

to the *officers* of the Synagogue, namely, Minister, Bishop, Pastor, Presbyter, or Angel of the Church, (all used indiscriminately, if we may believe the most profoundly learned in Jewish Antiquities) were transferred to the officers of the Christian Church—that the *characters, duties, and powers* of officers, in substance, were transferred from the Synagogue to the Primitive Church—that the *mode of ordaining* officers by *imposition of hands* of Presbyters, was the very mode in use in the Synagogue service—and that the Scriptures throughout, and all the Fathers of the first and second centuries, without *one* dissenting voice, represent the Apostolic Church as Presbyterian in its form. The occurrence of the word *Bishop* in Scripture and in the Fathers, you regard as quite *omnipotent*, but it proves nothing *whatever* on the subject, till you can shew its energy in some other way than by inserting it in italics. It is allowed on all hands that there were Bishops in the Apostles' age as well as Presbyters, and if you dispute about *names*, I have not the least objection to speak of *Apostolical* or *Scriptural Episcopacy*. We call it *Presbytery*, because we maintain that that term comprehends the whole power and dignity which was attached by the sacred writers to the term *Episcopacy*. The dispute is not as to the *name*, but as to the *authority* of Bishops. If, therefore, you had said that the Church of Geneva was in *form* the one that came nearest the *form* of the present Church of Scotland, you would have spoken more correctly. You may find fault with *us* for rejecting the title of Bishop, as we quarrel with *you* for rejecting that of *Elder*, but we say that the office of Bishop is included in that of Presbyter or Pastor as *you* say that the office of Elder is included in that of Vestryman and Church Warden.

But this is not all. I stated in the View that there was a Presbyterian Church in Scotland “from the first dawn of Christian light in that country.” This assertion you seem disposed to deny, by referring to the distinction made between Scotia major and Scotia minor. That the Gospel was introduced into Scotland by the disciples of John the Apostle,

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