

ples, which the uninitiated cannot discover. Hence, let some man of real talents and learning, as Swedenborg, for instance, solemnly and pertinaciously declare that he does "see what is not to be seen," and he will not want followers, who soon come to have a clear vision for double senses and spiritual meanings. Indeed, a man of talents has only to be obscure in his style and meaning, in order to be regarded by a large proportion of the world, and among them not a few recently fledged literati, as very profound. On the contrary, that beautiful simplicity and clearness of style and thought, which are the result of long and patient investigation, and which characterize the highest order of talent, are regarded by the same class as evidence of a superficial mind and destitution of genius. Accordingly, the temptation is very strong with writers and public speakers, who would be popular, to wrap themselves in the mantle of mystery and obscurity; so that the remark of Dr. Griffin is too true, that the last attainment of the orator is simplicity; and we may say the same, also, in respect to the philosopher. But if men of talents will mount in the air balloon of metaphysical speculation, into transcendental regions of clouds and nebulæ, and through their speaking trumpets announce the discovery of new worlds, unknown to the Bible or to science, Christian men must ascend after them in a similar vehicle, bearing with them the torch of truth, to ascertain whether a fog bank has not been mistaken for a planet.

I have thus far spoken of the value of mental science as a necessary means of detecting religious errors originating in the same science. But it has also many direct and important bearings upon religious truth. Did the time permit me to point them out, however, it would be little more than a repetition of what has been recently said better and more fully