

and unnecessary. It is not the variety of systems, but the demand made and acted upon that there should be but one system, and that there is no Christianity but in conformity to that.

It may, perhaps, be inferred from the tenor of our remarks, that we would have all systems of doctrine regarded as equally true, and that none can have grounds of special confidence in his own opinions. But not so. All the various systems that are believed are to be regarded as so many forms or modifications of truth. All doubtless are the vehicles of much and the most important truth, and probably none of them contains the whole,—pure, unmixed truth. It is not to be expected, that we can in this life attain to the whole truth, and the pure truth, on such subjects—subjects relating to the infinite God and the world of spirits. We embrace such doctrines, and only such, as we think we find communicated in the gospel. And we have confidence in the truth of our opinions, because we cannot help having confidence in our own intelligence and discernment, and in the convictions of our own understanding. From the very nature of belief, we cannot help regarding our own opinions as the truth and other systems as erroneous so far as they differ from ours. We cannot help having more confidence in our own minds than in those of others who differ from us. At the same time, we are to consider how possible and how necessary it is for minds, different cast and trained, to view the same general truth under somewhat different aspects, and to think they find reasons for believing some things which we, with our modes of judging, do not find to be revealed. We do not, on this account, have less confidence in what we believe to be revealed, nor have