

devise a jurisprudence made up of her own capricious inventions—she should, to so great an extent, have but ratified a prior jurisprudence, founded on the original or at least the universal affections of humanity. We know few things more instructive than a study of the mischievous effects, which attend a deviation from this course—of which, we at present shall state two remarkable instances. The evils which ensue when law traverses any of those principles, that lie deeply seated in the very make and constitution of the mind, bring out into more striking exhibition the superior wisdom of that nature from which she has departed—even as the original perfection of a mechanism is never more fully demonstrated, than by the contrast of those repeated failures, which shows of every change or attempted improvement, that it but deranges or deteriorates the operations of the instrument in question. And thus too it is, that a lesson of sound theology may be gathered, from the errors with their accompanying evils of unsound legislation—on those occasions when the wisdom of man comes into conflict and collision with the wisdom of God.

2. Of the two instances that we are now to produce, in which law hath made a deviation from nature, and done in consequence a tremendous quantity of evil, the first is the Tythe System of England. We do not think that the provision of her established clergy is in any way too liberal—but very much the reverse. Still we hold it signally unfortunate that it should have been levied so, as to do most unnecessary violence to the possessory