

own eyes for him—as the Galatians would once have done for Paul. But by and by a root of bitterness sprung up and many were defiled. The first trouble arose from a number of young people reading, secretly, obscene books. The fact was made known to EDWARDS. He preached on the subject. He called a congregational meeting and took every possible step, according to the Congregationalist system, to counteract the evil and to discipline the guilty, but he was opposed with might and main by most of the people, and his attempt to purify the Church was a disastrous failure. We do not think that the result would have been the same had the pastor been backed by an able and judicious Kirk-Session, and by a Presbytery.

The second and most serious trouble broke out six years afterwards. STODDARD, the minister who preceded Edwards in Northampton, held the opinion that it was the duty of unconverted persons to partake of the Lord's Supper—that they had the right to do so though they knew they had no true goodness, or faith in Christ, or gospel-holiness. This notion prevailed widely in New England, and the practice of many churches was regulated in accordance with it. Edwards was for some time practically undecided on the point, although his views were unfavourable to those of Stoddard. However, he was led at length, after close investigation, to the settled conviction that none but those who make a credible profession of Christianity—who in the judgment of charity, are true friends of Jesus Christ, have a right to sit at the Lord's table. Edwards was not a man that would conceal what he was certain to be God's truth. He made known his sentiments to his people very modestly, and was careful not to excite their prejudices. Patiently, calmly and meekly he reasoned with those who held the Stoddard opinion. But the people met him with instant and loud clamour for his dismissal. Nothing short of getting rid of him would satisfy them. They resisted every attempt at peace, and vehemently sought to make the separation between themselves and their pastor painful and speedy. He published his reasons for his

views, but the congregation would not even read them. He asked leave of the "leaders" or "deacons" to expound his views to them in lectures in the church, but leave was refused. He asked to submit to neighbouring ministers the question, whether it was reasonable that he should be allowed to be heard from the pulpit on the matter, but this also was denied him.

It was then agreed to call a mutual council; but it was with the greatest difficulty that Edwards obtained permission to select two out of twelve who were likely to be unprejudiced against him. The people were in a ferment, and Edwards thought that a council should not be called till they should cool down somewhat; but the people would brook no delay. The council was held, and by a majority of one, decided that Edwards should be dismissed, if the people persisted in desiring to get rid of him. The people then voted two hundred against twenty for his instant dismissal.

After all this cruel treatment so much did he love the people that he still preached in his old Church whenever there was no other supply. But his enemies objected even to this, and the "committee" at last forbade his entering into the pulpit; and when they could get no minister to supply them, they used to conduct the meeting themselves. Thus was Edwards treated by his congregation after twenty-four years of faithful and fruitful labour among them. He had written for them, preached for them (some of the noblest sermons in existence); he had agonized for them in ten thousand prayers; but they now almost unanimously "thrust him out from among them, stopping their ears and running upon him with furious zeal," not willing to give him a fair hearing or a fair trial, speaking evil and bitter things against him, and utterly reckless of the condition of poverty to which they reduced an old man with a large and dependent family.

Friends in Scotland who knew his position and appreciated his worth, joined with some people in his own congregation, to render timely assistance. In a short time he was appointed to the Indian Mission at Stockbridge, and by and by he was