

the range of Divine power and action, that he knows God never worked a miracle. He declares that certain prophecies were written after the events—tears into fragments and re-arranges to suit his whim, the books of the Holy Scriptures—not, as might be expected, because by critical research, historic evidence had been discovered to support his positions—but because the degree of religious knowledge, indicated at certain dates, is too high to harmonize with his unhistoric theory of religious development! Human depravity is scouted, as if the Bible invented it, instead of accounting for its undeniable existence. It would be a stronger objection against the Divine origin of the Bible, than all that the infidels of all ages have urged, if it had taught a contrary doctrine.

It is astonishing how heartily a large class of Unitarians have adopted his blasphemous crudities; and how freely they hurl the charge of bigotry and illiberality, against those who dare to question the utterances of their oracles, Parker and Emerson. Is a man to be branded as a bigot, because he cannot believe and admire every vagary? There is no tyranny worse than the tyranny of democracy; and no intolerance worse than that of professed liberalism. To measure Mr. Parker's influence upon his times, or superiority to other men, by the degree of attention and popularity he secured, would be to estimate him by a false standard. His professions of liberality respecting religious opinion had a special attraction for a large class, who were pleased to find that their reckless indifference and unbelief, could be so well defended—his chivalrous independence, and fearless rebuke of oppression everywhere, gained him the espe-

cial sympathy of young men—and his open attacks on the popular opinions of God and religion, arrested general attention. Thousands heard of him through notices of his false teachings, who never would have otherwise heard his name. Any common man who propagates sentiments at variance with the prevailing feeling and belief, will become notorious. One horse that breaks loose and runs away, attracts more attention than one hundred that do not run away. We look upon the life of Theodore Parker with deep sorrow, that it was spent in a vain effort to destroy truths that shall "flourish in immortal youth" when his name is forgotten.

The recent publication of a volume of theological "Essays and Reviews," by leading churchmen in England, has drawn attention to the progress of Rationalism in the Established Church. Apart from the position of the authors, there is nothing in the book to account for the attention it has received.

It contains no new objections. And none worthy of notice to which answers have not already been given. Indeed there is scarcely a leading argument in these "Enquiries in Theology" but has been indicated in the *Westminster Review* alone, within the last few years. It is the fact of unqualified Infidelity being avowed by ministers of a Protestant Church, who have signed the "thirty nine articles," and have been regarded as the pledged defenders of the faith they now assail, that gives this volume its notoriety. Its interest has been also enhanced by being regarded as an indication of the state of theological learning in England's oldest University. And certainly, in whatever else she may excel, there is evidence that the defenders of