

as Fate, Providence, Prescience, Grace, Redemption, Necessity, Cause of Evil, The Fall, Assurance, &c., extending to 216 double-columned pages of small print. Mr. Copinger's labour in tabulating all these authors and their works must have been immense, it is both an astonishing part of his book and a most useful one for reference. He must have felt a considerable diffidence in adding another volume to the vast literature on this subject, which, though perennially interesting, has, one would think, been by this time almost exhaustively considered. However, we heartily welcome Mr. Copinger's treatise, and we do so all the more for being the work of a layman, one who has had a legal training, who can weigh evidence and calmly judge amidst conflicting statements and opinions. He rightly says that "No doctrine is taught in Holy Scripture upon which men have been more divided in opinion than the doctrine of Predestination and Election. Many hold the doctrine in such a way that they find it inconsistent with certain parts of Scripture, and it is clear therefore that they cannot hold the doctrine aright, for no part of God's Word can actually be inconsistent, however it may appear to be, with any other part. Every part of it is equally true. One part throws light on, and is, as it were, a key to unlock other parts. No particular part of the Bible is the ground of our faith and the rule of our life. It is the Word of God as a whole. We are instructed to compare Scripture with Scripture and search out 'all the counsel of God' (Acts xx. 27), so far as it is revealed, if we wish to become 'wise unto salvation.'"

Proceeding on this principle, Mr. Copinger, after giving a short history of the doctrine, goes on to examine each opinion of those most known, and finds that the Bible does not support Calvinism, or Arminianism, or Augustinianism, or the Necessitarian Doctrine, or Pelagianism. Each of these may have the support of a certain set of texts, but there are others that oppose it; and the true doctrine must be something different from either. He finds no fault with the 17th Article of the Church of England, and therefore, we suppose, Mr. Copinger upholds the teaching of that Church on this subject. He examines in detail the various texts of Scripture and passages from the Fathers, which are supposed to be the stronghold of either party; and if there be a fault to be found with his treatise, we should be inclined to say it comes from the fact that Mr. Copinger does not with sufficient distinctness state his own views. He is fair to all, and impartially states their reasons, but he also shows their weaknesses.