

publicly given of the meeting. But the time came—you and another brother refused even to pray;—a very long address, admirably fitted for an assize court, was made; and one of the members, accustomed heretofore to say all manner of severe things against the deacons and trustees, after a very excited speech, moved a resolution, which he said he had drawn up that afternoon, expelling the pastor from the pulpit. This was seconded by a deacon and trustee. No explanation was asked from me; no remarks from those brethren who took a different view of the matter, were treated with even a shadow of respect; an amendment proposed, which tended to divide the blame between myself and others, was scouted and ridiculed; all the manœuvring of lawyers in courts and of political partizans in parliamentary assemblies was employed; a parade was made, intended to intimidate, and for the first time in a Baptist Church, the name and vote of each member was separately recorded; and what then? Why out of a Church of 223 members, 26 brethren voted—16 for the expulsion and 10 against it. These 16 are described as “the Church.” What a lamentable confirmation of the statement so often made that five or six persons at Granville Street have always considered themselves “the Church.”

Let us look for a moment at these sixteen persons. This number included four trustees, who, as the persons charged in the printed letter with wrong, one would have thought should have been prevented by delicacy from voting at all; three others of them had testified again and again against the conduct of these gentlemen; another was told at the moment by one of the trustees how to vote; another was the doorkeeper, who told me he was only a servant, and must vote as he was ordered; and another was a brother who voted under a misapprehension of the whole subject, and is now one with us. Now how much was this majority of *six* worth? Can you call that vote the “solemn Resolution of the Church?” The severity of christian discipline consists in the fact that it “is inflicted of many”—that it is administered with all solemnity and love,—and that it is done “in the name of the Lord Jesus.” Will you or any other man pretend that this was the character of the act of which we are now speaking? You disingenuously accuse us of want of truth when we speak of deliberation in a case where thirty days of solemn thought and prayer occurred; but where was your deliberation—what was your spirit, when 16 of you without an hour’s notice, or without a single petition for Divine direction, expel the pastor from the pulpit, and call it the act of “*The Church?*”