

rendered of none effect by the glosses of lawyers: and finally announcing that it is his mission to abrogate them altogether, and substitute for them his own dicta. Let us suppose further that there was some cause for such animadversions; that our rulers were not immaculate: that our laws would not bear on all occasions a close comparison with the eternal principles of justice and truth — and finally that the dicta which were to be substituted for them were strictly in conformity with these great principles, — so strictly so, that the working out of the new system would change the whole face of society, give privileges to those who never had had any before; take away power from those who had possessed it, and establish a general equality of the human race before God, such as no lawgiver had ever before thought of. Should we listen with much satisfaction, or be very willing converts to such doctrines? Should we not dread the impracticability of such a system: the general disorganization it must produce? Would not our prejudices in favor of “our glorious constitution” operate on many minds: — the jealousy of power, the lust of wealth, on many more; the timidity which shrinks from change, lest it should go too far, — on a yet greater number? — If this would be the case among us; and who would be so bold as to say that it would not? let us not too hastily condemn the Jewish Rulers and Priesthood for their opposition to ONE whom as yet they knew not; — whom many, probably, regarded as an enthusiast, — some, as an impostor; some, as a person who derived his supernatural power from unlawful practices, and whose doctrines, all must perceive, could only lead to a total change in the existing order of things.