

littles the Holy Scriptures by classifying their inspiration with that of Homer and Shakespeare. He proclaims new revelations of Christian truth beyond the utterances of the sacred oracles, forgetting the maxim of orthodoxy, that any thing essentially new in Christianity is essentially false. He takes to his bosom the baneful error that Christianity, as a system of objective truth, was not handed down from above, a complete whole, but was left by its Author to be finished by endless supplements, communicated to individual believers in all ages. John Wesley was called to preach against this folly of "enthusiasts who imagine that God dictates every word they speak, and that it is impossible they should speak any thing amiss, either as to the matter or manner of it." He also styles those enthusiasts "who *designedly* speak in public without any premeditation."

3. He imagines that he has a manifestation of God so immediate that he no longer needs the ordained means of grace. He is beyond the sacraments. Prayer is a superfluity. He receives without asking; or, if he asks for any thing, he asks but once. To repeat his request would imply imperfect faith. He omits one petition of the Lord's Prayer, because he has no trespasses to be forgiven; although the recording angel is daily noting a thousand sins of ignorance and infirmity which need the blood of sprinkling. If he is a logical fanatic—a very rare bird—he finds all his time so holy that he has no occasion to make the commanded distinction between secular and sacred days.

4. Another feature of this character is superiority to instruction and reproof. Are they not taught of the Lord? Shall they, who are receiving the blaze of the Spirit's light, like the full-orbed sun, turn away and follow the pale radiance of some brother's feebler light, glimmering like a faint star in the skies? Not they. In vain does the wise and deeply experienced Wesley expostulate with Bell and Maxfield, and their band of overheated zealots, who, by their dangerous delusions, were sadly damaging the fair fame of Methodism, and making her a laughing stock to her many foes. They would not deign to listen to "poor blind John." After a long forbearance, sixty of these deluded members of the Foundry Society were cut off at once, and left to follow their disordered imaginations, in order to save the whole body from the fatal infection. Many of them "perished in the gainsaying of Korah."

5. We should deserve the reputation of an unskillful limner should we fail to portray the most prominent and most ugly feature of this character—his uncharitableness. Professing perfect love to God, he grievously lacks tender affection toward his fellow men. All degrees of spirituality and faith below his own, are worthy not of his sympathy, but of his censure. If the young convert falls into the hands of such a nursing father or nursing mother, he will have a sorry time indeed, and be more than once tempted to say that there is a mistake in the declaration that "the ways of wisdom are ways of pleasantness." He is scolded for every unsteady step; at every fall he is berated, and not encouraged to try again; he is judged by an absolute standard, and condemned without mercy if he fails in any particular. It is not our purpose to show the philosophy of so strange a combination of contradictions as this feature of the perfectionist-fanatic presents—to be destitute of love while professing love made so dominant as to exclude all its antagonisms. Similar phenomena occur in the commercial world. Stock-gamblers, while calling millions their own, are penniless bankrupts. Both characters draw upon their imaginations, and account themselves rich. They do not put gold in their coffers. They are satisfied with the glitter of appearances. Simon Magus fixed his eye upon the worldly glory which the extraordinary gifts of the Holy Ghost would confer, and was baptized, and found that he was the