the objection of the Jews respecting priority of actual existence; or why did they, upon a declaration so innocent & so unmeaning call him a blasphemer.

Others translate the passage, "Before Abraham was born I am he is the Messiah," by which they mean that Christ's mission was settled & certain before the birth of Abraham. This translation makes no intelligible connexion between our Lord's answer & the question put to him by the Jews. It could not have satisfied the Jews as to the possibility of Christ's having actually seen Abraham which is the precise difficulty our Lord proposes to solve by his reply.

Dr. Priestley conceives that the literal meaning of our Lord's expression, ^{that} "he lived before Abraham," & was so understood by the Jews; but contends that our Lord did not intend his words to be ~~so~~ understood; but in a very proper sense it means the Messiah held forth as the great object of hope for the human race not only to Abraham but also to his posterity.

Our author answers this in his Vol. 3. pp. 324. - 34
our author continues by saying ^{in what} "it matters not, ^{what} assertion or what argument the Socinians advanced in reference to his pre-existence."

a ready solution is had by these philosophes & the Antirrom Com-
mentator is not disappointed. Our author concludes by citing one
example to show that Socinians are not easily convinced. Dr Priestly
says in reference to John 6: 62. rather than believe that Christ had
left some state of great dignity before he came to earth, I would
suppose the whole passage to be an interpolation or that the old
Apostle dictated one thing & his amanuensis wrote another.

The Relation of the Great Reformation
to the Inward Experience of Martin Luther.

This is the subject, given me by the President of Synod, or by a committee appointed for that purpose; on which, rising in my seat, to make an address of a few minutes. How to treat so great a subject as this, which would fill an octavo volume of 500 pages, in the short time allotted me, would require the talent & judgment of one more capable than myself. But to the task before me.

Among the leading spirits of the great event & revolutions in the moral world, there never was a man, whose experience either subjective or objective bore such a resemblance to the stirring events, which has shaken the mighty strongholds of error, as the experience of the great Reformer. It matters not, in what light we may view the Lutheran Reformation of the 16th century, its counterpart can be seen, in the inward struggles & acknowledged victories of this great Good Man. God was preparing His servant, leading him along that unmistakable path, beset with thorns, as well as flowers; for the purpose of opening up, & giving direction to the greatest Revolution that ever changed the aspect of earth. It is true, there can be no greater none more pleasing to Heaven, none more special to the human race, than the

has reference to the Liberty of Conscience,
rebuilding of Zion, the removing of grievous
spiritual burdens, the exposing of pernicious
errors, & above all, stopping, wounding & checking
the onward progress of that 'man of sin', the Papal
Hierarchy; as was felt, & even now be seen in the
inward experience of Martin Luther. Here were
the forces that produced the Reformation. In this
experience dwelt that Living, Evangelical Faith,
able to remove mountains. Huss & others attempted
it, but they were not imbued with the forces ne-
cessary to accomplish a Reformation.

While Wesley revived the slumbering
of the Church, & Fenelon & Whitfield electrified
it was Martin Luther, that "Alpine Mountain," as
Carlyle calls him, that saved the Old Ship of Zion,
from the vortex of Corruption, & steered her safely
over that ocean, where the storms & quicksands
of error & opposition, can no longer oppress &
destroy her. We see the struggles of the rising
Reformation in the inward, mental struggles
of Luther. When desirous of obtaining the truth,
& struggling with the unsatisfying religions
of works, alarmed at the various tenets advo-
cated by Councils, Universities, & the dignitaries
of Church & State, groaning under the load
of an unsanctified soul, & seeking to
reach, if possible, a

found no rest. He was troubled at the death
of his friend, & terrified at the fiery shaft of the
storm. He sought what he desired, in the lonely
cells of the Augustine Convent, but carried there
the depravity of his heart. He expected peace
when kneeling on the marble steps of the vati-
can, waiting for the blessing of Leo X. He found
it. He only found it, when the "still small voice"
whispered to his struggling soul, "the just shall
live by Faith." Then, when it took possession
of his whole soul, neither that Law working
against the Law of his mind, nor the machi-
nations of the Evil one & his coadjutors, nor
threats of the Papal Hierarchy, nor any power
on earth or in Hell, could keep him in dark-
ness, or destroy his hopes, or drive him from
his work. As, himself said in writing to his
friend, "God pushes me forward, he carries me away,
I am not master of myself."

From the time, the 95 theses were nailed
to the door of the church at Wittenberg, to the
time when the Word of God went forth from
Wartburg to enlighten the world with its
burning rays, the Reformation had its strug-
gles & victories. The confessors had publicly
to refute the errors of the Papacy. Not only
the priests & ecclesiastics manifest opposi-
tion to the Confessors, but a blind fanaticism

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hatred, the priests were attempting to prop-
agate. Bitter controversies, & conventions,
advocating the cause of the Reformation, or
denouncing the errors of the Papacy, show,
too clearly, the struggles through which the
truth must pass to gain the victory. The
Pope, the Cardinals, the dignitaries of Church
& State, with the Emperor Charles, were combe-
ned to crush the Reformation, but the same
determination to conquer was seen in the
effort to maintain the influences already
impressed upon the heart of humanity,
was seen in the experience of the One from
eminated that living stream, feeble in its
gining, widening in its progress, & flowing
to the ocean of eternity. Luther had his
struggles, with the combined powers, against
the individual; so the reformation had its
struggles with the combined powers against
the principles he advocated.

We see, again, in the Reformation,
that inflexible will, that steady unyielding
purpose to cling to the truth, however dan-
gerous it might be, as we find in the ex-
perience of the Reformer. Nothing could
shake his faith in God's word; nothing
could impede him in the prog-
ress of his work. Neither the Rattier's first

Germany with civil war; neither the seductive
argument of the learned, nor the powerful arm
of the State, was able to shake him from his
purpose, or win or woo him from the truth.
When they said to Luth^r they will burn you
as they did John Huss. Luth^r replied, "Though
they kindle a fire all the way from Worms to Wit-
temberg, the flames of which reached to Heaven. I
would walk through it in the name of the Lord,
I would appear before them, I would enter the
jaws of this Behemoth, & break his teeth, confessing
the Lord Jesus Christ." Such was the upright
firmness, & confidence of this great man.
He would go to Worms despite the Gates of Hell, &
powers of the air, "have the goodness to prepare
a lodging for me". In his controversy on the
sacramental presence of the Redeemer, he would
place his finger on the passage & repeat, ^{Hoc} ~~Est~~
est corpus meum. Before that august assembly
at ^{Worms} ~~Augsburg~~, he declared he could not do other-
wise. This was the mainspring of the Reforma-
tion. In the experience of Luth^r we see the
forces that carried the Reformation to its com-
plete success. Others before him endeavored
to reform the abuses of the Church, but were
too weak, & possessed not that abiding
in God's word, to engrave upon the
world an experience sufficient to

Now looking back in the History of the Christian Church, during the 400 years, we see the forces God was preparing, in the experience of Martin Luther, to accomplish the work others failed to do. Though like the Reformer, the Reformation had its bitter foes without, & deceitful & deceitful friends within, yet it moved on its power, until it stood the bright sun, illuminating the moral world, with its heavenly rays.

The origin of the Reformation as a purifying principle, as a religious movement is to be traced chiefly to what they experienced in the Council at Erfurt. In the study of his religious experience, there are two distinct ideas brought prominently to view. One is, that it is the most striking or record, & the other is, it is a key to the religious character of the Reformation. In the experience character, & abiding firmness in God's word, of all the human beings, in the history of the Christian Church, we find two followers of the Lord Jesus; the one imbued with the principle of justification by faith, as his letter to the Galatians testify, by which he could boldly point the idolatrous Athenians to the Agnosto. The other at Worms, before an immense assembly, surrounded by popish legates

doctrine, declares *Aber Stehe ich, ob Kame
nicht anders, Gott helfe mir.*

Bothe Confessions were the outpouring of
that inward experience, wrought by the Spirit
& word of God, & while the one resulted in the
establishing the Church, in the Gentile world;
the other in restoring the same church to
its pristine power, & developing influence.

We are here to day, to consecrate this Chapel to the service of God - God, the Father, Son, & Holy Ghost - the Triune Jehovah - the only one, true, & living God - the Elohim, the Almighty Maker of the Heavens & the Earth. We shall depart from the usual custom in making addresses on occasions of this kind. We shall not preach a sermon, in the general acceptation of the term; nor pronounce a scientific discourse on any of the departments of a College education. We will endeavor to steer our course between Scylla & Charybdis, if nautically possible, the winds favorable, & our pilot not ignorant of the path across the deep. The Text, we have chosen as the basis of our remarks, is the First verse of God's Revealed Will - "In the beginning, God created the Heaven & the Earth;" & we shall endeavor to show its bearing, & point out some of its truths, in considering the object for which we are assembled. Here is something new - a newly erected building - made for a specific purpose - erected in the interests of Christianity & sanctified education; & we design, this day, "In the beginning," to consecrate it to the service of the Creator of Heaven & Earth.

(2)

of all believers. Jesus is the name expressive of the mediatorial work of the Son of God - the salvation of believers.

All Hebrew proper names, then, have a distinct English meaning. These names, generally, refer back to some prominent circumstance connected with the birth of persons, or location of places. The names found in the first book of Chronicles, Ch. 1:1-4 vs. the names of the ancestors of the Saviour's humanity, extending from Paradise to the Deluge - the patriarchal church of the Redeemer, can be translated into English. Each name has a distinct meaning, expressive of some circumstance connected with their naming; & their combined meaning, as they stand in the passage named, expresses a truth, that deeply interested these ancient patriarchs, that solemnly commends itself to every son & daughter of Adam, & that demands the earnest attention & zealous consideration of a fallen world.

אָדָם, (Adam) means man - the man as the only one of his kind - (Gesenius) - man as the federal head of his race - mankind, ^{B. Davis} (~~Rediger~~). God said: - "Let us make Adam (man) in our image. It has been maintained by some that the spoken names of Adam & all the others, mentioned in the anti diluvian history, were those we have in the Hebrew Bible; & others suppose, that the knowledge of these proper names are not copies of the sounds, but translations of their significations. In either case the

Q. Can you better have the United States to expect
can you imagine she will act towards us with
magnanimity or good faith? Ask the young Napoleon.
Alas! weeping, he will point you to the magnificent
surges bursting upon Helena's rocky sides, although
they wished to hide ⁱⁿ ocean deep their sable mark
of English faith and honor.

The narrow minds of little men cannot expand
even to the full apprehensions of that excellence
with which superior natures are gifted, or which
they have by culture attained. They are suspicious
susceptible however of anxious feelings to begrudge
others the admiration which it has justly earned,
and jealous that any portion of applause
should be drawn away from the petty tech-
nicities of their own obscure walks, they
carp at some trifling slips which may
have been made in the less weighty matters
of the hour, the only portions their under-
standing can grasp.

Lord Brougham's Sketch of
Lord Mansfield's Life.



The arts and sciences are continually progressing. Every generation man becomes wiser, & better calculated to serve his God & promote the interests of his fellow men. He is still ascending the hill of science, looking forward with wishful anticipations, to the time when he will gain its heights; and regale ^{among} the fair flowers of knowledge, which ever bloom there. Science is progressive; discoveries made to-day, trifling and unimportant in itself; and future investigations may prove it to be very beneficial to mankind.

It was thus with aerial navigation. It commenced on a very small scale & has increased to a very great extent, and future discoveries may yet be made in reference to it. In the Language of Dr Franklin "a balloon is a new born infant & no man can foretell what it will come to." It has already arisen from the soap bubble, to the mammoth balloon of the nineteenth century.

Hot balloons were the first invented, the first that left our world & soared to climes aloft. These were raised by heated air in some small sack; as Chemistry tells us by heating air 200 degrees Fahrenheit it doubles its volume. Balloons thus constructed may easily suppose to have ascended several hundred feet. But these discoveries amounted to no more than mere soap bubble ascension. About the year 1782 several Frenchmen discovered a process by which balloons were raised by means of fire, keeping some combustible matter continually in flame.

11. Undated

Thoughts on "Aerial Navigation and Advancement of Science"
Based on French Balloonists early flights.

Upon this principle, one of the Frenchmen constructed a gigantic balloon at Paris, which was with difficulty held by eight men, & when all was prepared and a small cage or basket was attached thereto in which a dog and 2 fowls were placed, being the first terrestrial animals that traversed the air. When it majestically arose from the earth, the superstitious French stood amazed, and gazed on it with wonder & surprise; attributing it to witchcraft or some supernatural power. After ascending about 14,000 feet, it came to the earth bringing with it, those which it carried along & depositing them safely on their own element.

It was on this principle the balloon was made in which Belaire the first aeronaut navigated the expansive heavens 15 of Oct 1783. A short time after this gas was invented; of which balloons were filled, and many experiments were tried, since that time many individuals as if tired of the company of the earth, soared beyond the clouds, to seek converse with the spirits of the ethereal air. Accidents have happened to some of these aerial navigators. Madame Blanchard during a dark night ascended over Paris, but the brilliant lights with which she had her car decorated, set fire to her balloon and destroyed it, and she was precipitated to the earth her lifeless body was found in one of the public highways of that metropolis, Mrs Money & Adler came down in the sea, but fortunately were taken up by some vessel. Sail & rudders have been attached to some balloons; but not to any great advantage, it reminds us very much

of the dutchman who came from his "vaterland" to America the land of peace and plenty, but finding it did not meet his expectations, wished to return to his native land, He consequently affixed to himself wings, and set sail from the top of his humble cottage and how far he succeeded we are not able to judge.

Balloons are & still may be of great use, when ships lie beset or wrecked at some distance from shore, by this means information may be obtained from them, and timely assistance rendered. By balloons individuals may be assisted in ascending lofty hills and craggy precipices.

It will assist us in ascertaining more correctly the temperature & other phenomena of the atmospheric region. In short it may be useful in many instances.

And as it is but in infant in comparison with other sciences, we cannot divine the useful it may yet render to man. When the little vessels centuries past, were launched upon the wave, no one guessed that the proud & stately ship would plough the watery main, The mariner, who dared not venture far from shore, little thought, that the wide expansive ocean, would be navigated by man. Just so, with the aeronaut who dares not venture far, & proud of his aerial voyage, but cannot prognosticate the extent of future discovery

J. P. Metzger

Sample of 8 Lb. PECONIC LETTER.

In Handsomely Lithograph Wrappers.

Walhalla Co., Co.
Feb. 25, 1879

Dear Bro. Houtkins

Jesus said. I thought, from your editorial, that you believe that it was impossible for Christ to sin. You, however, state that you may be wrong. I have held the other view, Both views have their advocates.

We both agree that He did not sin. That cannot be denied. Had He sinned, Adam's race would have been doomed.

I wish to present a few thoughts, & while I do not wish to enter into a controversy with you. I simply ask can you explain or reconcile them with your views. I do not ask a lengthy refutation of them, only this do they conflict with your opinion & position mine. do they prove that it was possible for Christ to sin, although he was sinless.

1. Must not the Second Adam be placed in the same condition of the First, if he is to keep the law which Adam & his posterity did not?
2. Was not Christ true man, as well as true God; If impossible to sin was he human?
3. Would Christ have been a free moral agent, if it were impossible to violate a single law?
4. If it possible to tempt a being to a certain course, who could not possibly take that course?
5. Does not temptation imply a power to yield to the tempter?

T.I.E. #09353

12. February 25, 1879

Letter to editor of Walhalla paper on "It Was Impossible for Christ to Sin"

- 6 Would there be any merit or righteousness
in one who could not act otherwise than he did?
- 7 Does not his Active Obedience demonstrate
that that he had power to do otherwise?
- 8 Does Obedience mean impassibility to do otherwise?

These thoughts present themselves to my
mind. There are weightier arguments, I think, for
I have not studied the subject fully.

Do they sustain my position?

I would be glad to have you return this letter
you may keep a copy if you desire to do so. I
may have use for it in the future.

You ask me to write out my view in the
Visiter. I am not prepared to do that at this
time. I have as much as I can do to prepare
the article promised.

I have heard that my article was spoken of
favorably.

Bear in mind this is not for publication.

Yours,
Affectionately
J. D. Snelzer

J. B. O'NEALL HOLLOWAY,

In reply to yours.....

Bellmord
via FORT MOTTE, ORANGEBURG, Co., S C., *May 1, 1887.*

Rev. J. P. Smeltzer D.D.,

My dear friend:

You cannot imagine with what pleasure and profit I read your Sermon on the "Unpardonable Sin" published in last week's Lex. Dispatch.

I have heard you preach the same Sermon, and that too with power and eloquence, but it lost none of its interest and instruction by reading it. Eternity alone will measure the good, Christian influence and effect of that noble Sermon. Many a weary, diseased soul will rise and call you blessed in the great day of final account.

From the profoundest depths of my heart, I thank you for its

comforting assurance.

I think and speak of you often,
and wish I could be you, sitting
at the feet of Gamaliel "learning
heavenly wisdom."

You have my earnest wishes
and prayers for abundant suc-
cess, and may the "Great Head" of
the Church, ^{crown your labors} with ultimate and
eternal joy and happiness.

I will be glad to hear from
you.

Kindest regards to all the family.

Yours very truly,
J. B. O'Neal Holloway