

secret of the Lord," he must be "of quick understanding in the fear of the Lord."

It is not difficult to find the reason, why those, who are themselves strangers to communion with God, are so ready to denounce as superstition all faith in the reality of information from heaven, besides that which is given in the direct teachings of Scripture. They cannot bear to think that those who fear the Lord, have reached any attainment beyond themselves, and to which, by any amount of painstaking, they cannot advance. This wounds their pride, and tends to make them uneasy in their alienation from God. They may allow that unusual knowledge is attained by those who are "disciples indeed," from the direct teaching of Scripture, for this they can hope to imitate. Their own unsanctified knowledge of what is written, they can make to appear, to themselves at least, not unlike to what these have obtained immediately from the pages of Scripture. They could hold up their heads among the godly, if this were all their attainment. The most convenient way of getting rid of their uneasiness is to regard as superstitious the attainment that is beyond them. They can make out a case, with a plausible surface in support of their opinion.

"It is pretending to know," they say, "what is not revealed in Scripture." This sounds well. It seems, at first sight, due to the Word of God as the only complete revelation of His will, that we should at once regard as false all information regarding the mind of God not derived directly from the plain import of Scripture. They have never gone beneath the surface in their thinking on this matter, who have not