

P. C. HENKEL

VINDICATES HIMSELF

AGAINST

THE FOUL CALUMNIES AND MISREPRESENTATIONS

OF THE SO CALLED

"EVANGELICAL LUTHERAN TENNESSEE SYNOD RE-ORGANIZED,"

AS

CONTAINED IN THE MINUTES OF ITS SESSION

HELD IN

ST. JOHN'S CHURCH,

CATAWBA COUNTY; N. C.

From the 12th to the 17th of October, 1850.

SALEM, N. C:
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1851.

TO THE READER.

It is a fact well known to thousands, that some time in the spring of 1845, the Rev. ADAM MILLER, (formerly a member of the Ev. Luth. Tenn. Synod,) was accused of being the father of a bastard child. And, whereas the said Miller is not content with having ruined his own character, and bringing reproach upon his family; but is making every effort in his power, unjustly to tarnish the character of our Synod, and particularly to destroy my reputation as a minister: I deem it not only a privilege, but an imperative duty I owe to myself, to lift my feeble pen in my own defence; since recently the most nefarious attempts have been made to destroy my reputation. It appears that Mr. Miller, and those who sympathise with him, are not satisfied peaceably to do the work of Him, whose servants they claim to be, but resort to every intrigue, if possible to injure my reputation, and also that of our Synod. It will be apprehended, by referring to their minutes, (year 1850, pages 13 to 18,) that I am variously charged of imprudent and blasphemous conduct, relative to the reading of their minutes, &c., which, if correct, would have a tendency to do me a serious injury.

Be it known, therefore, that in the spring of 1850, I and my assistant, Rev. H. GOODMAN, when apprehending that some of the more illiterate part of our church members, were somewhat difficulted to discover the falsity and futility of the seven grave charges against our Synod, considered it a duty devolving upon us, to render general satisfaction to all, which could not conveniently be done otherwise than by reading, and giving them a general and public refutation; which, at the voice of the congregations, was performed, to the entire satisfaction of every unprejudiced mind, as hundreds would testify.

Now, dear reader, it is my intention, to set forth matters of fact in my own defence, since recently some very dangerous attempts have been made against me, too insufferably mean not to be known, at least by those who have regard for safety and honesty. I humbly trust, no one will censure me for making the following plain defence, after they shall have given it an examination. It is true, some may at first thought, conclude that it is stooping almost too low, to notice such a wicked set. I, however, beg leave to differ from such, particularly since the glaring and foul misrepresentations are in print. I, nevertheless, do not expect that this will stop their awful fulminations, as I have abundant reason to know that there is almost no measure too low and mean for some of them to resort to.

I shall feel myself perfectly at liberty in future, to notice any farther publication, or not. I shall therefore only present to the reader's notice in this, such facts as may be necessary to vindicate my character, and somewhat to illustrate the manner in which Mr. M. and his friends, together with his Synod, are treating me.

I humbly pray that my enemies and bitter persecutors, may speedily repent, ere it be too late. And that those who may have been kept in the dark by designing, wicked men, may come to a knowledge of the truth, and embrace it, is the prayer of the reader's humble servant.

P. C. HENKEL.

SECTION I.

Dear Reader! If Mr. Miller and some of his party, had only compared me to 'Bull-dogs,' and 'Jack-asses,' as he frequently has done, I should not have lifted my pen to notice it. And even for him and his party to pronounce me a liar, in the region of country where I am personally known, I do not fear, neither do I much regard it, as he cannot induce any honorable person to believe any such thing. But for him and his Synod, to publish to the world, in print, notorious falsehoods against me; shall not be permitted, and passed over in silence, as it might induce persons at a distance, and generations to come, to believe them.

Now, Mr. Miller, do you not know that it is against the law, to compare a human to brutes? or do you not care for law, either civil or moral? It seems you do not. Sir, deny if you please, that you have compared me to the brutes above mentioned; and I assure you, that I can make it appear, by men as respectable as there is any need to mention. Or did you intend to provoke me to bring suit, so that you might have an opportunity to let men swear for you, who can testify to what they have neither seen nor heard. You may feel thankful that you have abused a man who wishes you no harm, and that would do you no injury, when it is in his power. I humbly pray that you may speedily repent of your wickedness, before it be eternally too late. I am sorry that you have suffered such foul misrepresentations to appear before the public in print, as appear in the minutes of your last session. Why did you suffer it? Was it because you loved the truth? Surely not.

Mr. Miller! Why do you wish to break me down? Have you not said that I am the very man you wish to break down? Sir, deny it if you please; and whenever called upon, I am prepared to prove that a devoted friend of yours has said so. But, I suppose you think, it makes no difference how a 'Jack-ass,' or a 'Bull-dog,' is treated; and as you have compared me to such, I of course, can expect no other treatment from you, than might be expected you would give a 'Bull-dog,' that would not bark to your notion, or fight for you, to screen and cover your dirty conduct; or that an *ass* might expect to receive from a Balaam, when it refused to carry him in the way where the Angel of the Lord stood with a drawn sword, ready to slay him, ("because thy way is perverse before me.")

Now Mr. M., is your conduct christian? Is it moral? Or is it human, to compare a man to brutes? Indeed, this shows, that if you were in possession of facts against any of us, as exist against your character, we would not be allowed to say one word about you, but what you would make heaven and earth awfully to fulminate. Your conduct and conversation is very chaste indeed!!! No wonder that some of your followers can have the impudence to style me a 'muly-bull.' Oh! shame!! It becomes you indeed, to tell the public, (page 17,) "that it is *Miller* and not a *Henkel* which has become a subject of persecution!!!" Dear reader, judge for yourself.

Furthermore, as there is a distorted relation of matter given in the minutes of the so called "Re-organized Synod," and certain notes draughted and underplotted by some unknown pen: for, I am credibly informed, that those notes were not drawn up, read, and sanctioned in the session of the so called "Re-organized Synod;" and in addition, I apprehend that they must be the production of some one individual, as will appear from page 14, where it is said: "If this is not sinning against the Holy Ghost, I am mistaken." I from hence conclude that the secretary was quite bigoted, or the above idea is correct. Otherwise, he would have said, *we are mistaken*, instead of "I am" &c. And whereas the whole scope of the notes, together with the distorted source from whence they are drawn, is nothing more than a piece of diabolical perversion and misrepresentation; and that the reader may not only have my ipse dixit to rely upon, I shall here let my worthy brethren from Miller's and St. John's churches, testify. The public can rest assured, that those who gave and undersigned the following, are men of undoubted veracity, and think it beneath their dignity to bear testimony concerning things which never transpired within their own observation.

Their replies are as follows, to wit:

MILLER'S CHURCH, CATAWBA COUNTY, N. C., JUNE 16, 1851.

Whereas a petition was gotten up at our church, dated Sept. 15, 1850, and sent to the so called "Re-organized E. L. T. S.," signed by a few refractory persons, seemingly with no other intention than, if possible, to ruin the reputation of our Pastor, P. C. Henkel. The petition sets forth things, which are notoriously not so. Now, were it not that the misrepresentations are in print, we would not in the least regard them, as they can do to the said Henkel no injury in the region of country where he is personally known. But in justice to his person and reputation abroad, and to generations arising, duty constrains us to vindicate his character, as it cannot be impeached, when nothing but the truth is told.

Be it known therefore, that it was the desire of the congregation to have the minutes of the so called "Re-organized Synod," read publicly in our church, and the allegations therein contained, (against our Synod) answered; which was done to the entire satisfaction of every candid and honest mind. That it was the desire of the congregation to have the minutes read, &c., is evident from the fact, that the vote was taken, whether or not they should be read; and the unanimous voice was, to have them read.

The above mentioned petitioners, say in their petition:* "At one time he proposed to read them as they were written, and at another time, he proposed to read them as they meant or as they ought to

* We make our quotations from a copy of the original petitions undersigned, "a true copy of the petition from Miller's church," by Wm. S. Deal. The reason we quote from it is, that we apprehend some alteration made by their Synod.

read." Petitioners! this statement is notoriously incorrect; for there was no proposal made at two different times, as to the manner in which the minutes were to be read. We tell you that you have contemptuously misrepresented Henkel's language. He never said that he would "read them as they meant or as they ought to read" (merely.) The truth is, he stated to the congregation, that the minutes very frequently expressed themselves in such a manner, that he did not think, they said what they intended to say; and referred to such portions of the minutes as the following, viz: (page 14 minutes of 1849,) where it is said: "They say, that they addressed them in 1847, in a petition requesting them not to depart from the true doctrine & discipline of the church, but to remain steadfast to the constitution, &c., upon which, Mr. H. remarked that he did not think, that it was their intention to admonish our Synod, "not to depart from the true doctrine and discipline of the church," when we had been accused of having already departed from them both. Also page 15: "They then petitioned for a redress of grievances, and, if not misinformed, there were between three and four hundred petitioners for Mr. Miller and some twenty or thirty against him, and some of those have since said that they did not understand the design of their petition when they signed it." Upon this Mr. H. remarked, that he did not think it said what it wished to say; unless it wishes to tell the church that the "300 or 400 petitioners did not understand the design of their petition when they signed it." Also page 18, where it is said: "1st, The constitution of the Tennessee Synod contains six unalterable articles; they were termed unalterable, because they were considered fully scriptural; upon these they were constituted a body, and pledged themselves accordingly to act in good faith towards each other. In the faithful compliance with these principles, their union and existence as a body was sustained. They have violated these principles, and their existence as a body, became disorganized, and are no longer the Tennessee Synod." Upon this he also remarked, that he did not think that it said what it wished to say, because it accuses the Articles of having violated their own principles.

Now petitioners! we will tell you how Mr. H. said he would read the minutes. He said he would read them as they ought to read, so as to be against our Synod,—that he would set them with all their horns against us: and then he would answer them to the satisfaction of every unprejudiced mind; which we think he did. But who authorized you only to give half of his statements, and thus give them a different construction? You remind us of the lame dog which the man lifted over the stile,—which then turned round and bit him in the leg. Petitioners! you have corrupted Henkel's language, and read it '*false*,' and in the most important instances, acted the part of 'skippers.' In relation to what you say about "contending with the enemy," we answer, that you have not stated it as Henkel did. He said the phrase is ambiguous, and implied to be on the enemy's side, &c. Again, you

say, "He further said, that the petitioners were forced to sign the petition contrary to the dictates of their own conscience." This is not true. Mr. H. said, according to the language of the minutes, page 15, Mr. Miller's own "petitioners did not understand the design of their petition when they signed it."

Again, you say, "Mr. H. denied one ordained minister with lay-delegates, could be a body (a constitutional Synod) to transact business; therefore Mr. G. Easterly and delegates, in re-organizing the Synod, was not a proper Synod." We cannot forbear telling the petitioners that this is notoriously false. The truth is, Henkel stated, that according to the language of the minutes quoted from Rev. D. Henkel, (page 18) their Synod is no Synod. You say, "He further stated that Rev. Easterly had been an excellent minister, but that he had become childish." This is another of their wicked perversions. Mr. H. said, that he believed, that if Mr. Easterly had had the facts on both sides, he would have pursued a different course; but hoped, that what Mr. E. did, he did it in ignorance, thinking that he was doing God a service. The sentence continues: "that Mr. Easterly had not been properly informed on both sides of the controversy between us, and that Miller had controlled him in the course which he had taken in re-organizing the Synod, as well as the whole contents of the minutes." This is not correct. Henkel made no such positive affirmation. The truth is as follows, viz: He said he had reason to believe, that Mr. E. was not fully in possession of the information on both sides, and that he believed that, to a great extent, Mr. M. operated upon his sympathies, by his heavy appeals in behalf of his innocence, and his awful denunciations against us. The sentence continues: "that Mr. Miller made the petitioners say what they did not intend to say." Petitioners! you are a crooked set. If you can only be in the paths of perversion, you seem to be satisfied. Henkel made no such unconditional and positive affirmation. But stated, that if Mr. Miller had written the petitions from North Carolina, and provided the petitions are to be understood as they read, he supposed Mr. M. had caused them to say what they did not intend; as he did not think that the petitioners wished to speak against themselves.

As to what you say in relation to 'typographical' and 'grammatical errors,' we tell you that he did point some of them out. But you say, "this course seemed to us as if the man's case was a desperate one;—it looked like a busy man employed in doing nothing." We tell you that we do not think you believe what you say: for, had it 'seemed' to you 'like a busy man doing nothing,' you would not have said one word about it. For, if it was equivalent to doing nothing, you should not have criminated yourselves in misrepresenting his language. But you feel embittered against him, because he set forth the truth in such a clear manner, as to convince those who wished to be convinced; otherwise you would not have suffered men to sign your petition who were not present when the minutes were read, and who never at all heard him read them. This reminds us of the language of soldiers, who were

counseled to say: "His disciples came and stole him away while we slept." It seems you would strain at a knat, and swallow a camel:— you would misrepresent the language of an innocent and honest man, who in your eye, 'is busy in doing nothing,' if you only by so doing, can support an adulterer and a wicked cause.

You say, "we are willing to confess with the Rev. D. Henkel, that in all human compositions there may be errors, and that there may be such in these minutes, but in our humble view the minutes are plain and convey their own meaning independent of Mr. Henkel's gloss."

Answer: We readily admit, and P. C. Henkel never at all signified, that human composition is not subject to error. But you would signify that he did. Now we do you no injustice, when telling you, that you maliciously misrepresent him. You say, "there may be such in these minutes." There may! Astonishing!! You say, "We have read the minutes of last session with great care, and cannot discover those errors and contradictions which caviling has attached to them," &c. Well, we would suppose they are almost infallible!! Nay, perfect corruption. "They convey their own meaning," you say, "independent of Mr. Henkel's gloss." Very well, then we suppose they mean precisely what they say. Then the Articles of the Constitution have violated their own principles! (See page 18.) But do not read it, as though the Tennessee Synod committed the violations; for this is what you call "Henkel's gloss!!"

Petitioners! We are sorry to see that you have resorted to such unjust, unfortunate and unchristian measures, to support your ungodly cause, and yet, with an air of foul triumph, say, "for, whenever a cause is to be supported by falsehood, we can have no dependence in it." Would to God, you were only sincere in the expression; but it is not possible, for all who heard Mr. H. read the minutes, will, when regarding truth, be constrained to say, he did you no injustice, as the minutes were read according to their print, and in those places where it is quite obvious that they speak against themselves, he made the most charitable amendments, altogether in your favor, and against our Synod, in order clearly to illustrate, when giving you all you could ask, that the allegations against our Synod, are utterly unfounded.

Now, dear reader, before we close, we deem it our duty to apprise you of the fact, that a devoted personal friend of the Rev. A. Miller, manifested the boldness to disclose their design, at least in part. He said, that the Rev. A. M. said, that Henkel is the very man he wished to break down. And behold! how have they managed it? Why they have the Rev. A. M. to draw up their petition, so as to pervert the truth as badly as possible, and then get men to sign the petition, who never heard Henkel read the minutes at all. And the principal intended witnesses, who heard Henkel read the minutes, refused to sign the petition. But why? Answer: "They were afraid suit might be brought, and there would none be left to bear testimony." This is their own language. Whenever it is necessary, we are prepared to give their own language as to the writer of their petitions also. And also, at any time,

if desired, we can give the names of the three "children of Beliel," who were about to witness "against Naboth, in the presence of the people," &c., in behalf of the Rev. King Ahab* * * * *. "Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord."

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."

Oh that our enemies might repent whilst they are on mercy's side of the grave.

Let this suffice for the present, on this subject, to which we subscribe our names, and ever will defend.

DANIEL MILLER,	SOLOMON EKERD,
DAVID MILLER,	LEVI F. YOUNT,
DAVID E. MILLER,	WM. F. BOVEY,
JOHN BARGER, W.,	LAWSON HOLLER,
JESSE MILLER,	PHILIP H. DIETZ,
JOSEPH MILLER,	HENRY W. HUFFMAN.
HENRY YOUNT, Sen.,	

REPLY TO THE "CONCURRENT TESTIMONY."

CATAWBA COUNTY, N. C., AUGUST 18th, 1851.

We, the members of St. John's Church, of the County and State above written, having seen a petition from Miller's Church, of this County and State, addressed to the so called "Evangelical Lutheran Tennessee Synod, Re-organized," (at its October session, 2nd Sunday, 1850,) and signed by several refractory characters, and having also seen a piece, styled a "concurrent testimony" to the petition from Miller's church, gotten up and signed by Wm. S. Deal and George P. Sigman, which is a downright perversion of facts. Now, inasmuch as the so called "concurrent testimony," in part of its misrepresentations, corresponds with the wicked and corrupt statements in the petition from Miller's church; and as our brethren at that church, who have a deep regard for truth and good morals, have corrected that little refractory club, it will be unnecessary for us to notice those particulars, wherein the two instruments are of the same import entirely, as we would be constrained, when regarding truth, to identify what our brethren have said in answer to the petitioners. As to the concurrent testimony, it bears date Oct. 14th, 1850, which was Monday during their

pretended session of Synod, that this foul testimony was bolstered up, affording ample opportunity to *concur*, and by the aid of additional council, more grossly to misrepresent.

Deeming it superfluous to notice those particulars wherein the two perverting instruments are of the same import, for the reason already assigned, we proceed immediately to notice the additional perversions and misrepresentations in the "concurrent testimony."

The first additional item we discover, reads: * "He spent some time in laboring to prove that Mr. Miller in his remarks on page 5 of the minutes, called the Word of God a symbol." To this we answer, that Mr. Henkel did not only labor to prove, but did clearly show, in few words from the reading of the minutes on the above cited page; that it is the case.

The minutes read: "But, that if to believe the Holy Scriptures as they were revealed to man, as a rule of faith and practice, and if to adhere to the Augustan Confession and the Constitution of the Tennessee Synod, constituted a man a member of that body, that he never had forsaken those symbols of the church." Henkel remarked, that *those* is a demonstrative adjective pronoun, and that it points out the subject or subjects to which it relates; and that the subjects mentioned are "Holy Scriptures,"—"Augustan Confession,"—"and Constitution of the Tennessee Synod." He then stated, that *this* and *these* indicate the latter, or last mentioned; *that* and *those* the former, or first mentioned. He then remarked that "Holy Scriptures" are the first mentioned object, and that of course they must be the symbols, according to the language used. He further remarked, that "Augustan Confession," is singular, and that it would not be correct to say, *those* symbols, even if they were first mentioned; and in addition, he stated that the "Constitution" is no symbol.

Again we read: "Mr. Henkel following in the minutes, page 8, read the following in the minutes." "They express their judgment that Miller must have been a sore enemy to the Devil's kingdom. They gave it as their opinion, that it is just what the devil wants, that is, to get him to quit preaching. And further, that those who are opposing him have a zeal for God, but not according to knowledge." "On this Mr. H. remarked that the language employed conveyed the following idea: That it is just what the devil wants to get the devil to quit preaching; and those who were opposing the devil had a zeal for God, but not according to knowledge."

Answer: As to the remarks Henkel made on the quotation from the minutes, we do not recollect so distinctly, and therefore cannot affirm so positively. But this we do recollect, that he said he did not suppose that the sentence ("They give it as their opinion that it is just what the devil wants, that is, to get him to quit preaching,") reads

* We also quote from the original copy, undersigned a true copy; by Wm. S. Deal:

as it was desired. And in our judgment it does not. We will however let those who are better acquainted with the construction of sentences, &c., judge.

He nevertheless, corrected the language, and gave it the most favorable reading he could command; and throughout the body of the minutes, he did as he promised in the commencement of its reading, viz: That in those places where it is obvious, that the minutes speak against themselves, and at times accused other objects of doing things that in the nature of the case is not possible, (such as the Articles violating their own principles, see page 18,) he said, I will turn it with all its horns against us, by giving it the most favorable reading they could desire; and that he trusted under such circumstances, no one, who is desirous of knowing the truth, could take offence at him. Indeed, it was far from rendering offence, excepting to a few, who were predetermined in their course, regardless of truth. There were some on the other hand, who, after hearing the minutes read, and allegations answered, avowed their satisfaction with the proceedings of the Evangelical Lutheran Tennessee Synod, that probably would have otherwise remained our enemies. This so deeply enraged Mr. M. and a few of his predetermined advocates, that they will grasp almost any measure, to ruin the said Henkel.

The next item reads: "And page 13." "When the Synod, to avoid complying with their own condition, voted that 127 was not an honorable majority over 24, asserted that this was a falsehood, that there was no such vote taken in Synod." Answer: Mr. H. did deny that the Synod voted that 24 was a majority over 127. Those who wish to know how the vote was taken, are referred to the minutes of that session. (See minutes 1846, page 6.) Who could believe that any set of sensible men would vote that 24 is a majority over 127.

The next item reads: "He (H.) read the clause on page 19.—The church decisions were considered final, and said, according to the reading there was a time when church decisions were final, but were not so at present. Also Matt. 18: What they bind on earth shall be bound in heaven. Here, said Mr. H., is a perversion of the text." Well, Messrs. Deal and Sigman! What do you want with this? Can you prove to the reverse? You cannot, unless you do it from the 35th chapter of Matthew!!!

Again it is said: "Mr. Henkel, upon being asked on that occasion, whether there was no appeal received by the Synod, in Miller's case, positively denied that there was. And on the same occasion being asked whether the Synod did not act upon the case at all, he evaded to answer the question." We answer, relative to the question concerning of an appeal, that Henkel answered, to my knowledge, there was not. As to the next question, whether Synod acted upon the case:—We answer, that Wm. S. Deal is the man who proposed the question, and he was very angry from every appearance, as every person could hear from his snappish declarations, that even could not see his countenance. And Henkel did evade saying any more to him, than prudence requir-

ed, to stop a discussion with a man, in a rage of fury. The manner in which Mr. H. treated him, commends itself to every prudent man.

There are a few more items we wish to notice. It is further said: "He denied in part, the right of petition of freemen." Messrs. D. and S., you ought to be ashamed to make such a blind pretence. Call the illustration to mind that Henkel gave on this subject:—Did he not tell you very correctly, under what circumstances Synod would be under obligations to grant the petitions of freemen? To illustrate the subject, he said, suppose St. John's church would send a delegate to Synod, authorizing him to withdraw her from Synod. Did he not then ask the question: Who could hinder you? He answered: No one. He then made the following supposition: Suppose you would call a Roman Catholic to preach for you.—Then he asked: Who could hinder you? And again answered: No one. He then said, suppose the congregation would petition to the next Synod, informing her, that the congregation is determined to act like a set of freemen; telling Synod, we have called our minister to preach for us, and Synod (our servant) must concur with us in what we have done; otherwise she will act unconstitutional. For the Constitution says: "Both Pastors and Deacons must be called to their office by one or more congregations." Mr. Henkel then asked: Do you suppose Synod would be bound to grant their request, under such circumstances? And said, I know your good sense and deep regard for christianity would answer: No it would not.

But, W. S. D. and G. P. S. would say: Synod is bound to grant their entire request, regardless of circumstances, otherwise it would be denying "*in part*, the right of petition of freemen!!!" Very well, we think we understand your policy now. If adulterers, whoremongers, Roman Catholics and what not, petition your Synod, you grant all their requests, regardless of circumstances, lest you "deny, *in part*, the right of petition of freemen." Yes, and A. M. and D. F. can sit in session with you, and acquiesce in sentiment. It is not very astonishing though!—Mr. Henkel, after showing under what circumstances Synod is not under obligations to grant the petitioners' requests, showed, by varying the same illustration, when she would be. Messrs. D. and S. continue: "He said there were signers to them petitions from N. C., in 1847, which did not understand the design of the petitions, when they signed; but referred to no particular one." To this we answer: that Mr. H. said, according to the language of the minutes, page 15, that some of the three or four hundred petitioners for Mr. M. did not understand the design of their petition when they signed, and clearly showed, that it is just what the natural reading of the minutes sets forth. "But referred to no particular one!!!" Messrs. D. and S., are you naturally so ignorant?—Or are you determined to be crooked? Mr. H. never intended to point out any particular one, but confined himself to the language of the minutes, which clearly shows that it was some of the three or four hundred.

Again you say, "Mr. Henkel was requested to read Mr. Easterly's

letter appended to the minutes, which was indefinitely postponed." "Requested to read," &c. Requested by whom? By the congregation?—If this is what you intend, you lie notoriously. Or do you wish to make the impression on the reader's mind that Henkel manifested a reluctance to read the letter? If so, you tell an untruth. Did not Henkel state, after he was through with the body of the minutes, that he would now read the letter also, if the congregation desired it? Did not the congregation conclude that it would be too late in the evening to have the letter read also, and to refer to Mr. E's quotations, which Henkel said he would do, provided the congregation said he should read it. Did not Mr. H. say, if you wish me to read it, I will do so, if it even takes me till 9 or 10 o'clock in the night? Was it not then put to vote, whether or not it should be read that evening? You know it was. And consequently deferred to some other time by the vote of the congregation. And yet you can say, "it was indefinitely postponed." This can only be true, in one sense, that is: there was no particular time set, when the letter was to be read. If this is the sense you intended, (which, from its connexion, seems not to be the case) why did you not give a full and a fair statement? You no doubt saw that if you would give a fair statement, it could be no advantage to your ungodly cause, and, of course, could not injure Mr. H. Hence you keep as dark as possible. (just like your leader,) so that when closely pursued, you are ready with a slip-gap, so that you can dodge in another direction.

The last item in reference to this reads: "But remarked that the texts quoted by Mr. Easterly in his letter stood as proof to the reader, and said, if I read that letter, I will prove quite different from those texts to what Easterly has intended to prove from them."

To this we answer, that it is one of the most glaring misrepresentations that could well be made. Mr. H. did remark, that merely to name the chapters and verses, without reading their contents, might by some be supposed to prove, that Mr. E's affirmations are thereby fully established. But Mr. H. said, if I read the letter, I will read the texts quoted; so that the congregation may be enabled to judge as to the correctness of Mr. E's sentiments, and the applicability of the texts quoted to the subjects under consideration.

Now, dear reader, we have briefly answered the testimony of the said W. S. D. and G. P. S., not that we are in the least partial to any man, or set of men; but seeing the most unjust measures taken to injure our Pastor, P. C. Henkel, whom we have known from a child, we are happy to say, that his character is unimpeachable. We, therefore, cannot suffer a set of designing men to misrepresent him, and tarnish his character abroad in print. Had that foul Synod not went so far as to print their foul perversions and misrepresentations, we should not have been at the trouble to expose their wicked attempts, as they have not, and cannot injure the said Henkel, where he is personally known. This his enemies are well aware of, and therefore they have adopted another plan.

We humbly pray that the time may speedily roll on when repentance and reformation of life, on the part of our enemies, may take place.

We add no more. Respectfully submitted and undersigned.

ELI E. DEAL,
FREDERICK SMITH,
ELI SIGMAN,
TOBIAS MOSER,
B. C. ALLEN,

MOSES HERMAN,
GEORGE H. SIGMAN,
JOEL SIMMON,
H. INGOLD,
DAVID SMITH.

That I read the minutes correctly, Mr. Wm. S. Deal publicly acknowledged. This, however, is not so distinctly recollected by all who were present; those therefore, who do fully recollect this fact, do separately testify, as follows, to wit:

“ST. JOHN’S CHURCH, CATAWBA COUNTY, N. C.

We, the undersigned, were present when the Rev. P. C. Henkel read the minutes of the Evangelical L. T. Synod, so called. When Mr. Henkel had read the minutes, Mr. Wm. S. Deal said to Mr. Henkel, had you called on me to read that minute, I could have read it that any plain scholar could have understood it. Whereupon Mr. Henkel remarked, and said, I have read it right. Mr. Wm. S. Deal then said, I know you did.”

GEORGE H. SIGMAN,
TOBIAS MOSER,
ELI SIGMAN,

F. R. SHOOK,
ELI E. DEAL,
MOSES HERMAN.

SECTION II.

It is apprehended from the above declaration, that the extract embodied in the minutes of the so called “Re. S.” for the year 1850, is utterly a mass of perverted stuff; and consequently, were it not for Mr. M’s incessant importunities and attempts to make false impressions on the minds of the weaker class, and those at a distance, I should say no more in reply, as the fountain from whence the diabolical underplotted notes is sufficiently defeated to satisfy those of ready discernment.

But experience of five long years, and many abuses thrown upon me by an untiring persecutor and a taunting contriver, teach me the necessity to be very plain. But, in order not to extend the present pages beyond a reasonable limit, I shall confine myself more particularly to the consideration of the underplotted notes. But, before entering upon this, I shall take the liberty to remark, that the reading of the minutes in the churches, and the answering of the allegations therein contained, seems to have excited the feelings of my opponents to such an extent, that it reminds me of an interrupted hornets’ nest;—though they say, it seemed to them “like a busy man doing nothing.”—Which, if correct, wisdom would have directed them to say: It is not worthy of notice.—And consequently that long harangue, and piece of abuse and reproach, would not have been printed; and, of course, in that case, nothing more would have been said about it.

Whereas the minutes were read according to their print, and as I corrected them in those places where it is quite obvious that they speak against themselves, and so corrected them as to read altogether in their favor, that every unprejudiced mind could see that I was doing them justice, and meeting their allegations in a dress as fair as they could have expressed them, they should not have given their perversions in return; but should at least have tried to imitate the golden rule so far as to give my expressions justice. And if this little "Re. S." knew no better, as to what I said, than a few ambitious characters could certify, (together with a parcel of men, who testify that I read the minutes false, &c., and at the same time must confess that they did not hear me read the minutes at all,) it seems that common honesty should have forbidden this little "Re. S." to publish their stuff to the world. But it seems that the petition and concurrent testimony was not perverse enough to suit their malice; hence they must resort to a plan to make their ridiculous perversions and misrepresentations appear in augmented colors.

I shall yet briefly notice what this gigantic "Re. S." did, through its committee, relative to the examination of the minutes of its previous session. It is said, (page 7 last min.) after their encomiums to the printer, &c., "We have nevertheless discovered some slight typographical errors, and also some unintentional inaccuracies in diction, but none to affect materially the sense intended to be conveyed. But so far as truth and principle are concerned, we have discovered no errors; and therefore recommend the adoption of this report." Well, probably I said too much above, when stating, *and corrected them in those places where it is quite obvious that they speak against themselves*; for I apprehend that A. Miller is at the head, and D. Forrester at the foot of the committee of examination; and both, no doubt, perfect graduates! And I, as some have said, graduated under Professor Rev. J. R. Moser, at the old Machine. Very well. But I think all your literary tyros would, when contrasted with the Rev. J. R. Moser, suffer seriously.

But, it is said, some of the best of scholars at Newton examined the minutes, and all was found correct; and this gives weight to the matter, and has a tendency to break you down.* Very well. I shall examine the matter; and then you may call upon your *Newton Scholars*, and let them display their literary powers as much as they please.—You confess though, that there are errors in the minutes; But not

* I have my doubts, whether any scholars at Newton examined the minutes, and pronounced them correct; unless they were enemies to our Synod, and did it to give weight to a persecutor's cause. I care but little for what such men may say, so far as it concerns my person. But for any man to make pretensions that a wrong thing is correct, with no other intention than to give an unwearied abuser, (in his ignorance and malice,) a chance to make a false impression on the minds of ignorant people, is unchristian and mean,—be they who they may.

where *truth* and *principle* are concerned!! Well, then it seems that in some part of the minutes neither *truth* nor *principle* are concerned!!! If I had known that you would make such an acknowledgment as this, I believe I would have deferred reading your minutes a few months longer, and would have tried to have given them a charitable correction. But, it might be, that you would have bitten me in the heel for so doing. And in fact, it might have led you to accuse me of being “skilled in the art of spiritualizing.” Consequently, you can expect me in future to understand your writings exactly as they read. As you say, page 13: “Is not the language sufficiently plain to convey its own meaning to an intelligent reader?—or does he intend an open insult?” If it insults you, to correct your extraordinarily deep, sober, comprehensive and sound ideas! I shall in future endeavor to understand your writings, *verbatim, et literatim, et punctuatim*. But then, for an idea, in many places, I know I shall be greatly at a loss; for instance, (page 5, last min.) I read of a “committee appointed to extract petitions!”—How do you extract petitions? See also page 4th, &c. And, page 16, I read: “On this Mr. H. remarked that the language employed, conveyed the following idea: that it is just what the devil wanted, to get the devil to quit preaching, and those who were opposing the devil had a zeal for God, but not according to knowledge.” (See page 14.) See page 14 of what?—I can find no such language on page 14 of any pamphlet or book that I possess, unless this should happen to be a 14th page. You have given us an errata; but to what purpose? To prevent any one from discovering errors in your minutes? If so, you have failed. But I suppose if a committee would examine it by order of your Synod, they would conclude that, “so far as *truth* and *principle* are concerned, we have discovered no errors!!” Come, publish “truth” and “principle” to the world, and you will stand in need of no errata, as to your other mistakes; for so far as I would have occasion to read your productions, I trust they would meet with as honorable correction as you well could make yourselves; though it be at the peril of receiving abuse.

SECTION III.

I shall now attend to those notes, commencing on page 13, in which I perceive, there is neither *truth* nor *principle*, excepting the few texts of Scripture and a few other little clauses, in themselves considered.

As to the phrase or address, “Miller’s Minutes,” I confess that I have used it frequently, and all that I have ever seen or heard relative to this, does not teach me any impropriety in so using it. But on the other hand, I have enough to satisfy my own mind, as to its applicability. As to the partial honor of him, being the author of the minutes, I conclude it is due him. That he denies acting “with the body during the preceding part of the session,” does not prove, that he is not its author. And with me it does not matter who may be its author.

The next note says: "Mr H. seems to be skilled in the art of spiritualizing. Who authorized him to give an abstract meaning of the language used in the minutes?"

Answer: This is already answered by my brethren from Miller's church. See their reply. It seems this little "Re. S." is skilled in the art of perversion and misrepresentation. I return the compliment, and ask: who authorized you to tell the world such falsehoods, and to have men to testify that it is so, who know nothing about it. Ah! you would say, our intended witnesses we have kept back, to be ready in case suit might be brought!!! Reader! would you fear the bringing of suit, in case you acted honestly and uprightly? Surely you would not hesitate a moment. But when men are laying a plot of conspiracy; they may act in that way, particularly, when they have no more affection for the object of their abuse, than to compare me to brutes of different kinds. Reader! can there be one spark of honesty or christianity in such men? Further, it is said in the same note: "Is not the language sufficiently plain to convey its own meaning to an intelligent reader? &c.—and does not need Mr. H's spiritualization to render it intelligible." Well, turn to page 15 of your minutes for 1849; where you will read: "They then petitioned for a redress of grievances, and (if not misinformed) there were between three and four hundred petitioners for Mr. Miller, and some twenty or thirty against him; and some of those have since said, that they did not understand the design of their petition, when they signed it." Well, I suppose it is all grammatical enough. But, Messrs. A. M. and D. F., together with the ballance of your committee, Synod,—and if you desire,—say; "Newton scholars," tell me, according to the "intelligible" language of the minutes, which class of petitioners did not understand the design of their petition, when they signed it. If you answer, the three or four hundred, I shall acknowledge that it is so. But why do you tell the community that your own petitioners did not understand the design of their petition, when they signed it! But, if you say that it was the twenty or thirty, I tell you the language conveys no such idea, and I defy you with all your polished literary accomplishments, Newton scholars, graduates and what not, to make it appear. This, however, may be one of those places where *truth and principle are not concerned!* I am not laboring to satisfy the learned, but the illiterate. If the above would say, some of these have since said, instead of saying "some of those have since said," &c., then we could understand, when taking it as it reads, that some of the twenty or thirty were referred to, as the ones who "did not understand the design of their petition, when they signed it." Let the common reader take the following example: Suppose I have three or four hundred red apples, and some twenty or thirty green ones, and I were then to affirm, that those are for John and these are for Dick, can you tell me, which are John's and which are Dick's apples? I suppose it would puzzle the three children of Belial, (the principal intended witnesses against me,) together with those who bear testimony against me in the minutes, who

never heard me read them, but were absent, and probably asleep at the time to answer it.—And in all probability the polished graduates, A. M. and D. F., otherwise they would not have said: “But so far as *truth and principle are concerned*, we have discovered no errors;”—and also said: “Is not the language sufficiently plain to convey its own meaning,” &c. The note continues: “He must be an exceeding learned man.” Would it be spiritualizing to correct this sentence thus, and say: “He must be an *exceedingly* learned man?” If so, keep your grammar for your own purposes, well shrouded in the mantle of nonsense. It is possible for me or any one else, to be an “exceeding” man in many respects, i. e., great in quantity, extent, &c., without involving the idea of graduation at some literary institute. You should remember, or first learn, that “exceeding” is a participial adjective, and no adverb. My present limits will not permit me, to notice all the “*exceeding learned*” (!) phrases in your minutes, even where “*truth and principle are not concerned*.”

You seem to wish the information where I graduated, after which, you conclude that, “In our humble view such a course of conduct is beneath the dignity of a gentleman, much less a christian.” “*Such a course*.”—What kind of a course? To make such opprobrious epithets, and to make inquiry for such information? If so, why have you done so? If, however, “*such*” has a reference to another source to fetch its conclusion, you had better let your conclusion follow in quick succession, so as to make it intelligible, lest such a feeble graduate as you are trying to make sport of, might turn the tables against him, who is trying in his intrigue to break the poor creature down,—the creature, which the graceful lips of the Rev. A. M. could in his humble and christian-like tone, compare to a *stiff necked Jack-ass*. Such conduct as this, I suppose is christian enough for your Synod, particularly, when one so holy and godly, as the Rev. A. M. utters it.

It matters not where I graduated; even if it were in a log-cabin shingled with clapboards, and ornamented with a wooden chimney, and such fine furniture as may be customary in such stately institutes. If I have only the required education, and natural talents, together with industry sufficient to discharge the duties incumbent upon me; and also the christian fortitude, &c., to bear the many heavy persecutions and foul calumnies, (such as are attempted to be heaped upon me by your Synod and otherwise,) using only such liberties as christians in all ages enjoyed, to expose the devices of Satan; leaving the Almighty and civil governments under his direction, to punish offenders. I feel satisfied, that Jesus Christ, the Judge of quick & dead, will not reproach and condemn me because I am poor, and because I enjoyed not the privileges of the rich, and pleasures of this world; and also regularly to graduate at some great institute. No! I still remember that my blessed Saviour was born of a poor virgin, a manger is his palace. Under the influence of such considerations, I feel my sentiments expand, and my wishes acquire a turn of sublimity, and my throbbing desires after worldly grandeur, die away.

But where did one of this gigantic R. E. L. T. Synod's ministers graduate! **!!***—!!!——? Give the world this information, and you will have enough to do, without trying to reproach me by your sport, as one of your ministers, also on other occasions, has done, when comparing me with a degree of sneering merriment, to the brutal execution. I shall let the reader judge, whether your course is not beneath the dignity of a gentleman or christian:

I shall now pass on to the next distorting note. It commences thus: "Mr. H. manifests a wonderful knowledge of language when he tells his hearers that to contend with the enemy is not grammatical." Answer: I never said that it is not grammatical; but as certified by my brethren, I said that the sentences: "Their struggles with the Generalists,"—"contended so hard with them," &c., are ambiguous, and implied to be on the enemies' side. Any person acquainted with the rules of grammar, knows, that so far as the parsing of these sentences is concerned, that they could be parsed when substituting any preposition in the English language instead of the one used; as "prepositions govern the objective case." It could be parsed, if it would read: contended *in* the enemy, or *for* the enemy; *around*; *towards*, *from*, *upon*, &c. But then the phrases would assume different significations. Not every sentence that may be parsed by the rules of grammar, is free from ambiguity; neither does any such sentence convey a fair idea. Now for you to attempt to affirm, that I said, "to contend with the enemy," is not grammatical, (in any other sense than in point of signification,) you affirm that which is not so. Again, in the same note it is said: "If he is correct in his criticism, he has not only corrected the language in the minutes, but he has convicted the Almighty himself of the grossest wickedness. It seems according to this view, that the translators of the Scripture did not understand grammar with this learned divine!"

Answer: Did the translators of the Scriptures into the English, on all occasions, make the choicest selection of prepositions, and also, on all occasions, select words, to convey the original import of the text in the clearest sense possible? If so, where is the propriety for the criticisms of many of the ablest theologians? Where the expediency for the framers of the constitution of the Tenn. Synod to make provision, in case of dispute, to decide any such point, by appealing to the languages in which the Scriptures were first written? It seems that you view the translators as being inspired; and that we are allowed, under no circumstances, to call into question the propriety of the present English translation in any respect; lest, forsooth, according to the present translation, in some instances, we might discover certain ambiguous expressions, and thus convict the "Almighty himself, of the grossest wickedness!"

The inference you have made, is a logical *non-sequitur*; for it does not follow, that because there are texts in the English translation, using the preposition "*with*," in a similar manner as used in your minutes, (and even by other writers) that therefore, because I affirmed,

that to "Struggle with the Generalists,—to contend with them," &c., is ambiguous, (that is, doubtful, having two meanings,) this would convict "the Almighty himself of the grossest wickedness." Such reasoning might satisfy a "*dummkopfe!*"

Before you drew your conclusion, you should have proven (what you never can prove) that those texts you refer to, cannot admit the preposition *against* to take the place of *with*, without doing violence to the texts, or injuring their primary import. Let the reader turn to all the portions of Scripture you have quoted, (except Neh. 25: 1,*) and as he reads, substitute the preposition *against*, in the place of *with*; and if this will convict the Almighty of the grossest wickedness, you must have a plan to spiritualize matter to suit your own perverse purposes.

The preposition *against* signifies "in opposition to, contrary, in contradiction to, opposite to." HUGH BLAIR, D. D. F. R. S., when giving the difference between *with* and *by*, says: "but *with* expresses a more close and immediate connexion; *by*, a more remote one." Again, another able writer says: "*with*, the imperative of *withan*, to join." "I will go with him." "I join him." Now, in the first text you quote: (Deut. 2: 9.) Are the children of Israel forbidden to come in a more close and immediate connexion with the Moabites, or join with them, (which is possible without involving the idea of abusing, injuring, wronging, offending or distressing them) or were the Israelites forbidden to oppose, act contrary to, or contradict, or "distress" them? Undoubtedly, the latter, which, in my judgment, would be more obvious and free from ambiguity, to render the phrase thus: "neither contend against them in battle." Though it may be admitted, that they were not to join them in any sense. At any rate, I am well satisfied, that it would not convict "the Almighty himself of the grossest wickedness." Sirs: before you affirmed that I am "*willful*," in an error, you should have proven, that I committed an error, and that too, with design. You might as well accuse a man of sinning against the Holy Ghost, who would affirm, that *apo* would convey a fairer idea, when rendered *from* instead of *out of*; as in Matt. 3: 16., &c. You no doubt would be ready to accuse and reproach such, by saying: "he manifests a wonderful knowledge of language,—has convicted the Almighty himself of the grossest wickedness—the translators of the Scriptures did not understand grammar with this learned divine!" And all this, because this divine affirmed, that the prepositions employed, conveyed a doubtful idea; and, that a different rendering would remove all scruples. Though, I may not have thought, that your volume or any other person's, in point of sublimity, deserved a contrast with the present English translation of the Bible.

If you will turn to the Septuagint, and examine the text (Deut. 2: 9.) and you will find the preposition *pros*, in connexion with the Accusative, which may justly be rendered, *against*, as in the sentence: "*Pros*

* There is no 25th chapter in Nehemiah.

hentra me lactize, do not kick against the pricks, Æschyl." This text according to the German translation, reads: "*Du solst die Moabitter nicht beleitigen noch bekriegten.*" I suppose that the judge who has passed sentence upon me, (page 14,) when he looks at the German translation, that the translator or translators will suffer seriously; for they have omitted the preposition entirely in that clause. Will this Judge accuse him or them with the crime of having taken "from the words of the book of this prophesy?"—And therefore, "his (or their) part," shall be taken "out of the book of life, and out of the holy city," &c. If it suits his ambition, he can do it by the same kind of reasoning and inference, which led him to sentence me so awfully; lest, forsooth, it might be made to appear by the translator, that he did not alter or take from the primary import of the text, and thus avert this awful judgment.

The next text which is quoted against me, is: Prov. 28: 4. The original (Greek) has, *periballousin*, (com. of *peri* about, and *ballo*, to cast, throw, pelt, &c. The German reads:—"*Sind unwillig auf sie.*" An able Lutheran (German Commentator) renders this phrase thus: "*streiten wieder sie,*"—contend against them. It is unnecessary to pursue this part of the subject any further, as the common reader may easily decide, when substituting the preposition *against*, for *with*, whether it conveys a wicked idea, or whether it would "convict the Almighty himself of the grossest wickedness," so to read and understand them. Now, if to speak of the Almighty as being opposed to wickedness, or of being *against* it, convicts him of the grossest wickedness, I must confess, that this "Re. S." so-called, has a clue to spiritualize matter, beyond my penetration.

Again, page 14, it is said: "Can a man be a safe teacher who would thus willfully misconstrue the word of God, to suit his own cruel ambition." Sirs: I have never misconstrued the word of God. I shall hold you as a set of columniators, until you prove your assertion.

But, probably you will condemn me for speaking of ambiguity touching the present English translation. It will scarcely be pretended, that the translators of the sacred volume did not accurately understand the English language. It is nevertheless possible, for them to have employed prepositions in various texts, and also other words, which do not convey the primary import of the text, to the nicest and clearest degree, in all instances. In my humble judgment, it would not amount to blasphemy, so to conclude: Unless you can make it appear, that they were under the immediate guidance of inspiration, at least, whilst engaged in translating. Now that I have intimated no more than I am able to maintain, a few instances from the present translation will be given. I Cor. 13: 1—3. The word *agapen*, translated charity, should undoubtedly have a different rendering: It is derived from the verb *agapao*,—to be strictly united in affection, to love, &c. The German has "*Liebe.*" The primary signification of the word charity, is alms-giving. Now it is possible for a person to give all he possesses, and even his body to be burned; and thus fill up the measure of

the primary import of the word charity, and at the same time be destitute of love; and consequently all deeds of charity, when performed without the proper affection, would profit the giver nothing. To give the word charity its original signification, and pursue it in the text, (according to the English translation,) to its ultimate consequence, it makes the Apostle say, that which the original text will never justify, viz: "If I have all charity, and yet have not charity, I am nothing."

Again, (John 16: 13.) "Howbeit, when he, the spirit of truth, is come, he will guide you into all truth;" that is, according to the translation: "into all truth whatsoever, into truth of all kinds," which holds forth an idea, very different from the intention of the Evangelist, and from the original. Inspired men were not omniscient. The proper rendering is: "into all *the* truth;" that is, into all evangelical truth, all truth necessary for you to know. I feel myself at no loss, to produce additional specimens, if it were necessary.

The note marked thus (||) is clearly answered by my worthy brethren.

As to what is said of the note marked thus, (§) has also been answered by my brethren. I shall, however, remark, that I never attempted to show, what it takes to constitute a Synod, (when reading their min.) in any other way, than from their own production and quotation; (see min. page 18, for 1849,) where, in a note we read: "A Synod is a body of ministers with lay deputies, who superintend the concerns of the church under their care, agreeably to certain christian rules, founded upon a constitution." What can we infer from such language, than that a plurality of ministers is required to constitute a Synod?—Such language does not prove, that one minister alone can constitute or reorganize a Synod; having Rev. P. H. and D. H. as judges. All that you can, or have proven, in relation to this, from the pages and quotations you have cited in your minutes, is, firstly, that a Synod is a body of ministers, &c., (one minister is no body of ministers!) And secondly, that if a body of ministers, or a Synod, makes a mutual agreement to meet at a certain time and place, to hold Synod; and should all the regular ordained ministers fail to attend, except one, that he, with licentiates and deputies, would have constitutional authority to transact business, having appeared at the constitutional appointment: consequently the rest failing to attend, when knowing of the appointment, must abide by the consequences, or protest against them. The N. C. Synod must have viewed the subject in this light; otherwise it would not have acknowledged J. E. Bell legally ordained; which ordination was performed at the session to which you allude. At this period there was no final separation declared, and consequently the session of which you speak, was not the first session of the Tenn. Synod, as you wish to intimate, for it did not then exist; hence, the session alluded to, was to all rules and purposes a session of the North Carolina Synod.

The first session of the Tenn. Synod was held in Solomon's church, (Cove Creek) Green County, Tenn., on the 17th, 18th and 19th days of July, A. D. 1820. This session was composed of four Pastors,

viz: Jacob Zink, Paul Henkel, Adam Miller, sen., Philip Henkel and Deacon G. Easterly, together with 19 deputies.

Now, the so called "Re. S." had no existence, till the year 1848, and in its title pages, claims none antecedent to this date; consequently it is approaching the fourth year of its age. But the Evan. Luth. Tenn. Synod, will soon be in its 31st session.

If the so-called "Re. S." was designed to be the original T. S. it should have claimed some of its first sessions, at least!

As, for one regular ordained minister, with catachists and lay-delegates to transact business, when meeting pursuant to a regular Synod's own adjournment, is one thing; and for one minister and delegates to form a new Synod, or attempt to reorganize one, is another thing. From dissimilar objects, no one, but an ignorant or deceitful man, (or set of men,) will draw identical conclusions.

I shall now briefly notice the clause marked thus, (¶) which reads: "We shall here insert Dr. B's letter without note, as it speaks for itself." From this it seems that the petitioners from Miller's church, and the two men from St. John's, did not, or could not speak for themselves. It seems they could not at the first attempt, misrepresent matter badly enough to suit their cruel ambition, to break him down, whom one has compared to a Jack-ass, &c., and some of his followers, imitating his godly conversation, comparing me to a Muly-bull. O! christian reader!! is such conduct the conduct of christians?

In relation to the contents of the letter of B. F. Bell, the celebrated and seemingly magnanimous Dr., I answer, that so far as it concerns myself, I have proven that I did not say that the Rev. E—. "was in a state of dotage, vacillation, or what we sometimes call childishness." I doubt not, but that Mr. Bell was so informed. But this magnanimous Dr., before attempting to defame me, (as I see that this "letter was intended to be draughted as a note from the word "*childish*") should have looked at the source from whence he obtained his information. A goodly number of those who certify against me, were not present when the minutes were read, which is their own acknowledgement. And their leader has frequently said, "If I go down, they * shall go down with me," and in order to degrade me as much as possible, at different times he has compared me to brutes; yet it seems that his *conversation* is looked upon as being in *heaven*! Oh! shame!! Dr. B.! may I not consistently turn the tables; and ask, who will now detract from, or defame my character, upon the strength of such men's affirmations? May I not justly respond and say:—"I know that envy, pining at the superiority of others, anger, like the fire of *Ætna*, feeding upon its own substance; ambition, in its restless effort, pulling down disgrace upon its own head, will resort to almost any means of relief; "but he who will charge" me with saying the Rev. G. E. "was in a state of dotage, vacillation, or what we sometimes call childishness," "must brave a falsehood, at which even impudence itself would blush,

* Alluding to the ministers of the Tenn. Synod, generally.

&c." Now, that I ever, on any occasion, unconditionally said, that Rev. G. E. was childish, is a notorious, downright and corrupt falsehood. Though such men might possibly swear to the reverse, who have the impudence to certify, that things were said, which never, at all, in any shape, occurred in their presence, or any where else.

For an answer to the next note, marked thus, (*) the reader is referred to the answer given on former pages, by my brethren.

In relation to the next note marked in the same manner, page 16, the reader is also referred to the above mentioned answer. I shall, nevertheless, remark, that the sentence: "They give it as their opinion, that it is just what the Devil wants, that is, to get him to quit preaching," is a sentence under a distinct period. And Aristotle's definition of a sentence is: "A form of speech which hath a beginning and an end within itself, and is of such a length as to be easily comprehended at once." Now if the above unfortunate sentence were given for a sentence in the examples of parsing, the personal pronoun *him*, could not refer to Mr. M. in that sentence without constructing the sentence different to its present form. I suppose if this "Re. S." so called, were to undertake to parse some of the sentences of which it speaks, and has printed, we would see some artificial, and very superficial exertions made.

It seems that this little "Re. S." does not hesitate, to attempt to make the impression on the public mind, that my brethren are destitute of ordinary discernment, or that they are "blinded by the demon prejudice." A demon is a devil. That my brethren are so very superficial,—or to give it in your own language,—"can it be possible, that the most superficial mind, could not detect such ambitious perversion of truth, unless blinded by the demon prejudice."

That my brethren, who heard me read the minutes, are so stupid as not to be equal to the most "superficial mind;" or that if they are not so stupid, must be branded under any and every other consideration, with the epithet of "demon prejudice," which is a barefaced slander. You must recollect that the minutes were read in the presence of the wisest and best of citizens, and members our churches in this region of country, hold, and are excelled by none other. Sirs! my brethren at any and every church in which I officiate, are so ready of discernment, that an impostor, though once in high standing, must not think that he can commit dirty tricks right under their nose, and that they will never discover them. Nay, they are so far from being "blinded by the demon prejudice," that they will support no ungodly minister, or character.

In relation to what is said on page 17, in the three first underplotted paragraphs, the reader is referred to the report appended to our last minutes; and also to the reply from St. John's church.

As to the note marked thus, (†) we read: "We would inform the Rev. H. that reference was had to the action of the Tennessee Synod at the time when the constitution was ratified," &c. Answer: Turn to the 19th page of your former minutes. We read: "2nd. That church decisions are considered final;" Matt. 18. "What they bind on earth

† The church decisions were dec

shall be bound in Heaven." Sirs! to prove that "the church decisions were considered final," you appeal directly to Matt. 18, and not to the time the constitution was ratified. This is very evident, not only from the manner in which you quote the text, but also from what you say *immediately* after, viz: "'The church receives her authority *direct* from Christ, to act in a congregational capacity.'" Now, why did you quote this text at all, if you did not intend thereby to prove, how the decisions of the church of Jesus Christ are viewed according to the blessed volume; if this is not the design, then your quotation is quite superfluous. In the note already mentioned, it is said: "Why does not Mr. H. prove a perversion of the text; both sentences refer to the same object." If both sentences refer to the same object, I would ask, to what object? Will you answer, to the action of the Tennessee Synod, at the time the constitution was ratified? If so, I tell you there is no such language to be found there, as, "The church decisions were considered final," "what they bind," &c. You no doubt saw, that there is nothing to justify this end of the story; and therefore betake yourselves to another refuge; in case this tale wont do, and say "The writers of the New Testament have quoted the scriptures in the same manner." This is at once an acknowledgment on your part, that I embraced your first intended idea, according to the natural reading of the minutes; otherwise you would not have taken this last resort. Now, for you to claim equal authority with the writers of the New Testament, to quote texts, and give them a rendering which the original will not justify, is not only self assuming, but very dangerous; and that you can justify the rendering you have given Matt. 18, I flatly deny.

It seems that you can take almost any authority, and all with you is right. But you seem to be so very self-zealous, that should a criticism upon human composition be made, you can soon discover a plan to convict such, "of convicting the Almighty himself of the grossest wickedness," though it be upon no other ground, than that you have found certain texts in the English translation employing the preposition similarly; and at the same time, you are unable, and I pledge myself to maintain it that you are unable to prove, with all the assistance you can procure, that to substitute the preposition *against* for *with*, in the texts you cited, would "convict the Almighty himself of the grossest wickedness." Notwithstanding the fact, that the English translation of the Scriptures, in the main, is the best that can be given, I would nevertheless, rather call in question one half of the English translation, than to intimate that I had authority to alter one word, or change one letter in the original, even if I discovered that the inspired writers of the New Testament, in one half, or all of their quotations from the Old Testament, had employed different words, or omitted some entirely or paraphrased the language somewhat.

As to your statement,—"that it is *Miller* and not a *Henkel* which has become the subject of persecution," I shall let the reader judge.

Relative to the note marked, thus, (§) I refer the reader to the reply from St. John's church, on a former page. I shall, nevertheless remark,

that I was not present at the session of our Synod in 1847, and consequently the information I have, relative to this matter, I gathered from respectable members who were present, and from the minutes of that session.

Now as there are various questions in this note, proposed with particular reference to me, and also accusing Synod with not having treated petitions at this session, with "*common courtesy*" and "*civility*;" I shall, in the first place, proceed to notice the charge against Synod in this respect, as I am personally implicated, (though not present at this session) from the manner and connexion in which your question and answer are placed. I shall reason the case from your own question and answer, and also from statements made in your minutes of 1849. In the note above alluded to, we read,—“but what did the petitioners in 1847, ask for?—Why, it was for the Synod to decide the existing difficulties by the word of God, &c., which they utterly refused to do, and evaded the demand by a majority of votes.” What? Did the petitioners call upon Synod to decide existing difficulties by the Word of God!! What? decide “that which has been decided by God’s Word!!!” Do you not say on page 20 of your minutes of 1849: “This is to place Synod above God and his Word—this is not only unconstitutional, but blasphemy?” Also page 11 same minutes, do we not read the following, in relation to the attempt made by those petitioners to enumerate certain (supposed) violations: “1st. The act of receiving (into the Synod) the case of Mr. Miller, which had been decided according to the Word of God?” What? Had it been decided by the Word of God? Again, Rev. G. E. argues, that Mr M’s case was out of reach of Synod. (See his letter, page 24 of your minutes of 1849.) Does he not say: “Now brethren, I did believe, and do still believe that Mr. Miller’s case, was at that time, out of reach of this body.” What? Mr. M’s case out of the reach of Synod!! Again, page 20, same minutes: “3rd. The resolve of the Synod in a case over which she had no jurisdiction.” What? Had she *no* jurisdiction over it? Same minute page 17, we read: “And asked nothing at their hands, but that the Synod decide existing difficulties, by the Word of God, the Augsburg Confession and the Constitution.” Now, I ask, had the Synod any authority over the case? If not, I ask, why did you ask Synod to decide that which she had no authority to decide? But, if you answer that she had authority, I shall then ask, how does it come that Mr. M’s case was out of her reach? If all you have said, be true, then you have no possible cause of complaint, as to their refusal. For had they attempted to decide it, you have a sentence passed, which if true, is enough to shock poor trembling Zion, and to cause her to refuse; for you say, “This is to place the Synod above God and his Word—this is not only unconstitutional, but blasphemy.” It seems you accuse Synod for deciding the case, and you accuse her for not deciding it!! Could she decide it, and yet not decide it? It seems you have matter so arranged, that you are prepared to accuse, let Synod do as she may. If she refuses to decide the case she is condemned;

if she decides, she is guilty of unconstitutionality and blasphemy!! But you say it is, "A poor rule that will not work both ways." But granting all you may have intended by this, I cannot see, how Synod could decide, and not decide—reach that which was, as Rev. E. says, "out of her reach," &c.

The note continues, (page 18 last min.) "Mr. H. has said that Miller made the petitioners say what they did not want to say, and he knew it. How does Mr. H. know this? Will Mr. H. furnish us with the proof?" Answer: This has already been noticed in the reply from St. John's church, and also somewhat elucidated on a former page. The truth is, I never used such terms as this little "Re. S." in its malice has given. I said, provided Mr. M. wrote the petitions from North Carolina, and provided the petitions are to be understood as they read, I supposed that Mr. M. had caused the petitioners to say what they did not wish to say, as I did not think that they wished to speak against themselves. That the common reader may be enabled to understand, I shall give the list of demonstrative pronouns, viz: *this* and *that*, and their plurals *these* and *those*, and *former* and *latter*. *This* and *these* refer to the nearest persons or things, or the last mentioned; *that* and *those* to the most distant, or first mentioned. Example: I will say, I have two apples, one red one, and one striped one; now I will say, *this* is for John and *that* is for James. Now common reader, which is John's and which is James' apple? The only way for you to determine, is, to notice which is first, and which is last mentioned. You will discover that the red apple is first mentioned, and of course must be John's apple because, *that* refers to the first mentioned, or the most distant. I shall give an example of objects in the plural. I will say, I have ten sheep, five black ones, and five white ones. Now I shall decide, and say, *those* are for James and *these* are for John. Common Reader! which are James' sheep? Evidently the black ones, because they are first mentioned; and as decided, I said *those* are for James: just as clearly so, as if I had said, the *former* are for James, and the *latter* are John's. Now common reader, turn to the 15th page of their minutes for 1849. And let me invite the eager graduates to look on too, who say, "will Mr. H. furnish us with proof." Well, we read, "They then petitioned for a redress of grievances, and (if not misinformed) there were between three or four hundred petitioners for Mr. Miller, and some twenty or thirty against him, and some of those have since said that they did not understand the design of their petition, when they signed it." Now, common reader! which class of petitioners, according to the language, did not understand the design of their petition when they signed it? Evidently some of the three or four hundred.—As evidently so, as I have decided, that the five black sheep are for James. Now Mr. M. or Mr. Synod, was it your intention to publish to the world the fact that your own petitioners did not understand the design of their petition, when they signed it. Again, do you suppose that the petitioners wished it published to the world, that they did not understand the design of their petition

when they signed it? Now, so far as I am concerned about that particular, I think I have furnished proof sufficient.

I shall here drop a few remarks in relation to what is said, page 16 of your last minutes. "He spent some time in laboring to prove that Mr. Miller in his own remarks on page 5, minute of 1849, called the Word of God a Symbol."

I shall quote his own language, viz: "But that if to believe the Holy Scriptures as they were revealed to man, as a rule of faith and practice, and if to adhere to the Augustan Confession, and the Constitution of the Tennessee Synod, constituted a man a member of that body, that he never had forsaken those Symbols of the Church," &c. "*Those Symbols!*"—Which Symbols? Mr. M. must either have reference to the Augustan Confession, or the Holy Scriptures, for the Constitution is no symbol! And Augsburg Confession is singular; hence it would be incorrect to say *those* symbols. And even if Augsburg Confession were more than one symbol, in order specifically to point out his objects, he should have said, *these* symbols instead of *those*. The common reader is requested to bear in mind (as already directed,) how the demonstratives, *this* and *that*, *these* and *those*, also *former* and *latter*, are used in proper conversation and phraseology; and he will be enabled to see, (when misrepresentation and perversion are taken away, which has been so copiously poured out upon me,) that I am able to maintain whatsoever I have said in relation to their minutes.

The few last sentences, in the note, page 18, read: "As to the petitioners not understanding the design of these petitions, they must answer this for themselves. It seems he referred to no particular one." I answer that I never intended to refer to any other, than those you refer to, which are some of the three or four hundred. But, probably, *truth* and *principle* are not concerned in such portions of your minutes. Consult page 7 of your last minutes.

As to the charge made in the same note, to wit: "He also said that the Rev. Easterly was not the author of the letter appended to the minutes of 1849." I answer, that I never made any such dogmatical assertion. And it is not necessary for you to prove it by such men who will certify to things they have never heard; or by such who will associate with them after learning their clandestine schemes. Men, pretending to christianity, who will compare me, or any other human, to the brutes, and that without a cause, more than, if possible, to destroy my reputation, can within their own organization, prove what they desire.

The last note page 18, says: "Rev. Easterly has indeed proven from the plain word of God the position which he undertook to prove. How Mr. H. can prove quite different from those texts, is to us a mystery, unless he has learned the art of explaining a book that says one thing and means another." Answer: That I ever said I would prove quite different from those texts to what Mr. E. intended to prove, is notoriously and corruptly false. See testimony from St John's church,

on a former page. You (the Re. Synod) may however pronounce them so very superficial, or look upon them as being "blinded by the demon prejudice." But you can say about them what you will, they are men of as good natural sense as the best you hold; and in point of morals, it is a slander to intimate that they are "blinded by the demon prejudice," or to compare their characters to those who thus abuse them.

Again, "Unless he has learned the art of explaining a book that says one thing and means another." What? Does your book say one thing and mean another!! It seems so in many places. But why have you written it so? Was it with the intention to deceive?—It must be a strange book indeed, and well adapted to the understanding of "*plain men!!!*"—Surely "a book that says one thing and means another" cannot be free from error. Ah! But so far as truth and principle are concerned, we have discovered no errors, &c.—!!! Or if you have reference to the Scriptures, as the "book that says one thing and means another," you should by all means prove it. Or what book do you refer to? That the Scriptures say one thing and mean another, I flatly deny. Now, for you to signify, that I would make an attempt to explain them contrary to their original import, is a corrupt slander. And for you to argue that the preposition *against*, would, when substituted for the preposition *with*, in all the texts you cited, convict the Almighty himself of the grossest wickedness, is a barefaced sophism. The Almighty is in all senses *opposed to* or *in opposition to* wickedness. Now in the Epistle of Jude, do you suppose that Michael, the Archangel, *joined* or *united* with the devil? If in any sense whatever, it is to be opposed to, or to be *against* him. Now if you can justify the opposite idea, use your pleasure; I shall not embrace it. Dear reader, turn to all the texts quoted, that are cited in the minutes, which can be found, and consider as you read, whether it would convict the Almighty of the grossest wickedness, to substitute the preposition *against* for *with*, bearing in mind the signification of both with and against, and you will be enabled to see, upon what ground a P——e has attempted to convict me of Sinning against the Holy Ghost. No doubt were it in the P——e's power, the poor creature (sometimes compared to brutes, and sometimes called understrapper) might begin to think of the torments of the Holy Inquisition—the faggot—the gibbet, &c.

As to the texts quoted by the Rev. G. E. in his letter, minutes of 1849, page 25: I shall merely remark, that the texts, Matt. 18: 22, 34, 35. Luke 6: 36, 37. Rom. 2: 1, 2, 3, 4. Gal. 6: 1—5. St. John 8: 1—11, provided they are applicable to Mr. M's. case, teach me that he must be guilty as charged; otherwise, that there is no difference between the conduct of christians and heathens, or persons in an unregenerated state. And if there is no difference between unregenerated persons, and those who have risen through the faith of the operation of God, as to their conduct, I see no use for the deciplinary part of the Blessed Volume at all.

Now, for one to confess that he is overtaken in a fault, does not only thereby acknowledge himself guilty of a fault, but thereby con-

fesses that he has committed a crime, or fault of which he dare not suppose his brethren, who are spiritual, to be guilty in the same sense that he is guilty; otherwise, it will follow, that those who are spiritual, and walk after the spirit, are in all respects, like those who walk after the flesh. Hence, the dead might call upon the dead, to restore them to life, with the same propriety that he who is fallen down, would call on him who is fallen down, to lift him up, whilst his partner was as flat down and as helpless as himself.

The woman, John 8, did not deny being guilty as charged by the Scribes and Pharisees; and the Scribes and Pharisees, who brought her, were as far from being Spiritual as she was—they did it “tempting him, that they might have to accuse him,” v. 6; and being in an unregenerated, hypocritical state, were in all respects, just as susceptible of conviction as she was, which cannot be said of one who is a christian or spiritual. Now, that Jesus did not condemn her to be stoned, according to the law of Moses, does not imply, that he approved of her conduct, nor that he viewed it as not being sinful. Hence, when he says, “neither do I condemn thee,” we must understand him as speaking with a reference to the sentence of the law of Moses, which required that such be stoned to death. It was not in accordance with the office of Jesus Christ, to inflict bodily punishments, &c.,—neither of his church. She nevertheless, possesses ecclesiastical power to excommunicate an ungodly and impenitent member. Christ says to the woman: “Go and sin no more.” This proves that he looked upon the action as being sinful. Now if the Rev. A. M. is innocent, why did the Rev. E. introduce this in his defence? May we not conjecture, that the Rev. A. M. acknowledged his guilt to the Rev. E.? If so, and with true repentance, the Rev. E., as a christian, was bound to forgive him according to Matt. 18, &c. Likewise are we willing to forgive him, so soon as he will confess, and promise to do so no more. But Mr. M. is not so humble as this woman taken in the act of adultery; she denied it not; he denies being guilty, to hear him talk. Now if he is not guilty, he can neither be condemned nor acquitted; and if he has committed no trespass, and is overtaken in no fault, he can neither be restored, nor forgiven; for how to forgive an innocent man, I do not understand.

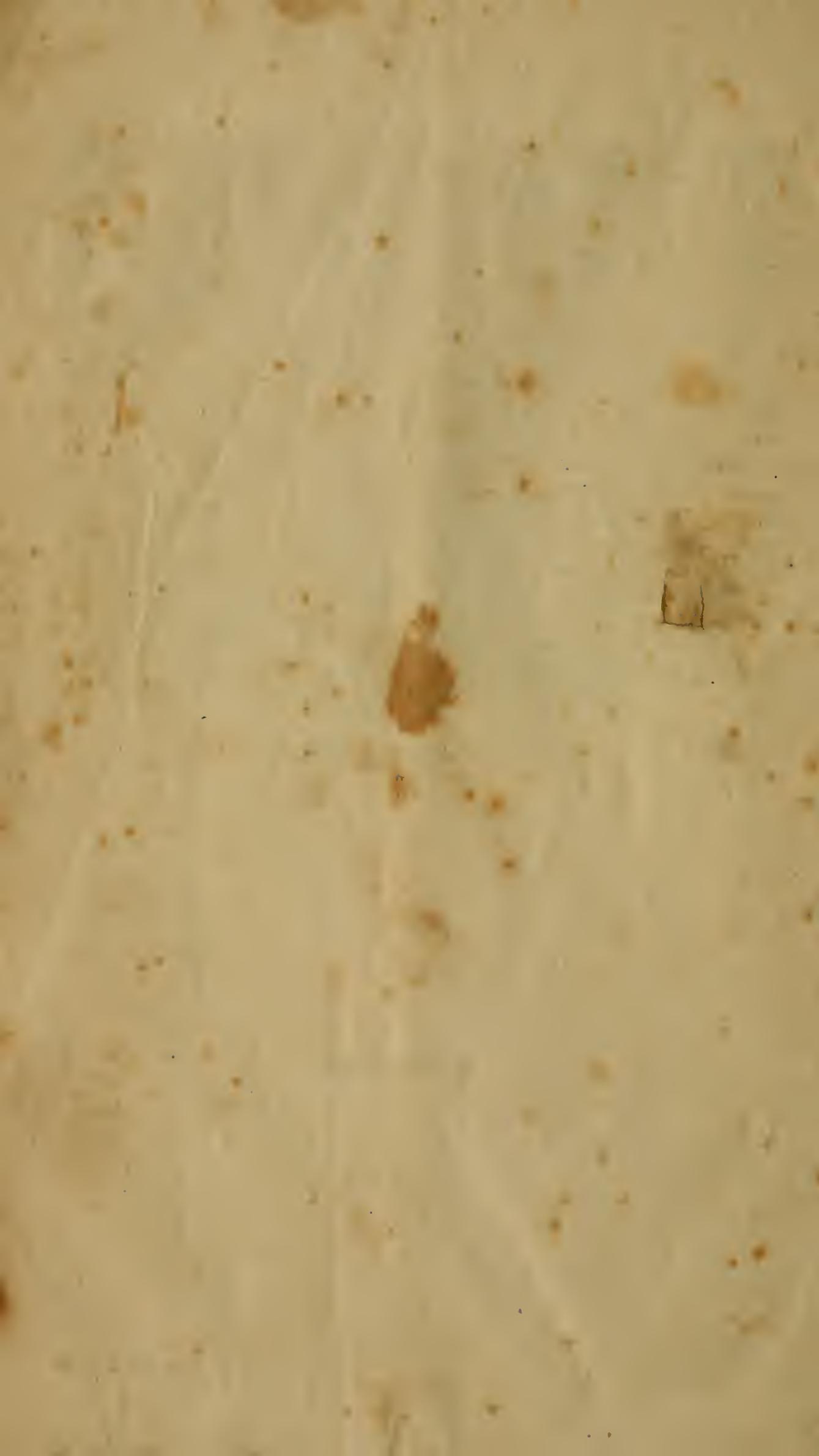
As it regards the ballance of the texts quoted in the letter, with reference to what *body* a minister is accountable for his conduct, &c., the reader is referred to the report appended to our last minutes. As to what is said in the latter part of the last note, page 18, viz: “Who did not only vindicate the character of his own father under similar charges, but indirectly his own,” &c. I answer, that Mr. M. ever vindicated my father’s character under such a charge as the said M. is charged with, is not true. That the charge was heterogeneous, and not “*similar*,” is known by all who know anything about it. And for the said M. or the “Re. Synod” so called, to try to reproach me in such a manner, is contrary to every principle of honesty.

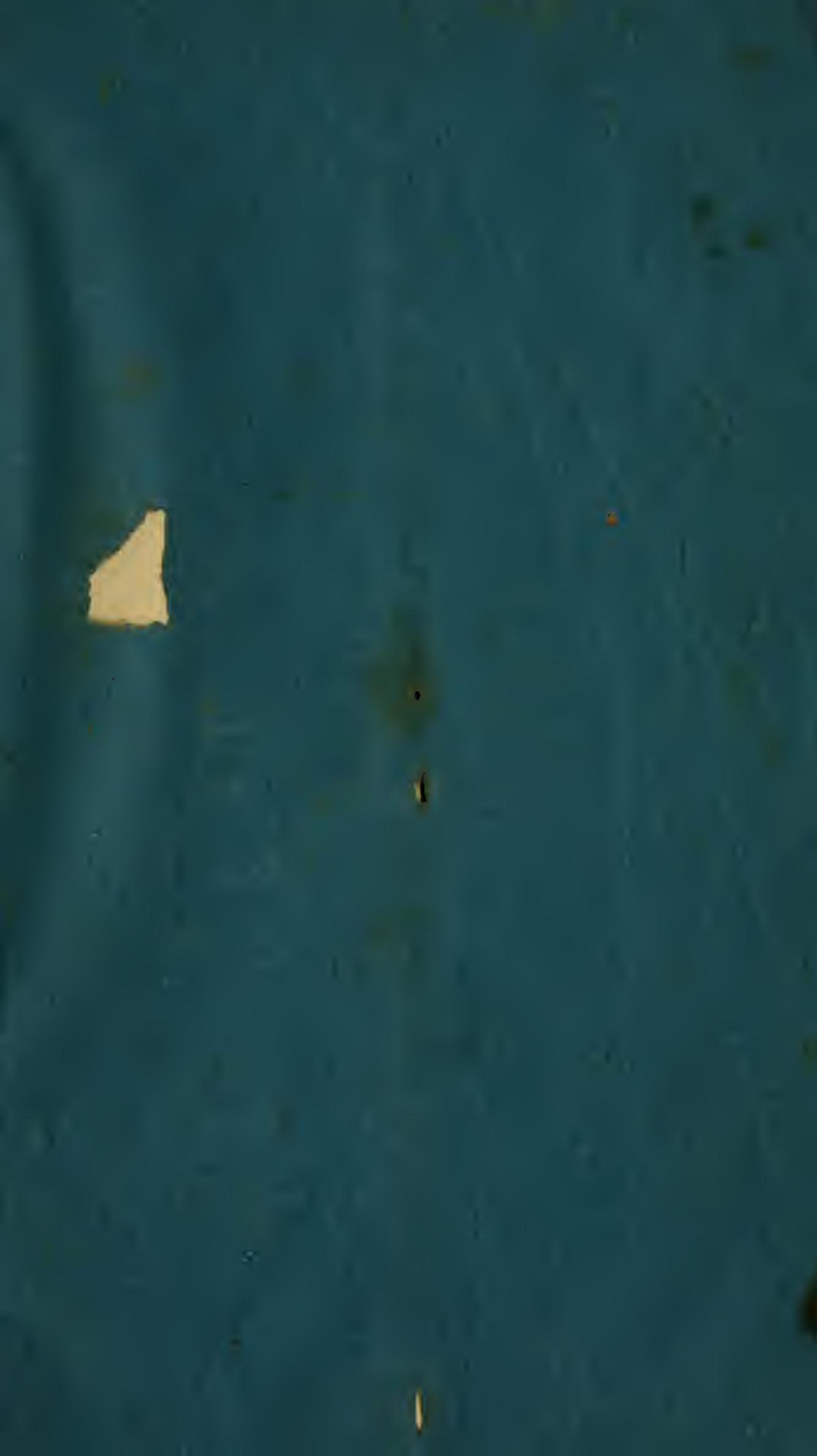
That my father was innocent, and falsely accused, is apparent from every accompanying circumstance, which has been clearly evinced to an

impartial public, by men of the deepest moral integrity. To illustrate this fact is uncalled for, by an intelligent, impartial and reading community. The establishment of father's reputation depended not on Mr. M's vindication; and had Mr. M. no better ground to establish Rev. D's innocence, than I have for M's, I know he must have acted contrary to the dictates of a clear conscience. And if Mr. M. believed that the Rev. D. H. was guilty, and aided in smuggling his guilt, he is as guilty as the man himself, and deserves no credit. Now, if father even was guilty, Mr. M. and his party, as christians, and no way else, should attempt to throw it at me. If, however, the reader should be inclined to think otherwise, I must, in humility, bear the reproach, which I can very easily do. And why should I distress myself with apprehensions of peril? I have access to God, which is not only an indefeasible privilege, but a kind of ambulatory garrison. Those who make known their requests unto God, and rely upon his protecting care, he gives his angels charge over their welfare. His angels are commissioned to escort them in their travelling; and to hold up their goings, that they dash not their foot against a stone. Nay, he himself condescends to be their guardian, and "keeps all their bones, so not one of them is broken." The articles of this grand alliance are recorded in the book of Revelation; and will, when it is for the real benefit of believers, assuredly be made good in the administration of Providence.

Discontinued, till duty calls.

as well as the
penetration of which I had a
great opportunity to see. You will
know that some of the most
glorious connections with a few
people







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