

and took the control of his heart ; and now, instead of worshipping God, he adores his own exalted piety. Bigoted and censorious towards others, he can see no loveliness in their characters, nor tolerate any thing that does not conform to his own selfish standard. While he boasts of his religious enjoyment, and fancies himself living near to God, he is in fact driven so far from God that it would be strange if he should ever return.

Next comes the case of the fanatic. A frenzied zeal took the place, in his heart, of that charity which suffereth long and is kind, by which he seemed to be controlled in the early days of his religious course. That zeal did, indeed, greatly quicken his race, but it was only to drive him farther from the true source of all knowledge and light ; and away he went, with lightning speed, into the region of *ignes fatui*, which he mistook for the Sun of Righteousness ; and the wild dreams of fancy which were floating in that limbo he mistook for new revelations ; and the sparks of his own kindling he took to be fire from heaven. The word of God he interpreted by impulses, instead of sound learning, which he regarded as a satanic delusion. Impelled by passion himself, he strove to urge others forward by the same blind impulse ; and reason in religion he denounced as the enemy of all proper zeal in the cause of God. The divine prophecies he interpreted, too, by impressions, and made up for deficiencies by interlarding his own dreams and fancies. With him, some terrible event — the downfall of an empire, the devastations of an earthquake or a volcano, a wasting sickness, the second coming of Christ, or the destruction of the world — was always near at hand, and for the best of reasons, viz., his own strong impressions. Such a man as this often shows, nevertheless, some valuable fragment of Christian feeling and con-