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self to the will of the *Presbytery* and of the magistrates, by whose suffrages, the consent of the people being obtained, he was elected and set apart as a Pastor, and also as a public Teacher of Divinity, in the month of August, 1536. Dr. Henry More, in his *Divine Dialogues*, p. 82, speaking of the Reformation of Geneva, says, "As for Calvin, the charge of rebellion upon him is, that he expelled the Bishop of Geneva, who was the chief magistrate of that city, and changed the government, and so carried on the Reformation. But this is a mere calumny against Calvin, and without all ground; for not so much as that is true, that Calvin was one of the first planters of the Reformation at Geneva, and much less that he, or any other reformers expelled the Bishop out of that city." It thus appears that there was a *Presbytery* in Geneva before Calvin went thither; that the settlement of a minister was considered as the proper act of the *Presbytery*; and that in fact the scheme of *ministerial parity*, the government of the Church by *Presbyteries*, and the appointment of *Ruling Elders*, was received and acted on before the public ministry of Calvin had commenced or any of his writings had appeared.*—The other part of your statement that "the Church of Geneva was the first Presbyterian Church that was ever heard of in the world," is just taking for granted the very point to be proved. I know not what you conceive necessary to constitute a Presbyterian Church, but it appears to me that it is not more necessary to give an instance of a Church precisely the same as the present Church of Scotland, in order to prove the existence of *Presbytery* antecedent to the Church of Geneva, than it is to produce an example parallel with the present Church of England in order to prove the existence of episcopacy prior to the age of Henry VIII. We maintain on the most *substantial* grounds that the *Jewish Synagogue* was Presbyterian in its form,—that the words *Synagogue* and *Church* have the same signification—that the *mode of worship* adopted in the Christian Church by the Apostles was substantially the same with that which had been long practised in the *Synagogue*—that the titles given to

* See Beza's Life of Calvin, and Melchior Adam's Ditto, p. 68.