

Chapter 1 : The Decline of American Presbyterianism

In , the Orthodox Presbyterian Church, the Associate Reformed Presbyterian Church, the Reformed Presbyterian Church in North America, and the Reformed Presbyterian Church Evangelical Synod joined the Christian Reformed Church in North America in forming the North American Presbyterian and Reformed Council (NAPARC), an organization which.

A Journal of Reformed Thought [http: It is republished her with permission of the author and the journal. Randal Jelks](http://www.journalofreformedthought.com) I have this vivid memory of the uncertainty I felt sitting in First Presbyterian Church of Chicago at a Presbytery meeting before making my candidacy statement for ministry some twelve years ago. And here I was, an African-American man from a southern, working-class family only one step from poverty, in this church located in a poor African-American community, seeking to come under the care of a Presbytery that represented a denomination whose membership was 98 percent white middle to upper middle class. At that moment it was clear to me that as an African American I had accepted a deep level of cultural marginality. I was fully aware of my own cognitive dissonance regarding my decision and said so in my statement to the Presbytery. I wondered aloud if there would be a place for me in the church, and I wondered in my head if I were not betraying the cause of the African-American poor. Accepting me as a candidate for ministry was a risk for the Presbytery and equally risky for me. I decided to take the risk because as I evaluated the matter, the Presbyterian church offered me more opportunity to be a creative minister than the Lutheranism in which I was born and bred or the evangelicalism with which I flirted during high school and college. I knew full well what it meant to be marginal as an African-American Christian since all my life I have been on the periphery of the black church and of the white church. All my life I have been trying to have worship make sense, to come to some kind of cultural and spiritual peace. Sitting in First Presbyterian I realized then, as I do now, the struggles that I had and continue to have are about American history. Every gathering of African-American Presbyterians returns to our perpetual discussion of why more African Americans are not joining the denomination. It is often framed in terms of the need for church growth. The first is whether the Reformed-Presbyterian heritage can speak meaningfully to the spiritual-political quest for freedom of the great grandchildren of African-American freedmen and ex-slaves. Second, are the values we find in the Reformed-Presbyterian heritage better spoken outside the rubric of a nearly all white denomination? Being Presbyterian points out the central dilemma that W. DuBois posed at the turn of the century: To be part of the Presbyterian church raises all kinds of questions about which side we fall on and who we are in the definitional struggle in the African-American community between social class and cultural heritage. Until recently, to be an African-American Presbyterian was to be a cultural assimilationist. In order to be accorded literal status as human beings, black folk were at times accomplices in this deceit. The forces of history pushed many of us to deny that our forebears were black Africans sold into slavery or that we had any African ancestors at all. During the Reconstruction era when black free men and women were forming their own Christian denominations in which to worship, in a cultural tongue dubious to many white onlookers, African-American Presbyterians were caught in a dilemma: Yet, the organizational structure that cradled First African Presbyterian was not ours. The congregation was ours but the denomination was not. In the white world, to be Presbyterian gave a colored or a Negro an added access to education, and just perhaps a small amount of status over against other ex-slaves, and an infinitesimal amount of status within the patronizing structures of our denomination. African-American Presbyterians were trapped needing the generosity of the northern church for education to function in the emerging, modern, industrial world after slavery. We felt obliged, therefore, to maintain the relationship with denominations, unlike other African-American communions. This relationship, however, came at the cost of moving away from African-American folk and popular culture. African-American Christianity includes numerous diversities, yet the overriding belief of many Presbyterians was that to be Christian meant being as Anglo-American as one could. On a grand scale, African Americans denied their African heritage in their worship while at the same time “in the shadowy recesses hidden from the white, northern, Presbyterian churchgoer” they enjoyed their cultural creations

â€” sadly, a culture we viewed as common or uncouth. Gospel music was the sinful blues in disguise, shouting was a sign of ignorance, and narrative and musically intoned preaching the precursors of hip-hop music were for untrained jack-legs preachers. The biblical and doctrinal heritage of Calvin, Knox, Edwards, et al. The historical tragedy is that we African-American Presbyterians, in order to appear successful, imitated the notions of upward mobility we saw in white folk. We dislodged our worship life from our everyday-culture life, so much so that at times our worship could not speak to those we wanted to pray for and touch. Then the revolution happened. In the South the civil rights struggle burst with youthful energy to demand our civic freedoms as citizens of the United States. Corresponding with this struggle were the rumblings of northern urban centers as well as those of Africa, Asia, Latin America, and the Caribbean from the imperial grip of the Europeans. Dark people, brown people, began questioning the cultural hegemony of white folk. In the United States Negroes did this by becoming black. This awakening of blackness was powerful and essential. It was our way of moving from being a caste group in the country toward becoming citizens. From within the definitional crisis of blackness arose the theological question of what it means to be an African-American Christian. African-American theologians and a few well-placed pastors began to urge white seminaries to take seriously the study of African-American Christian traditions. For the average, ordinary, church-going member in the Presbyterian Church, however, there were several tensions. The first was that the youthful excitement over the black awakening celebrated urban, male street culture as the essence of what it meant to be black. African-American Presbyterians were middle class, or hoping to be so, and on average more formally educated than other African Americans. The question being asked of African-American Presbyterians was, How can you be middle class and truly black? It was a question born of ignorance, nevertheless an important question to ask. How could we as black, middle-class parishioners address the spiritual and social life of many of the black masses who were not middle class and who did not aspire to become middle class if that meant being white? That was another important question that we ourselves in the church had not fully resolved or contemplated. Unknown to many of our inquisitors was the history of several of the nineteenth-century African-American Presbyterian clergy who were radical abolitionists and distinguished community leaders, a history attributable partly to worldly activism found in the Reformed-Presbyterian theological heritage. Further, African-American Presbyterians pushed our denominational leaders to support the civil rights struggle financially and spiritually since the first Jim Crow laws were passed. When Eugene Carson Blake, the former stated clerk of the Presbyterian church, spoke at the march on Washington he did not do so purely out of a benevolent conscience but at the urging of African-American Presbyterians. How could we worship in this church? The black awakening pointed to the third and most important tension: We sang European hymnody with no more enthusiasm than did the Europeans, and while our clergy were on average far better educated than most of our African-American counterparts in other churches, many did not preach in a culturally vigorous manner. In many ways the cultural revolution of black consciousness left us African-American Presbyterians feeling insecure. No longer was status accorded us because an African-American person claimed to be Presbyterian. In light of the revolution, many younger African-American clergy like myself, informed by black theology, left our seminaries trying to push older, middle-class congregations to be what we thought was authentically black, only to find that our churches pushed back. Some of these congregations were comfortable in their old elitism that Presbyterianism was better than the historical African-American denominations simply on the basis that it originated in Europe. Quite a few of these congregations were left with members who had formed their self-identity prior to black consciousness. In our eagerness to revolutionize these congregations we failed to note that some of the black folk who joined the Presbyterian church had done so not to escape their cultural identity but to gain a deeper spirituality that they felt had been missing in their lives. We forgot at times that these same folk wanted us to teach them how to pray. They wanted us to teach how the Scripture made sense and what authentic holiness really meant. Those of us born of black consciousness dismissed the Reformed heritage as bourgeois religion, used to subject our forebears into slavery and to legitimize the continual oppression of blacks in the United States, a belief that has some truth. We dismissed much of the Reformed-Presbyterian tradition as irrelevant to the lives of African Americans alongside whom we wished to minister in our continual struggle for civic,

cultural, and personal freedom. It was not so much an overt dismissal lest we not meet the standards for ordination. Let them call themselves depraved; we are not depraved, we are oppressed! Because the theological discussion regarding the Reformed-Presbyterian heritage was taught in a culturally, politically, and sexually hegemonic fashion we could not see that the spirituality of the Reformers was a response relative to their circumstances, which if learned dialectically in connection with our own struggle might offer some valuable truth to us and to our congregations wishing to learn how to pray. But if we are to come to some kind of reconciliation with our history as Americans both from the aspects of being the great grandchildren of slaves, now citizens, and Christians, we must wrestle much more deeply with the strengths and the weaknesses of the Reformed-Presbyterian heritage. Here are only a few of the interrelated questions we must contemplate. How did our forebears uniquely incorporate many of the iconoclastic features of this tradition to free us, and how have many of the teachings of the tradition subverted our striving to become a godly people? How do we creatively fuse the teachings of slave religion and many of the nobler teachings found in Calvinism? Can we in the African-American theological community express the varying understandings of God without falling into the neo-scholastic didacticism and tendentious doctrinal hair-splitting so heavily a part of the Reformed-Presbyterian tradition? On the other hand, how do we incorporate a vision of the intellect as a necessary and vital part of being religious in our own people? We must grapple with these questions to name the sin of our racist past. We must grapple with our marginality of being African Americans amid a tradition that has taken on the trappings of power, while a good number of our folk feel, and sometimes desperately are, powerless and destitute. That night at First Presbyterian I realized that I would always have feelings of discontent in my chosen church. I mourn frequently because I do not have what I perceive as the cultural homogeneousness of the black church. On the night I became a candidate for ministry I did not understand that I would always mourn this loss. I am not alone in my grief; I hold it in common with the grief of my generation of African Americans who have attained middle-class status and are moving in realms unknown to our forebears and outside the confines of the traditional communal institutions that nurtured us. Yet, I am proud to be a Presbyterian. It has been my privilege to serve and to have access to structures that have allowed me to share the gospel in lands and with people who are more politically and socially marginalized than I ever can claim to have experienced in the United States. I am proud to be in a denomination that takes its theological heritage seriously and wrestles with it. I do not know if the church is prepared to hear this message now, but eventually it must hear or die. As I think back to that night at First Presbyterian, I realize how much God was in that building calling me and my church to build up the body of Christ. Professor Jelks also holds courtesy appointments in History, Religious Studies, and is the co-Editor of the academic journal *American Studies*.

Chapter 2 : Presbyterianism in the United States - Wikipedia

the esv is a perversion of the word of god and so are many other modern translations. table of contents 1. introduction 2. esv claims 3. translators of the rsv.

The site, with extensive details about these people, can be found here: Timothy Alden Archibald Alexander, D. Caleb Alexander Rev. Isaac Anderson Rev. James Anderson Samuel C. Jedediah Andrews Rev. Wells Andrews Amzi Armstrong, D. James Francis Armstrong Gen. James Baber Rev. Wilbur Backus Rev. Hezekiah James Balch d. D Thomas Bloomer Balch, D. Moses Baldwin b pre Rev. Ballentine Ephraim Banks Rev. Jonathan Barber b pre Rev. David Bard Rev. Isaac Bard Rev. Albert Barnes Rev. Hugh Barr Rev. Barr George Addison Baxter, D. Lyman Beecher b Rev. Belville Simeon Benjamin John G. Daniel Blain Andrew Blair Rev. John Durburrow Blair Rev. Samuel Blair Samuel Blair D. Stephen Bliss James Blythe, D. William Boardman Rev. David Bostwick Elias Boudinot Rev. George Bourne Francis Bowman, D. James Bowne Rev. Abraham Boyd aft Rev. Adam Boyd Rev. James Boyd Rev. John Boyd abt Rev. David Brainerd Rev. James Moore Brown Rev. Brown aft Matthew Brown, D. Samuel Brown Rev. James Browne b pre Rev. Joseph Bullen abt Rev. Burnet Aaron Burr D. John Burt David Caldwell, D. Elias Boudinot Caldwell d. James Caldwell Joseph Caldwell, D. Joseph Caldwl b pre Rev. James Campbell pre Rev. William Graham Campbell Rev. John Carmichael James Carnahan, D. Wheeler Case b pre Dr. Robert Cathcart Rev. Coit Lyman Coleman, S. Oristus Collins aft Rev. Ira Condit Robert W. Benjamin Conkline b pre Rev. Edward Cook Rev. Robert Cooper Rev. Joseph Copes Rev. Wait Cornwell b pre Rev. John Craig Rev. John Craighead Rev. Robert Cross Samuel Crothers, D. Alexander Cumming Rev. Charles Cummings pre Charles Cummins, D. Jonathan Peter Cushing Rev. John Darbe b pre Rev. James Davenport Rev. John Davenport Robert Davidson, D. Richard Denton William R. Ebenezer Dickey Rev. Samuel Doak aft Rev. Thaddeus Dod Rev. Joseph Eastburn Rev. Johnston Eaton Rev. Sylvester Eaton James Edgar b. Thomas Edgar Joseph S. Jonathan Edwards Rev. John Elder David Elliott, D. John Millot Ellis Rev. Daniel Elmer Hon. Jonathan Elmer Rev. Jonathan Elmer pre L. William Montague Ferry Rev. Jacob Ten Eyck Field Rev. William Findley Hon. John Fine Gen. James Finley Rev. John Evans Finley b. Peter Fish Rev. William Henry Foote Rev. Samuel Gelston Rev. George Gillespie Rev. Adam Baird Gilliland Rev. James Gilliland Rev. Joseph Glass Rev. Benjamin Goldsmith John Goldsmith, D. Ebenezer Gould b pre Rev. William Graham Ashbel Green D. Lewis Green Rev. Zachariah Green Rev.

Chapter 3 : List of American Presbyterians - FamousFix List

A category listing pages on American www.nxgvision.com pages should, if possible, be placed in an appropriate subcategory instead of this category directly.

Calhoun, Princeton Seminary [vol. The Majestic Testimony Edinburgh: Institute for Christian Economics, Unfortunately, the second volume, The Majestic Testimony, is a major disappointment. How the Liberals Captured the Presbyterian Church. The Missing Testimony The leaven of ecclesiastical toleration was present within American Presbyterianism from an early date. The confessional revisions of enshrined pluralism within the standards of the church. Thus, the events which transpired after the reunion of must be seen in the wider context of growing cultural and ecclesiastical toleration of error. Princeton Seminary represented the Old School tradition; yet the practical discernment of the Princetonians, along with the will to resist error, dissipated over time. Early Princetonians vehemently opposed Charles Finney, and his Pelagian evangelistic techniques. Nevertheless, as Calhoun relates, later Princetonians were supportive of D. Moody and Billy Sunday pp. Early Princetonians rejected German textual criticism, but later Princetonians made concessions to "lower" textual criticism. While Charles Hodge attacked "Darwinism," he and other Presbyterian stalwarts refused to defend the six-day creation of the Genesis record; instead, they looked for ways to accommodate the biblical record to scientific speculations about the age of the earth. In the last half of the 19th century, there was a remarkable declension among Northern Presbyterians concerning denominational distinctives of polity. Issues pertaining to worship were not generally a topic of discussion after the passing of Samuel Miller. With respect to Presbyterian government, the Northern Assembly followed Hodge in his erroneous notions on ecclesiastical polity; and some of these views laid the foundation for the centralized bureaucracy which the liberals used to capture the denomination after the turn of the century. The problem is that the author presents some of these facts in a positive vein; or else, he fails to provide an analysis showing how these developments contributed to the decline of Princeton. As his account draws to a conclusion, the final defense of the Princetonians is that the liberals ought to leave their school alone, so that it can survive as the last institutional representative of the Old School tradition. Is this a majestic testimony? A more accurate subtitle would be The Missing Testimony. His book is over pages long, and with good reason. He looks behind the scenes to find out what liberal Presbyterians were doing to deliberately undermine the theological standards of the church. North analyzes the weaknesses of the Old School Presbyterians to see why they lost the battle for the church. North also demonstrates how struggles within the Presbyterian church were part of the larger culture wars for American society from the mids to the mids. Perhaps we should begin with an explanation of the title of the book Crossed Fingers. In a childish manner, men have often broken a promise by saying that their pledge did not count, because they had their fingers crossed when they made the promise. In a similar fashion, Presbyterian ministers have often taken ordination vows to uphold the Westminster Standards, but they have resorted to mental reservation or evasion to dilute the meaning of this solemn oath. This meant that the battle had to be fought on other grounds, because no sanctions would be brought against unorthodox ministers, on the basis of deviation from the confession or catechisms of the church. The characteristics of each group are not completely exclusive: The important factor is to see how each group evaluated the situation in light of their preeminent commitment to their doctrinal priorities, or their experience, or their modernism. By the mids, three theological factions were visible within American Presbyterianism: By the end of the conflict, in the early s, these groups were typified by the familiar labels of Calvinists, fundamentalists, and liberals. North illustrates how the reunion of was essentially a compromise by the Old School. By reuniting with the New School, the Old School made it impossible for Calvinistic doctrine to be enforced in the church. On the principle of the "lowest common denominator," the New School would, in practical terms, set the standards of enforcement in the church. Now, one characteristic of the experiential party was their aversion to conflict. Since their desire was to get on with the mission of church with a minimum of fuss over doctrinal precision, they did not want to be troubled by the discord inherent in heresy trials. It took an infraction of grave proportions, stated in an inflammatory manner, to elicit judicial action in the church. The case of Charles

Briggs was notable example of how far a man could go, in denying the doctrine of scripture, before the church would take decisive action. In the case of Briggs, even the Old School was guilty of foot-dragging. That failure to act decisively was an indication that the war was already lost. North correctly sees that the war was lost on the basis of judicial authority. The outcome turned upon the inability of the orthodox party to impose negative sanctions upon heretics. North observes that the tactical error of the Old School was to allow issues to devolve into merely academic disputes conducted in theological journals. The academic cast of the Old School played itself out in a predictable manner: The liberals have used this blindness on the part of conservatives to their own advantage. In a similar fashion today, the stricter "confessionalists" in the PCA engage in theological debates with heterodox opponents within the denomination, but they take no substantial judicial action in these cases. There is an endless series of complaints, newsletters, and magazine articles. But at the end of the day, what good is another study paper approved by a presbytery, or another report by an assembly study committee? When you combine these factors with a requirement of seminary training for ministers as modern Presbyterians do, [6] you have a prescription for disaster. North examines the inherent problem created when ministerial candidates are initially required to have a degree from an accredited university. In other words, before a man even reaches seminary, he is expected to be well-schooled in the academic humanism of our culture. Why should this be a requirement for the ministry? The goal for an educated ministry is equated with a ministry of academic degrees. The trend toward formal academic training led to another development within American Presbyterianism: A seminary degree was virtually a passport into the ministry. There was a desperate need to guard the gate into the ministry at the presbytery level. Yet, the Old School Presbyterians found themselves powerless to block the entry of heterodox men onto the rolls of the presbyteries pp. It is a maxim of politics ecclesiastical or otherwise that the soft middle constitutes the swing vote: As the vast majority of men in the church became largely indifferent to confessional dogma, they were more interested in the carrying out the work of the church, and feared getting bogged down in heresy trials and other unproductive tasks. This aversion to controversy shielded the modernists from judicial action. Moreover, by the end of the fight, in the s and s, there were many orthodox men who saw that they no longer had the votes to win in the church courts. Instead of fighting from the high ground of principle, many "conservatives" capitulated to the idea of an "inclusive" church, and ceased to take a meaningful stand against error. Gresham Machen left the denomination to form a more orthodox church, very few ministers went with him. To understand the latter capitulation, North makes a brief analysis of the ministerial pension plan, to illustrate how financial pressures were brought to bear upon ministers who contemplated leaving the denomination. Of course, ministers of the gospel are not supposed to base their actions inordinately upon financial rewards or punishments; but the reality of the situation is that they often do. Salary, benefits, reputation, and retirement will often eclipse theological commitments. He shows how money from outside the denomination was used to fund subversives within the denomination. This was not an isolated case. The social engineers of the day felt it was their duty to reshape the entire society to reflect modernist ideals. For liberals, the Presbyterian church was one battlefield among many. Ultimately, as Gary North illustrates, the orthodox Presbyterians did not have an adequate battle plan. The Old School conservatives labored merely as negative reactionaries to the agenda set by their opponents. This strictly defensive posture is, as North says, "surrender on the installment plan" p. He misunderstands the role of the old Scottish superintendents, which is not surprising, given the only source referenced for this suggestion pp. The superintendents were originally itinerant preachers whose primary duty was to plant churches in rural communities where there was no regular ministry. The superintendents were subject to the authority of the church courts, and they were required to preach regularly in the regions placed under their care. They were specifically contrasted to the "idle bishops" that had previously plagued the Scottish church; hence, the superintendents were not allowed to stay in one place for more than a month, until they passed throughout the entire bounds of their charge. This is a strange precedent to cite in discussing recommendations for ecclesiastical management, unless one wishes to emulate the despotic policies of Archbishop James Sharp. Upon reflection, I recalled a previous experience when Mr. North and I attended the same church many years ago in Tyler. At that time, our local congregation professed adherence to the original version of the Westminster Standards; yet the minister and elders introduced

liturgical practices of worship which flatly contradicted confessional teaching. The liberals lied when subscribing the confession, because they believed in situational ethics. It is more difficult to grasp how others can justify their duplicity, when they profess to believe in the abiding standards of the law of God, such as the ninth commandment. Among the most important factors are the following. A reformed denomination must be structured differently than the centralized models of American Presbyterianism. Centralized bureaucracies especially church boards allow for an easy takeover by a heterodox party. Church boards, colleges, and seminaries are usually insulated from appropriate review and control by the courts of the church. There is a need to clarify the role of the confessional standards, especially as regards elders and ministers. In what ways are the creeds of the church binding upon church officers and members? Will discipline be administered to those who deviate from the confessional standards? Additionally, North notes the difficulty of constructing a mechanism for confessional amendment, [12] when the confessional standards are simultaneously enforced with negative sanctions. Any officer who teaches contrary to the confession of the church should be removed from office. If that is the case, what process can be adopted for legitimate confessional revision, since anyone who expresses a proposal for revision invites negative sanctions against himself? Communicant membership should not automatically carry with it the right to vote in congregational meetings. In many "conservative" American Presbyterian churches, the right to vote is extended even to youthful members teenagers who have been admitted as communicants; and attempts by congregations to institute age restrictions have been overturned by higher church courts. In such an environment of ultra-democracy, any effort to limit voting will be met with resistance. Nevertheless, voting is an exercise of authority, and members who exercise the power to vote should be obligated to uphold the standards of the church.

Chapter 4 : Welcome - American Presbyterian Church

Thus, was the year the Presbyterians formally began an effort to heal the various divisions within the Body of Christ. This was no small undertaking, even if the initial scope was limited to colonial North America.

History of Presbyterianism What are the origins of Presbyterianism? In the Christian religion, Presbyterianism, whose bodies are also called Reformed Churches, share a common origin in the 16th-century Swiss Reformation and the teachings of John Calvin, and today is one of the largest Christian denominations in Protestantism. There are about 75 million Reformed or Presbyterian Christians worldwide; about 2. Calvin trained for the priesthood in Roman Catholicism at the University of Paris and later as a lawyer, but he eventually converted to the Reformation movement and became a theologian and minister. He wrote a great deal during his career, including lengthy Bible commentaries and the Institutes of the Christian Religion, a work of systematic theology. Although he had planned to live the quiet life of a scholar, Calvin was instead coerced into leading the Reformation in Geneva, Switzerland. He worked in Geneva from to , was driven out of town for a short time, then returned again from and remained until his death in Calvin was an extremely busy man during his time in Geneva, devoting himself to such duties as corresponding with religious and secular Protestant allies throughout Europe, writing commentaries, preaching, performing weddings and funerals, providing pastoral care and advice, and providing religious and classical education to students of the Geneva Academy, which he founded. Strict disciplinary measures were put in place to deal with transgressors of these ordinances. The Frenchman agreed with the German on the doctrines of original sin, justification by faith alone, the priesthood of all believers, and the sole authority of the scriptures. The theological distinctives of John Calvin lie primarily in degrees of emphasis. He regarded it as a theological mystery, but a comforting doctrine. Some have speculated that Calvin suffered from a great deal of doubt about his own salvation and found reassurance in his faith that the matter was entirely in the hands of a loving and reliable God. For instance, Calvin emphasized the institutional church as the true church, the authority of clergy over laity, and the importance of a holy life, whereas Luther saw the body of true believers as the true church, focused on the priesthood of all believers, and continually preached the importance of faith over works. The two reformers also differed in their view of the Eucharist or Communion: Calvin agreed with Luther on the Real Presence of Christ in the bread and wine, but regarded that presence as purely spiritual. Reformed Churches in France: The Huguenots The Huguenots were French Calvinists who endured a great deal of persecution by French Catholic authorities in the 16th and 17th centuries. The first French Protestant martyr was burned at the stake in In , a synod of French Protestant leaders met in Paris. They drew up a confession of faith that reflected Reformed as opposed to Lutheran views. Before long, the Huguenots began to fight back against persecution. In , they plotted to kidnap the boy-king Francis II. In April , leaders signed a declaration stating that they had been forced to take up arms in defense of freedom of conscience. That August, Huguenots were murdered by Catholics in the famous St. They were granted freedom but lost all military advantages, and persecution continued. However, a Huguenot remnant remained that was determined to revive Protestantism in France. From to , active persecution of Huguenots resumed. Finally, in , Emperor Napoleon granted the Huguenots equality under the law and established a state-supported Reformed church. In , a free Reformed church was established apart from state support; the two groups united in when state support was withdrawn. Knox led the Reformation in Scotland in accordance with Calvinistic principles, focusing much of his energy against the Catholic Mary, Queen of Scots, and Catholic practices like the mass. He "set the austere moral tone of the Church of Scotland and shaped the democratic form of government it adopted. The Church of Scotland remains Presbyterian today. Reformed and Presbyterian Churches in the United States Presbyterianism has had a strong presence in America since the colonial period. Reformed churches were first established in the colonies in the early s and Presbyterians were instrumental in shaping the religious and political life of the fledgling nation. The 18th-century "Great Awakening" was led by evangelically-minded Reformed theologians including Jonathan Edwards and George Whitefield. The United States is in many ways founded on a Calvinist outlook: These two churches reunited in to form the Presbyterian Church U. The UCC stressed

unity of Christians who disagree and rejected the perceived theological and organizational rigidity of other mainline Protestant denominations. More conservative is the Presbyterian Church in America PCA , which left the southern Presbyterian church in because the latter was perceived as becoming too liberal. The current RCUS consists of those who rejected this merger, believing that they newly merged churches "compromised our Reformed heritage" and "do not honor God and his Word. Presbyterian Church in America.

Chapter 5 : The Home of African American Presbyterianism | Historical Society of Pennsylvania

— Close Overlay A title history is the publication history of a journal and includes a listing of the family of related journals. The most common relationship is to a previous and/or continuing title, where a journal continues publishing with a change to its official title.

Ethiopia Ethiopia is the second most populous country in Africa. It has been an independent country since ancient times, and unlike other African countries, it maintained its freedom from colonial rule except for a brief period of Italian occupation from 1941 to 1949. Its monarchy was overthrown in 1974 and the country is now a democratic republic. More than half of the population is Christian and a third is Muslim. While Ethiopia has struggled with severe poverty and hunger issues, it currently boasts one of the fastest-growing economies on the African continent. Presbyterian work in Ethiopia dates back to 1848. Regent Haile Selassie, soon to become king, invited the Presbyterian Church to come into the country to help with the great 1918 worldwide flu epidemic. Lamby, a Presbyterian missionary in the Sudan responded, established the present hospital in Dembidollo, and the school and church there. He went on to establish hospitals in Addis Ababa, which became the Pasteur Institute then the Pasteur Research Institute for infectious diseases. He is still looked upon as a national hero. Later Haile Selassie, in the early 1950s, also invited the Presbyterian Church to send missionaries to two remote provinces of southwest Ethiopia in what was known as the Illababour-Kaffa project. A number of long-term Presbyterian missionaries have continued the ministry in this area through the years. Other synods have Lutheran and Reformed Church backgrounds. As such, they serve as point persons for our global partners there, for US constituents, mission co-workers, Presbyterian World Mission and Presbyterian Mission Agency staff. Sharon is the primary lead for Ethiopia, Lynn for Sudan, and they are both deeply engaged in South Sudan where they live. South Sudan has multiple and diverse needs, so the Kandels feel blessed to be able to work with people in South Sudan with a wide assortment of talents and abilities. They continue to work for peace in South Sudan and to be an encouraging partner presence for the Presbyterian churches there. You can find out more about their ministry on their profile page, which can be found [here](#). CHE is an integrative program that empowers individuals and communities to improve their health while deepening their understanding of the abundant life of Jesus Christ. Michael and Rachel feel privileged to be part of these communities and to be a conduit through which a deeper understanding of God is communicated. For more on their ministry, go to their profile page, found [here](#). Partner churches and organizations.

Chapter 6 : The Presbyterian Rebellion - The Aquila Report

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Scottish and Scotch-Irish immigrants contributed to a strong Presbyterian presence in the Middle Colonies , particularly Philadelphia. The presbytery was primarily created to promote fellowship and discipline among its members and only gradually developed into a governing body. As a result, two other presbyteries were organized Long Island and New Castle resulting in the formation of the Synod of Philadelphia known as the "General Synod" in The Presbytery of Londonderry in New Hampshire, called "the Irish Presbytery" because it was populated by Ulster immigrants, was organized in Ethnic and cultural tensions fed the controversy because New Englanders also felt that the Scottish and Scotch-Irish clergy were attempting a takeover of the Synod. The New England faction was led by Jonathan Dickinson. Originally proposed by John Thomson , the Act required clergy to assent to the Westminster Confession and Larger and Shorter Catechisms ; however, subscription was only required for those parts of the Confession deemed an "essential and necessary article of faith". The Synod also recommended that churches use the Westminster Directory for worship. While crafted as a compromise, the Adopting Act failed to end debate over the meaning of subscription. Drawing from the Scotch-Irish revivalist tradition, ministers such as William and Gilbert Tennent emphasized the necessity of a conscious conversion experience and the need for higher moral standards among the clergy. Frelinghuysen himself had been influenced by contact with Pietism. In particular, the practice of itinerant preaching across presbytery boundaries and the tendency of revivalists to doubt the conversion experiences of other ministers caused controversy between supporters of revivalism, known as the "New Side", and their conservative opponents, known as the "Old Side". Both sides believed in justification by faith , predestination , and that regeneration occurred in stages. They first required candidates for ordination who did not have college degrees to be examined by a committee of the Synod before being allowed to join a presbytery. At the time, there were no Presbyterian colleges in America, and candidates for the clergy were forced to attend either Harvard and Yale both Congregational institutions or schools in Britain. Candidates unable to do so received training from pastors or at informal academies. One such academy was founded by William Tennent and became known as the Log College. The new ordination requirement was taken as an insult to these informally trained ministers, many of whom were revivalists. The second action restricted the right of clergymen to preach outside of their presbytery. Revivalists objected to this restriction noting that itinerant preaching helped to spread the gospel and alleviate clergy shortages. When the Synod met in May , relations between the two factions had reached the breaking point. By the time the meeting had concluded, a definite split had occurred. The Old Side retained control of the Synod of Philadelphia, and it immediately required unconditional subscription to the Westminster Confession with no option to state scruples. The new Synod required subscription to the Westminster Confession in accordance with the Adopting Act, but no college degrees were required for ordination. Four years later, David Brainerd was assigned as a missionary to the Native Americans. New Side Presbyterians were responsible for founding Princeton University originally the College of New Jersey primarily to train ministers in In addition, the Old Side Synod had one minister located in the South. Over the years, New Side revivalism had become less radical. The two synods merged to become the Synod of New York and Philadelphia. The first General Assembly met in Covenanters and Seceders[edit] Divisions originating in Scotland and Ireland were also duplicated in America, giving rise to Presbyterian denominations not affiliated with either Old Side or New Side synods. Within the Synod of Philadelphia, three ministers had Covenanter sympathies, believing that submission to the National Covenant and the Solemn League and Covenant were perpetual obligations. They requested ministers from the Anti-Burgher Associate Presbytery in Scotland, who were called "Seceders" because they had broken away from the Church of Scotland during the First Secession of In , the Associate Presbytery sent Alexander Gellatley and Andrew Arnot to establish congregations and organize a presbytery. In , a group of pro-revivalist Presbyterians in Kentucky broke away

from the mainline Presbyterian Church in the U. Unlike in the south, the Old School and New School reunion led the entire denomination to alter its course. By the s, the Presbyterian Church in the U. This resulted in a test of confessional orthodoxy within the denomination, resulting in a heresy trial in for Charles A. In , the Presbyterian Church in the U. One of the results was the reunion of many of the Cumberland Presbyterians with the Presbyterian Church in the U. Fundamentalistâ€™Modernist Controversy[edit] In , the presbytery of New York attempted to ordain a group of men who could not affirm the Virgin Birth , leading to the affirmation of five fundamentals as requirements for ordination: In time, these doctrines were explicated in a series of essays known as The Fundamentals. Warfield , responded with Christianity and Liberalism, which argued that liberalism and Christianity were two different religions. Machen founded Westminster Theological Seminary in and, following a controversy regarding the establishment of an Independent Mission Board that resulted in his suspension from the ministry in the PC-USA, Machen led an exodus of conservatives in to form what became known as the Orthodox Presbyterian Church. A group within that body, led by men such as Carl McIntire and J. Oliver Buswell , broke away to form the Bible Presbyterian Church in Nelson Bell , father-in-law of Billy Graham , to begin renewal efforts. The PCUS, like its counterparts in the north, began to embrace neo-orthodoxy and liberalism and opened the position of minister to women. Following merger discussions with the Presbyterian Church in the U. Nevertheless, the two denominations collaborated on a hymnal and in a Plan of Union was drawn up. Owing to the lack of an escape clause in the Plan of Union for churches that were opposed to the union and to the increasingly liberal views of the denomination, a group of delegates from roughly churches met in Birmingham, Alabama, in December to form the National Presbyterian Church, later known as the Presbyterian Church in America. For the Bible Presbyterians, a disagreement over leadership and the direction of the denomination led to a split in , when the Bible Presbyterian Church-Collingswood Synod, under the control of Carl McIntire, left the Bible Presbyterian Church-Columbus Synod, which in took the name Evangelical Presbyterian Church. In recent years, the debate over homosexuality has caused rifts in the PC U. Following the removal of the bar on homosexual clergy in the PC U.

Chapter 7 : Category:American Presbyterians - Wikipedia

The list "American Presbyterians" has been viewed times. This list has 7 sub-lists and 1, members. See also American members of Reformed Christian churches, Presbyterianism in the United States, Presbyterians by nationality, American Calvinist and Reformed Christians by denomination.

In its strict sense, Presbyterianism is the name given to one of the groups of ecclesiastical bodies that represent the features of Protestantism emphasized by French lawyer John Calvin , whose writings crystallized much of the Reformed thinking that came before him. The most important standards of orthodox Presbyterianism are the Westminster Confession of Faith and Catechisms of The chief distinctive features set forth in the Westminster declarations of belief are Presbyterian church government, Calvinistic theology, and the absence of prescribed forms of worship. Presbyterians trace their history to the 16th century and the Protestant Reformation. Presbyterians were among the earliest Reformed immigrants to America. They settled up and down the East Coast, and began to push westward into the American wilderness, founding congregations as early as the s. In , seven Presbyterian ministers formed the first Presbyterian presbytery in the New World. The clergy assumed the freedom to organize and the right to worship, preach, teach, and administer the sacraments. Growing population and immigration prompted the presbytery to organize a synod in , with four constituent presbyteries. The church began to develop its own indigenous leadership and educational, mission, and charitable institutions, as well as to experience its first internal conflicts. Presbyterians were only one of the reformed denominations that dominated American colonial life at the time of the Revolutionary War. Presbyterians participated in the writing of state and national constitutions. Independence forced adjustment in church as well as government structures. It adopted a constitution that included a form of government, a directory of worship, and subscription to the Westminster Confession and the Larger and Shorter Catechisms. In , the General Assembly held its first meeting in Philadelphia. In the early years of the s, the church carried on revivals and organized congregations, presbyteries, and synods wherever they went, emphasizing the connectional nature of the church. Presbyterians helped as well to shape voluntary societies to encourage educational, missionary, evangelical, and reforming work. As the church began to realize that these functions were corporate in nature and as the century proceeded, it formed its own boards and agencies to address these needs at home and abroad. Mission to Native Americans, African Americans, and populations all over the world became a hallmark of the church. The nineteenth century was also characterized by disagreement and division over theology, governance, and reform-particularly slavery. The century saw the formation of additional denominations, such as the Cumberland Presbyterian Church and the United Presbyterian Church of North America. The themes of the late nineteenth and all of the twentieth century are many. This era also saw an amazing growth and decline of foreign mission work and controversy and division over worship and the confessions. Reorganization and loss of membership characterized this period as well. Presbyterian denominations in the United States have split and parts have reunited several times. Currently the largest group is the Presbyterian Church U. It was formed in as a result of reunion between the Presbyterian Church in the U. Other Presbyterian churches in North America include: As of , the Presbyterian Church U.

Chapter 8 : Famous Presbyterians

Biographies of Early American Presbyterians The following names are from an extremely useful website, "Biographies of Early American Presbyterians." The people on the list are not necessarily famous, at least not today, but they are Presbyterians.

The first time I discussed this quest with my dissertation director who happens to be an elder in the Presbyterian Church U. So begins a doctoral dissertation I found this week in researching an idea for my blog post for today. In his dissertation, titled *The Presbyterian Rebellion: An Analysis of the Perception that the American Revolution was a Presbyterian War*, Robert Gardiner pursues this quote and investigates the cultural context in which it might have been made. Did King George say this? Here is how Dr. Gardiner summarizes his research on whether King George III would have said this "The answer to the overarching question, then, is a nuanced affirmative. Maybe, or even probably, but primary source documentation is lacking. He puts together a good line of evidence to support this and traces the quote itself, in a couple of different variations, back to the late 19th century and suggests the quote may have been manufactured, or misattributed, between and But the rebellion, or on our side the War of Independence, was a Presbyterian cause. American Presbyterians are today well aware that the only active minister to sign the Declaration of Independence was John Witherspoon, president of the College of New Jersey, a Presbyterian school. And people also point to the Mecklenburg Declaration from May of where a group of local citizens of Mecklenburg County, North Carolina, who were all Scots-Irish Presbyterians one account passed a resolution declaring independence. While the exact timing and existence of that first document are sometimes questioned for their historical accuracy, it is good enough that North Carolina carries the date on its flag today. So yes, Presbyterians played a part, but Gardiner does point out that it was not just the Presbyterians who were involved, or maybe even dominant. Anyone attempting to allege a Presbyterian vs. Episcopalian controversy at the bottom of the revolt must explain the contradictory evidence. In particular, some of the most important leaders of the revolution were, in fact, Episcopalians "members of the Church of England. Of the 56 signers of the Declaration of Independence 34 were Episcopalians while only 6 were Presbyterians. Presbyterian interpretation of the war quickly breaks down. These men were all bona fide Episcopalians, but at the same time, promoters of American independence [Gardiner, p. He goes on to say The loyalists were quite aware of these facts, but they did not concede the point. According to loyalists, although many of the rebels wore Anglican masks, their hearts were not in harmony with their facade. Such was the observation of a loyalist named Tingly who tried to explain in the contradictory behavior of these revolutionary Episcopalians. Tho they always professed themselves Churchmen [i. It carried a lot of baggage, to say the least, after the restoration and was a catch-all term for trouble-makers and those that opposed the crown. Gardiner put it in the abstract of his dissertation. Employed broadly as a synonym for a Calvinist, a dissenter, or a republican, the term was used with considerable imprecision in the eighteenth century. Furthermore, it was used as a demagogic tool to inflame popular passions. The term Presbyterian carried with it the connotation of a fanatical, anti-monarchical rebel. Well, maybe those Mallard Fillmore cartoons are just a bit anachronistic. We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor. Steve blogs at The GA Junkie where this article first appeared; it is used with permission.

Chapter 9 : Presbyterians & the American Revolution -- Presbyterian Heritage Center

Presbyterians & the American Revolution The Scot and Scot-Irish Presbyterians often are cited as one cause for forming dissent in the Colonies. Former Speaker of the Pennsylvania Assembly, Joseph Galloway () opposed Independence and fled to England in

Fuller asked the question in his book title "Which Bible? The question is still relevant! There have been many translations. The latest is the English Standard Version. Is this a reliable translation? Why do I say this when so many eminent theologians and pastors say yes? The ESV truly is a Bible for all of life. It is a careful rendering that captures and communicates the sense of the original biblical text and does so in flowing modern English. From now on the ESV will be my Bible of choice. I rely on it myself for classroom study, for my own devotional reading, and for leading family worship. As a speaker and writer I want a translation that is faithful to the very words of God since they carry the very message of God to His people. I have found that in the English Standard Version Bible. I love the fact that the content can be accessed with a web browser from anywhere in the world, for those who own the study Bible. This is one resource you definitely want to add to your library. It is correct without being politically correct. The ESV uniquely fulfills that prescription. In short, the ESV Study Bible is an edifying, state-of-the-art resource that I highly recommend and will use with joy! What a great gift to the church! What a great tool for preachers! It is readable, accurate, and reverent. Produced by a top-flight team of scholars, it is the most instructive and attractive study Bible available today. The carefully generated maps and illustrations beautifully illuminate the thorough exegetical notes and informative thematic articles. The wealth of material that is provided in comments, articles, and cross-references is comparable to what may be found in the most helpful study Bibles available today. But the visual impact of the full-color charts, maps and diagrams distinguish it as exemplary. Though one cannot expect to agree with every interpretive opinion offered, readers will find the introductions, articles and notes to be judicious and scholarly representing a high standard of informed traditional interpretation. Some of these translators were: Weigle, Yale University, Chairman. Goodspeed, University of Chicago. Grant, Union Theological Seminary. Millar Burrows, Yale University. Craig, Oberlin Graduate School of Theology. The backside of the ESV title page includes the following statement: Now the tide has changed. Should these Christians not examine the ESV more closely? With this legacy as the foundation, the ESV Bible reflects the beauty and majesty of the original languages. In practical terms, textual criticism looks at the range of extant manuscripts and other evidence and, then, attempts to reconstruct the Biblical text from those clues. Only one reading can be original, however many variant readings there may be. Only the readings which best satisfies the requirements of both external and internal criteria can be original. Criticism of the text must always begin from the evidence of the manuscript tradition and only afterward turn to a consideration of internal criteria. Internal criteria the context of the passage, its style and vocabulary, the theological environment of the author, etc. The primary authority for a critical textual decision lies with the Greek manuscript tradition, with the version and Fathers serving no more than a supplementary and corroborative function, particularly in passages where their underlying Greek text cannot be reconstructed with absolute certainty. Furthermore, manuscripts should be weighed, not counted, and the peculiar traits of each manuscript should be duly considered. However important the early papyri, or a particular uncial, or a minuscule may be, there is no single manuscript or group of manuscripts that can be followed mechanically, even though certain combinations of witnesses may deserve a greater degree of confidence than others. Rather, decisions in textual criticism must be worked out afresh, passage by passage the local principle. The principle that the original reading may be found in any single manuscript or version when it stands alone or nearly alone is only a theoretical possibility. Any form of eclecticism which accepts this principle will hardly succeed in establishing the original text of the New Testament; it will only confirm the view of the text which it presupposes. The reconstruction of a stemma of readings for each variant the genealogical principle is an extremely important device, because the reading which can most easily explain the derivation of the other forms is itself most likely the original. Variants must never be treated in isolation, but always considered in the context of the tradition. There is truth

in the maxim: But this principle must not be taken too mechanically, with the most difficult reading lectio difficilima adopted as original simply because of its degree of difficulty. But here again the principle cannot be applied mechanically. A constantly maintained familiarity with New Testament manuscripts themselves is the best training for textual criticism. In textual criticism the pure theoretician has often done more harm than good. I was amazed and bewildered! How could I, a sinner, a mere finite mortal, and a relatively new Christian decide what is the Word of God and what is not by merely observing these rules?? This would be pure arrogance and pride. The ESV claims to be faithful to the original manuscripts see above in bold and the endorsements by conservative scholars , but, the problem with this is, we do not have the original text. Textual critics believe that they can get back to or at least approximate the originals. From the very beginning Satan, his demons, and his people have sought to corrupt the original text. But of the tree of the knowledge of good and evil, thou shalt not eat of it: This was the original text given by God. Satan corrupted and changed it, saying to Eve, Yea, hath God said, Ye shall not eat of every tree of the garden? God said they could eat of every tree in the garden except the tree of the knowledge of good and evil. Satan changed the original text and then Eve changed it again by adding to it, saying, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die, Gen 3: These were the first acts of textual criticism. Even Bible believers, as we have seen above, have been fooled and used by Satan. Gresham Machen, an otherwise stalwart of the faith, wrote: The Greek text of the New Testament, for example, from which the Authorized Version KJV is taken, is based not emphasis mine upon the best manuscripts, but upon inferior manuscripts. Yet how infinitesimal is the difference between those inferior manuscripts and the best manuscripts—how infinitesimal in comparison with what they have in common! Let Christians, true Christians, beware, lest they are deceived by Satan. Again Peter wrote, our beloved brother Paul also according to the wisdom given unto him hath written unto you—in which are some things hard to be understood, which they that are unlearned and unstable wrest , as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness, 2 Peter 3: So, let him that thinketh he standeth take heed lest he fall, 1 Cor Let all Reformed and Presbyterians beware! They are mostly Arminian Christians, but they are spot on here. One would do well to consult their website, [http: Consider also the Trinitarian Bible Society, which endorses the received text Textus Receptus , \[http: There are many manuscripts of New Testament over and almost all supporting the translation of the KJV. This is also true of the English Standard Version. We do not have the original books penned by the writers of the Old or New Testaments. They are no longer in existence!!! The Lord Jesus said, Heaven and earth shall pass away, but my words shall not pass away, Matt Again, If he called them gods, unto whom the word of God came, and the scripture cannot be broken, Jn As for God, his way is perfect; the word of the Lord is tried: Thy word is very pure: Add thou not unto his words, lest he reprove thee, and thou be found a liar, Prov The textual critics admit that we do not have the originals, but they teach that by applying the rules of Textual criticism, they can get back to the originals. If this is true, then man, not God, preserves the Word of God. The question is Which Bible? The truth is the originals have passed away!! 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. The words of the LORD are pure words: Fredrick Nolan, , an Irish Anglican, spent years researching the Greek manuscripts 30 yrs , along with the various translations. He shows how additions and subtractions were made to the Scriptures by errorists and heretics. He shows how these perversions found their way into the manuscripts Sinaiticus and Vaticanus. It had its origination in the Apostolic era, when the New Testament was written. Erasmus brought together the tradition of these or so similar manuscripts, putting the result in print in A. Putting something in print does not mean that that text originated with the printer.\]\(http://www.kjvmanuscripts.com/\)](http://www.trinitarianbiblesociety.org/)