

have adorned the Church of England. — You reach the height of *inconsistency* when you reprobate those of the Church of Scotland who subscribe the Confession of Faith in an anti-calvinistic sense, whilst *you* (and according to Mr. Adam,) your brethren in Scotland, *to a man*, subscribe the Articles of the Church of England in an anti-calvinistic sense, though, to say the least of them, they are *equally* calvinistic on the very doctrines you specify. What a bundle of inconsistencies! Witness now a *Comedy of errors*.

Under the *last* charge which I entitled *Errors and Fallacies*, may be comprehended all your other palpable delinquencies. Without the *shadow* of evidence you assert, in page 25, that Aerijs was the first who maintained "that Bishops and Presbyters are of the same order," and, in opposition to the *strongest* evidence, you affirm in the same paragraph that "John Calvin, in 1541, set up at Geneva the first Presbyterian Church that was ever heard of in the world." Now, in the *first* place, John Calvin did *not* set up that Church, and, in the *second* place, it was not the first Presbyterian Church ever heard of in the world. It so happens that Presbyterianism was introduced into Geneva before Calvin ever saw that city, when he was about nineteen years of age, and in communion with the Church of Rome. In the beginning of his famous letter to Cardinal Sadolet, he thus expressly says, "that the religious system of Geneva had been instituted, and its ecclesiastical government reformed, before he was called thither. But that what had been done by *Farel* and *Viret*, he heartily approved, and strove by all the means in his power to *preserve* and *establish*." Beza also informs us, and after him Melchior Adam and others, that in the year 1536, when Calvin stopped at Geneva, on his way to Basil, without the least intention of settling at the former place, Farel and Viret, then Pastors of Geneva, earnestly importuned him to remain in that City, and to become their associate in the ministry; that it was not until Farel ventured, in the name of the Omnipotent God, to denounce a curse against him if he should persist in refusing, that he consented to remain at Geneva; and that he at length submitted him-

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