The Westminster Confession of Faith:
being
an account of the
printing and preparation
of its
Seven Leading Editions:
to which is appended a
Critical Text
with notes thereon.

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Degree of Ph. D. granted, 21st March, 1929
The Westminster Confession of Faith.

I.
The Printing and Preparation of its Seven Leading Editions.

In 1914 my father put through the press a new issue of his small edition of the Westminster Confession of Faith, originally brought out in 1883. Of that earlier edition, Professor Warfield says, "This little pamphlet is the only attempt made in Britain, since the issue of the 'Collections' of the early eighteenth century, to set forth a critically perfected text of the Confession". When preparing the new issue, my father had a set of facsimiles made, fourteen in number, consisting of the title-page and one page of text from each of the seven leading editions mentioned on the back of the title-page of his edition. They are the editions numbered by Warfield 1, 2, 3, 4, 5, 7, and 8. Of Warfield's number 6 I shall say a few words later. I have added eight other blocks, illustrating additional points.

My father began a fuller bibliographical investigation, and intended to publish these facsimiles along with a brief account of the various editions, but was never able to complete it. His preliminary work enabled him to come to certain conclusions, very briefly summarised by him in the notes on the back of the title-page of the 1914 edition already referred to, and recorded somewhat more fully by Professor Warfield in his masterly papers in the Presbyterian and Reformed Review, October 1901 and July 1902. I have
gone carefully over the whole ground, and have confirmed (and in some cases modified) his conclusions.

Each copy marked with an asterisk in the following pages (thirty-eight in all) has been carefully collated by myself; and, by the kindness of the librarians concerned, I have received a collation sufficient for identification in the case of seventeen others, here marked with an obolus. It will be a favour if other librarians and possessors of copies of these editions would send me a collation of their copies; any additional copies thus identified will be recorded in the Journal of the Presbyterian Historical Society of England.

I may perhaps be pardoned the personal note, that my interest in early editions of the Confession dates back as far as 1883, when my father (having already trained me well in accuracy of proof-reading) entrusted me with the collation of the proofs of his edition of that year with the copy in the British Museum Library from which it was printed. It was interesting, forty years later, to go over the same copy, with an even greater minuteness of inspection in the same room, known in 1883 as the "Large Room", but in 1923 as the "North Library".

EDITION ONE.

The preparation of a Confession of Faith which should be common to England and Scotland was a necessary corollary of the taking of the Solemn League and Covenant in September 1643; but the work went on both thoroughly and slowly. The Scottish General Assembly tried in vain to hurry it in April 1645 (Warfield, p. 233), but it was only when the English House of Commons exercised its authority that the Westminster Assembly, rather reluctantly, had to do something (Ass. Min. p.90)

The order for printing this edition is dated Friday, October 23, 1646. Warfield has a special note on this (p.616), but he has apparently not gone direct to the Journals of the House of Commons, but trusted to Mitchell's work, and by quoting
his work on the point (which were incomplete), has fallen into confusion. Briefly, the various steps were as follows. On July 22, 1646, when the Assembly formally communicated to the House of Commons the death of its prolocutor, Dr. Twisse, the House took the opportunity to resolve that the Assembly "be earnestly moved to expedite" the Confession, and instructed those who were members of both the Commons and the Assembly to "acquaint the Assembly" with that resolution (Journals, iv. 622). There were some twenty of these, but the two who went on that same day to the Assembly were Francis Rous (he of the Metrical Psalms) and Zouche Tate; They gave the Assembly the message, and added a reason (which had no doubt been mentioned in the discussion in the Commons), "because of the great use there may be of them in the kingdom, both for the suppressing of errors and heresies, and the informing of the ignorance of the people" (Ass. Min. p. 258).

The Assembly accordingly proceeded with its work, though, according to Baillie (Letters, ii. 393) many thought that the Commons' "earnestness for an end of the Confession and Catechism is nothing less than for the suppressing of the answer to the questions, or for the dissolving of the Assembly". On Thursday, 17th September, the Commons definitely instructed the Assembly "to send in to this House the Confession of Faith, or so much thereof as they have perfected" (Journals, iv. 671). Francis Rous was appointed to inform the Assembly of this, which he did the next day. At the next sitting of the Assembly on Wednesday, September 21, Dr. Burgess brought in the completed portion duly transcribed, and it was read. The Assembly resolved to call the main heads by the name of chapters, and to distinguish the sections by figures only (Min. p. 286). During the next few days the Assembly added a few finishing touches to some of the chapters, and on Thursday, September 24, charged Dr. Burgess to prepare a title for it, which he reported next day; Chapters XV to XIX were then read in their final form, and it was resolved to send up the
nineteen chapters (Min. p. 290). The eight divines appointed to do this attended the House of Commons that afternoon; Dr. Burgess handed in the paper, and the Commons resolved that it should be read as the first business on the following Friday (Journals, iv. 677); the pressing matter of the sale of the bishops' lands, however, thrust it aside; and it was read on Tuesday, October 6th. At that sitting the Commons appointed that it should be considered in Grand Committee as the first business on Friday, October 9th, which was accordingly done (Journals, iv. 685, 688). It was then resolved to print five hundred copies for the use of members; and John Selden and Zouch Tate were appointed "to prepare some convenient expression to be put upon the title-page that the said books are printed to the end the members of both Houses may advise thereupon" (Journals, iv. 688). The Commons accompanied this order with what proved to be a difficulty, an injunction to the divines "to put in the margin the proofs out of the Scripture". When Tate on Monday, October 12th (the next day on which the Assembly met) brought it the order of the Commons, it was resolved "that there shall be a Committee to consider of this order, how obedience may be yielded to them". The following day the Committee reported, through its convener, Herbert Palmer (Min. pp. 294, 295). Mitchell traced this report, and prints it in his Baird Lecture (p. 367, note); it gives convincing reasons why the proofs could not be added without long debate, and concludes with the words, "So that we humbly conceive, if it be the pleasure of this Honourable House that we should annex scriptures, it is not possible that we should forthwith proceed to the printing of the Confession". Upon receipt of this, which Stephen Marshall carried to the Commons on Tuesday October 13th, that House decided "That five hundred copies of the Confession of Faith be forthwith printed, for the service of the Houses, without the annexing of the texts of Scripture for the present; yet notwithstanding the House doth expect, that the divines should send in the texts of Scripture
with all convenient speed". (Journals, iv. 692). This order being reported to the Assembly on the next day, that body ordered "that the scribes do take care of the exact printing of the Confession of Faith" (Min. p. 296). No doubt the scribes got the matter in hand promptly; and the final ordinance of the Commons (the one prefixed to the book), dated Friday, October 23rd, was perhaps the result of the report of John Selden and Zouch Tate. It runs as follows:— "That five hundred copies, and no more, of the advice of the Assembly of Divines, presented to this House, concerning Part of a Confession of Faith, be forthwith printed; and that the care of the printing thereof be referred to the Assembly of Divines; and the printer is enjoined, at his peril, not to print more than five hundred of them. It is further ordered, that no man presume to reprint, divulge, or publish the said Advice or any part of it, till further order be taken herein by both or either of the Houses of Parliament" (Journals, iv. 703).

Warfield suggests that 23rd is a misprint for 13th; but the 13th was a Tuesday, and the order is to be seen in the Journals as above. Warfield also says (p. 616) that Baillie seems to have sent three copies to David Dickson on Tuesday, October 27th. But this is extremely doubtful. Baillie's words in his letter of December 1st, quoted by Warfield, are:— "The first part I sent, to you three only, in Mr. David's letter, long ago" (Letters, ii. 411). This Warfield takes to refer to a letter to Dickson of October 27th; but that letter contains only a very casual reference to the Confession:— "My book against the Anabaptists I hope to have out before the Assembly end the Confession";— nothing further (Letters, ii. 406). But in a letter to David Dickson on September 22nd he gives the definite information, "We have ended the Confession of Faith & for the matter, and have perfected the most half of it, nineteen chapters" (Letters, ii. 397), and adds later,— "It will be necessary to have the Confession and Catechism approved in a General Assembly" (id. 398). There is no actual mention of an enclosure in either of these letters; but it seems much
more likely that the Confession was sent on September 22nd ("long ago" by December 1st); and in my judgment the phraseology of the letter to Young seems better to suit the sending of one manuscript copy, to be shewn to the three men only, rather than of three printed copies on October 27th. The printed copies, it must also be remembered, were for members of the two Houses of Parliament alone; and it is not very likely that Baillie would have got hold of one copy, much less of three. It is confirmatory of the idea of transmission in manuscript that in the letter to Young of December 1st Baillie goes on to say:—"We are now on the Catechism, a quarter of it is past; possibly I may bring the whole or a great part with me" (Letters, ii. 411). This must almost certainly mean in manuscript, not in print. I do not think, then, that there is any evidence that a copy of this first incomplete edition was sent by Baillie to Scotland.

Copies.

*Carruthers (previously belonging to the Rev. Prof. Mitchell, and then to the Rev. John Sturrock)

†Union Theological Seminary, New York. 1644. W. 91.

Ridgeway Branch, Library Company of Philadelphia.

952. U. p. 6 (fide Warfield)

See Plato I and II

Of this edition there is said to have been a copy in the British Museum Library; but on my enquiring for it, the authorities there are not able to trace it. Mitchell's press-mark (which he prints with a query),—E. 366,—is erroneous. Mr. F. D. Sladen kindly took a good deal of trouble to clear up Mitchell's reference for me, and made the valuable suggestion that it may not be to the Confession itself, but to the first tract in the volume E. 366. This tract is No. 178 of the Kingdom's Weekly Intelligencer, and has, under date December 8th 1646, the following entry:—"Part of the Confession of Faith brought in by many of the Assembly of Divines
The humble ADVICE OF THE ASSEMBLY OF Divines, Now by Authority of Parliament sitting at Westminster, Concerning part of a Confession of Faith, Presented by them lately to both Houses of Parliament. A certain number of Copies are Ordered to be Printed for the use of the Members of both Houses onely, to the end that they may advise thereupon. LONDON, Printed for the Company of Stationers.
ly, freely, or contingently. God, in his ordinary Providence maketh use of means, yet is free to work without, above, and against them at his pleasure.

III. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his Providence, that it extendeth it self even to the first Fall, and all other sins of Angels and Men; and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering, and governing of them, in a manifold dispensation, to his own holy ends; yet so, as the sinfulness thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin.

IV. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled; and, to raise them to a more close and constant dependance for their support upon himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends.

V. As for those wicked and ungodly men, whom God, as a righteous Judge, for former sins doth blind
was read in the House of Commons. And it was ordered that five hundred copies should be printed for the use of the members of both Houses and for the Assembly of Divines. This, however, introduces a new complication; for it was not a part of the Confession, but the whole Confession (though without Scripture proofs, indeed) which was brought in on December 31st (Commons Journals, iv. 739). Mitchell may have been misled by the words "Part of a Confession", and not realised the discrepancy of date, although he had at some time in his possession a copy of this edition, with the dated ordinance in it; but the wording of his note (p. 508) certainly suggests that "E. 366" is not a mere reference, but actually a copy of the first edition, just as "E. 368" and "E. 516" are really copies of the second and third editions.

EDITION TWO.

The Westminster Assembly proceeded with great assiduity to complete the Confession of Faith. On Thursday, November 26th, 1646, we read, - "The Confession of Faith was finished this day, and by order of the Assembly the Prolocutor gave thanks, in the name of the Assembly, to the Committee that had taken so good pains in the perfecting of the Confession of Faith" (Min. p. 303). It was thereupon resolved that the whole Confession should be transcribed and read in the Assembly and sent up to both Houses. Apparently the last part was sent up separately also, perhaps because the Assembly thought that the House might not wish to reprint the whole. Three of the Independent brethren objected to the sending in of the preface; but apparently somewhat prematurely, as the Assembly then resolved that "the preface shall be debated and prepared to be sent up with it, if any be made". But no preface was made. The scribes of the Assembly were told to search for any dissent which had been made to portions of the Confession; but no list of these appears (Min. pp. 303, 304).

On November 27th, and December 1st, 3rd, and 4th,
alterations were considered, and some made, all, however, in the chapters not yet presented to Parliament. The care given to this final revision is indicated by the resolution on Tuesday, December 1st:— "That the brethren that drew up the Confession of Faith do assist Dr. Burges in reading over the Confession of Faith with one of the scribes". Finally, on Friday December 6th, the text of the Confession of Faith was finished, and it was ordered by the Assembly "that thanks be returned to the Assessor, Dr. Burges, for his great pains in transcribing the Confession of Faith, which was done by the Prolocutor".

It was at once resolved that it should be presented to both Houses "by the whole Assembly" (Min. p. 508). The Assembly promptly rose, and went in a body to the House of Commons, where they were called in. (Hetherington (pp. 287, 554), no doubt misled by Whitelocke (Memls. p. 235), erroneously gives the date as December 3rd), their prolocutor presented the document, informing the Commons that "for the more convenience of the business they had reduced both parts likewise into one entire body; they do desire, that if either the thing do seem long, or that they have been long in perfecting of it, that you will consider that the business is matter of great weight and importance". The Commons appointed that the first business on Monday, December 7th, should be the reading of the Confession (Journals, iv. 739).

One or two small matters of business were taken first on Monday; but the Commons, after the Confession had been read to them, resolved as follows:— "That six hundred copies, and no more, of the Advice of the Assembly of Divines, presented to this House, concerning a Confession of Faith, be forthwith printed, for the service of both Houses, and the Assembly of Divines, without annexing the texts of Scripture for the present (yet, notwithstanding, the House doth expect that the Divines should send in the texts of Scripture with all convenient speed); and that the care of printing thereof be referred to the Assembly of Divines. And the printer be enjoined
at his peril not to print more than six hundred copies of them; or to divulge or publish any of them; that no person do presume to reprint, divulge, or publish the said Advice or any part of it, till further order be taken herein by both or either of the Houses of Parliament". Once more also they appointed Selden and Tate to see to the printing of a preamble, which they fulfilled, as on the former occasion, by the prefixing of this order: (the words about the proof texts being omitted) to the edition (Commons Journals, v.2) The order of the Commons was brought to the Assembly at its next meeting, Thursday, December 10th, and that body ordered "that the scribes take care of the exact printing of the Confession of Faith". (Min. p. 310). Hatherington (quoting Whitelocke) erroneously says that five hundred copies were ordered to be printed.

Copies.

* Carruthers (previously belonging to the Rev. John Sturrock)

* British Museum. E. 368. (3).

* Sion College, London. arc. A. 43. 4b

* Emmanuel College, Cambridge. C. 17. 3. 93.

* Guildhall Library, London. A. vi. 5. (Imperfect, only to p. 48)


* , , , , 435. 2. 2. No. 4.

† Union Theological Seminary, New York. 1645. D. 59.

† Trinity College, Dublin. MM. 11. 71. No. 3.

Harvard University (fide Warfield)

Warfield originally (p. 616) entered the British Museum copy 873. e. 44. as being this edition, but corrected this in the appendix (p. 558). Sec. Plata III and IV.

These copies, as is to be expected in a limited issue of six hundred copies, are all identical; the one in Emmanuel College is probably one printed near the end of the impression, as its type is somewhat dirtier than in the others.

Although the date of the order for printing is Dec.
The humble

ADVICE

OF THE

ASSEMBLY

OF

Divines

Now by Authority of Parliament
fitting at Westminster,

Concerning a Confession of Faith, Presented by them lately to both Houses of Parliament.

A certain number of Copies are Ordered to be Printed only for the use of the Members of both Houses and of the Assembly of Divines, to the end that they may advise thereupon.

LONDON,
Printed for the Company of Stationers.

Plate III
Title-page of Edition Two.
1V. The almighty power, unsearchable wisedome, and infinite goodnesse of God so farre manifest themselves in his Providence, that it extendeth it selfe even to the first Fall, and all other sinnes of Angels and Men, and that not by a bare permiffion, but such as hath joyned with it a most wise and powerfull bounding, and otherwise ordering, and governing of them, in a manifold dispemation, to his owne holy ences: yet so, as the sinfulnesse thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his owne children to manifold temptations, and the corruption of their own hearts, to chastifie them for their former sinnes, or to discover unto them the hidden strength of corruption, and deceitfulnesse of their hearts, that they may be humbled; and, to raigne them to a more close and constant dependance for their support upon himselfe, and to make them more watchfull against all future occassions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sinnes doth blinde and harden, from them he not onely withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but, sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin; and withall, gives them over to their own lusts, the tem-
ember 7th, 1646, this edition is sometimes quoted as 1647, which be it remembered would mean after March 25th, 1647, in those days. Warfield gives conclusive reason for its having been actually issued in December 1646, Baillie speaking of it as all printed on December 24th (Letters ii. 415), and my copy (previously the Rev. John Sturrock's) having in it the note, - "Frances Baron of Graye Friars; delivered to me by Mr. Byfield December 19, Saturday, 1646."

This, then, is the first complete edition of the Confession. My father wrote to Professor Warfield "Nos. 1, 2, and 3 I have compared verbally. They are printed from the same type. The spelling has been modified, chiefly in the second issue, and the third retains the modifications, though some further changes are made in it" (Warfield, p. 558). A closer collation at leisure shows, however, that Edition One and Edition Two are not from the same type, Edition Two being not merely modified in spelling, but almost entirely re-set. When we come to Edition Three we shall see that there was a further re-setting of type there also.

It was his copy of this edition which Baillie took north with him, as stated by him (Letters, iii. 2), "The Confession of Faith, I brought it with me, now in print, as it was offered to the Houses by the Assembly without any considerable dissent of any". The very fact that he here specifies that it is in print tends to confirm the surmise that what he sent on the former occasion was in manuscript.

Edition Three.

This is the first edition which contains the famous "proof-texts". As we have already seen, it was on October 6th, 1646, that the House of Commons made its request for scripture proofs of the doctrines which the Assembly was submitting to it. On December 7th, again, the Commons said that they expected "that the Divines should send in the texts of Scripture with all convenient speed". The Assembly had given Parliament its
reasons for not thinking it advisable to append proof-texts; and it evidently still wished to be excused, for it added this somewhat naive statement:— "When there were any texts debated in the Assembly they were never put to the vote. And therefore every text now to be annexed must not only be debated, but also voted in the Assembly; and it is free for every one to offer what texts he thinks fit to be debated, and to urge the annexing of Scriptures to such or such a branch as he thinks necessary, which is like to be a work of great length" (Mitchell, p. 308, note)  

However, on Wednesday, January 6th; 1646-7, the Assembly ordered that "Mr. Wilson, Mr. Byfield, Mr. Gower, be a Committee to prepare Scriptures for the Confession of Faith". No time was lost; the Committee reported the Scriptures for the first chapter the next day; but the Assembly agreed on those for the first paragraph only,—fifteen passages in all. There seem to have been some delay in the work, for the Assembly ordered "that the members of the Assembly do bring their books of the Confession of Faith, whilst the Scriptures are in debate (Min. pp. 319, 475). The copies thus to be brought were of course those of Edition Two. From this time there are very few days on which the Assembly did not devote time to the discussion of the proof-texts, the committee always keeping three or four chapters ahead of the point which the Assembly had reached. By Friday, March 5th, the Committee gave in its last report, and was thanked for its "great pains and diligence in that business" (Min. p. 335). On Monday, April 5th, 1647, it is laconically minuted,—"The Confession was finished" (Min. p. 345)

A copy of Edition Two was officially used for inscribing the proof-texts as they were decided upon; the only instance of their being entered in the minutes is on the first day, January 7th, 1646-7 (Min. p. 473, note). "The said proofs are inserted in the margins of the Confession of Faith to which an appendix of the points of the Assembly thereupon,
in the book appointed for the votes of the Assembly thereupon, to which we do refer throughout the whole Confession" (Min. p. 319). Is it possible that this copy of Edition Two may yet come to light?

Baillie's remark on the whole question of annexing the proof-texts is interesting; he of course had left the Assembly before the work was actually taken in hand. "The retarding party has put the Assembly to add Scriptures to it, which they omitted only to eschew the offence of the House, whose practice hitherto has been, to enact nothing of religion on divine right or scriptural grounds, but upon their own authority alone. This innovation of our opposites may well cost the Assembly some time, who cannot do the most easy things with any expedition; but it will be for the advantage and strength of the work" (Letters iii. 2)

When "the Confession was finished" all was not over, however. At that same meeting Lazarus Seaman moved "that something be annexed by way of caution to shew how the proofs are to be applied"; but the Assembly resolved that there should be no further debate on that point, and instructed the three Committees which had prepared the Confession to review it and to report the next day. During the next six sessions the proof-texts received their final revision. On Thursday, April 16th, it was ordered "that Mr. Wilson, Mr. Gower, and Mr. Wallis do draw up, in the margin of two books of the Confession of Faith, the Scriptures to be presented to Parliament" (Min. p. 349) These must have been other copies than the one used during the sittings; possibly they are among Parliamentary archives, though they may have been burnt in the St. Stephen's fire.

The House of Commons was getting impatient; on Thursday, April 22nd, 1647, they resolved, "That on this day severenight the House do take into consideration the Confession of Faith, presented from the Assembly of Divines; and that the Assembly be required in the meantime to send in the texts of Scripture to them, so far as they have pro-
Another resolution had instructed the Divines to send in by Tuesday the Articles of the Church of England, so far as they had proceeded with them.

Accordingly, on Monday the 26th a committee of nine was appointed to carry up both these matters to the House of Parliament. On the Tuesday morning the House of Commons was concerned with an anonymous pamphlet which "was scattered abroad in the army when the Commissioners were sent from Parliament to disband it" (Thomason Cat. i. 503); and this business caused hot debate and a division; so "Mr. Roue is appointed to go to the Divines of the Assembly that are now at the door, to acquaint them that this House is now upon very great and important business, and to desire them to come on Thursday next" (Journals, v. 154).

On the Thursday, April 29th, accordingly, the Divines attended, and Dr. Peter Smith, of Barkway, the chairman of the deputation, presented the texts for the Confession, and the revision of the Thirty-nine Articles so far as it had proceeded. The House resolved "That on Wednesday next some seventeen the first business, and nothing to intervene, the House do take into consideration the Confession of Faith, with the places of Scripture annexed". It likewise instructed that six hundred copies and no more of the Confession with proofs and the revised Articles should be printed, and forbade their reprinting; and this resolution is duly prefixed to the copies of this edition. The House resolved also to thank the Assembly; the deputation of Divines accordingly called in and thanked, and were told of the other two resolutions (Journals, v. 156; Whitelock Memls., P. 248). Dr. Smith returned to the Assembly and duly reported this (Min. p. 356), but neither the House nor the Assembly seems definitely to have committed the responsibility of seeing the new edition through the press to any person or persons. Presumably the scribes of the Assembly again did the work. Hetherington (p. 287) says "The appointed number of copies having been printed, they were delivered to the
members of both Houses together by Mr. Byfield on the 19th
May, when it was resolved to consider the whole production,
article by article."

Copies.

*Carruthers.
*Emmanuel College, Cambridge. 17. 2. 93.
*" " " X. 5. 62.
*" " " X. 4. 50.
*National Library of Scotland. 578. No. 4.
†Trinity College, Dublin. P. 11. 11. No. 2.
†Union Theological Seminary, New York. 1647. I. M. 92
Ridgeway Branch of the Library Company of Philadel-

See Pl. 5 and 6. (fide Warfield)

One of the Emmanuel College copies is of exceptional
interest (X. 4. 50). It contains manuscript notes of two
kinds, in two handwritings and in different inks. In a
darker ink and a smaller handwriting are corrections of the
references. In a paler ink and a somewhat larger writing
the names of the books of the Bible are altered from English to
Latin in every case where there is a difference (e.g. Reg.
of the Confession and the two Catechisms was issued at Cam-
bridge in 1655, and is attributed in the British Museum Cat-
ologue to William Dillingham. It bears at the end of the
preface the initials W. D., of which Warfield says,—"A
happy conjecture supposes these to be the Latin initials of Dr.
William Dillingham, D.D., Master of Emmanuel College, Cam-
bridge; but it remains merely a conjecture" (Warfield, p. 263)
This copy is certainly the copy from which the references of the
Latin edition were printed. Dillingham was not a member
of Assembly, so could not have a copy of his own; this may
have belonged to Anthony Tuckney, his predecessor in the
Mastership of Emmanuel. Every one of the nine corrections
The humble

ADVICE

OF THE

ASSEMBLY

OF

Divines,

Now by Authority of Parliament sitting at Westminster,

Concerning a Confession of Faith, with
the Quotations and Texts of Scripture annexed.
Presented by them lately to both Houses of Parliament.

A certain number of Copies are Ordered to be Printed
only for the use of the Members of both Houses and
of the Assembly of Divines, to the end that they
may advise thereupon.

LONDON,
Printed for the Company of Stationers.

Plate V
Title-page of Edition Three.
ing of them, in a manifold dispensation, to his own holy ends: yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled, and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts, but, sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin; and withall, gives them over to their own lusts, the temptations of the world, and the power of Satan: whereby it comes to passe that they harden themselves, even under those means, which God useth for the softening of others.
made in the references is found in the Latin edition, and
four of them are transpositions of the reference letters necessi-
tated by the differing order of the words in Latin and in
English. My belief is that Bellingham made these corrections
with his own hand, and then entrusted the book to some junior
member of the College, with instructions to latinise, wherever
necessary, the names of the books of the Bible. I was suffi-
ciently convinced of this to predict that a search would probably
discover the corresponding copies of the Larger and Shorter Cate-
chisms; and the librarian very kindly looked them out for
me. In each instance there are corrections and transpositions
of the references in the darker ink; and every one of these
occurs in the Latin edition. But a curious piece of human
character is preserved for us through the centuries. The
junior member of the College faithfully latinised every needed
reference in the Confession; but in the Larger Catechism he
went no further in his changes than the first two pages, leaving
the printer to do the rest; and in the Shorter Catechism
he did not take the trouble to make one single alteration, but
trusted it all to the printer. Those two copies of the Cate-
chisms are both in the volume with the press mark 17. 2. 85.

Although Edition Two had been strictly limited in
number by the order of the Commons, yet the Company of Station-
ers was evidently alive to the fact that the addition of the
proofs would necessitate a reprinting; and so some at least of
the type was kept standing. In his edition of the Confession
my father says of the first three editions,—"The same type is
used in each; it has been a little spaced out in the second
dition, and still more in the third, to provide space for the
reference letters to the proofs; but the letter-press is not
recomposed". This is only partly true. The first sheet of
Edition Two was indeed used, save its last seven lines. The
words of these seven lines do not in Edition Three form part
of the first sheet, but are the first seven lines of the second
sheet. The type, though respaced in order to insert the ref-
erence letters, is the same, save for one trifling alteration, the substitution of "A" for "and", the last word of page 7 in Edition Two. The entire second sheet of Edition Two is reset for Edition Three. The third and fourth sheet are not so simple. In order to understand the changes one must remember that the pages of a sheet have to be assembled in two separate portions, one printed on one side of the paper, and the other on the reverse side. These are named by the printer according to their position after the first folding of the sheet. The "outside pages" are the first, fourth, fifth, and eighth, that is, the two outside and the two centre pages; the "inside pages" are the second, third, sixth, and seventh pages of the sheet.

In the third sheet, the outside pages of Edition Two (pp. 17, 20, 21, 24) have been used again, a printer's error on p.21 being corrected, "guilt" in line 10 of Edition Two being "gift" in Edition Three.

In the fourth sheet the inside pages have again been reset; but only part of the outside pages has been used, viz., pp. 25, 28, and part of 29, the rest of p. 29 and the whole of p. 32 being reset. From this point onwards the whole of the text is reset.

It may be as well to give some of the more easily recognizable differences showing that resetting has taken place, though the conclusions here come to are not based on such evident differences alone. Some of the evident differences might have been intentional, but this could not be the case with bent and broken letters, letters clogged with ink or dust, and other minute differences, of which there are half a dozen to a score on every page. (I give one or two of these as examples). After a little practice it is possible to say unhesitatingly whether the type is the same or reset.

Edition Two. p. 14, l. 13, "Chaz" for "Chap"; p. 18, l. 14, "thelambe" (with no space). The chapters from
XXX to XXX inclusive have the headings "CHAP", not "Chap".
(The last four chapters have this peculiarity in both these editions.) p. 9, l. 17, "God", eloged "d"; p. 15, l. 24, "Ordinances" bent "O"; p. 38, l. 20, "Civil", special "C".


E D I T I O N F O U R.

This edition takes us to Scotland; it is the edition printed for the use of members of the General Assembly of the Church of Scotland when the question of adopting the Westminster Confession was under consideration. The Assembly met on August 4th, 1647; both Baillie and Gillespie addressed it on the 6th, making mention of the Confession, which Baillie said was "perfected with far greater unanimity than any living could have hoped for" (Letters, iii. 11), while Gillespie told the Assembly, - "It is not yet fully approved by the Houses of Parliament. The House of Lords have approved it; the House of Commons have approved the first chapter of it, and was going on in consideration of the rest of it, at that time when they were taken off by the late commotion there, and emergent differences." (Iv. iii. 451). At the fifth session of the General Assembly, on August 9th, it was ordered that the Confession should be printed. There was probably little delay about this; for Baillie says, "We agreed . . . . after much debate in the Committee, to the Confession of Faith" (Letters, iii. 20), and the Assembly passed the Act approving the Confession, with its careful reservation about the paragraph XXXI. 2., on August 27th.

The order was for three hundred copies only, so that this is the smallest of the limited editions.

C o p i e s.

S t a g e A.
* Carruthers.

* British Museum. 3506. add. 24.


* Bylands Library, Manchester. N. 1. 65. 92.

† St. Andrew's University Library 

Stage B.

* Carruthers.


* New College, Edinburgh.

Stage C.

* Carruthers.

Stage unknown

Presbyterian Historical Society, Philadelphia.

Rev. Dr. Louis F. Benson, Philadelphia.

In setting up this edition, three errors were made.

In VII. 4. in place of "in scripture", it reads "in the scripture". (The usage of the Confession varies; thus we find "the scripture" (I. 3), "scripture" (I. 6, 7, 10), "the scriptures" (I. 8), and "scripture" and "the scripture" in the same section (I. 9). It is interesting to note that whenever the adjective "holy" is prefixed, the article is present, indicating that to the Divines "Holy Scripture" was not a title).

The other two changes are both in IX. 1., in which the word "it" was left out in the phrase "that it is neither forced", and on the other hand the word "do" was inserted in the clause "determined to good or evil".

In setting up the references from Edition Three, the printer, not unnaturally, made more numerous mistakes. They were eleven in all, as follows:

V. 3. k. Isa. 55. 12, 11. For Isa. 55. 10, 11.

V. 5. u. Psa. 77. 1, 10, 12. For Psa. 77. 1 to 12.


(In Stages B and C the verse figure was reinserted, but as "13", for which selection I have not been able to surmise a reason.)
VI. 3. i. 1 Cor. 15. 21, 22, 45! For 1. Cor. 21. 22, 49.

(This is accounted for by the fact that in Edition Three the figure "9" is much smudged)


IX. 5. g. 1 Cor. 8, 14. for 1. Cor. 2. 14.

XVIII. 3. n. Rom. 15. 3. For Rom. 15. 13.

(This also is accounted for by poor printing in Edition Three, where the figure "1" is almost illegible)

XVIII. 4. r. Jer. 52. 40 for Jer. 32. 40.

(In Edition Three the figure "3" is broken, and might easily be read as "5")

XX. 2. m. al 5. 1. for Gal. 5. 1.

(In Stages 8 and 6 this was printed as Psal 5. 1, by a conjecture of the compositor.)

XXIX. 1. s. 1 Cor. 11. 23, 41, 26, 26. 1 Cor. 10. 18, 27, 21. For 1 Cor. 11. 23, 24, 26, 26. 1 Cor. 10. 16; 17, 21.

(These two blunders are interlocked, and have happened in a curious way. It is necessary to see the actual arrangement of the type to understand what happened. In this edition it stands as follows:--

a 1 Cor. 11. 23, 41, 26, 26.
1 Cor. 10. 16, 27, 21.

Evidently in putting in form there was a slight pising, three types at least having dropped out, viz., the "2", the "4" and the "1"; and they were replaced in this curiously incorrect fashion. It is of interest to
THE HUMBLE
ADVICE
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ASSEMBLY
OF
DIVINES,
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sitting at WESTMINSTER;
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With the QUOTATIONS and TEXTS of
SCRIPTURE annexed.
Presented by them lately to both Houses of Parliament.

A certain number of Copies are Ordered to be Printed only for the
use of the Members of both Houses, and of the Assembly of Divines, to the end that they may advise thereupon.

Printed at LONDON:
AND
Re-printed at EDINBURGH by Evan Tyler, Printer to the
Kings most Excellent Majestie. 1647.

Plate VII
Title-page of Edition Four. Stage A
Note the "A" and "C"
are Arguments whereby it doth abundantly evidence it self to bee the Word of God, yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witnesse by and with the Word, in our hearts.

VI. The whole Councell of God concerning all things necessary for his owne Glory, mans salvation, Faith, and Life, is either expressly set down in Scripture, or by good and necessary conquence may bee deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word: and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane actions & Societies, which are to be ordered by the Light of Nature and Christian Prudence, according to the general Rules of the Word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike cleare unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the Learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understandings of them.

VIII. The Old Testament in Hebrew (which was the Native Language of the people of God of old,)

Plate VIII.

Page of type from Edition Four. Stage A.

Notice the "&" in l.18; "God", l.7 and l.30.
It is a most extraordinary thing that there are three distinct printings of this strictly limited edition. As I possess a copy of each, I have had the opportunity for careful collation. The sequence of them is determinable from one minute point, the reference m in Chapter XX noted above. The letter "C" of "Cal" must have dropped out in the first printing; for it would be an incredible coincidence if the compositor had changed "Cal" to "Real" carelessly, and then in the next printing, the very two letters which were wrong had accidentally dropped out. It is moreover certain that Stage B and Stage C were set up from a copy of Stage A, and not independently from Edition Three; for the two textual errors and all the errors in the references noted above occur in the later stages, which could not have been the case had they been independently set up.

Stage B was reset from beginning to end; stage C had only the four outside pages of sheet A reset (pp. 1, 4, 5, 8). I have not been able to trace any other copy of this stage beyond the one in my possession, which formerly belonged to my father, and was thereafter in the possession of the Rev. John Sturrock.

I have been unable to obtain any light as to the cause of this puzzling phenomenon of the three printings. Enquiries as to the records of a fire in Edinburgh between August 9th and August 26th, 1647, whereby some of the copies might have been burned, have led to no result. It is impossible to conjecture the reason for the second resetting of the outer forme of sheet A in stage C.

A short list of the more important distinctions in the three stages will enable any copy to be identified.
<table>
<thead>
<tr>
<th>Title-page</th>
<th>Stage A</th>
<th>Stage B</th>
<th>Stage C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Authorisation</td>
<td>Authority</td>
<td>Authorit *ty</td>
<td>Authority</td>
</tr>
<tr>
<td>Sheet A.</td>
<td>Three hundred</td>
<td>three hundreth</td>
<td></td>
</tr>
<tr>
<td>p. 1. Title</td>
<td>Confession</td>
<td>confession</td>
<td>Confession (with different &quot;C&quot;)</td>
</tr>
<tr>
<td>Initial.</td>
<td>In a surround of foliage</td>
<td>In a surround with a thistle and two cocks' heads.</td>
<td></td>
</tr>
<tr>
<td>Sheet B.</td>
<td>Reference let-ers in text not in within brackets, save page 15.</td>
<td>Reference letters in text not in within brackets, save</td>
<td></td>
</tr>
<tr>
<td>p. 17, 1.1</td>
<td>(ends) a-</td>
<td>(ends) fulnesses</td>
<td></td>
</tr>
<tr>
<td>p. 18</td>
<td>Reference letters in brackets</td>
<td>No brackets</td>
<td></td>
</tr>
<tr>
<td>p. 23, 1.4</td>
<td>(ends) hee</td>
<td>(ends) hee</td>
<td></td>
</tr>
<tr>
<td>p. 24, 1.3</td>
<td>ALL</td>
<td>ALL</td>
<td></td>
</tr>
<tr>
<td>Sheet D</td>
<td>Believers</td>
<td>Believers</td>
<td></td>
</tr>
<tr>
<td>p. 28, 1.3</td>
<td>Believers</td>
<td>Believers</td>
<td></td>
</tr>
<tr>
<td>p. 31, 1.5</td>
<td>believer</td>
<td>believer</td>
<td></td>
</tr>
<tr>
<td>1.2 fm.</td>
<td>hee</td>
<td>he</td>
<td></td>
</tr>
<tr>
<td>p. 32, 1.5</td>
<td>destitute</td>
<td>destitute</td>
<td></td>
</tr>
<tr>
<td>Sheet E.</td>
<td>Commandments</td>
<td>Commandments</td>
<td></td>
</tr>
<tr>
<td>p. 33, 1.5</td>
<td>Commandments</td>
<td>Commandments</td>
<td></td>
</tr>
<tr>
<td>p. 35, 1.6</td>
<td>Moral</td>
<td>Morall</td>
<td></td>
</tr>
<tr>
<td>1.11</td>
<td>obedience</td>
<td>obedience</td>
<td></td>
</tr>
<tr>
<td>p. 38, 1.8</td>
<td>administration</td>
<td>administration</td>
<td></td>
</tr>
<tr>
<td>p. 39, 1.6</td>
<td>Lords</td>
<td>LORDS</td>
<td></td>
</tr>
</tbody>
</table>
THE HUMBLE ADVICE OF THE ASSEMBLY OF DIVINES, Now by Authority of Parliament sitting at Westminster;

Concerning A Confession of Faith:

With the Quotations and Texts of Scripture annexed.

Presented by them lately to both Houses of Parliament.

A certain number of Copies are Ordered to be Printed only for the use of the Members of both Houses, and of the Assembly of Divines, to the end that they may advise thereupon.

Printed at London:

AND

Re-printed at Edinburgh by Evan Tyler, Printer to the Kings most Excellent Majestie, 1647.

Plate IX
Title-page of Edition Four-Stages B&C.
Note the "A" and "C"
ing of them, in a manifold dispensation, to his own holy ends: yet so, as the sinfulnesse thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled: and, to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men, whom God, as a righteous Judge, for former sins doth blind and harden, from them he not onely withholdeth his grace whereby they might have been lightened in their understandings, and wrought upon in their hearts: but sometimes also with-draweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin: and with all gives them over to their own lusts, the temptations of the world, and the power of Satan: whereby it comes to passe that they harden themselves, even under those means, which God useth for the softening of others.

B 3

VII. As

Plate X

Page of type from Edition Four. Stages B.C.
are Arguments whereby it doth abundantly evidence it self to bee the Word of God: yet notwithstanding, our full perfwasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word, in our hearts.  

1 John 2, 1

V I. The whole Council of GOD concerning all things necessary for his owne glory, man's salvation, Faith, and Life, is either expressely set down in Scripture, or by good and necessary consequence may be deduced from Scripture unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.  Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are reveal-ed in the Word: and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane actions & Societies, which are to be ordered by the Light of Nature and Christian Prudence, according to the general Rules of the Word, which are always to be observed.

Gal. 1, 8, 9
1 Thes. 2, 16
1 Tim. 3, 15
2 Tim. 3, 16
1 Cor. 14, 1
1 Cor. 11, 1
1 Tim. 3, 15
1 Cor. 12, 6
1 Pet. 4, 11

VII. All things in Scripture are not alike plaine in themselves, nor alike cleare unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the Lear-ned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the Native Language of the people of God of old.)
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VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the Learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the Native Language of the people of God of old,) and

Plate XII

Page of type from Edition Four, Stage C
Note the 'and' in l.18; 'God' in l.7; 'God' in l.30.
There are not therefore Two Covenants of Grace, differing in substance, but one and the same, under various dispensations.


Plate XIII

A. Part of a page from Edition Four. Stage B.
B. Part of a page from Edition Six.
D. Initial of Chapter One. Edition Four. Stage C.
We now pass from the limited editions, and come to deal with the first two editions which were on sale to the public, one in Edinburgh and one in London. With them also the typographical problems are complicated and interesting.

The fifth edition is stated to be "printed at London and reprinted at Edinburgh by Evan Tyler", - the printer of Edition Four. Either he was not so astute as the Stationers Company, or else he had too great a demand on his type to be able to keep it standing for some weeks or months; for this edition is from entirely different type to that of Edition Four.

This edition is quoted both by my father and by Warfield as having fifty-six pages. Its last page is numbered "56", it is true; but there are only fifty-four, for page 14 is followed by page 17. This page 17 is the first page of the third sheet, which would of course usually bear that number. But in this book the title page is printed as part of the first sheet, and page 1 falls consequently on the signature "A2" instead of on "A". No doubt the workman numbered the third sheet in the customary way, and when he placed the signature "C" at the foot, he also placed the folio 17 at the top.

Naturally there are more copies of this edition extant than of the limited issues. We shall see that there is reason to suppose that the book sold well and had soon to be reprinted; the list of copies hereunder is therefore divided into three sections.

Copies.
Stage A.

*British Museum. E. 418. (12).
Plates XIV, XV, XVI, XVII.

This edition (as said before) is "printed at London and reprinted at Edinburgh". In discussing the question of where its type was set up, one may begin by stating that it was not set by the same compositor as Edition Four. In those days, the variable spelling (largely left to the discretion of the compositor) and the small variations in punctuation, are good guides as to the resetting of the material, and even as to the identity of the compositor. I have minutely examined the spelling and punctuation of the first nineteen chapters; it did not seem necessary to pursue the investi-
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Plate XIV
Title-page of Edition Five
V. The most wise, righteous, and gracious GOD doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled: and to raise them to a more close and constant dependance for their support unto himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men, whom GOD as a righteous judge, for former sins doth blind and harden, from them he not only withholdeth his grace, whereby they might have been inlightened in their understandings, and wrought upon in their hearts; but sometimes also with draweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin: and withall, gives them over to their own lusts, the temptations of the world, and the power of Satan: whereby it comes to pass that they harden themselves; even under those means, which GOD useth for the softning of others.

Plate XV

Page of type from Edition Five
Note position of signature : of Plate XV
gation further, as the results are coherent and conclusive.

The compositor who set up Edition Four was character-
ised by greater care in following his copy, which may have been habitual with him, or may possibly have been due to the extra responsibility of putting in type an official document. Of course, it is also a possibility that the official document was allocated to a specially experienced compositor; and it may have had specially careful proof reading. At the same time, this compositor did not slavishly follow his copy. Two or three peculiarities of spelling identify him, of which the most noticeable is that he almost invariably spells mono-
syllables such as "he", "we", "be", with two e's thus, "hee", "wee", "bee". In this peculiarity he differs from Edition Three, from which he must of course have set his type; and he is but rarely copied in it (only about once in half a dozen times) by the compositor of Edition Five. He consistently spells "believers", though his predecessor always has "believers", and so does his successor, with but one excep-
tion. Also he spells "mysterie", "dutie", etc., whereas the other two editions in question spell with "ty". He was not quite so careful in regard to capital letters and to punctuation as he was in regard to spelling; but he was more accurate than the compositor of Edition Five, for while in these nineteen chapters he changes the punctuation twenty-five times, the compositor of Edition Five (who, as we shall see, set up his type from Edition Four) deviates from his copy in the same chapters thirty-seven times. Unfortunately the total effect of these sixty-two changes in the two editions is to the bad. At least thirty are certainly poorer punctuation than in Edition Three, the authoritative edition of the Assembly; the more important are dealt with in the notes upon the critical text of the Confession.

Now as to the composition of Edition Five. Apart from the general characteristic of being less accurate, the composi-
tor is marked by two peculiarities of spelling, though even in these he is not consistent, as indeed might be expected amid
the orthographical laxity of those days. He gets rid of the superfluous (according to modern spelling) "e" at the end of words such as "goodness", "pass", and even of the "e" which we keep in "knowledge", "Judge", and similar words. There are fifty-two instances of his departing from his copy in this point, as against only seven where he has inserted the letter when it was not in his copy. He also treated the final "l" of such words as "eternall" as superfluous, and has dropped it in thirty-nine instances when it occurred in his copy, but has inserted it in only a single case. His only other decided tendency seems to be a preference for spelling "than" as "then", but this was quite a common one at that time. Nothing, however, in the peculiarities of this compositor would, as far as I can judge, suggest that he was English rather than Scottish.

There is another indication that he followed his copy less closely than did the compositor of Edition Four. Editions Three, Four, and Five are all printed page for page, with one or two extremely trifling variations. But Edition Four is line for line in large portions, while the compositor of Edition Five has rearranged his lines to a much greater extent.

There is no doubt that Edition Five was set up from a copy of Edition Four; not only do the three variations from the correct text which have already been mentioned occur in it, but the changes in the references in Edition Four are one and all reproduced in Edition Five. It is also certain that it was reproduced from stage B (or stage C) of that edition, for the peculiarities already described in two of the references (VI. 3. f. and XX. 2. m.) are reproduced. It certainly seems unlikely that if this edition had been composed in London it would have been taken from Edition Four rather than from Edition Three; and the title-page states definitely that it is "Reprinted at Edinburgh by Evan Tyler". But then Edition Six, which is very largely from the same type, is "printed for Rob-
It may be useful to record the errors in text and references made in the setting of this edition. In the list of the books of the New Testament two changes are made; the words "The Gospels according to" are omitted, and the first four books appear merely as "Matthew, Mark, Luke, and John". Moreover, the words "of John" disappear from "The Revelation of John".

V. 5. The word "unto" is substituted for "upon" in the clause "to raise them to a more close and constant dependence for their support upon himself".

XXI. 1. "Under any visible representation" has an "s" added, making it plural.

XXI. 5. The word "beside" is printed as "besides"; and a curious and important blunder occurs, "thanksgivings upon special occasions" being transformed into "thanksgivings upon several occasions".

XXII. 7. The sense is spoiled by the change of "promise of ability" into "promise or ability".

XXVII. 2. The insertion of a second "the" in the phrase "the names and the effects" is a slight and undesirable weakening of the force of the phrase.

XXVIII. 7. "To" is put for "unto", a variance from the contemporary phraseology.

XXIX. 7. The word "the" has been accidentally omitted from the phrase "as the elements themselves".

Not counting the changes in the books of the Bible, which must have been deliberate, there are thus eight instances where the compositor (and of course the reader also) has blundered, as against only three mistakes made by the compositor of Edition Four.

The errors introduced in the scripture references in this Edition Five are as follows:

I. 5. 1. Isa. 39. 21 for Isa. 59. 21.
This is a list of seventeen to his account, compared with only eleven to the account of the compositor of Edition Four; and of the seventeen there are but two with extenuating circumstances, against four out of the other eleven.

In the investigation of the typography of this edition it became evident that there were three printings of it also. Fortunately for students, the two copies in the British Museum are one of stage A and the other of stage B, and these two stages can thus be easily compared; at Cambridge also both these stages are represented, though not in the same library; and at the Williams Library one can compare stages A and C. I here insert a list of about a dozen of the more evident differences; it was by this list that the identifications which were made for me by librarians were determined.

See Plates XVI and XVII

Stage A Stage B Stage C

p.2. 1.3. New (N upside corrected) (corrected)

1. 19 Glatians Glatians Galatians
1. 28. Philemon Philemon

p.4. 1.4. revelations revelations revelations

p 1.6 concerning concerning concerning
Under the name of Holy Scripture, or the word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of the Old Testament:

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis</td>
<td>Daniel</td>
</tr>
<tr>
<td>Exodus</td>
<td>Ezra</td>
</tr>
<tr>
<td>Leviticus</td>
<td>Nehemiah</td>
</tr>
<tr>
<td>Numbers</td>
<td>Esther</td>
</tr>
<tr>
<td>Deuteronomy</td>
<td>Job</td>
</tr>
<tr>
<td>Joshua</td>
<td>Psalms</td>
</tr>
<tr>
<td>Judges</td>
<td>Proverbs</td>
</tr>
<tr>
<td>Ruth</td>
<td>Ecclesiastes</td>
</tr>
<tr>
<td>I. Samuel</td>
<td>The Song of Songs</td>
</tr>
<tr>
<td>II. Samuel</td>
<td>Isaiah</td>
</tr>
<tr>
<td>I. Kings</td>
<td>Jeremiah</td>
</tr>
<tr>
<td>II. Kings</td>
<td>Lamentations</td>
</tr>
<tr>
<td>I. Chronicles</td>
<td>Ezekiel</td>
</tr>
</tbody>
</table>

Of the New Testament:

<table>
<thead>
<tr>
<th>New Testament Books</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew</td>
</tr>
<tr>
<td>Mark</td>
</tr>
<tr>
<td>Luke</td>
</tr>
<tr>
<td>John</td>
</tr>
<tr>
<td>The Acts of the Apostles</td>
</tr>
<tr>
<td>Paul's Epistles to the Romans</td>
</tr>
<tr>
<td>Corinthians I</td>
</tr>
<tr>
<td>Corinthians II</td>
</tr>
<tr>
<td>The Epistle to the Hebrews</td>
</tr>
<tr>
<td>The Epistle of James</td>
</tr>
<tr>
<td>The first and second Epistles of Peter</td>
</tr>
<tr>
<td>The first, second, and third Epistles of John</td>
</tr>
<tr>
<td>The Epistle of Jude</td>
</tr>
<tr>
<td>The Revelation</td>
</tr>
</tbody>
</table>

Plate XVI

Page of type from Edition Five - Stage B

Note "old" (t.a); "I" (l.18); "Glatians" (l.19)
I. Under the name of Holy Scripture, or the word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of the old Testament.


Of the New Testament.

Here again, one may repeat, the conclusions as to the reprinting do not depend on these evident differences alone, but on a multitude of smaller yet unmistakable variations also.

The changes made in the printing of stage B are fairly numerous; it is well to consider them forme by forme.

Sheet A. Outside pages (2, 3, 6). On page 2, two corrections were made; in line 3 the "N" of the word "Mew" had been upside down; this was put right, and the misspelling "Philémon" was also corrected. (It is worth mentioning that this page, consisting almost entirely of the names of the books of the Bible in Italic type, was never from first to last reset, though it was corrected.) This page has no references; but in the two remaining pages of the forme (3 and 6) the references are reset, but not the text. Tyler had probably found himself short of the smaller font of type used for the references, and had deliberately taken them down to use in some other work, but had left the text, in view of the probability of reprinting. The text of page 6, however, has one correction in line 23, where the "begetten" of stage A is put right.

Sheet A. Inside pages (1, 4, 5). On all these pages the references are reset, just as on the outside pages of this sheet. The text of page 1 has trifling alterations, the Chapter heading (both lines) having been reset, and the first two lines of text re-spaced. On page 4 there are two corrections, the mis-spellings "Revalations" (line 1) and "Scancerning" (line 6) being put right. On this same page there
is another alteration, not quite easy to explain; the word "Greek" (line 20) has correctly, in stage A, a Roman "G"; but in stage B this is an Italic one. On page 5 the mis-spelling "judgments" is corrected. Sheet A seems to have had less careful proof reading in the first instance than any of the others, for in all the rest of the book there are but eight misprints corrected.

Sheet B. Outside & Inside pages. Both alike are untouched, as regards both text and references.

Sheet C. Outside pages (17, 20, 21, 24) These have been entirely reset, both text and references.

Sheet C. Inside pages (18, 19, 22, 23) These pages have been untouched, save that it was noticed that on page 23 the lateral references had dropped a line too low, and they were accordingly raised.

Sheet D and sheet E. These are entirely untouched, save that on page 32 the comma at the end of the penultimate line, after the word "obedience", has dropped out. (We shall see that in the next stage, this was noticed.)

Sheet F. Outside pages (41, 44, 45, 48). These are reset, both text and references, with the curious exception that the text of page 48 is untouched, save for the correction of the mis-spelling "spiritual".

Sheet F. Inside pages (42, 43, 46, 47) This forme is untouched.

Sheet G. Outside pages (49, 52, 53, 56). All these pages are reset; and page 52 has been erroneously numbered "62".

Sheet G. Inside pages (50, 51, 54, 55). These pages are unchanged; the "i" of "being" in line 1 of page 55 has dropped down a little.

We now turn to stage C. The changes are much fewer; in fact, save for corrections, only the references of one forme
have been reset.

Sheet A. On page 2 the mis-spelling "Glatians" was corrected. No other changes were made.

Sheet B. This is again untouched, save that the last three references of page 14 are reset, having probably slipped in putting the forme on the press, and that the accidental irregularity of alignment of lines 7 to 11 of page 8, occurring in stage B, was adjusted.

Sheet C. This is entirely untouched.

Sheet D. Outside pages (26, 28, 29, 32). These are unchanged; but the absence of the punctuation mark at the end of line 25 on page 32 was noticed; instead of the original and correct comma, the compositor inserted a semicolon.

Sheet E. Inside pages (26, 27, 30, 31). Here the references have been reset, the type having been no doubt otherwise employed in the meantime. A reference to Ezek. 18. 30, 31 is inserted on page 26, having been accidentally omitted in the earlier stages.

Sheet F. This is unchanged, save that the mis-numbered pages (formerly 56 and 46) are corrected to 46 and 47.

Sheet G. This also is unchanged. It is curious that though the pagination of sheet F was corrected, the wrong pagination of this sheet remained.

From the existence of these three stages we may, I think, reasonably conclude that the demand for the Confession was considerably greater than Evan Tyler had anticipated.

A good deal of the type was distributed before he made this
discovery; for before the book was put on the press the second time three four-page forms had been entirely distributed, and the references of another two four-page forms.

Tyler seems to have been more cautious after this printing; for when the book was placed on the press for the third time, the references of only one form had to be reset. This printing seems to have satisfied the demand, as we shall see when we consider Edition Six, and as Stage C had been partly re-distributed before Dec. 30th (stated on Edition Six) it seems probable that all three printings were done in Nov. & Dec. 1667.

There is a 1650 edition of Tyler's with the Catechism (Warfield 18a). I have not seen a copy of this, but it is hardly likely that after two years' interval it is from the same type as Edition Six.

EDITION SIX.

This is the first edition on sale in England, and was published by Robert Bostock.

Copies.

* Carruthers.
* British Museum. 116. f. 20.
+ Glasgow United Free Church College.
+ Union Theological Seminary, New York. 1648. t H 92.

My Father stated that Edition Six was from the same type as Edition Five; but that statement requires modification, as there were some alterations in the type. The following is a list of the changes.

Sheet A. Outside pages. On page 2 two further corrections were made, neither of them of so conspicuous a character as those corrected in the later stages of the Edinburgh edition. One was to spell the "Old" of the "Old Testament" with a capital "O"; the other was to correct the Italic "T" in "Testament". The text of pages 3 and 6 was now reset.

Sheet A. Inside pages. The
The Humble
ADVICE
Of the
ASSEMBLY
OF
DIVINES,
Now by Authority of Parliament
sitting at Westminster,
Concerning
A Confession of Faith:
With the Quotations and Texts of Scripture annexed.

presented by them lately to both Houses of Parliament.

LONDON,
Printed for Robert Boseck, dwelling at the sign of the Kings head in Pauls Church yard, MDCXLVII.

Plate XVIII
Title page of Edition Six.
II. Under the name of Holy Scripture, or the word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of the Old Testament:

<table>
<thead>
<tr>
<th>Old Testament Books</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis</td>
</tr>
<tr>
<td>Exodus</td>
</tr>
<tr>
<td>Leviticus</td>
</tr>
<tr>
<td>Numbers</td>
</tr>
<tr>
<td>Deuteronomy</td>
</tr>
<tr>
<td>Joshua</td>
</tr>
<tr>
<td>Judges</td>
</tr>
<tr>
<td>Ruth</td>
</tr>
<tr>
<td>I. Samuel</td>
</tr>
<tr>
<td>II. Samuel</td>
</tr>
<tr>
<td>I. Kings</td>
</tr>
<tr>
<td>II. Kings</td>
</tr>
<tr>
<td>I. Chronicles</td>
</tr>
</tbody>
</table>

Of the New Testament:

<table>
<thead>
<tr>
<th>New Testament Books</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew</td>
</tr>
<tr>
<td>Mark</td>
</tr>
<tr>
<td>Luke</td>
</tr>
<tr>
<td>John</td>
</tr>
<tr>
<td>Acts of the Apostles</td>
</tr>
<tr>
<td>Paul’s Epistles to</td>
</tr>
<tr>
<td>the Romans</td>
</tr>
<tr>
<td>Corinthians I.</td>
</tr>
<tr>
<td>Corinthians II.</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Plate XIX

Page of print from Edition Six.

Note "Old" (14); "T" (18); "Galatians" (29).
ning of them, in a manifold dispensation to his own holy ends: yet God, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sins.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled: and to raise them to a more close and constant dependance for their support unto himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men, whom God as a righteous Judge, for former sins doth blind and harden, from them he not only withholdeth his grace, whereby they might have been inlightened in their understandings, and wrought upon in their hearts: but sometimes also with draweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin: and withall, gives them over to their own lusts, the temptations of the world, and the power of Satan: whereby it comes to pass that they harden themselves, even under those means, which God useth for the softening of others.

B 3

Plate XX

Page of type from Edition Six.

Note position of Signature - cf. Plate XV
text of these pages (though not the references) was reset, just as was the case with the outside pages (save, of course, page 2, which, as said before, was kept standing throughout).

Sheet B. Outside pages. No change was made in these, save a correction in reference "1" on page 14, where Edition Five has "Obx", corrected to "Cor." in this.

Sheet B. Inside pages. The text here is reset; the references are the same type as in Edition Five, except that those of page 13 have been reset, for some unknown reason.

Sheet C. Outside pages. The text is identical, but for two corrections. Page 17, line 3 92, "the" is corrected to "the"; and page 20 line 19, the spelling "spiritually" is duly set right. The references are those of Edition Five, save that for some unknown reason those of page 17 have been reset.

Sheet C. Inside pages. The text of pages 18 and 19 is reset, but that of pages 22 and 23 is untouched. The references are unchanged throughout, except that on page 18 the last three have been pieced, and have been incorrectly replaced, the "i" of Matt. . . 41 being transferred to "Jude v. 16", which should be "6".

Sheet D. This sheet is unaltered, save for one particular. The references of the upper half of page 26, but not those of the lower half, have been reset, possibly because of some piling when being put on the press.

Sheet E. This sheet is untouched, and the intrusive period in the word "Pra.yer" has escaped notice. This sheet is the only one in which both text and references have been untouched from first to last.

Sheets F and G. These are also unaltered. In a sheet G the erroneous paging of page 52 has been corrected, and a dropped "i" in the first line of page 50 has been adjusted.

We can now consider what is likely to have been the real history of the printing of Editions Five and Six, which
are thus shown to have been mainly from identical type. Were both editions printed in London, and copies of the first one sent to Edinburgh; or were both editions printed in Edinburgh, and copies of the second one sent to London? The probabilities are all for the latter; the fact that Edition Five is undoubtedly set up from Edition Four is strong evidence of its having been composed in Edinburgh. One small circumstance in connection with Edition Six practically makes this view of the procedure certain.

For the London edition an imprimatur was necessary; this was granted by James Cranford on December 7th, 1647,—curiously enough, a twelvemonth to a day from the date of the order for the printing of the first complete edition. But this London edition bears on its title-page the date 1648; and as New Year Day in England at that time was March 25th this would mean a delay of three months and a half,—an extremely unlikely thing. But suppose that Robert Bostock, knowing that the Confession had been printed in Scotland, and even perhaps fearing that it might come on the English market from north of the Tweed, wrote to Tyler as soon as he had obtained the imprimatur, to arrange with him to print off an edition for sale in London. It is of considerable importance in connection with this date to note that it was on December 2nd that Thomson obtained in London his copy of Edition Five, Stage A. The evidence for Bostock's connection with Scottish affairs, and for his business relations with Tyler, is interesting. Tyler had been a printer in London; he took up the freedom of the Stationers Company there on July 1st, 1639 (Arber, Trans. iii. 686), but there is no entry of his name in the British Museum Catalogue of Books before 1640. Plomer says (p. 184) that Tyler's history "is involved in much obscurity", and quotes Aldis to the effect that he appears to have been in charge of A. Young's Edinburgh business in 1637, and in 1641 to have returned to Edinburgh in partnership with Young, whose name drops out in the following year, Tyler continuing the style of "King's Printer", to which Young and he had been appointed June 30th, 1641.
Bostock had taken up the freedom of the Stationers Company on December 5th, 1625 (Arber, Trans. iii. 886). The first entry to him in the Transcripts is on 18th March, 1627-8, and is a Sermon preached by William Fuller at the funeral of Lady Clifton. From that time to the end of 1640 there are twenty-two entries in the Transcripts, of which the last seems to refer to two books. Of these eleven are identifiable (with considerable certainty) in the British Museum Catalogue of Books up to 1640, which also contains two not traceable in the Transcripts. This list of twenty-five works contains every work of Edward Reynolds, afterwards Bishop of Norwich, a point whose interest will appear later. Fourteen of the twenty-five are theological.

Coming now to the period after 1640, the Thomason Catalogue is our guide, along with Arber’s Transcripts. One of the first facts that appears is that Bostock published the majority of Henry Parker’s pamphlets; of twenty-one before the end of 1647, his name was on ten title-pages, nine had no name (and may, of course, have been published by Bostock), and only two had other publishers’ names. Parker’s friendship was probably helpful to Bostock, for on July 9th, 1645 the Transcripts contain the interesting record: “Entered by special command, under the hands of Master Henry Parker and Master Tho. May, secretaries”, the well-known pamphlet called “The King’s Cabinet Opened”, which contained latters and papers captured at Naseby, with some annotations by Parker.

Bostock’s connection with Scotland was earlier than this. In October 1643 he issued “Letters of Consequence from Scotland” containing official documents; and from that date onward pamphlets concerning Scotland, and official documents are frequent. Up to that date Scottish pamphlets by other publishers had been frequent (Barnard Alsop, John Thomas, and Thomas Bates being the commonest names in the earlier years, but many others also occurring). After that date, about two out of every three pamphlets dealing with Scotland are issued.
by Bostock, save for a brief period in the first half of 1646, when Laurence Chapman published seven such pamphlets.

In the Transcripts, under date October 31st, 1644, the pamphlet "Full and Perfect Relation of the Taking of Newcastle" published by him is entered as being entered by approbation of the Scottish Commissioners; and again, under date July 4th, 1645, the Remonstrance of the General Assembly to His Majesty is noted as "entered under the hands of the Commissioners for Scotland". This pamphlet contained also Lord Digby's answer; it was a matter which touched the Commissioners closely, and the story of it is told in Baillie's Letters (ii. 279-285).

Bostock was not one of the small group of publishers who dealt considerably in Parliamentary Sermons; only two seem to be to his credit before October 1643,—one by Edward Reynolds, whose other books he had published, and one by Edward Corbett. But he publishes thereafter sermons before Parliament by Alexander Henderson (27 Dec., 1643, 15 July, 1644, 28 May, 1645) and by George Gillespie (27 March, 1644, 27 Aug., 1645), and a couple of Gillespie's books,—"Nihil Responderes" and "Male Audis".

His connection with Scottish matters is thus clear; he had also relations with Evan Tyler. Three works occur in close succession (January and February 1643-4) in the Thomson Catalogue as "Printed by Evan Tyler, Edinburgh; reprinted at London for Robert Bostock" (pp. 307, 308), there is also an entry in December 1643, "printed at Edinburgh; reprinted at London for Robert Bostock"; but I have not been able to trace who was the Edinburgh printer in this case.

If Bostock, then, wrote, as I have conjectured, to Tyler at once, the letter would take two to three weeks to reach Edinburgh; and even did Bostock suggest terms which would meet with Tyler's approval, or which had been agreed upon by them before, so that Tyler could proceed without further correspondence, yet the printing off of the new edition for Bostock
would not have been completed before January 1st, by which time in Scotland (though not in England) it was 1648. So that in all probability Edition Six was on sale in London in January 1647–8.

Tyler had apparently concluded that the demand for the Confession in Scotland was pretty well satisfied, for he was beginning to distribute the type when Bostock's communication stopped him. The type of the text of sheet A, of the inside pages of sheet B, and of two out of the four inside pages of sheet C had gone (Pp. 18, 19). Apparently the type of which he was in need at this time was the larger fourth only, for there are no changes in the references of this edition, save some partial ones, probably attributable to slight piecing.

One other edition, though not of prime importance, must be briefly mentioned here, because it is dated "Edinbrough MDCLVIII". It is not however admitted to be an Edinburgh book; Aldis supposes it to have been printed at Amsterdam.

The copy in the British Museum (3505, bb. 43) is not part of the Thomason Collection, so no exact date of issue is ascertainable. But it was undoubtedly set up from a copy of Edition Five or of Edition Six, for it reproduces every error in the text and in the references of these editions, save one of the latter, corrected by the proof reader.

**EDITION SEVEN.**

This edition stands alone, not only in its title, but also in its contents. Its title is "Articles of Christian Religion, approved and passed by both Houses of Parliament, after Advice had with the Assembly of Divines, by authority of Parliament sitting at Westminster". And it has on the title-page the date June 27, 1648. The history of the proceedings of the House of Commons in regard to the Confession has been told by Mitchell (Ass. Min. pp. 412 et seqq.), and with great wealth of accurate detail by Shaw (History of the English
ARTICLES
OF
Christian Religion,
Approved and Passed by both Houses
OF
PARLIAMENT,
After Advice had with the Assembly
OF
DIVINES
BY
Authority of PARLIAMENT sitting at
WESTMINSTER.

LONDON:
Printed for Edward Husband, Printer to the Honorable House of
Commons, and are to be sold at his Shop at the Sign of the
golden Dragon in Fleetstreet, near the Inner-
Temple. JUNE 27. 1648.

Plate XXI.
Title-page of Edition Seven.
IV. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his Providence, that it extendeth itself even to the first Fall, and all other sins of Angels and Men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering, and governing of them, in a manifold dispensation, to his own holy ends: yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled, and, to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin; and withal, gives them over to their own lusts, the tem-

Plate XXII

Page of type from Edition Seven.
Church, &c., pp. 364-372). It is therefore unnecessary to occupy space by retelling it here.

Copies.

* Caputhers.
* " , , 116. f. 10.
* " , , T. 1013/18.
* Bodleian. Pamph. 67.

In a sense, Warfield is justified in calling this an edition "entirely without significance to the adherents of the Confession"; for it was stillborn. Yet it is an authoritative edition, comparable to the others issued under Parliamentary authority; and it is certainly an important historical monument to the complete irreconcilability of Presbyterianism and Arminianism. The entire chapters on Church Censures and on Synods and Councils were struck out, thus removing the great portion of the text.

"The Lord Jesus, as King and Head of His Church, hath therein appointed a government, in the hand of church officers, distinct from the civil magistrate," and all which follows on it. Part of the chapter on Marriage was left out, as encroaching on the civil province; and alterations were made in the chapters on Liberty of Conscience, and on the Civil Magistrate. The alterations are incompletely summarised by Mitchell (Asc. Min. Pp. 416, 417), and are all shown fully in my father's little edition already referred to.

Edition Seven has a special value because both the text and the scripture references were carefully checked; and some errors in words, in punctuation, and in references were corrected, though a few escaped notice. Details of this matter will be found in the critical notes on the text.
II.

The Critical Text; with Historical Notes.

In dealing with the history of the text and its corruptions, it will be well first to give a list of the editions collated. The selection was partly influenced by the fact that certain editions were in my own possession; but it is not a mere haphazard selection. It contains, I believe, at least an example of every group necessary to elucidate adequately the textual history of the confession. There follows a brief account of the textual value of these editions, and of their dependence on one another. The latter it has been possible to summarise in the form of a simple genealogical table. It will also be useful, for the purpose of reference, to give a simple list, for each of the earlier editions, of the peculiarities in the modern editions which trace their origin to it; and finally to print an accurate text, with brief notes on the origin, history, and importance of the corruptions found in the modern editions.

In the following list of editions collated, Warfield's number is prefixed to those which are included in his list; and to each edition is subjoined a short title by which it will be referred to in the critical notes.

15. Edinburgh, Gideon Lithgow, Printer to the University, 1650. 12mo. ("Lithgow").

16. First printed at Edinburgh and now reprinted at London for the Company of Stationers. 1651. 12mo. ("Stationers")

17. Edinburgh, Printed by the heirs of George Anderson, 1652. 24mo. ("Anderson").

23. London, Printed for the Company of Stationers, and are to be sold by J. Rothwell. (1658) 4to. ("Rothwell A").

25. London, Printed by S. M. for the Company of Stationers, and are to be sold by John Rothwell. 1658. 4to. ("Rothwell B").

33. Reprinted at Glasgow by Robert Sanders, Printer to the City and University. 1675. 4to. ("Glasgow Fourth")

36. London, printed for the Company of Stationers, and are to be sold by Tho. Parkhurst . . . . and Dorman Newman. 1688. 12mo. ("Third")

51. London, printed for S. Cruttenden and T. Cox. 1717. 8vo. ("Fifth")

52. Edinburgh, printed by James Watson, His Majesty's Printer. MDCCXIX. Sm. 8vo. ("Dunlop")

59. Edinburgh, printed by Thomas Lumisden and John Robertson. MDCCXXV. Sm. 8vo. ("Reformed Presbyterian A")

66. Edinburgh, printed by Thomas Lumisden and John Robertson. 1739. 8vo. ("Reformed Presbyterian B")

72. Glasgow, printed by J. Robertson. 1746. 8vo. ("Robertson")

100. Edinburgh, printed for Alex. Kincaid, His Majesty's Printer. M.DCC.LXXIII. 8vo. ("Kincaid")

102. Glasgow, printed by John Bryce. MDCCLXXXV. 8vo. ("Reformed Presbyterian C")

104. Edinburgh, printed by Mark and Charles Kerr, His Majesty's Printers. MDCXCIII. 16mo. ("Kerr").

I have also referred constantly to the Latin edition (Warfield's No. 21) by Millinghan, Cambridge (1853).

It is a curious thing that no subsequent edition, among their immediate successors, seems to have been set up from the authoritative editions; possibly this was because the copies were still in the hands of private possessors, members of the Houses of Parliament or of the Assembly of Divines. Bostock's edition certainly was not (B25, C6, C9, A10, B23, B24 B26, A12, B43, &c.). And, even more strange, it was not set up from the published edition of Edinburgh, or from his own

Lithgow's edition has clear proofs of having been set up from Bostock, and not from one of the earlier editions, for it reproduces some of his peculiarities (C17, B74, B90, B100, B102, B123, B128).

The London edition for the Stationers' Company has some rather doubtful coincidences with Lithgow (e.g. B30, B108, B145 B156); but these are overbalanced by cases in which he agrees with Bostock and differs from Lithgow. There are two or three small bits of evidence (B50, B103, B114) showing that he followed Bostock, and not the earlier editions. This edition was somewhat carelessly read in the printing office (C1, C2, B19, C14, C50).

Anderson undoubtedly used Lithgow's edition (See C7, C17, B59, B74, B77, B30, B91, &c.). Out of a total of fifty peculiarities found in Anderson, no less than forty-one are traceable in Lithgow.

Dillingham's Latin edition is of great value. He discovered several errors in the references; his work in this matter was manifestly independent of Edition Seven, for of the sixteen errors in the references in Edition Three, four (C2, C17, C20, & C29) are corrected in Edition Seven, but escaped Dillingham's notice, while three (C5, C32, C34) were corrected by him but remain uncorrected in Edition Seven. There are six (C3, C4, C21, C25, C26, C30) which are corrected in both, while two (C6 & C12) escaped the notice of both.

His translation is often helpful in determining the shade of meaning which he at least read in the original text. His help as to mere matters of punctuation is less valuable, for two reasons; firstly, the change of idiom in the Latin often necessarily modified the punctuation; and secondly, he was not at all meticulous about the original punctuation. For
the second reason, his testimony is more weighty when it confirms the original than when it differs from it. There are one or two instances,—notably A38,—which suggest that his translation may possibly have influenced later editors.

Of the Rothwell editions, I have collated the first and the third, because they are in my possession. It is perfectly clear that he did not use Edition Four or any of its descendants, for his edition reproduces all the peculiarities of Editions Five and Six. The curious evidence supplies by C11 shows that it was Edition Six which he used. There is at least a suggestion in C31 that he may have consulted the Stationers edition. He added five errors to the text; two were of considerable importance (A17, A38), of which the first was corrected by Dunlop. He altered the punctuation in ten fresh places. In regard to the references, the printing of the texts in full enabled him to correct eleven errors (C1, C2, C3, C4, C5, C12, C22, C25, C30, C32), and partially to correct one (C9); but he introduced seven new errors (C10, C11, C17, C18, C26, C31) and missed detecting three (C6, C20, C29).

The result shows far more care and intelligence than one would expect from his work in the italicising of the proof texts, or as it is called on the title-page "The emphasis of the Scriptures in a different character". This work was done in the most haphazard way; the italics differ considerably in the two editions, and in neither of them is any principle discernible; nor can one imagine reasons for the alterations in the second of the editions. It is not worth while reprinting any instances at length; but any one who cares to look them up may see the truth of my characterisation at almost any opening of any italicised edition. As regards the alterations in the later edition, it is perhaps worth recording two examples. In XX. 3. c., the italicised words are "using your liberty for a cloak of maliciousness", and in XXI. 1. b., they are "bow down". In each instance the earlier edition had the essential word "not" italicised; but it is this second edition
which has been followed in the modern italicised editions!

It is almost unbelievable that any man in 1855 could think it worth while to reproduce these hopelessly unintelligent italics; but it was done, and done with such meticulous care (and such want of independent critical judgement) that such examples as the two given above were reproduced unaltered, and that,—in the great majority of cases at least,—the printing of proper names in italics (which was an ordinary method in 1658, but was certainly not so in 1855) was slavishly followed, even the inconsistencies of the 1658 edition in this matter reappearing unadjusted in 1855. The italics of Rothwell's editor maintain their restored dignity to the present day.

Rothwell became a sort of editor princeps for later printings. His final form (Rothwell B) was reproduced with extreme accuracy in the Glasgow Fourth. There are only six small differences of punctuation, and the curious "therefore" for "thereof" in XIX. 6. Even the wrong period (B52), and the absurd "holiness" (A17) are reproduced.

That the London "Third" was not a descendant of the Glasgow Fourth is likely on the face of it; and this is confirmed by the fact that the slip in the one (A13) does not appear in the other.

The numbering of these editions is irregular; Carruthers (Shorter Cat., p. 45) and Warfield (p. 633) both endeavour to explain the computation, but I think not altogether successfully. Rothwell's edition, with its three printings (Warfield's 23, 24, 25), cannot well be reckoned as three editions (Carruthers) not even as two (Warfield). Though "Second Edition" appears only on its two later printings, it is most unlikely that Rothwell considered the first printing as a "First Edition". They were all "printed for the Company of Stationers", though sold by Rothwell; and doubtless what was reckoned as the first edition was that printed for the same Company in 1651 (Warfield's 15). Then
when Sanders reprinted the Confession with the scriptures at length, he naturally reckoned the 18mo edition printed by himself in 1669 (Warfield's 29) as the third edition, and called this the "Fourth Edition". On the other hand, the Stationers Company reckoned neither these two nor any other of the many Scottish editions, when it called its own in 1688 the "Third Edition". Nor did it reckon the London editions of 1660 and 1662 (Warfield's 27 & 28), though printed for it, in the numeration, because they had not "the emphasis of the scriptures". Watson's edition (Warfield 46) cannot have been intended to be the fourth edition of the Confession, but the "Fourth Edition" with the emphasis of the Scriptures, he either ignoring or not knowing Sanders's one thirty-three years before, and probably using as the copy for his edition the Stationers' "Third Edition". Apparently Cruttenden and Cox, nine years later, simply accepted Watson's computation, and called theirs the "Fifth Edition",—with the emphasis of the scriptures.

This fifth edition is almost certainly descended from the "Third Edition", and not directly from Bothwell; of twenty-four characteristic features in the Third, it reproduces eleven, and does not reproduce thirteen. But then positive facts much outweigh negative ones, especially when one considers that the "Fourth Edition" (which has not been collated by me) intervened, and thus doubled the possibility of variation.

Warfield (p. 606) comments on the fact that no edition of the Confession was printed in England after this Fifth Edition until Carruthers. The dates of the Third (1688) and of the Fifth (1717) are very instructive. The one is at the time of the Revolution, when Nonconformists obtained religious freedom, and could look forward to self expression; the other is at the time when the discussion between "subscription" and "non-subscription" was rising to its height, and a new edition would have a sale. When the
old English Presbyterianism revived again in the early nineteenth century, it came into contact with the offshoots in England of the Scottish churches, and naturally obtained its copies of the Confession from North of the border.

We now come to the most surprising result of this collation. Dunlop's edition has always been considered as of high critical value; Warfield says (p. 638) "It certainly reached the high water mark yet attained in the critical editing"; "he carefully edited the text and the proofs alike"; "the work indeed marks an epoch . . . and has ever since ranked as the standard edition". Warfield also gives very carefully (pp. 639, 640) the facts as to the approbation given by the General Assembly to this work. Carruthers (Shorter Cat., p.48) says, - "These beautifully printed and critically edited volumes are the most accurate editions of the documents that have been published".

There is no doubt that this estimate is largely based on an acceptance of Dunlop's own statement (p. clviii), - "For this end, the copy which this edition was printed from was compared with the utmost care with all the authentic editions published by authority". He then names Editions Two, Three, and Four, and also the Rothwell editions, and then adds, - "The editors hereby discovered many errors and defects in former impressions, which are amended in this, particularly the text of the Confession and Catechisms is become much more correct."

Now, what are the facts? Of sixty errors noted as occurring in the text before his time, he corrected twelve (A4, A6, B7, B20, A25, A26, B127, A39, B128, B130, A42, B155) Among the forty-eight errors which he did not restore to conformity with the "authentic editions" published by authority" are not a few important ones (e.g. A5, A6, B19, A12, A13,
A19, A29, A35, A38). The indictment is unfortunately not yet complete; Dunlop actually introduced fifty-two new errors; and his protestations of accuracy, together with the action of the General Assembly, have given these currency to the present day. Only four of them (A16, A23, A24, A28) affect the words but of these the second has radically altered the meaning of the section, and the last two are arbitrary changes without any discoverable excuse. As to the punctuation, no principle or system is indicated by an analysis of the changes. Eighteen increase the power of the stop, viz., 4 commas inserted, and 14 commas turned into semicolons; Thirty-five decrease the power of the stop, viz., 19 commas omitted, 12 semicolons turned into commas, and 3 periods reduced to colons or semicolons. But it is evident that he was desirous of pruning the liberal use of commas in the authoritative editions, and that he rather did this. It is unmistakably evident, moreover, that he had no eye whatever for the logical balance of propositions in the sections, which, as we shall see, forms a great feature of the carefully considered punctuation of the Assembly.

One must give Dunlop some credit in regard to the scripture proofs, about which he seems to have taken a good deal of trouble. At any rate he eliminated the hopelessly unintelligent italics, which under his influence disappeared for almost a hundred and forty years. But in his emendations he had not the courage of his opinions; while he comments in his preface on the inaccuracy of the texts, and gives two examples, he does not even correct these two. All he does is by an asterisk (whose significance is not even strictly uniform) to indicate where he has exercised a critical faculty. He has noted two errors in his preface (C8, C20), has partially corrected five (C1, C7, C9, C18, C26), has indicated that one was wrong by putting it in parenthesis (C23), has left two uncorrected (C10, C11), and has added two new ones (C13, C14).

"The copy from which this edition was printed", and
which he compared with the other editions, was undoubtedly a copy of the "Fifth Edition". This has thirty variations from Rothwell, of which all but four concern punctuation. Fifteen of them, precisely half, including two of those which affect the words (A8, A36), are reproduced in Dunlop, a proportion which could not have occurred by mere chance. It occurred to me that Dunlop's actual copy might still be extant, but in answer to my inquiries from the librarian of the University of Edinburgh, I was informed that no copy of the Fifth Edition was in either the University Library or the National Library of Scotland.

The 1725 edition of Lumisden and Robertson forms a very interesting contrast. This was undertaken "by the Reformed Presbyterian Church of Scotland" (Carruthers, Sh. Cat. p. 48), because "some things of no small moment belonging to such a collection, and in use to be printed and bound with former editions of our Westminster Confession are left out" from Dunlop's edition. The collation of this edition demonstrates that it was the work of a very thorough editor, who can hardly have failed to discover the unreliability of Dunlop's pretensions to accuracy. But he makes no special claims for his own edition. He returns to the correct text of the authoritative editions in thirteen instances (A5, A12, A13, A18, A20, A24, A27, A29, A33, A35, A36, A38, A43), and avoids four of Dunlop's mistakes (A4, A16, A28, A29). On the other hand he continues four errors (A8, A10, A19& A23), of which the third is not only important, but rather puzzling. Dunlop's unfortunate change from "if" to "in" in the section on Conscience (XX. 2), occurs in this edition also. Did this editor copy it, or is it possible that he independently arrived at just the same misunderstanding?

In thirty cases he restored the punctuation of the original; but in eighteen he continued the errors of previous editions, and in ten cases he has errors which corres-
pond with ones first made by Dunlop; but this latter is hardly a larger number than may, in such a matter, be fairly ascribed to coincidence.

In the matter of the references, this editor returns to the authoritative editions in no less than thirteen cases; in seven of these the authoritative editions (Editions Three and Four) were right, in six they were wrong. He continued six errors, one of which (C13) originated in Dunlop's edition; and strangely enough, he accepted six corrections which had been made to the authoritative copies (C4, C5, C21, C22, C25, C28). Why he used his judgment to accept these changes, and yet did not change the other half dozen where his return to the original gave a wrong reference (C2, C3, C12, C13, C50, C33) one cannot conjecture.

But the final result of the collation is a great respect for the accuracy of the editor, and for his modesty. He really did collate the original editions and said nothing about it; Dunlop had said a great deal about it, but had done it very imperfectly. It is possible that this editor consulted a copy of Edition Three, unless he corrected A12 simply to make it uniform with the last section of the chapter. B20, B53, and B118 also point in that direction, though they might be explained as mere coincidences. But he did not follow Edition Three throughout, or he would have corrected C7, A10, B23, B25, and other decided errors. So that the real genealogy of this edition is not from Edition Three, but is from Edition Four, independently of the Bostock and Lithgow group.

About later editions there is not so much to be said. The American ones are interesting. I have only been able to collate a late one, but as they were all carefully reproduced, this may be relied upon to represent the whole series, of which the leading editions are Warfield's xiv for the text, and Warfield's xvi for the references. The text is an independent recension; appearing first in 1789, it follows the most recent Scottish edition, that of Kincaid in 1773, and
the Reformed Presbyterian editions, of which one had appeared
in 1785; save for a very small proportion,—only about ten
per cent,—all its peculiarities are found in one or other of
these editions. Of the points in which these two editions
differ, it follows Kincaid in about seventy per cent. There
is little or no evidence that the editor went back to earlier
sources for himself (though C13, for instance, reproduces a pre-Dunlop condition). It seems probable that a
Kincaid edition was used as a copy, and corrected in the mar-
gin, though there is not the same evidence of this as in the
case of Dunlop and the Fifth Edition. But it seems that it
was the first Reformed Presbyterian Edition, and not the
recently published one, which he consulted (C3, B5, B82, B114,
B117, &c.)

The scripture proofs were revised by instruction of
the American General Assembly; and the work at the Confession
of Faith was done by the Rev. Alex Mitchell of Upper Octorara
and Doe Run (Warfield, p. 83) Warfield (p. 88) quotes Dr. S.
T. Lowrie's somewhat disparaging comment on the work as "lit-
tle more than a rather careless revision, chiefly in the way
of abridgement, of the Westminster texts". I have not made a
detailed analysis, but I have in the progress of my work look-
up quite a considerable proportion of the changes, especially
those where the Assembly's passages were curtailed (not deleted
altogether), and those where new scriptures were added. Of
the latter class of passages, I have noted fifty-one, but that
is not an exhaustive list. My impression is that both the
curtailing, and the adding of new passages, was done generally
(though not always) judiciously. A couple of examples may be
given. The sole scripture proof given by the Assembly for the
Statement that baptism is a sign of remission of sins was
Mark i. 4, which refers not to Christian baptism at all, but
to that of John the Baptist; so Mr. Mitchell added two very
conclusive passages, Acts ii. 38, and Acts xii. 16. On the
other hand, he does not strengthen the proof that the Lord
Jesus has appointed a government in his church, by adding Psa. ii. 6-9 and John xviii. 36 to the references.

The Glasgow edition of 1746, which is probably representative of a considerable number of Glasgow editions, is of interest. Presumably the J. Robertson who issued it is the same who was previously in partnership with Thomas Lumisdin in Edinburgh. If that be so, it would account for the fact that though the edition is based on Dunlop it has a number of variations traceable to the Reformed Presbyterian edition (e.g. B5, B24, B42, B51, B102, B115, B121). There are also some peculiarities which occur in the "Third Edition" (e.g. B6, B9, B22). This edition is also of importance because it was from a copy of it that Kincaid's edition was set up. This is shown by such peculiarities as B6, B9, B42, B51, B70, B61, B66, B102, B115, B121, B155.

The bulk of the later editions were King's Printer's editions. Kincaid introduced forty errors, but corrected one (C4); Kerr introduced twenty-two, and also corrected one (A12). Blair introduced two in his first edition, and six more are to be found in the later edition; Johnstone's first edition adds three errors, but corrects one (A35); his large page italicised edition adds another error, and the smaller italicised edition yet another.

The other editions are not of importance in the history of the corruption of the text, as they are not the parents of other editions. That the S.S.U. edition was set up from Blair's later edition is shown by the plural "Testaments" (A3). Seton, on the other hand, was set from Johnstone A, for it copies the "may" for "might" (A11). Elliot's edition, though dated 1878, cannot have been issued till 1879, for it contains the United Presbyterian Declaratory Act of the latter year.

The United Presbyterian Church, however, brought out an edition printed by Morrison and Gibb in 1880.

Finally, there are two modern editions. The first is that of Carruthers, first issued in 1886, again in 1891,
and with some slight revision, in 1914. This edition is
stated on the title-page to be from a collation of Editions
Two, Three and Seven, the three authoritative English editions.
It is a genuinely critical edition, being correct in about
five-sixths of the points which seemed to me to require atten-
tion.

Indeed as regards text and references it is almost
perfect. As regards punctuation, it is much nearer the Assembly's method than any other edition. (It should perhaps be
said that my work in forming a critical text was done quite
independently and only collated after it was complete.)
But Carruthers was not quite systematic enough, and still
retains too many of the commas with which the Assembly very
freely sprinkled its editions, in a way which to modern eyes
seems fantastic, though it was very far from haphazard.
All the same, in many important instances, Carruthers brought
out again the original emphasis and balance of the text.

Mair had an opportunity of producing a critical edification when reprinting the Confession and the Catechisms for the
Church of Scotland; but, though he was in constant correspond-
ence with Carruthers during the progress of the work, he
made only a very few changes in the text (none of them in the
Confession) and had not the courage to depart from tradition
in the great majority of cases. In regard to the references
he allowed them to be produced so mechanically that those
which were marked by parentheses in the ordinary editions, solely for the reason that they were too long to print in
full, are still distinguished in the same way in his edition
where the reference alone is printed. But in three instances
(Co, C13, C14) he did correct the references, though he left
the wrong ones in fourteen others. It was a misfortune that
Mair allowed his printer to drop the time-honoured lettering
of the references by chapters, and substitute for it a num-
bering of them by pages, thus making a comparison with an-
other edition difficult. It may be worth recording here
Four misprints which escaped notice:—p. 7, ref. 8, for "Neh." read "Nahum"; p. 29, ref. 12, read "Rom. vii. 24, 25"; p. 40, ref. 10, read "1 Cor. x. 16"; p. 41, ref. 10, read "1 Cor. xi. 13".

The following table, dealing with the editions in the direct line of descent to the modern ones, shows the point from which the corruption began its course to the standard modern editions; this is not in every case its first occurrence.

**Edition Three.** (These were corrected in Edition Seven). C6, C16, A19, C20, A31, A37, C28, C29.

**Edition Four.** B12, B13, B15, C7, C9, B20, B21, A10, B23, B25, B4, B79, B105, B109, B125, C27, A41, B143.


**Edition Six.** B56.

Bothwell. B3, C10, C11, B45, C17, C18, A18, A20, B69, C22, B97, A33, B103, B116, A38, B118, C26, B146, C31, B159, B160, A43.

**Fifth Edition.** A8, B19, B53, B60, B65, B68, B77, B82, A56, B136, B140.


**Robertson.** B3, B6, B9, B17, B22, B24, B42, B51, B77, B70, B81, B86, B102, B115, B121, B155.

**Kincard.** A1, B1, B2, B8, B18, B26, B33, B35, B37, B40, B41, A13, B44, A14, B52, B57, B61, B64, B71, B73, A22, B64, B90, B96, B100, B102, B108, B112, B114, B119, B128, B129, B133, B134, B139, B147, B149, B154, B162, B163.

**Kerr.** A2, B4, B14, B16, B29, B31, B50, B55, B63, B66, B67, C19, B74, B75, B85, A30, B85, B101, B127, B132, B141,
The genealogical table of the various editions here dealt with may now be constructed.

**Edition Three**

**Edition Four**

**Bostock**

**Stationers Lithgow**

**Anderson**

**Edition Five**

**Reformed**

**Edition Six**

**Edition Seven**

**Editions**

**Rothwell**

**Glasgow Fourth**

**Third**

**Fifth**

**Dunlop**

**Robertson**

**Kincaid**

**American**

**Kerr**

**Blair A**

**Blair B**

**Carruthers**

**MAir U.P.**

**Johnstone A**

**Johnstone B**

**Johnstone C**

**Elliot**
Minute study of the original editions has convinced me that not only was the Assembly meticulous in its choice of words and expressions, but that, in writing out the text and supervising its printing, Dr. Burgos and the scribes of the Assembly carried out a very thorough and careful system of punctuation. In their minds, one must admit, logic sometimes weighed more heavily than mere grammar; and this study of the authoritative punctuation, so long neglected and corrupted, often throws light upon the relation of ideas in the mind of the Assembly, which relation was of course known to Burgos and the scribes. In the course of two hundred and fifty years' reprinting, a good deal of this precision has been lost; but it is valuable enough to be worth while trying to recover. I have endeavoured to make its importance evident in several of the critical notes on the individual corruptions of the text.

The critical notes have been numbered in three series. Those beginning with the letter A concern the text; many are of considerable importance; some few on the other hand concern little more than spelling. The notes with the letter B,—by far the largest series,—concern punctuation. I have included all the variations from the authoritative punctuation which seemed to me essentially in any degree to alter the emphasis or the balance of the propositions stated.

But it must not be supposed that this is an attempt to reproduce in minute accuracy the original punctuation; it is a critical text, and the very free use of commas found in the authoritative editions would be repugnant to the modern eye, and would even be hampering to an easy reading of the passages by the modern reader.

I give one section, exactly as printed (save the spelling) in Edition Three, to illustrate this point.

"Man in his state of innocency had freedom and power to will and to do that which was good and well pleasing to God but yet mutably so that he might fall from it."
The letter C indicated that the note refers to a scripture proof. Some of the most interesting examples of failure to grasp the meaning of the Divines are to be found in this group of corruptions. Accidental misprintings of figures have furnished problems which have been handled with very varying success, even though the texts have been printed at length since 1658.

Two things are to be kept in mind in reading the notes on the individual corruptions. Firstly, "All editions" is merely an abbreviation for "all editions collated by me," of which a list has already been given. Secondly, to save much repetition, it is assumed that Carruthers recovered the correct text (as he did in five-sixths of the instances), and his edition is only specifically mentioned in the cases where he did not do so.

It is further to be understood that the notes are read in the light of the genealogical table of editions, and that unless specifically stated, any corruption of the text is to be considered as descending in the direct line, and no corruption is to be considered as transferring from one line of descent to another.
THE CONFESSION OF FAITH
OF THE WESTMINSTER ASSEMBLY OF DIVINES.

CHAPTER I.
Of the Holy Scripture.

ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men excusable; yet are they not sufficient to give that knowledge of God and of His will, which is necessary unto salvation. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary.

A 1. Inexcusable. Though this form of the word occurs in the Stationers, it may be a mere misprint. It was altered in the Reformed Presbyterian and also in Robertson. The original was not restored by Carruthers.

A 2. Yet they are. The change to the modern order of the words occurs in Kerr.

B 1. unto salvation therefore.

The sentences were run into one in Kincaid. This opening section of the Confession consists of two sentences; the first is the statement of a fact; the second is the recital of God's method of dealing with the situation, with its various stages divided by semicolons.
II. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these:

Of the Old Testament:

**Genesis**  
**Exodus**  
**Leviticus**  
**Numbers**  
**Deuteronomy**  
**Joshua**  
**Judges**  
**Ruth**  
**I. Samuel**  
**II. Samuel**  
**I. Kings**  
**II. Kings**  
**I. Chronicles**  
**II. Chronicles**  
**Ezra**  
**Nehemiah**  
**Esther**  
**Job**  
**Ezra**  
**Nehemiah**  
**Esther**  
**Hosea**  
**Joel**  
**Amos**  
**Jonah**  
**Micah**  
**Nahum**  
**Habakkuk**  
**Zephaniah**  
**Haggai**  
**Zechariah**  
**Malachi**

Of the New Testament:

**The Gospels according to Matthew**  
**Mark**  
**Luke**  
**John**  
**The Acts of the Apostles**  
**Paul's Epistles to the Romans**  
**Corinthians I.**  
**Corinthians II.**  
**Galatians**  
**Ephesians**  
**Philippians**  
**Colossians**  
**Thessalonians I.**  
**Thessalonians II.**  
**To Timothy I. and second Epistle of Timothy II.**  
**To Titus**  
**To Philemon**  
**To the Hebrews of John.**

A 5. Old and New Testaments. The singular form, though to us it seems strange, lasted till Blair A; the plural occurs in Blair B, but not in a later Blair edition. Johnstone A replaced the plural.

A 4. The Gospels according to. These words were omitted in Editions Five and Six, and also in the Stationers. They were replaced both by Dunlop and the Reformed Presbyterian A.

A 5. of John. These words were also omitted in Editions Five and Six, and in the Stationers. In this case the Reformed Presbyterian A replaced them, but Dunlop did not.
All which are given, by inspiration of God, to be the rule of faith and life.

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man, or Church; but wholly upon God (who is truth itself) the author thereof, and therefore it is to be received, because it is the Word of God.

V. We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scripture. And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man’s salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truths, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.

VI. The whole counsel of God concerning...
all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.** Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word and that there are some circumstances concerning the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.*

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.†

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His

C 1. I Cor. 11. 9‡, 10, 12. This selection of verses has puzzled the editors. Indeed it is probably an undetected error in the authoritative editions. The scribe probably wrote "9 to 12"; for we shall find that the confusion of "to" and "10" (not difficult in the small type in which the references were printed) occurs repeatedly. The Stationers has "9, 10, 11"; Rothwell printed the whole four verses; Dunlop put his asterisk against verse 11; in most cases his asterisks have survived to the present day; but in this instance Kincaid dropped it. The Reformed Presbyterian faithfully copied the error of the authoritative editions.
singular care and providence kept pure in all ages, are therefore authentical; so as in all controversies of religion, the Church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner and through patience and comfort of the Scriptures may have hope.

IX. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.

X. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

CHAPTER II.

Of God, and of the Holy Trinity.

THERE is but one only, living, and true God: who is infinite in being and perfection.

B3. God, who is. This inadequate comma first appears in Bothwell; the Reformed Presbyterian editor retained the correct colon. The section consists of a simple statement as to the deity, which is followed by the colon; and of a recital of his attributes, divided into groups by semicolons.
14

...a pure spirit, invisible, without body or passions, immutable, infinite, incomprehensible, almighty, most wise, most holy, most free, most righteous, most working all things according to the counsel of His own immutable and most eternal, incomprehensible, almighty, most wise, most holy, most free, most

James 1:17

Mat. iii. 6

J. Kings viii. 27

John iv. 4, with

Luke xxii. 22

Acts xiv. 11

II. God hath all life, glory, goodness, blessedness, in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made, nor deriving any glory from them, but only manifesting His own glory in, by, and upon them: He is the alone fountain of all being, of whom, through whom, and to whom are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleaseth. In His sight all things are open and manifest; His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent, or uncertain. He is most holy in all His counsels, in all His works, and in all His commands. To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience He is pleased to require of them.

B.4. judgments; hating. The comma was replaced by a semicolon in Kincaid. The three statements following the "withal" form one group of attributes, and should not be divided by anything stronger than a comma.

A.6. not deriving. This error has a curious history. It appears as an isolated variation in the Stationers and in the Fifth. Blair introduced it in his first edition ("A") The balance of the sentence requires "not standing in need... nor deriving... but only manifesting."
III. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is none, neither begotten, nor proceeding: the Son is eternally begotten of the Father: the Holy Ghost eternally proceeding from the Father and the Son.

CHAPTER III.

Of God's Eternal Decree.

GOD from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. II. Although God knows whatsoever may, or can come to pass upon all supposed conditions, yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions. III. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. IV. These angels and men, thus predestinated and foreordained, are particularly and un-

C 2. John i. 26. This error in Edition Three was duly corrected in Edition Seven, but escaped the notice of Dillingham. The mistake was detected as soon as Rothwell printed the texts at length. The Reformed Presbyterian A reproduced the original error.

C 3. Job xix. 11. This error has precisely the same history as the preceding one (C2).

B 5. conditions; yet. This is one of the comparatively few alterations dating from what is an edition of secondary importance; it occurs in Reformed Presbyterian A, and again in Robertson.
changeably designed, and their number is so certain and definite, that it cannot be either increased or diminished. V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto, and all to the praise of His glorious grace.

VI. As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

VII. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy, as He pleaseth, for the glory of His sovereign power over His creatures, to pass by and to ordain them to dishonour and wrath.

B 6. designed; and their. The unneeded semicolon is found in the Third, but not thereafter till Robertson.

B 7. chosen in Christ unto. The commas were omitted in Editions Five and Six. The second one alone is found in the Third, but there is no comma in the Fifth. Dimlop restored the authoritative punctuation, but Kincaid again omitted the commas, which were not restored by Carruthers.

B 8. elected being fallen. This omission of the comma occurs in the Stationers, but not again till Kincaid. The comma is grammatically needed.

B 9. mankind, God. This unnecessary comma is found in the Third; the Reformed Presbyterian A, usually so accurate, reintroduced it, and was followed by Robertson. The American, however, omits it.

B 10. pass by, and. This comma occurs in
Editions Five and Six; even Carruthers has not replaced the original semicolon, and the S.S.U. has not even the comma. The Reformed Presbyterian A followed the authoritative editions. To the very precise mentality of the divines, the passing by, "for the glory of his sovereign power", and the ordaining to wrath for their sin, "to the praise of his glorious justice", were evidently two sufficiently distinct acts to call for clauses separated by a semicolon.

Bii. wrath for. The comma was omitted in Editions Five and Six; it was restored by Reformed Presbyterian A and B, but was dropped again in C.
for their sin, to the praise of His glorious justice.  

VIII. The doctrine of this high mystery of predestination is to be handled, with special prudence and care,  
that men, attending the will of God revealed in His Word  
yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.  
So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.  

CHAPTER IV.  

Of Creation.  

It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days and all very good.  

II. After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after His own image, having the law of God written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which  

B 12. days, and. This punctuation has come down from Edition Four; the authoritative semicolon was not restored even by Carruthers.  

B 13. His own image, having. This change has the same history as the preceding, save that here Carruthers has restored the correct stop. The section consists of a definition as to man's nature, then a semicolon; then an expansion of the "righteousness and true holiness", then a colon; and ends with a statement of his fallibility.  

C 4. Genesis xxvii. This error occurs even in Edition Three, but is corrected in Edition Seven. The Stationers, so often inaccurate, corrected it; Bothwell put it right, and in this instance the Reformed Presbyterian A did not return to the original mistake.
C.5. Gen. i. 27. This wrong reference (there being no such verse) was not noticed by the scribes of the Assembly, and occurs both in Edition Three and in Edition Seven. Anderson made a conjectural emendation, "Gen. i. 27"; Dillingham has the correct reference; Rothwell printed the correct passage; and the Reformed Presbyterian A accepted the change.

CHAPTER V.

Of Providence.

God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by His most wise and holy providence, according to His infallible fore-knowledge, and the free and immutable counsel of His own will, to the praise of the glory of His wisdom, power, justice, goodness, and mercy.

II. Although, in relation to the fore-knowledge and decree of God, the first Cause, all things come to pass immutably and infallibly; yet, by the same providence, He ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.

III. God in His ordinary providence maketh use of means, yet is free to work without, above, and against them at His pleasure.

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that it

8147. fall out according. This important comma makes evident the direct connection—and thereby the direct opposition,—that while things come to pass immutably and infallibly, yet they fall out either necessarily, freely, or contingently. The logical sequence is clearly brought out in Dillingham,—"eadem ordinate evenite necesse, libere, aut contingenter, pro natura causarum secundarum". The comma was omitted by Kerr.

C.6. Job xxxiv. 10. This wrong reference originated in a smudged figure "2" in Edition Three, which was read as a "1" by subsequent printers. The mistake was noticed in the preparation of Edition Seven, but not by the watchful
Dillingham. It was remarked upon by Dunlop in his preface, but not altered by him in the actual proofs. It is interesting to note that neither Rothwell nor any other of the italicised editions sought for the correct text, although none of them could find any words suitable to italicise. The American edition simply omitted the reference. The true proof of the statement is of course "The mighty shall be taken away without hand" (Job xxiv. 20.)
extendeth itself even to the first fall, and all other sins of angels and men; and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to His own holy ends; yet so, as the sinfulness thereof proceeding only from the creature, and not from God, who being most holy and righteous, neither is, nor can be, the author or approver of sin. V. The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled and to raise them to a more close and constant dependence for their support upon Himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men whom God, as a righteous Judge, for former sins doth blind and harden, from them He not only withholdeth His grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin, and, withal, gives them over to their own lusts, the tempta-

**B 15. men, and that.** The semicolon occurs only in Edition Three. It was altered to a comma in Edition Seven, but this must be considered as one of the rare oversights in that carefully read edition. The correct semicolon is found in Dillingham, but Carruthers has only the comma. The logical division of the section is, (1) God's providence is universal; (2) it over-rides evil; (3) it has no responsibility for sin. It should be punctuated accordingly.

**B 16. God; who, being.** The authoritative versions have "God, who being"; the first change was the desirable one of inserting the comma, made in the Reformed Presbyterian A, and by Kincaid. Kerr, perhaps disliking two commas so near together, transformed the first into a semicolon. He thus destroyed the balance of the section, which has three portions, duly divided by semicolons, as explained above.

**A 7. unto himself.** Editions Five and Six have this error. It was probably a compositor's error in the first instance, and escaped the proof reader's notice because
he took the construction of the sentence to be "to raise them unto himself" instead of "dependence upon himself". Either of these views might be at least grammatically possible in this somewhat involved sentence; but the logically correct one was so evident that no subsequent editor continued the error.

C 7. Psalm lxvi. 1, 10, 12. The vicissitudes of this reference are a little unusual. The "to" was read as "10" by the printer of Edition Four; Lithgow has "2, 10, 12"; Bothwell prints the three verses. But the Glasgow Fourth, while printing just the three verses, heads them with "Psalm 77: 1 to the twelfth", the editor having apparently realised the need for the whole passage. Dunlop makes a curious compromise, having "Psalm lxvii. 1, 10, 12 (Read the intermediate verses in the Bible)". The Reformed Presbyterian A follows Edition Four as usual. The American editor, also realising that intermediate verses were needed, decided on "Psa. lxvii. 1-10, 12".

B. 17. former sins, doth. The undesirable comma was introduced in Reformed Presbyterian A, from which in all probability it came into Robertson. Dillingham has no comma.

A 8. occasion of sin. This reading occurs in Anderson, and in the Fifth. The Reformed Presbyterian A did not restore the original.

C 8. (Reference letter "w"). In Blair B the "w" is replaced by "x", and all subsequent reference letters to the end of the chapter correspondingly shifted.
CHAPTER VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin, God was pleased, according to His wise and holy counsel, to have purposed to order it to His own glory.

II. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

III. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made
opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

V. This corruption of nature, during this life, doth remain in those that are regenerated; and although it be, through Christ, pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries—spiritual, temporal, and eternal.

CHAPTER VII.

Of God's Covenant with Man.

The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

II. The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.
III. Many by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him that they may be saved, and promising to give unto all those that are ordained unto life His Holy Spirit, to make them willing and able to believe.

IV. This covenant of grace is frequently set forth in Scripture by the name of a testament in reference to the death of Jesus Christ, the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

V. This covenant was differently administered in the time of the law and in the time of the gospel. Under the law, it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation, and is called, the old testament.

VI. Under the gospel, when Christ, the substance, was exhibited, the ordinances in which this covenant is dispensed are the

A 9. whereby he freely. This error does not occur till Blair B. The correct "wherein" remained in the preceding paragraph, in regard to the covenant of works.

B 22; saved; and promising. The comma is the punctuation in Editions Three, Four, Fifth, and Six; but Edition Seven corrected it to a semicolon. The semicolon occurs again in the Third, to disappear thereafter till Robertson. Notwithstanding the strong weight of Edition Seven, I have retained the comma, as manifestly more suitable; for the semicolon may have possibly been a printer's error in Seven.

A 10. in the scripture. The article was inserted in Edition Four.

B 23. come, which were. The commas are found in Edition Four. The stronger stop certainly divides the section more efficiently, and was used by Dillingham.

B 24. Christ the substance was.
The comma after "Christ" was omitted in Edition Four. It is not to be wondered at that the Reformed Presbyterian A wished to correct this evident mis-punctuation; but he did so by the omission of the second comma, instead of the re-insertion of the first. Robertson also printed the passage without any comma; the American has both commas.
 CHAPTER VIII.

Of Christ the Mediator.

It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man; the Prophet, Priest, and King, the Head and Saviour of His Church, the Heir of all things, and Judge of the world, unto whom He did from all eternity give a people, to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified.

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof, yet without...
reference, up to the second place under this letter "s". The Reformed Presbyterian A has the original order. The origin of this unmeaning-looking change is very simple; and it has this value, that it indicates precisely which edition was used by Bothwell for the composition of his edition. The references for this section were too many to go entirely in the margin; so reference "®" was printed in part at the side, and in part in a line under the paragraph, thus:

... Rom. 4. 3, 6, 16, 17, 23, 24. Heb. 13. 8. Acts 15. 11.

In the successive placing of the forms on the press for the third stage of Edition Five and for Edition Six, the type was somewhat shifted; only slightly so for Edition Five, but in Edition Six it shows thus:

... Rom. 4. 3, 6, 16, 17, 23, 24. Heb. 13. 8.

For facsimiles see Plate XIII (A & B)

B 26. king; the head... church; the heir... things; and judge. This punctuation, in its entirety, occurs first in Kincaid; but Dunlop had inserted the first two semicolons; Robertson has a colon in the middle place. The section states that God (1) ordained Christ as a Mediator; (2) as several other things, all consequential upon the great and leading function of Mediator; and (3) gave him a people.

B 27. world. Unto whom. This reading occurs in Edition Seven, and in Lithgow; Bostock has the colon, the Stationers a comma. Later editions vary between colon and semicolon. This is one of the rare instances in which I have not followed Edition Seven, though it is less likely here than in B 22 that this is an overlooked misprint.

B 28. people to be. The comma was dropped by
Dunlop, thus altering the emphasis from the word "give" to the words "to be his seed". The Reformed Presbyterian C also omits it.
iHeb. ii. 14, 16, 17 s in .1 being conceived by the power of the Holy Ghost in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man. III. The Lord Jesus, in His human nature thus united to the divine, was sanctified and anointed with the Holy Spirit, above measure, having in Him all the treasures of wisdom and knowledge, in whom it pleased the Father that all fulness should dwell, to the end, that being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of a mediator and surety, which office He took, not unto Himself, but was thereunto called by His Father, who put all power and judgment into His hand, and gave Him commandment to execute the same. IV. This office the Lord Jesus did most willingly undertake, that He might discharge, He was made under the law, and did perfectly fulfil it, endured most grievous torments immediately in His soul, and most painful sufferings in His body, was crucified, and died; was buried, and remained under the power of death yet saw no corruption. On the third day He arose from the dead, with...
of punctuation occurs in the Third, but not thereafter until Dunlop. The authoritative punctuation marks out the parts of the section thus:— (1) Christ's willingness; (2) His obedience in life; (3) His obedience in death; (4) His descent into Hades; (5) His incorruption. His exaltation rightly begins a new sentence. (This division justifies also the other restorations of the original punctuation in this section).

B 53. death, y w t saw. While earlier editions occasionally have a colon instead of the semicolon, the reduction to a comma was done by Kennedy, altering the balance of the statements in the section. Dillingham conforms to the original; Carruthers did not restore the semicolon.

C 12. Hebrews x. 5-11. This includes a verse entirely unconnected with the argument; yet it occurs in both Editions Three and Seven. The Stationers has the frequent error "5, 10, 11". Bothwell omitted the last verse, and was no doubt right in doing so. The Reformed Presbyterian A and Carruthers restored the original error.

C 13. Acts xi. 23; 24, 27, and Acts xiii. 37. The unneeded "and" was introduced by Dunlop, and is also in Reformed Presbyterian B. The American, Elliot, and Mair omit it.

C 14. I. Cor. xv. 3, 4, 5. The entirely irrelevant verse was introduced by Dunlop, and marked with an asterisk. The American cuts out verse 3 as well as verse 5; and it is really unnecessary. Mair, in this instance, does not follow the stereotyped editions.
the same body in which He suffered, with which also He ascended into heaven, and thence sitteth at the right hand of His Father, making intercession, and shall return to judge men and angels at the end of the world.  

V. The Lord Jesus, by His perfect obedience, and sacrifice of Himself, which He through the eternal Spirit offered up unto God, hath fully satisfied the justice of His Father, and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.  

VI. Although the work of redemption was not actually wrought by Christ till after His incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein He was revealed, and signified to be the seed of the woman which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday, and to-day the same, and for ever.  

VII. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet, by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature.
more fully. The comma occurs in the Reformed Presbyterian A, and occurs again in Kincaid. Edition Six has a colon; but this is reproduced only in the Third. Carruthers retained the comma.

B 38. world, being. The semicolon, indicating that the final clause corroborates the whole section, was replaced by the almost meaningless comma in Dunlop, and also in Reformed Presbyterian A. Carruthers did not restore the semicolon. Dillingham has the semicolon, and casts the words which follow it into this form, "ut qui heri ac hodie idem est, et in sempiternum".

B 39. natures; by each. This remarkably unsuitable punctuation was introduced by Dunlop.
CHAPTER IX.

Of Free Will.

God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined to good or evil.

II. Man, in his state of innocency, had freedom and power to will and to do that which was good and well pleasing to God; but yet, mutably, so that he might fall from it.

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation: so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own...
strength, to convert himself, or to prepare himself.

IV. When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin; and, by His grace alone, enables him freely to will and do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only.

CHAPTER X.

Of Effectual Calling.

All those whom God hath predestinated unto life, and those only, He is pleased, in His appointed and accepted time, effectually to call, by His Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so, as they come most freely, being made willing by His grace.

B 41. sin, and by. The semicolon was degraded to a comma by Kincaid, thus altering the balance of the section. The divisions are (1) man's freedom from sin; (2) his power to do good; (3) the imperfection of both characteristics.

A 13. free to do good. This error, exactly similar to A 11 in its nature, has quite a different history. The Glasgow Fourth apparently desired to make the wording of this section uniform with that of the first section of this chapter; but made the change in the wrong direction. Kerr corrected the error; but it was reintroduced by Blair. Dillingham has "libera ad bonum solum redditur".

B 42. good; and effectually. It was Dunlop who spoiled the balance of this section, in thus separating by a semicolon the last of the three influences of the Spirit upon the will; those on the mind and those on the heart having been dealt with in the two preceding clauses.

B 43. pleased, in his. The unnecessary comma was inserted in Reformed Presbyterian A, and copied by Robertson.
II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, where, and how He pleaseth; so also, are all other elect persons, who are capable of being outwardly called by the ministry of the Word.

IV. Others not elected, although they may be called by the ministry of the Word, yet they never truly come unto Christ, and therefore cannot be saved; much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess. And to assert and maintain that they may be saved is very pernicious, and to be detested.

CHAPTER XI.

Of Justification.

Those whom God effectually calleth, He also freely justifieth; not by infusing righteousness.
B 47. profess; and. The statement beginning with the word "and" has reference to both the previous clauses, nominal Christians and heathen. This is made clear by its forming a separate sentence, and Dillingham's Latin retains this punctuation. Why Dunlop inserted a semicolon instead of a period is not evident. The American has also the semicolon.
into them, but by pardoning their sins, and by accounting and accepting their persons, as righteous, not for anything wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness, but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness by faith; which faith they have not of themselves, it is the gift of God.

II. Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

III. Christ, by His obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to His Father's justice in their behalf. Yet, inasmuch as He was given by the Father for them, and His obedience and satisfaction accepted in their stead, both freely, not for anything in them, their justification is only of free grace; that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.

IV. God did, from all eternity, decree to justify all the elect; and Christ did, in the Glorious Transaction, die to satisfy all the justice of the Father, and was given to us as our Surety. This is a delibe-rate alteration, Dillingham's rendering into Latin necessitates a "ne" with a "non" later in the sentence; but this is of course equivalent to a "nece".

B 48, righteousness; but. The semicolon was introduced in Edition Four. The comma is, however, the correct stop here, as it was in the two preceding antithetical clauses of the section. Dillingham punctuates the section like the authoritative text.

B 49, themselves; it is. This semicolon, unduly separating the two halves of the statement about faith, occurs first in Kerr.

C 15, Acts x. 43. This wrong reference occurs only in Carruthers, who found it in Edition Seven; but it is manifestly an overlooked printer's error there.
B 50. them, and . . . stead, and . . them, their. While the semicolon seems perhaps to be an unnecessarily powerful stop here, it was probably deliberately chosen. With slight variations, in Lithgow and the Stationers, it remained till Dunlop, who reduced the first semicolon to a comma; Kincaid treated the second similarly; and Kerr completed the change, which is unaltered even in Carruthers. The Reformed Presbyterian C has the unusual plan of a comma with a dash in the first two positions, and a semicolon in the third; the American has three commas.

B 51. elect; and Christ. The stronger discrimination, by the semicolon, between God's decree and Christ's saving work, was not made by the Assembly, nor is it in Dillingham. It occurs in the Reformed Presbyterian A, and in Robertson.
1. V. God doth continue to forgive the sins of those that are justified; and, although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

VI. The justification of believers under the old testament was, in all these respects, one and the same with the justification of believers under the new testament.

CHAPTER XII.

Of Adoption.

\[ \text{All those that are justified, God vouchsafeth, in and for His only Son Jesus Christ, to make partakers of the grace of adoption; by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have His name put upon them, receive the spirit of adoption, have access to the throne of grace with boldness, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened by Him as by a Father, yet never cast off, but sealed to the} \]

31. Titus iii. 4, 5, 6, 7. Verse 3 occurs only in Edition Seven; it is probably not a printer's error, but a deliberate correction, for the verse is really required in the argument as a preliminary to the antithesis introduced by "but" in verse 4.

52. God; have...boldness; are...Father; are. This punctuation had many varieties before it settled down in Kincard to the three semicolons. A curious misprint in Bothwell B began the process of change. This edition reads "children of God. Have His name", and the manifestly erroneous period was copied until Dunlop detected the blunder, but merely reduced the period to a colon; he also changed the third comma into a semicolon. The Reformed Presbyterian A has two commas and a semicolon; but C has two commas and a colon.

17. have access to the throne of grace with holiness. This curious misprint occurs in Bothwell A and was not corrected till Dunlop.
C 17. b. Rom. viii. 17. In Edition Three, and also in all forms of Edition Four, the reference letter "b" is omitted. The omission is repaired, but not correctly, in Editions Five and Six, where the "b" is placed before "Rom. viii. 17." The authoritative revision of Edition Seven places it before Gal. iv. 4, 5. It must be admitted that the text is almost equally applicable to either of the two statements in the Confession; but Edition Seven is an authoritative edition. The early editions made the same distribution of the proof texts as did Edition Five. Rothwell A, deriving from Edition Six, naturally perpetuated the unofficial guess. The Reformed Presbyterian A followed the same course.
day of redemption," and inherit the promises,"
as heirs of everlasting salvation."

CHAPTER XIII.
Of Sanctification.

They, who are effectually called and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by His Word and Spirit dwelling in them, the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

This sanctification is throughout, in the whole man; yet imperfect in this life, there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

In which war, although the remaining corruption, for a time, may much prevail yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome and so, the saints grow

A 18. are further sanctified.

This wrong word, qualifying "sanctified", instead of "are", was introduced by Rothwell A. Dillingham translates by "alterius", whereas the translation of "further" would be "magis".

B 53. mortified, and. Edition Four had a colon, which was replaced in the Fifth by a comma. The Reformed Presbyterian A has the semicolon of the authoritative editions.

B 54. throughout in. This and the next two changes have spoiled the grammar and destroyed the logical emphasis of the first half of the section. Dunlop removed this comma. Dillingham has, "Universalis est haec et per totum hominem diffusa sanctificatio".

B 55. man, yet. Although Dunlop dropped the preceding comma, he made no change in this semicolon; it was Robertson who reduced it to a comma.

A 19. there abideth still. The
original participial clause amplified the word "imperfect". The error dates from Edition Three; the correct reading occurs in Edition Two (which is, of course, an authoritative one) and in Edition Seven. Naturally the error went from Edition Three into every other one, save that the American conjecturally amended the grammar by substituting "abide". Dillingham has, "nonnullis corruptionis reliquis . . . remanentibus".

B 56. corruption for a time may. The two commas were removed by Dunlop.

B 57. prevail, yet. The semicolon was reduced to a comma by Kincaid; Carruthers did not restore it.
CHAPTER XIV.

Of Saving Faith.

The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts and is ordinarily wrought by the ministry of the Word, by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.

II. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein; and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

III. This faith is different in degrees, weak or strong; may be often and many ways assailed and weakened, but gets the victory; growing up in many to the attainment of a full

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B 58. hearts, and dis. The comma appears in Lithgow, and in the Reformed Presbyterian C. It is not in Blair A, but is found in Blair B. Carruthers did not replace the semicolon.
assurance through Christ," who is both the author and finisher of our faith."

CHAPTER XV

Of Repentance unto Life.

REPENTANCE unto life is an evangelical grace," Acts xi. 18
the doctrine whereof is to be preached by every minister of the Gospel, as well as that of faith in Christ."

II. By it a sinner, out of the sight and sense of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ, to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God, purposing and endeavouring to walk with Him in all the ways of His commandments."

III. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet it is of such necessity to all sinners, that none may expect pardon without it."

IV. As there is no sin so small, but it deserves damnation, so there is no sin so great, that it can bring damnation upon those who truly repent."

V. Men ought not to content themselves with a general repentance, but it is every man's
duty to endeavour to repent of his particular sins particularly.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof, upon which, and the forsaking of them, he shall find mercy so, he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession, and sorrow for his sin, to declare his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him.

CHAPTER XVI.

Of Good Works.

Good works are only such as God hath commanded in His holy Word, and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention.

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the Gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto; that, having their own sins particularly. This comma is missing in the Stationers, but not again till the Fifth. Carruthers did not replace it.

B 60. confession and sorrow. The comma was omitted in the Fifth. It is evident that the adjectives can only apply to confession. Dillingham has "qua confessione sive privata, sive etiam publica, qua de peccatis suis dolore".

B 61. offended; who. This semicolon was introduced by Kincaid.
III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

IV. They, who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.

V. We cannot, by our best works, merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom we can neither profit, nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and as they are good, they proceed from His Spirit; and as they are wrought by us, they are defiled, and mixed with unprofitableness.

B 62. the end eternal life. The comma was dropped out by Dunlop.

B 63. Holy Spirit to work. The comma does not occur in the Stationers, but appears thereafter quite regularly till dropped by Kerr.

C18. John xv. 4, 5, 6. The history of this modification is curious. It apparently arose from a misprint in the Stationers, where the reference is given as "John 16. 46". There being no such verse, Bothwell A printed John xv. 4, 6; and thus left out the more essential of the two original verses. Dunlop, looking with a critical eye at the proofs, saw that verse 5 was required; he inserted it with the usual asterisk, which was dropped by Kincaid; but Dunlop retained the irrelevant verse 6.

B 64. life, at the hand. This undesirable comma was introduced by Kincaid.
B 65. to come, and. Dunlop reduced the semicolon to a comma; Carruthers did not restore the stronger stop.

B 66. profit nor. The comma is omitted in Lithgow, in the Reformed Presbyterian C, and finally disappears in Kerr.
with so much weakness and imperfection, that they cannot endure the severity of God's judgment.\(^1\)

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in Him,\(^6\) as though they were in this life wholly unblameable and unreprovable in God's sight;\(^7\) but that He, looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.\(^8\)

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others;\(^9\) yet, because they proceed not from a heart purified by faith,\(^a\) nor are done in a right manner according to the Word,\(^b\) nor to a right end the glory of God;\(^c\) they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.\(^d\) And yet, their neglect of them is more sinful and displeasing unto God.\(^e\)

CHAPTER XVII.

Of the Perseverance of the Saints.

They, whom God hath accepted in His Beloved, effectually called, and sanctified by His Spirit, can neither totally, nor finally fall away.
from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.  

II. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit, and of the seed of God within them; and the nature of the covenant of grace from all which arising also the certainty and infallibility thereof.

III. Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and, for a time, continue therein, whereby they incur God’s displeasure, and grieve His Holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves.

CHAPTER XVIII.

Of the Assurance of Grace and Salvation.

Although hypocrites and other unregenerate men may vainly deceive themselves with false
hopes, and carnal presumptions of being in the favour of God, and estate of salvation) which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may, in this life, be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made; the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God; which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it; yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of everyone to give all diligence to make his calling and election sure; that thereby his heart may be

B 72. may in this life be. The commas are omitted in the Stationers, but not again till Dunlop.

B 73. God; which hope. Kincaid strengthened the comma to a semicolon, probably on account of a similar punctuation earlier in the section. Dillingham's punctuation is equivalent to a semicolon after "grace" and a comma here.

C 20. Ephesians iii. 13, 14. The wrong chapter number was given in Editions Three to Six, but was corrected in Edition Seven; Dillingham did not correct the error, nor did Rothwell detect it. Dunlop conjectures the correct verses in his preface, but prints the wrong ones. Robertsonson was the first to print the right verses.
enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience; the proper fruits of this assurance, so far is it from inclining men to looseness."

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it, by falling into some special sin which wondeth the conscience and grieveth the Spirit, by some sudden or vehement temptation, by God's withdrawing the light of His countenance, and suffering even such as fear Him to walk in darkness and to have no light; yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may, in due time, be revived; and by the which, in the meantime, they are supported from utter despair.

CHAPTER XIX.

Of the Law of God.

God gave to Adam a law, as a covenant of works, by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.*

* Rom. v. 1, 2, 5
Rom. vii. 15
Rom. iv. 6
Ps. iv. 6, 7
Pr. xxvii. 19
Pr. ii. 1, 2
Rom. vi. 13, 14
Rom. vii. 10, 14
Rom. viii. 1, 2
Rom. vii. 9, 18
Rom. viii. 3, 9
Rom. i. 6, 7
Rom. iii. 23, 24
Rom. vi. 15, 22
Rom. iv. 23
Rom. iii. 10
Rom. x. 9, 10
Rom. xxii. 33
Rom. xli. 15
Rom. xi. 24
Pr. xxii. 11
Pr. xxii. 17
Pr. xxii. 18

74. of it; by falling ... Spirit; by some ... temptation; by God's.

The semicolon after "Spirit" comes from Edition Four; it became a colon in Bostock. Bothwell followed Edition Six, which had the same punctuation as Edition Four; but the Fifth reverted to the authoritative plan. Kincaid has a comma and two semicolons; Kerr transformed the third comma into a semicolon. The Reformed Presbyterian A has the three semicolons, a punctuation which is also found in Dillingham. But the section contains (1) a statement that assurance may be lost, then a semicolon; then (2) the possible causes of such loss, then a colon; and (3) the seed from which the assurance may be revived.
II. This law, after his fall, continued to be a perfect rule of righteousness, and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables; the four first commandments containing our duty towards God, and the other six our duty to man.

III. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated under the new testament.

IV. To them also, as a body politic, He gave sundry judicial laws, which expired together with the State of that people; not obliging any other now, further than the general equity thereof may require.

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ, in the Gospel, any way dissolve, but much strengthen this obligation.

VI. Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned; yet is it of great use.

B 75. righteousness; and. The semicolon was introduced by the Reform'd Presbyterian A. Kincaid has a colon; kerr a semicolon. A 21. the first four. This order of words appears first in Blair B; the American also has it.

B 76. towards God, and. Lithgow has the comma; Dunlop and the Reform'd Presbyterian A both have it; and Carruthers did not change it. The Reform'd Presbyterian C uses a comma and a dash.

A 22. Besides. The change of form is due to Kincaid; the American also has it.

B 77. people, not. Lithgow and the Stationers have no punctuation mark at all here. Dunlop reduced the semicolon to a comma. The Assembly had evidently desired a stronger separation between the two distinct statements of the section.
B 78. God, the creator. The comma occurs in Editions Four to Six, in Bostock, and in the Third, but not elsewhere until Blair A.

B 79. gave it. Neither. Edition Three has "gave it Neither", the punctuation mark being accidentally omitted. The period was inserted in later editions, but Edition Seven has the colon, and Carruthers has rightly adopted it.

B 80. law as a. Save for the Stationers, the comma is not missing until Dunlop.
to them, as well as to others, in that, as a rule of life informing them of the will of God and their duty, it directs, and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives, so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ, and the perfection of His obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it to serve to show what even their sins deserve and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof; although not as due to them by the law, as a covenant of works. So as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

VII. Neither are the formentioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it. The Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, required to be done.

B 81. life, informing. The comma was inserted by Robertson. It occurs also in Dillingham and the American edition.

B 82. therefore, although. The comma replaces the semicolon in the Fifth edition.

B 83. law as a covenant. The comma was dropped by Dunlop; Carruthers did not replace it.

B 84. works: so as. The running on of the last sentence of this section, only separated from its predecessor by a colon, dates from Kinoaid, and occurs in the American also. It is manifestly wrong; for the "So as" refers back to the whole of the section (whose punctuation bears study), and not merely to the immediately preceding sentence.

B 85. to do that freely and cheerfully which. Dunlop omitted the first of
the two commas, producing a badly balanced punctuation; Kerr restored the balance, not by replacing the missing comma, but by deleting the other one. The Reformed Presbyterian A has both commas; B dropped both.

B 86. God revealed in the law requireth. The first comma was dropped in the Fifth, and the second in Robertson.
CHAPTER XX.
Of Christian Liberty, and Liberty of Conscience.

The liberty which Christ hath purchased for believers under the Gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin from the evil of affections, the sting of death, the victory of the grave, and everlasting damnation; as also, in their free access to God, and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind. All which were common to believers under the law. But, under the new testament, the liberty of Christians is further enlarged, in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

II. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in any thing, contrary to His Word; or beside it, it matters of faith or worship. So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of con-

B 87. dominion of sin, from.

Lithgow has only a comma; but this punctuation was reintroduced in Dunlop. Dillingham has a colon; Carruthers a comma only. By the reinsertion of the word "from" the divines introduced a second and distinct group of components of Christian liberty, divided from the first by a stronger stop.

B 88. law; but. Dunlop reduced the period to a colon; and Kincaid further reduced it to a semicolon.

B 89. enlarged in. The comma does not exist in Editions Five or Six, and consequently not in Rothwell. Dillingham considered a semicolon better, and it certainly would correspond with the semicolon after "subjected".

B 90. subjected, and in. Bosworth has a colon. Kincaid introduced the comma. The enlargement of Christian liberty has a negative and a positive side, marked off from each other in the authoritative editions by a semicolon.
0 21. I. John vii. 38, 39. The error in Edition Three was duly corrected in Edition Seven, and was noticed by Dillingham; as soon as Bothwell printed the scriptures at length it was permanently righted.

0 22. I I. Cor. iii. 13, 17, 19. This mistake (the last-named verse does not exist) was not corrected in Edition Seven. Bothwell put it right; but Carruthers restored the original error.

B 91. word, or
A 23. in matters.

This double error is the most important in the whole Confession. It has obscured a distinction of great significance, which is perfectly evident in Dillingham's translation: "ubi aut verbo ejus adversantur, aut in rebus fidei et cultus quicquam ei superaddunt", and that although that version actually has the comma and the preposition which have done the mischief in the English version. Men are free in all things in matters directly contrary to God's word; but in addition, where the question is one of faith or worship, they are free in matters not stated in the word. The distinction between matters civil and matters religious, and the great doctrine concerning things indifferent in the ecclesiastical world, are completely obscured by the change of a single letter and the consequent alteration of punctuation.

Dunlop introduced both of these changes; and his influence seems to have been strong enough to secure the adoption of this corrupt text by the Reformed Presbyterian editor, usually so accurate. The persistence of the mistake shews how easy it is to accept a well-known and official form of words without any critical mental analysis of it.

A 24. commandments out of. Dunlop altered "command" to "commandments", probably for uniformity
with the phrasing earlier in the section. He further omitted
the comma, which indicated that the phrase "out of conscience"
(meaning, I take it, outside conscience) belongs to the matter
of believing doctrines, as well as to that of obeying commands.
science and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also."

III. They, who upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord, without fear, in holiness and righteousness before Him, all the days of our life.

IV.* And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, or, to the power of godliness; or, such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church, they may lawfully be called to account, and

*Paragraph IV. was struck out by Parliament.
CHAPTER XXI.


The light of nature showeth that there is a God, who hath lordship and sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might.

But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.

Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to Him alone; not to angels, saints, or any other creature; nor in the mediation of any other Mediator; nor in the mediation of any other but of Christ alone.

It was Dunlop who introduced the more emphatic punctuation.

C 23. Deut. xv. 1 to 20. Bothwell misread this reference; and it does not seem to have occurred to him that he had got a wrong passage; he probably could not decide on any special verse to print, and thought the passage too long to quote in full. Dunlop put the reference in brackets, evidently realising there was some error, but not tracking down the true verse. The American editors, though they revised the proof texts, did not alter this one.

A 25. limited to. This mistake occurred in Editions Five and Six; Dunlop has the credit of restoring the correct text.

A 26. visible representations. This has precisely the same history as the preceding error.
III. Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men; and that it may be accepted, it is to be made in the name of the Son, by the help of His Spirit, according to John xiv. 13, 14. His will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and if vocal, in a known tongue.

IV. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter: but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

V. The reading of the Scriptures with godly fear; the sound preaching and conscientious hearing of the Word, in obedience unto God, with understanding, faith, and reverence; singing of psalms with grace in the heart; also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God: beside religious oaths, vows, solemn fastings, and thanksgivings, upon special occasions, which are, in their several times and seasons, to be used in a holy and religious manner.

VI. Neither prayer, nor any other part of religious worship, is now under the Gospel either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshiped.

A 27. besides. This inaccurate form occurs in Editions Five and Six; consequently the only editions which have escaped it are the American Reformed Presbyterian ones; the American has the corrupt form.

A 28. religious oaths and vows. The conjunction was inserted by Dunlop. Profane oaths do exist; but a vow is essentially a religious act. This distinction is made clear by the limiting phrase "lawful oaths" in the title of the next chapter. It is curious, however, that Dillingham runs: - "Religiosa insuper juramenta, votaque, solennia jejunia, sollemnesque gratiarum actiones", an equivalent of Dunlop's punctuation.

B 94. thanksgivings upon. The omission of the comma is due to Dunlop, though it was missing in the somewhat carelessly printed Stationers; not even Carru-
thers has restored it. The omission of the comma makes the words "upon special occasions" refer only to thanksgivings.

It must be remembered that the divines used the word "occasion" in its stricter sense, that of "suitable opportunity", or as Dillingham translates it, "pro varietate eventuum"; its looser modern usage of "times" is the subject treated in the next clause. In a few editions, having no apparent connection with each other,—Lithgow, the Glasgow Fourth, and Seton,—the word "thanksgiving" is in the singular.

A 29. several occasions. This mistake occurs in Editions Five and Six, and in all their derivatives until Kincaid.
shipped everywhere, in spirit and truth; as in private families' daily, and in secret each one by himself, so, more solemnly, in the public assemblies, which are not carelessly or willfully to be neglected, or forsaken, when God, by His Word or providence, calleth thereunto.

VII. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God, so, in His Word, by a positive, moral, and perpetual commandment, binding all men in all ages, Matt. vi. 6 thereunto.

Eph. vi. 18

Heb. x. 23, 24

Prov. viii. 24

Acts xiii. 42

Luke iv. 16

Acts ii. 42

Exod. xx. 8, 11

Isa. i. 2, 4, 6, 7

Gen. ii. 2, 3

I Cor. xv. 1, 2

Acts xx. 7

Rom. i. 19

Exod. xx. 8, 10, with Matt. xvi. 17, 18

This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest, all the day, from their own works, words, and recreations, but also are taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.

The second "in" was introduced by Kerr, and was doubtless placed there to harmonize with the actual words of John iv. 24, which is given as the proof text. The American also has it.

As it is of the law of nature. The first "of" was omitted in Edition Seven; and one must presume that in a carefully read a copy this omission was not accidental, but was a correction, restoring the original work of the Assembly. Dillingham (using no doubt Edition Three) translates, "Quemadmodum est de lege naturalis," etc.

Rest all the day from. Dunlop omitted the first comma; and Kerr quite reasonably thereafter omitted the second. The American has no comma.

Recreations; but. Dunlop introduced the semicolon; Kincaid, an exception among the later editions has the comma.
CHAPTER XXII.

Of Lawful Oaths and Vows.

A LAWFUL oath is a part of religious worship, wherein, upon just occasion, the person swear- ing solemnly calleth God to witness what he asserteth, or promiseth; and to judge him according to the truth or falsehood of what he sweareth.

II. The name of God only is that by which men ought to swear; and therein it is to be used with all holy fear and reverence. Therefore, to swear vainly or rashly, by that glorious and dreadful Name; or, to swear at all by any other thing, is sinful, and to be abhorred.

Yet as in matters of weight and moment, an oath is warranted by the Word of God, under the new testament, as well as under the old; so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet is it a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority.

IV. An oath is to be taken in the plain and

---

B 97. swear, and. The smaller stop originated in Rothwell. The emphasis of the second clause is much strengthened by the pause before it.

B 98. reverence; therefore. The divines began the expository part of the section as a new sentence; but Kincaid substituted a colon for the period, which was further reduced to a semicolon by Johnstone A.

B 99. matters, ought. The unnecessary comma was introduced by Dunlop; the Reformed Presbyterian C also has it.

A 32. taketh on oath. This curious misprint occurs in Johnstone B, and is reproduced in Elliot.

A 33. yet it is. Editions Five and Six gave this form, which is reproduced in all their derivatives.
common sense of the words, without equivocation, or mental reservation. It cannot oblige to sin, but in anything not sinful, being taken, it binds to performance, although to a man's own hurt. Nor is it to be violated, although made to heretics, or infidels.

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

VI. It is not to be made to any creature, but to God alone; and, that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.

VII. No man may vow to do anything forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise of ability from God. In which respects, Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

B. 100. hurt; nor. There is a comma in place of a period in Bostock. The semicolon was introduced by Kincaid. This section makes three independent statements in as many sentences: (1) a vow binds in the plain sense; (2) to a man's hurt; (3) to any other man whoever he be.

B. 101. creature but. This is the reading of the authoritative editions. But for once it must be admitted that the change is an improvement. Dillingham inserted a comma in his Latin. The Reformed Presbyterian A inserted it, and so did Robertson, but not Kincaid. Kerr reintroduced it, and Carruthers retained it.

B. 102. duties, o r. Bostock has a colon; the Stationers has a comma, which reappears in the Reformed Presbyterian B, and again in Robertson, and is found even in Carruthers.

A 34. his power. The omission of 'own' occurs in Johnstone A. Mair and Carruthers corrected it.
A 35. promise or ability. The various editions have swung between the two readings, though a moment's thought would have determined which is right. In order to justify a vow a man needs something more than an opinion that God has granted him ability; he needs a "promise of ability" from God; "cui praestando vires illi Deus non est pollicitus" is Dillingham's translation. The wrong form occurs in Editions Five and Six, and in all derivatives till it was rectified in Johnstone A.
CHAPTER XXIII.

Of the Civil Magistrate.

GOD, the supreme Lord and King of all the world, hath ordained civil magistrates, to be under Him, over the people, for His own glory, and the public good: and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.  

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto; in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so for that end, they may lawfully now, under the new testament, wage war upon just and necessary occasion.  

III. The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church; that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof,
entire, that... suppressed, all... reformed, and. The first two commas were introduced in Edition Four, which also replaced the third semicolon by a colon. Rothwell has two commas and a semicolon, which Knox altered to three commas. The reformed Presbyterian A had also adopted three commas, a punctuation which had seemed adequate to Bellingham. Kerr, as an exception, has a comma and two semicolons; and so, strange to say, has Carruthers.

II. Kings xxiv. 1 to 26.
This error is a late one dating from Johnstone A, and its origin is a puzzle. Not only is the twenty-fourth chapter quite irrelevant, but it has only twenty verses.
he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.  

IV. It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him from which ecclesiastical persons are not exempted; much less hath the Pope any power and jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.

CHAPTER XXIV.
Of Marriage, and Divorce.

Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband; and ecclesiastical persons are not exempted from which they are not exempted; much less hath the Pope any power and jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever."

B 108. Authority for. The comma disappeared in Editions Five and Six; it occurs sporadically thereafter, in Robertson, Kerr, and the S. S. U.; but in Carruthers it is lacking.

C 25. Titus i. 3. The transposition of the figures occurs in Edition Three, but is corrected in Edition Seven. Dillingham also noticed the error, and when Rotherwell printed the proofs at length it finally disappeared.

A 27. him. The solitary edition in which the plural occurs is Edition Seven. That this is a deliberate and true correction is evident, for magistrates are dealt with in the plural throughout the section. Dillingham has "debis tae illis obedientia". Even Carruthers has the wrong text.
to have more than one husband, at the same
time.*

II. Marriage was ordained for the mutual
help of husband and wife,* for the increase of mankind with a legitimate issue, and of the Church with an holy seed;* and for preventing of uncleanness.*

III. It is lawful for all sorts of people to marry, who are able with judgment to give their consent.* Yet is it the duty of Christians to marry only in the Lord;* and therefore such as profess the true reformed religion should not marry with infidels, papists, or other idolaters; neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.*

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word;* nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may not marry any of his wife's kindred/ nearer in blood than he may of his own/ nor the woman of her husband's kindred/ nearer in blood than of her own.*

V. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve
* The Parliamentary version omits from "The man may not," to the end, and the whole of paragraphs V. and VI.

B 107. wife; for. The semicolon is due to Dunlop. Marriage was ordained for a positive purpose, with three divisions, separated by commas; and for a negative purpose.

B 108. consent, yet... Lord. And. The punctuation here has varied greatly. Dillingham has a semicolon in each case; Bostock has a period in each case. Lithgow and the Stationers have each a period and a comma. Bothwell has restored the authoritative stops; but Kincaid reversed their position. The Reformed Presbyterian A used a semicolon and a colon.

B 109. man, or. The comma occurs in Edition Four, a, and is not omitted until Carruthers. Dillingham has it.

B 110. own, nor. The reduction to a comma was done by Dunlop.

B 111. Adultery or... contract,
The comma after "adultery" occurs in Anderson and the Reformed Presbyterian, with the American. It is absent from Editions Five and Six, and therefore from Rothwell and his successors. Dillingham and Carruthers omit it. Strictly speaking, the authoritative punctuation would make adultery before contract a ground for dissolving the contract, while the other does not.
that contract. In the case of adultery after
marriage, it is lawful for the innocent party to
sue out a divorce: and, after the divorce, to
marry another, as if the offending party were
dead.  

VI. Although the corruption of man be such
as is apt to study arguments unduly to put
aside those whom God hath joined together
in marriage; yet nothing but adultery, or such
wilful desertion as can no way be remedied by
the Church, or civil magistrate, is cause suffi­
cient of dissolving the bond of marriage:
wherein a public and orderly course of pro­
ceeding is to be observed: and the persons
concerned in it not left to their own wills and
discretion, in their own case.  

CHAPTER XXV.

Of the Church.

The Catholic or Universal Church which is
invisible, consists of the whole number of the
elect, that have been, are, or shall be gathered
into one, under Christ the Head thereof; and
is the spouse, the body, the fulness of Him
that filleth all in all. The visible Church, which is also catholic
or universal under the Gospel (not confined to
one nation, as before under the law), consists of
all those throughout the world that profess the
true religion, and of their children; and is the

B 112. divorce, and. Dillingham has a semi­
colon; and this remains until it is reduced to a comma in the
Reformed Presbyterian A, and in Kincaid. The sharper division
is the more logical, as the second event is not a necessary con­
sequence of the first.

B 113. marriage, yet. Edition Four had a colon, Edition Five and Edition Six a semicolon; these are fol­
lowed by other editions in the usual sequence. But here again
it is the Reformed Presbyterian A which reduces the stop to a
comma; no other edition does so until Carruthers.

B 114. observed, and. Lithgow had a period.
The authoritative semicolon is in other editions down to and
including the Reformed Presbyterian A and Robertson. All
later editions, except the American, have the comma.

B 115. church, which. The comma was intro­
duced in the Reformed Presbyterian B and in Robertson.
B II 8. thereof, and. While the comma occurs in Lithgow and the Stationers, it is not again found until Carruthers. It ignores the division of the section into the two parts, one stating the composition and the other the mystic character of the Church.

A 38. together with their children. The origin of this variation is most interesting. The slight distinction, which the phraseology suggests, between adults and children was not intended by the Assembly. In Rothwell A there is an inadvertent omission, due to the cause so often operative in old manuscripts, homoioteleuton. The omitted words are here indicated in brackets: "of all those throughout the world that profess the true religion, and of (their children, and is the kingdom of) the Lord Jesus Christ." The eye of the unfortunate compositor passed from the second "of" to the third one, which in Edition Six is nearly below it in the same line. The entirely unintelligible phrase thus produced was noticed in Rothwell E, and was amended in the form which has been perpetuated. One cannot conjecture why it was not amended in the correct form by collation with an accurate edition. It is very remarkable that Dillingham's translation is, "una cum eorundem liberis", and not "et ex eorundem liberis", perhaps more elegant Latin. It is difficult to avoid the conclusion that in some way this must have been the origin of the altered English.
kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

III. Unto this catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world; and doth by His own presence and Spirit, according to His promise, make them effectual thereunto.

IV. This catholic Church hath been sometimes more, sometimes less visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed.

V. The purest Churches under heaven are subject both to mixture and error; and some have so degenerated, as to become no Churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a Church on earth, to worship God according to His will.

VI. There is no other head of the Church but the Lord Jesus Christ: nor can the Pope of Rome, in any sense, be head thereof; but that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ and all that is called God.

B 117. earth to. The comma, which gives a better Emphasis, is omitted in the Stationers, in the Reformed Presbyterian B, and in Blair B.

B 118. Rome in any sense be. The second comma disappears in Edition Four, but the first one remains until dropped in Rothwell B. The Reformed Presbyterian A has the second comma, but is not followed by B or C. The emphatic clause is rendered more effective by the authoritative punctuation.
CHAPTER XXVI.

Of the Communion of Saints.

ALL saints, that are united to Jesus Christ their Head by His Spirit and by faith, have fellowship with Him in His graces, sufferings, death, resurrection, and glory; and, being united to one another in love, they have communion in each other's gifts and graces; and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

II. Saints, by profession, are bound to maintain a holy fellowship and communion in the worship of God; and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.

III. This communion, which the saints have with Christ, doth not make them partners of the substance of His Godhead; nor to be equal with Christ in any respect; or to be extended to all those who in every place call upon the name of the Lord Jesus.

B 119. glory. And. The original colon was weakened to a semicolon by the Reformed Presbyterian A and the American. The period was introduced by Kincaid.

B 120. graces; and. The semicolon gives a wrong balance to the section, which has two parts, dealing with union to Christ, and with union to each other, respectively. It was introduced by Dunlop; Kincaid and the American are the only derivative editions without it.

B 121. saints, by profession, are. The commas were inserted in the Reformed Presbyterian A and in Robertson, and occur even in Carruthers. They are inaccurate, for the subject of the sentence is "saints by profession"; this is corroborated by Dillingham's "qui sanctos sese habebit pro fitentur . . . tenentur", instead of some such phrase as, "Sancti, propter professionem suam, tenentur". The second comma occurs in Edition Seven.
B 122. abilities and. The commas are appropriate, because abilities refers to the reliever, and necessities to the relieved. It disappeared in the Fifth, and Carruthers did not restore it.

B 123. who in every place call. The punctuation here has varied very considerably. The only editions which retain the two commas of the authoritative editions are the three Reformed Presbyterian and the American. Editions Four to Six, Rothwell, and the Fifth have the first comma; all the rest, including Carruthers, omit both.

B 124. them in any wise partakers. Dunlop omitted these commas, thus somewhat reducing the emphasis. The only later edition which contains them is the Reformed Presbyterian A. Carruthers omits them.

B 125. Godhead, or. The comma was substituted for the semicolon in Edition Four, and has been followed by all editions, even Carruthers. But the two doctrines, indicated by the phrase "either of which" are best separated by a stronger stop.

B 126. Christ in. The comma was omitted in Editions Five and Six; and by a coincidence in Bostock it is present in the Reformed Presbyterian A (not B or C), but is omitted by Carruthers.
CHAPTER XXVII.

Of the Sacraments.

Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and His benefits, and to confirm our interest in Him; as also, to put a visible difference between those that belong unto the Church, and the rest of the world, and solemnly to engage them to the service of God in Christ, according to His Word.

II. There is in every sacrament a spiritual relation, or sacramental union between the sign and the thing signified: whence it comes to pass that the names and effects of the one are attributed to the other.

III. The grace, which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

IV. There be only two sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism and Holy Communion.

By 127. Benefits, and. The substitution of the comma (thus dividing the section into three propositions, instead of the four of the divines), was made in Editions Five and Six. Dunlop restored the authoritative punctuation, and was followed by Kennicott; but the comma reappeared in Kerr. While the Reformed Presbyterian A and B retain the semicolon, C has the comma.

C 36. Galatians iii. 17. This scripture proof has caused much difficulty. Rothwell prints the reference as Gal. iii. 7, but quotes Gal. iii. 17. One can only conjecture that the Editor misread the copy from which he was preparing the proofs as Gal. iii. 7, looked at that verse, and found that it had nothing to do with it, and went on to Gal. iii. 17. He may perhaps have been puzzled by that; but the phrase "The covenant, that was confirmed before of God" seems to him to be sufficiently relevant to the phrase in the Confession, "to confirm our interest in him," -- to justify the use of the verse, and even to be italicised as its essential part.
HE did not stop to reflect that the things confirmed were utterly different in the two cases; nor, evidently, did he consult his original edition carefully. Dunlop, with his interest in the Scripture proofs, replaced Gal. iii. 27; but (one may conjecture) not because he found it in the original, but because (as in the case of C 6) he studied the relevancy of the passage. He marked it with the asterisk, which has survived; and he did not delete the erroneous verse 17.

A 39. and the effects. This error, which somewhat mars the sense, occurs in Editions Five and Six; it was corrected by Dunlop.

B 128. sacraments, rightly. The comma in the modern editions is derived from Kincaid; it is also found in the Fifth. Dillingham has "in sacramentis, sive per ea rite adhibita".

B 129. administer it, but. The stop in the authoritative editions is a colon; it was reduced to a semicolon in Lithgow, in the Glasgow Fourth, and in the Reformed Presbyterian C. The comma in the modern editions is due to Kincaid, though it occurred previously in the Third and the Fifth. The section contains three propositions, two negative and one positive: the efficacy of the sacrament depends (1) not on power in it; (2) nor on the administrator; (3) but on the Spirit and the word. This and the next change destroy this balance entirely.

B 130. institution; which. Bothwell inserts the mistaken semicolon; Dunlop restored the correct punctuation, but Kincaid reintroduced the error.

B 131. Gospel, that. The semicolon was
replaced by a comma in Edition Four; but as the semicolon is correctly given in Editions Five and Six, the Rothwell Editions reproduce it. Dunlop and the Reformed Presbyterian A reintroduced the comma.
Iff, 56

I Cor., iv. 1, 2, 3, 4.
Heb. v. 4.
I Cor., xiii. 1, 3, 4.

CHAPTER XXVIII.

Of Baptism.

Matt. xxviii. 19. BAPTISM is a sacrament of the new testament, ordained by Jesus Christ; not only for the solemn admission of the party baptized into the visible Church; but also, to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life. Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world.

I. The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto.

B 132. Lord; neither. The change from a colon to a semicolon seems slight and unimportant; the original punctuation, however, divides the section with logical exactitude. (One must admit that when this and the preceding stop are both changed together,—as occurs in Dillingham's Latin,—the logical division is not destroyed; but there was no reason to alter the authoritative method.) The semicolon appears sporadically,—in the Third, the Fifth, Robertson, and finally in Kerr. It is also found in Reformed Presbyterian E-C.

B 133. Church, but. The comma appears in the Third; Dunlop replaced the correct semicolon, but Kincaid returned to the comma. A colon occurs in Editions Four, Five, and Six, and in the Reformed Presbyterian A and B; but C has a comma only.

B 134. Life, which. The long interval since the word "sacrament" at the beginning of the section induced the divines to repeat that word after "which", and to begin a
new sentence. The period was reduced to a colon by Kincaid.

B 135. baptised in. The only editions which retain the comma of the authoritative editions are the three Reformed Presbyterian ones.
IV. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents, are to be baptized.

V. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it; or, that all that are baptized are undoubtedly regenerated.

VI. The efficacy of Baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time.

VII. The sacrament of Baptism is but once to be administered unto any person.

CHAPTER XXIX.
Of the Lord's Supper.

Our Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His Church, unto the end of the world, for the perpetual remembrance of the sacrifice of Himself in His death; the sealing
ance of the two forms thereafter is in strict genealogical succession, save that the Reformed Presbyterian C has the word "to".

B 137. Church unto. The original comma was omitted in Editions Five and Six, and does not occur in any of their descendants.

B 138. death, the. There are three purposes of the Lord's Supper,—remembrance, sealing, and communion,—separated in the original by semicolons. Dunlop is responsible for the reduction of this one to a comma.
all benefits thereof unto true believers, their
spiritual nourishment and growth in Him, their
further engagement in and to all duties which
they owe unto Him; and to be a bond and
pledge of their communion with Him, and with
each other as members of His mystical body.

II. In this sacrament, Christ is not offered
at all for remission of sins of the quick or
dead; but only a commemoration of that
one offering up of Himself, by Himself, upon
the cross, once for all; and a spiritual oblation
of all possible praise unto God for the same:
so that the Popish sacrifice of the mass (as
they call it) is most abominably injurious to
Christ's one only sacrifice, the alone propitia-
tion for all the sins of his elect.

III. The Lord Jesus hath, in this ordinance,
appointed His ministers to declare His word of
institution to the people; to pray, and bless
the elements of bread and wine, and thereby
to set them apart from a common to a holy use;
and to take and break the bread, to take the
cup, and (they communicating also themselves)
to give both to the communicants; but to
none who are not then present in the
congregation.

IV. Private masses, or receiving this sacra-
ment by a priest or any other; as
likewise, the denial of the cup to the people,
worshipping the elements, the lifting them up
or carrying them about for adoration, and the

B 139. unto Him, and. The comma here
appears first, strange to say, in the deformed Presbyterian A,
and from thence comes into Kincaid. It had occurred in the
carelessly printed Stationers. Dunlop, though he altered the
previous semicolon, left this one.

C 28. II. Cor. xii. 13. This erroneous refer-
ce in Edition Three was corrected in Edition Seven; and
Dillingham also noticed it. When the proofs were set forth a
in full by Rothwell the error disappeared finally.

B 140. Father, nor. Bostock has a colon; the
Stationers has a comma, which reappears in the Third, and
continues thereafter.

B 141. once for all, and. The four
propositions (apart from the condemnation of the mass) stated
in this section are:—(1) Christ is not offered; (2) it is
no sacrifice at all; (3) it is a commemoration; (4) it is an
oblation of praise. The reduction of the first semicolon (B 140) and the third (B 141) to commas certainly couples more closely the pair of negative propositions and the pair of positive ones; but it is not the punctuation of the Assembly. Kerr introduced the comma here; all previous editions, save a very obvious misprint in the Glasgow Fourth, have the semicolon. The American has a colon.

B 143. mass, as they call it, is. Dunlop substituted commas for the parenthesis marks, although he left the original parenthesis in section III. Dillingham has "(uti loqui amant)".

A 41. of the elect. The error began in Edition Four, and therefore occurs in all later editions. Edition Seven has "his".

B 143. priest or ... alone; as... people; worshipping... use; are. The punctuation of this paragraph has varied greatly. Editions Three to Seven have a comma after "any other", but none after "priest". Bostock instated the necessary complementary comma after "priest"; Rothwell did the same; Dunlop cut out both commas, but Kincaid replaced them. The Reformed Presbyterian editions are without commas.

The semicolon after "alone" (which is correct) is found only in Edition Seven until Kerr considered it the desirable stop. It was Kerr also who transformed the comma after "use" into a semicolon. This is needed to balance the semicolon after "alone", and it is difficult to see why Edition Seven should have altered the first but not the second.

C 20. I Cor. x. 11/ 6. The correct reference is to be found only in Edition Seven and in Carruthers; Dillingham did not notice the error. The Rothwell editor did
not see the entire irrelevancy of I Cor. x. 6, and even consid­ered the words "our examples" suitable for italicising. This irrelevant text has been unintelligently reprinted ever since, though of course the verse which militates against the receiving of the Lord's Supper alone is "The cup of blessing which we bless is it not the communion of the blood of Christ?"

C 30. Mark iv. 23. This was given in Editions Three to Six, but corrected in Edition Seven, and also by Dillingham. When the full texts were printed by Rothwell the correct one was discovered. The Reformed Presbyterian editions copied the original error; the American recognised the uselessness of this reference and omitted it.
reserving them for any pretended religious use; 1 Matt. xvi. 1
are all contrary to the nature of this sacrament,
and to the institution of Christ. 1
V. The outward elements in this sacrament, 2 Matt. xxvi. 26,
duly set apart to the uses ordained by Christ, 3 
in eve not have such relation to Him crucified, as that accurately,
truly, yet sacramentally only, they are sometimes
called by the name of the things they represent,
to wit, the Body and Blood of Christ, 4 albeit
in substance and nature, they still remain truly
and only bread and wine as they were before. 1
VI. That doctrine which maintains a change of
the substance of bread and wine into the
substance of Christ's body and blood (commonly
called transubstantiation) by consecration of a
priest, or by any other way, is repugnant, not
to Scripture alone, but even to common sense
and reason; overthroweth the nature of the
sacrament, and hath been, and is the cause of
manifold superstitions; yea, of gross idolatries. 1
VII. Worthy receivers—outwardly partaking of
the visible elements in this sacrament, 2
then also, inwardly by faith, really and indeed,
yet not carnally and corporally but spiritually,
receive and feed upon Christ crucified, and all
benefit of His death, the body and blood of
Christ being then not corporally or carnally,
with, or under the bread and wine yet, as
really, but spiritually present to the faith of
believers in that ordinance, as the elements
themselves are to their outward senses. 1
VIII. Although ignorant and wicked men

8144. sacrament; and... superstitions, yea. The semicolon and the comma were
reversed by Dunlop. This is a logical punctuation, as well as
grammatically correct; but it does not express precisely the
same connection of ideas nor the same emphasis as the authori-
tative form. The Reformed Presbyterian employs a comma in
both places.

A 41. as elements. The omission of the
article occurs in Editions Five and Six; but it is so mani-
festly wrong that Rothwell restored it
CHAPTER XXX.*

Of Church Censures.

The Lord Jesus, as King and Head of His Church, hath therein appointed a government, in the hand of Church officers, distinct from the civil magistrate.

II. To these officers, the keys of the kingdom of heaven are committed, by virtue whereof, they have power respectively to retain, and remit sins; to shut that kingdom against the impenitent, both by the Word, and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require.

III. Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offences, for purging out of that leaven which might infect the whole lump, for vindicating the honour of

* This chapter is omitted in the Parliamentary version.
in Lithgow and the Stationers, was again dropped by Dunlop. Dillingham makes a distinct clause, separated by commas.

C 31. Acts xx. 17, 18. The original reference is Acts xx. 17, 28. The Stationers has Acts xx. 17, 18 probably thinking that this was correcting a printer's error; and Rothwell either follows this, or else comes independently to the same conclusion. He prints both verses at length, though finding nothing in verse 28 to italicise. The three Reformed Presbyterian have the correct reference; but the American thought it best to omit the passage altogether. Of course the real proof is in verse 28,—"the flock over which the Holy Ghost hath made you overseers".

B 149. committed, by virtue. This section contains a general statement as to authority, followed by a colon, and three statements as to the exercise of that authority, (1) as to sins; (2) as to the impenitent, (3) as to the penitent, separated from each other by semicolons.

The first stop was a semicolon in Editions Five and Six, and also in the Reformed Presbyterian. Dunlop reduced it to a comma, and even Carruthers does not replace the stronger stop. The semicolon after "sins" was not reduced to a comma till Kincaid.

C 32. John xx. 20, 21, 22, 23. Dillingham has John xx. 21, 22, 23; Rothwell considered that the first verse was an error; and he is probably right, the duplicating of the "20" being a slip of the compositor. Carruthers reproduces the original reference.

B 150. brethren; for... offences for... lump; for... gospel; and.
Save for the carelessly printed Stationers (which has semicolon, comma, no stop, comma) the authoritative punctuation is retained until the Reformed Presbyterian C and Kerr.
Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer His covenant and the seals thereof to be profaned by notorious and obstinate offenders.

IV. For the better attaining of these ends, the officers of the Church are to proceed by admonition/suspension from the sacrament of the Lord's Supper for a season and by excommunication from the Church according to the nature of the crime, and demerit of the person.

CHAPTER XXXI.*

Of Synods and Councils.

For the better government and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils.

II. As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with, about matters of religion; so, if magistrates be open enemies to the Church, the ministers of Christ, by virtue of their office, or they with other fit persons upon delegation from their Churches, may meet together in such assemblies.

III. It belongeth to synods and councils ministerially to determine controversies of faith and cases of conscience, to set down rules and directions for the better ordering of the public

* This chapter is omitted in the Parliamentary version.

B 151. Covenant, and the seals thereof, to be. Editions Three and Four have a comma after "covenant"; this is omitted in Editions Five and Six. Dunlop omitted this comma, but inserted one after "thereof". Both commas are inserted in the Reformed Presbyterian A and in Robertson. It is of course clear that the commas go together; but it is an open question whether to omit both or to insert both. We have here no guidance from Edition Seven, as this chapter is not in it; I have therefore followed Editions Five and Six, though of course they have no actual authority.

B 152. Admonition, suspension, season, and church, according. In Editions Three and Seven, but nowhere else, all three stops are semicolons. Dunlop placed a comma in each of the three positions, and brethrens retained this method. The authoritative punctuation emphasizes and distinguishes the three procedures, and the fact that the final clause
refers to all three.

B153. conscience; to set down.
Dunlop introduced the semicolon; Billingham had also used it in his translation. But the section contains a statement as to the power of synods, divided into two parts,—legislation and appeal—by a semicolon; and then, after a colon, a statement as to their decrees also divided into two portions by a semicolon, the parts being (1) they are to be received if consonant with Scripture; (2) they have a double authority.
worship of God, and government of His Church, to receive complaints in cases of maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in His Word. A

IV. All synods or councils, since the Apostles' times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of faith or practice, but to be used as a help in both. B

V. Synods and councils are to handle, or conclude, nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth; unless by way of humble petition in cases extraordinary; or by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate. C

CHAPTER XXXII.

Of the State of Men after Death, and of the Resurrection of the Dead.

The bodies of men, after death, return to dust and see corruption: but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God.
them. The structure of the section is (1) a positive proposition, separated by a colon from (2) a negative proposition, separated by a semicolon from the two exceptions to it, which are again separated from each other by a semicolon.

B 158. advice for. Dunlop removed this comma, which was however missing in the Stationers. Its value is that (like the corresponding one in the preceding clause) it gives additional emphasis to the statement of the circumstances under which petition or advice are respectively justifiable.
who gave them the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Beside these two places for souls separated from their bodies, the Scripture acknowledgeth none.

II. At the last day, such as are found alive shall not die, but be changed; and all the dead shall be raised up, with the same bodies and none other, although with different qualities, which shall be united again to their souls for ever.

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonour: the bodies of the just, by His Spirit, unto honour; and be made conformable to His own glorious body.

CHAPTER XXXIII.

Of the Last Judgment.

GOD hath appointed a day, wherein He will judge the world in righteousness, by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds.

B 159. gave them. The souls.

Rothwell introduced the period instead of the colon.

B 160. bodies; and. Rothwell substituted a colon for the period, probably by mere inadvertence, as he printed the "And" after it with a capital. Kincaid changed it to a semicolon. Both this and the preceding change were made in Dillingham; and they have at least equal fitness with the authoritative method.

A 43. Besides. This form dates from Rothwell.

B 161. dishonour; the... honour, and. Dunlop reduced these two stops unnecessarily; but by reducing them both he retained the right balance of the section. Dillingham made the same change.

C 33. I John v. 28, 29. Carruthers has unaccountably given this reference wrongly; there is no precedent.
who gave them the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.

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Ecclesiastes \(xii.10\) says: "and to receive according to what they have done in the body, whether good or evil." 

The end of God's appointing this day is for the manifestation of the glory of His mercy, \(v.16\) in the eternal salvation of the elect; and of His justice, in the damnation of the reprobate who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy andrefreshing which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity, so will He have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly... Amen.

Charles Herle, Prolocutor.
Cornelius Surges, Assessor.
Herbert Palmer, Assessor.
Henry Robroughe, Scriba.
Adoniram Byfield, Scriba.

FINIS.
from an idea that the "Amen" was the close of the Confession and not of the quotation, or else from a mistaken recollection of the passage in the Bible, of which, however, this is not a quotation, but a paraphrase, and therefore requires a different punctuation.