

Chapter 1 : Orthodox Presbyterian Church

The Presbyterian Conflict. Edwin H. Rian. Chapter 4. Westminster Theological Seminary. WHEN THE General Assembly of the Presbyterian Church in the USA made the reorganization of Princeton Seminary final in June, , certain former directors and faculty members of the seminary and a group of Presbyterian laymen and ministers, mostly from Philadelphia and vicinity, met to discuss the launching.

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 2 : Presbyterianism in the United States - Wikipedia

With the historic summit between President Donald Trump of the U.S. and North Korean leader Kim Jong-Un nearing, Presbyterian Church (U.S.A.) General Assembly Stated Clerk the Rev. J. Herbert Nelson, II has issued a statement reiterating the denomination's persistent calls for a lasting peace on.

Used by permission of the publisher. For personal use and not for further distribution. Please submit permission requests for other use directly to the publisher. Troxler, See also: Peace College ; St. The first Presbyterian minister to conduct services in North Carolina was Francis Makemie , who is regarded as the father of the Presbyterian Church in America. Makemie arrived in the colonies in and before his death in organized numerous churches in Pennsylvania, Maryland, and Virginia. Makemie made his home on the Eastern Shore of Virginia and on his travels preached in most of the American colonies, including North Carolina. Immigrants from Ireland, Scotland, and Wales who began arriving in North Carolina in the s and s organized the first Presbyterian congregations in the colony. A few hundred colonists from Ulster settled on the lands of Henry McCulloh and Arthur Dobbs in Duplin County and formed the nucleus of the Grove Church approximately three miles southwest of present-day Kenansville. Presbyterians from Wales settled in what is now Pender County and eventually formed the Rockfish congregation near Wallace. The larger migration of Scotch-Irish via the Great Wagon Road began coming into the backcountry in the s. In addition, at least 13 congregations had been organized along the tributaries of the Yadkin and Catawba Rivers before There were three meeting places in Rowan County: Poplar Tent congregation was centered west of present-day Concord in Cabarrus County. James Campbell , the first regular minister, was called in to the three congregations in the Highland settlement. He preached twice each Sunday, first in Gaelic and then in English. Governing authority in the Presbyterian Church is divided between church sessions and higher "courts"-presbyteries, synods, and a general assembly. In the Presbyterian Church was divided by issues growing out of the Great Awakening. The Synod of Philadelphia or the "Old Side" opposed the revival and generally did not ordain anyone who had not been educated in a Scottish university. The "New Lights" or the "New Side" Synod of New York emphasized the more emotional approach to the faith and were willing to ordain ministers who had received a "private education" by studying under another minister. Although the two synods were reunited in , the debate over these matters remained an issue in the early church. The first North Carolina congregations, which were organized during this period of internal division, were most often served by New Side clergy trained in the American colonies. In March the six ministers who were serving churches in North Carolina requested that the Carolina churches be organized as a separate presbytery. The following May the synod created Orange Presbytery so named because two of the ministers lived in Orange County , which included all of the congregations in the Carolinas. A South Carolina Presbytery was set off from Orange in , and in the synod created Abingdon Presbytery , consisting of all of the churches west of the Appalachian Mountains. In the Synod of North Carolina included eight presbyteries east of the Appalachian divide. The western portion of the state is a part of the Synod of Appalachia. Disagreement over church government and doctrine led to a division between the "old school" and "new school" Presbyterians in ; the great majority of southern congregations were within the old school, which stressed biblical inerrancy. In December commissioners from 47 old school presbyteries, including those in North Carolina, met in Augusta, Ga. Other Presbyterian groups with relatively large congregations in North Carolina are the Associated Reformed Presbyterian Church, the Presbyterian Church in America about 74 churches and over 17, communicants , and the Evangelical Presbyterian Church. Andrews Presbyterian College in Laurinburg continues to be affiliated with the Presbyterian Church and supported by individual North Carolina congregations. Loetscher, A Brief History of Presbyterians 3rd ed. Ernest Trice Thompson, Presbyterians in the South 3 vols. Image courtesy of the Presbyterian Historical Society.

Chapter 3 : History of the Presbyterian Church (USA) and conflicts over homosexuality

The Presbyterian Conflict. Edwin H. Rian. Chapter The Orthodox Presbyterian Church. THE SPIRIT and the decisions of the General Assembly made it clear that the conservatives of the church would have to organize and unite on a definite program of reform and preparation for what seemed like the inevitable—a split in the church.

Accordingly, a letter was written by two elders and a layman and addressed to or more conservative leaders in the East, inviting them to be present at a meeting in Philadelphia on June 27, , for the purpose of considering a plan of united action. Approximately attended the meeting at which time the Presbyterian Constitutional Covenant Union was organized, officers elected, an executive committee formed, and a constitution adopted. A campaign was launched to obtain signers of the covenant, to form chapters, and to promote the program of the Covenant Union. The covenant read as follows: It became obvious that the officers and executive committee of the Covenant Union were determined not only to expose modernism in the boards of the church and to attempt a reform, but also to prepare for the probable division in the church if the members of the Independent Board were ousted. This was certain from the second part of the pledge. Immediately, the Covenant Union was attacked not only by the church machine but also by the Rev. While in our opinion one of the planks of that platform should commit its supporters to the defense of the members of the Independent Board against the unchristian and unconstitutional mandate of the Assembly, we are persuaded that it must be broad enough to provide seats for many who think that the formation of the Independent Board was unwise or premature, and even for some who think its formation of questionable constitutionality. If the Covenant Union could not express its views and promote its program through the pages of Christianity Today, then another journal had to be started which would further the aims of the Covenant Union and those who were carrying the main burden of the conflict. Prior to this Dr. Machen, as well as other members of the Independent Board, had carried on an extensive correspondence with Dr. Craig because of his indirect attacks on the Independent Board. Machen contended that in , Christianity Today and the editorials in the paper had defended the Independent Board. Craig assumed an entirely different attitude. He then defended a third alternative, namely, the designation of gifts to sound missionaries under the Board of Foreign Missions of the Presbyterian Church in the USA. In answer to this allegation, Dr. Craig argued that the first editorial was written by Mr. Griffiths, then managing editor of Christianity Today, and so the opinion expressed was not his own, yet now Dr. Craig claimed, "Whatever of praise or blame is due its editorial policy should be placed wholly to the account of its editor. Machen made further criticisms of Dr. This "drift" in the policy of the journal which left the conservatives in the church without an adequate organ of expression, and this open attack on the newly organized Covenant Union, brought the resignation of the Rev. McAllister Griffiths as managing editor of Christianity Today, and the establishment of the Presbyterian Guardian as a paper directly under the sponsorship of the Covenant Union and edited by Mr. Griffiths, with Thomas R. Birch as assistant editor. Griffiths was also made general secretary of the Covenant Union and offices were opened in Philadelphia. This division in the ranks of the conservatives was a great blow to their cause and a source of satisfaction to the leaders of the church. It was founded upon a fundamental difference of approach to the whole problem of reform and the battle for the faith, which will be considered in detail in another chapter under the title, "Reform from Within. Machen set the standard for the movement when he wrote, We cannot trust the world; we cannot trust that elusive something known as "civilization! But when God speaks we can trust Him. He has spoken in the Bible. We can find our way through all the mists if we will make that blessed Book our guide. Another article in the same issue stated, "By the grace of God we will contend against all forms of unbelief. We shall not cease to maintain and defend the inspired Word of God and the Constitution of the Presbyterian Church in the U. Public rallies were held in support of the new organization and in opposition to the tyranny of the church in its apparent determination to force the members of the Independent Board from the church. Even in the Board of Foreign Missions more evidence was produced of its unfaithfulness to the Bible and the doctrinal standards of the church. Nine articles by different men were written concerning unbelief in the Board of Christian Education. What was exposed in that agency corresponded largely with the facts discovered in the

Foreign Mission Board. The books recommended included three written by outstanding modernists of the day, among them, *The Meaning of Prayer*, by H. The various departments under the sponsorship of the board were found to be anything but faithful to the central message of Christianity. L. Young, a signer of the Auburn Affirmation. Barnes, newly elected Auburn Affirmation moderator of the presbytery, ruled this overture out of order. Strangely enough, this overture was worded in the accustomed way. In fact, it followed the wording of the overture concerning the Board of Foreign Missions which had been passed by the Presbytery of Philadelphia in 1845. The difference was that in the conservatives controlled the presbytery, but in the Auburn Affirmationists were in the saddle. An overture from the Presbytery of Philadelphia North was presented to the General Assembly, asking that the Board of Christian Education see to it that its literature be in accord with the standards of the church. A similar overture was presented by the Presbytery of Milwaukee and referred to the Board of Christian Education by the General Assembly for due consideration. Henry Sloane Coffin, D. D. Not only did he sign the Auburn Affirmation, but his books reveal clearly what his opinions are concerning the great doctrines of the church. In his book *Some Christian Convictions*, he writes as follows about the canon of holy Scripture: He [a Protestant] is not bound by the opinion of others, however many and venerable; and unless a book commends itself to his own spiritual judgment, he is under no obligation to receive it as the Word of God to him. As a matter of fact every Christian does make such a Bible of his own; the particular passages which "grip" him and reproduce their experience in him, they, and they alone, are his Bible. Chapter I, section II, after naming the sixty-six books of the Bible, states, "All which are given by inspiration of God, to be the rule of faith and life. Not only were some members of the board aligned against biblical Christianity, but also the general secretary, the Rev. The literature issued by the board was also examined and found to be wanting in its adherence to the Confession of Faith. While the Covenant Union was continuing its attempt to reform the existing church organization by bringing the true situation to the attention of the members of the church, the prosecution of the Independent Board members went on unabated, and the goal toward which the rulers of the church were working came closer with each month. Philadelphia and Chester Presbyteries were reorganized so as to be controlled by those in sympathy with the princes of the church. Kalamazoo Presbytery refused to receive the Rev. Snell from the Presbytery of Cincinnati because of his unwillingness to pledge support of the Board of Foreign Missions without qualification. Coray from its roll because he had become a missionary of the Independent Board, and in interpreting his action as making him "independent" even though he did not declare himself "independent. DeWaard because he refused to cease his criticism of the boards of the church, and it sustained Winnebago Presbytery in suspending the Rev. Perkins from the ministry because he had established an independent Bible camp and had criticized the boards. All of these actions made the terminus ad quem of the whole conflict certain. The members of the Independent Board would be suspended from the ministry and a new church organization would be launched as a result. The "machine" of the church was rolling along, crushing all opposition in its path and making the victory at the end a hollow one. This action had been foreseen by the Covenant Union so that its first annual convention had been called for June 11, 1850, in Philadelphia. To this gathering came delegates from thirteen states who realized what the meeting meant and were prepared for action. The Covenant Union was dissolved and on the afternoon of June 11, 1850, thirty-four ministers, seventeen ruling elders, and seventy-nine laymen signed an act of association and doctrinal statement. The first general assembly of the Presbyterian Church of America was concerned largely with the election of committees which would prepare the necessary organization of the church in readiness for the next assembly, which was called for November 1850. On the other hand, several important and far-reaching decisions were made which stamped the Presbyterian Church of America as thoroughly Calvinistic in its doctrine and fair in its recognition of the rights of congregations to retain their local properties. A Committee on the Constitution was elected with the power to recommend the adoption of the Westminster Confession of Faith, the Larger and Shorter Catechisms, and the elimination from these standards of the amendments and the Declaratory Statement. A resolution with reference to church property grew out of the unfair practice of the Presbyterian Church in the USA in claiming all church property for the denomination, even though the church building had been erected and paid for by the local congregation. Each local church under this provision is allowed to retain its property, which shall only revert to the Presbyterian Church of America if the

congregation becomes extinct. In part, it read, All censures inflicted by courts of the Presbyterian Church in the U. It was a truly deliberative body where every commissioner had an equal opportunity to express his opinion and where lively debate preceded each action. There was no attempt to shut off discussion, to call for the previous question, and to use all sorts of parliamentary tricks to force motions to a vote. When a matter had been thoroughly considered, each man voted according to his convictions, unafraid of any recriminatory measures later by a coterie of office-holders and office-seekers. Immediately following the first general assembly of the Presbyterian Church of America, congregations and ministers began to leave the Presbyterian Church in the USA, the Knox Presbyterian Church, Philadelphia, being the first to unite with the new body. The Christ Reformed Episcopal Church, 43rd and Chestnut Streets, Philadelphia, had extended the courtesy of the use of its building to the Covenant Union for its evening meetings during the convention of June To prevent this and to persuade the Reformed Episcopal Church to cancel the contract with the Covenant Union, the Rev. George Emerson Barnes, D. In an almost ludicrous session of the Philadelphia Presbytery of the Presbyterian Church in the USA, the five minister members of the Independent Board, who had been ordered suspended from the ministry of that church by the General Assembly, were formally ordered suspended, even though these men had already renounced the jurisdiction of the Presbyterian Church in the USA and so were no longer members of it. The same procedure was reenacted by the Presbytery of New Brunswick in the case of Dr. And to make the whole proceeding even more ridiculous, five ministers, the Rev. Robert Moody Holmes, the Rev. David Freeman, all of whom had renounced the jurisdiction of the Presbyterian Church in the USA and had joined the Presbyterian Church of America, were ordered to face trial before the Presbytery of Philadelphia. On August 13, , just two months after the formation of the Presbyterian Church of America, a bill of complaint in equity was filed in the Court of Common Pleas No. Master, moderator of the General Assembly, Lewis S. Mudge, stated clerk of the General Assembly, et al. Gresham Machen, Paul Woolley, et al. It had invested millions and millions of dollars in buildings and organizations, and these had to be protected. Thirdly, the Presbyterian Church in the USA had carried on happy comity relations with many churches, and it would be unfortunate if the Presbyterian Church of America should enter these areas with a competitive spirit and by a misleading name confuse its identity in the minds of the public. To prove that the Presbyterian Church of America had been confused with the Presbyterian Church in the USA in the mind of the general public, one letter and one telegram were produced which had been mailed by a newspaper office to the Presbyterian Church of America and incorrectly addressed to the office of the stated clerk of the General Assembly of the Presbyterian Church in the USA. First, while the Presbyterian Church in the USA is the largest Presbyterian body in the United States, it is not the Presbyterian Church and has no more right to the name "Presbyterian" than any of the other ten or more churches in America using that descriptive title. Furthermore, there is no such thing as property rights in the future contributions of members of any church. It is a totalitarian conception of the church that members of evangelical churches must support the official agencies of the church to the utmost of their ability. In the second place, the proposed union between the Presbyterian Church in the USA and the United Presbyterian Church of North America, which was to use the name was voted down by the United Presbyterian Church years ago and any attempt to revive this movement would have to be started de novo. Certainly, it was misleading to create the impression that a proposed union which was defeated warranted the Presbyterian Church in the USA in preempting the name Presbyterian Church of America. In fact, such an implication was absurd. In the third place, the argument against proselytizing struck at the very heart of religious freedom in the United States.

Chapter 4 : Reformed Presbyterian Church of Ireland | Revolv

The Presbyterian Church in the United States of America (PCUSA) was the first national Presbyterian denomination in the United States, existing from 1789 to 1869. In that year, the PCUSA merged with the United Presbyterian Church of North America, a denomination with roots in the Seceder and Covenanter traditions of Presbyterianism.

Schisms and mergers in the Presbyterian tradition in the U.S. Presbyterians are part of the Reform a. The movement was first established in Scotland under John Knox. The history of the Presbyterian movement in the United States contains many schisms based on moral questions, often followed by mergers: The church was able to weathered a second serious crisis: The denomination was divided whether to retain to traditional, historical beliefs, or to absorb modern beliefs concerning biblical inerrancy, inspiration of the authors of the Bible, the search for the historical Jesus, the existence and nature of Hell, etc. A commission, organized in 1968, successfully avoided a denominational schism. Some liberal ideas were accepted by the denomination. This conflict was largely caused by disagreements over the inerrancy of the Bible and the ordination of women. A number of presbyteries left, including: Larry Roff of Knox Theological Seminary. They formed the National Presbyterian Church. This healed the major split in the denomination that occurred at the start of the Civil War due to a disagreement over human slavery. The denomination was divided among presbyteries -- a number that has remained relatively constant. There are also seven smaller Presbyterian denominations of which the largest has about 85,000 members. Membership loss appears to be a continuing problem: The church had 2.5 million members in 1990. Membership had dropped to 2.2 million in 2000. Membership had reached 1.8 million in 2010. Recent conflicts in the Presbyterian Church U.S. The main sticking points involved lesbian, gay, bisexual, transgender, and transsexual members as well as salvation: Whether whether gays and lesbians in committed relationships can be considered for ordination. Whether ministers should be allowed to hold holy union ceremonies for loving, committed same-sex couples. Whether a path exists for personal salvation that does not involve Jesus. Currently, the denomination is seriously split at three levels: Within each congregation, between religious liberal and conservative members. Between urban and rural congregations. Between "liberal" areas of the country, like the northeast, and "conservative" areas, like the southern states. Jeffrey Krehbiel, a Washington, D.C. In both eras, cultural trends forced Christians to question practices that had long been taken for granted, said Mark Noll. Likewise, the Bible, and how to interpret it, has played a central role both then and now, Noll said. In the 19th century, even some Northern abolitionists admitted that the Bible clearly condones slavery. Many, therefore, sought other sources of morality and methods of biblical interpretation; conservatives countered that such appeals undermine the power of the sacred text. Results were reported during OCT. They found that ministers formed the group most open to ordination, followed by the general membership, with the elders least receptive to the idea. Some of the findings:

The United Presbyterian Church in the United States of America and the Presbyterian Church in the United States merged to produce the The Presbyterian Church (USA) [a.k.a. PCUSA]. This healed the major split in the denomination that occurred at the start of the Civil War due to a disagreement over human slavery.

Native Americans in north and central Pennsylvania allied with the Loyalists, and were devastating small communities along the Susquehanna river. I do not know the exact date that the Chillisquaque Presbyterian church was burnt, but we do know it was the same year of the battle at nearby Fort Freeland, and it appears to have been the result of the same conflict. George Washington had ordered Major General John Sullivan to invade the Iroquoian homeland in order to relieve the pressure on the frontier, but before he could complete his campaign, attacks were made in New York and Pennsylvania in hopes that Sullivan would divide his force and make his army a less formidable foe to the Iroquois. G. Finney, originally preached in , and so far they hold the most information I could find on the church being burnt to the ground. Never could they have a consciousness of security safe throw trust in the Lord of hosts. The vast forest which surrounded them on all sides with a working place of the savage treacherous treacherous merciless Indian. Any hour of the night or when the day in overpowering numbers they might be upon them. When leaving home they could hardly ever be sure it would not be to find upon returning their wives and children put to the scalping knife or which was perhaps even worse scary captive by the savages and their homes and ashes. When they enjoyed the sharing precious privilege of meeting in their little church for worship or when they went out into their little stuffy field to read their small crop they must take their rifles along for defense against the scalp king Evil Joe. Time came when the ever present danger seem so greatly to increase that they had to leave their homes and fleet of one of the small for which the government had cause to be constructed along the river. Probably it would be to Fort Augusta at Sunbury that seems to have been the strongest one among in them. One of the fathers of mine yesterday tells me that his own maternal grandparents Mr. Session while sleeping with their bad for safety to one of their forwards were overtaken by some Indians. The child was killed his wife was left as it was supposed dead. And Mr Dawson was taken captive. Some friends found her lying there still alive. They took her to Fort Augusta. She recovered her husband some years after work either escaped or was exchanged infirmity years after where they lived as members of this church. Another father among us tells me that grandfather and grandmother Curry were riding along a path through the woods on the other side of Montour Ridge when attacked by some savages. First two sources shot and he has murdered and scalped. Soon after her horse made with similar fate and she is caught and lead away over the mountain several miles distant. But the following night she escapes and reaches her little home the next morning where her little children, the eldest seven, had stayed alone. He knows nothing of such experience. One day of one of the years of the war the sad news started through the congregation that their church was in ashes. A company of cowardly Indians and set it on fire. The people that work hard in their property to get it. It was yet new. It was a precious place the house of God to more than a few of the people. Tears were shed as I told and heard a sad story. For years they were without any building. During those years of war sacrifice and suffering it is likely they had but little preaching. Whenever a minister did make the perilous journey through the woods to give them a day is preaching they would meet and worship there among the trees.

Meet Korean peacemakers like our partners in the National Council of Churches in Korea seeking to build on the opportunity of the Olympic Truce of and decades of peacemaking work such as connecting to Christians in the Democratic People's Republic of Korea (DPRK North) and what they might teach us about the nature of the conflict.

Westminster Theological Seminary WHEN THE General Assembly of the Presbyterian Church in the USA made the reorganization of Princeton Seminary final in June, , certain former directors and faculty members of the seminary and a group of Presbyterian laymen and ministers, mostly from Philadelphia and vicinity, met to discuss the launching of another theological institution, Presbyterian in doctrine and of high scholarship, which would carry on the traditions of Princeton Seminary before its reorganization. Presbyterians from five or six presbyteries who were present at this meeting passed the following resolution: He had luncheon with two elders in Philadelphia, T. Paist, and discovered that they and many other elders in Philadelphia were willing and eager to launch a new seminary in the fall of if that were possible. At the Arts Club in Philadelphia eight elders and Drs. Wilson, Machen, and Allis met for luncheon and discussed curriculum, professors, location, and a budget for the proposed seminary. Following this luncheon seventy-eight men, composed of former Princeton directors, faculty, and students, and Presbyterian ministers and elders, met at the central YMCA, Philadelphia, July 18, , at which time a temporary executive committee was formed and the seminary was definitely launched. Maitland Alexander, Roy T. Craig, Charles Schall, and Frank H. Armes, Edgar Frutchey, Frederic M. Paist chairman , James L. Edward Ross, James F. Steele, and Morgan H. Robert Dick Wilson, J. Gresham Machen, and Oswald T. Allis in an advisory capacity. Westminster Theological Seminary was selected as the name for the new institution. Among those who later joined the board of trustees, the name of the Rev. Westminster Seminary began its first academic year on September 25, , with an enrollment of fifty students. This meager description of the founding of the institution does not portray the faith, courage, work, and real heroism of that small band of men who actually launched the seminary in less than four months after the reorganization of Princeton. Wilson, Machen, and Allis spent the entire summer in speaking, writing articles, preparing the curriculum, securing professors, and carrying on a large correspondence in order to secure the opening of the institution in September of that year. Paul Woolley, registrar, labored tirelessly in preparing the student rooms and the classrooms at Pine Street which had been placed at the disposal of the school, rent free, by Dr. Allis , and in answering multitudinous questions about the new seminary. The laymen on the executive committee also did yeoman service, particularly in securing funds. No report of the organization of Westminster would be proper without special mention of the tremendous work which was accomplished by the Rev. His large experience as an executive served to prepare him in a peculiar way for the task of steering the ship through the rough seas of the worst financial depression that this country has ever seen, and which overtook America only one month after Westminster was founded. Much credit must be given to him for guiding the seminary in a remarkable way, so that the infant institution remained free of debt. It was he who had published the article, "A Pastor Looks at Princeton," which was one of the most incisive and well-written discussions of the entire controversy. He had been a member of the board of directors at Princeton and before that of Lane Theological Seminary in Cincinnati, as well as the successful pastor of the Church of the Covenant, Cincinnati. He came to his position as president of the board of trustees of the new seminary bearing the scars of battle and prepared for the task which confronted him. His untimely death at the age of fifty-one in was a severe blow to the young and struggling institution. The faculty at Westminster Seminary was composed of four professors from Princeton: Robert Dick Wilson, who was chosen chairman of the faculty, J. Gresham Machen, Oswald T. Allis, and Cornelius Van Til; the Rev. Kuiper, who had been a graduate student at Princeton under B. Warfield, and a pastor in Reformed churches for nearly a quarter of a century, and three recent graduates of Princeton: Stonehouse, and Paul Woolley, who had pursued graduate studies in Europe. A year later Mr. John Murray, who had taught at Princeton Seminary, joined the faculty. Professor Robert Dick Wilson was considered to be an outstanding scholar in the Old Testament, especially in Semitic studies, and a great defender of the faith. Gresham Machen had come to be regarded as one of the

leading exponents of historic Christianity. He, more than any one else, was the central figure of the controversy at Princeton and the theological leader of the conservatives. Allis had been the editor of the scholarly Princeton Theological Review, and in this position had gained an international reputation for his exact and thorough grasp of orthodox Christianity. Cornelius Van Til, who had taught only a year at Princeton in the department of apologetics, has since attained a place of prestige in that field of theology. Kuiper now holds the chair of practical theology, and from his abundant experience in the pastorate and his unique gifts as a preacher, is teaching the young men to become faithful ministers of the Word of God. The four young men who were added to the faculty were brilliant students at Princeton and give promise of a large future in theological scholarship. Two others, the Rev. Young and the Rev. Skilton, were later made members of the faculty in the departments of Old and New Testament respectively. Westminster Seminary is independent of ecclesiastical control, but it is not interdenominational or nondenominational in character, for it is committed to the Westminster Confession of Faith as the system of doctrine taught in the Bible and to the Presbyterian form of church government. Yet it welcomes students from many church bodies, and since the seminary was founded they have come from thirty-four different denominations. Why was Westminster Theological Seminary founded? The catalogue of the institution states, Westminster Theological Seminary was founded in to carry on and perpetuate the policies and traditions of Princeton Seminary as that institution existed prior to its reorganization by the General Assembly of the Presbyterian Church in the U. The need for the new seminary is due ultimately to a long process of defection from the Christian faith which has been going on in the Protestant churches of the world during the past one hundred years; but the special occasion was found in certain recent events in the Presbyterian Church in the United States of America. Machen said among other things, No, my friends, though Princeton Seminary is dead, the noble tradition of Princeton Seminary is alive. We believe, first, that the Christian religion, as it is set forth in the Confession of Faith of the Presbyterian Church, is true; we believe, second, that the Christian religion welcomes and is capable of scholarly defense; and we believe, third, that the Christian religion should be proclaimed without fear or favor, and in clear opposition to whatever opposes it, whether within or without the church, as the only way of salvation for lost mankind. Machen laid down the platform upon which the seminary appeals for support and upon which the professors teach. Westminster Seminary, in other words, is more than a protest against the trend toward modernism at Princeton Seminary; more than an institution set for the defense of the gospel; and even more than a seminary to carry on the traditions and policies of the old Princeton. It is a lighthouse of Christian learning. The seminary and its graduates are fired with a zeal to teach and to preach that men must believe in the God of the Bible if they are to know God as their heavenly Father, and if they are to have a consistent, logical, and reasonable view of the world. The seminary assumes the offensive in the warfare against paganism in its many forms. It is not content to find a way of escape from intellectual difficulties in religion by succumbing to the modern day emphasis upon individual experience as the norm for Christian thinking and living. On the other hand, by painstaking, accurate, and thorough scholarship it ventures to maintain that the Bible is true, that the Christian gospel is the power of God unto salvation, and that the Christian position is the only intellectually honest one. The professors have always taught the students to preach the gospel and to be equally vigilant in maintaining it in the councils of the church. As a result of this consistent teaching, the seminary has been much attacked, and two crises have developed within its board of trustees and faculty. When the seminary came into being, much was said and written about the main conflict between paganism and Christianity, and little by comparison was stated concerning the Presbyterian character of Westminster and the need for upholding the full and consistent view of Christianity as set forth in Calvinism. Machen made it abundantly plain that Westminster was not only orthodox, but definitely Reformed in its doctrinal basis. On the other hand, the general defense against modernism placed the conflict on a broader basis, and the distinctively Calvinistic character of Westminster was not strongly emphasized. A glance at the past ten years of Westminster Seminary will show that the failure to keep foremost the high biblical stand of the institution as a seminary of the Reformed persuasion led to serious misunderstandings. When Westminster was organized three different groups of men were appointed to the board of trustees. No one knew at the time that this situation obtained, but the ensuing events have made it evident. First, there were thorough-going Presbyterians

who were resolved to maintain true doctrine regardless of cost. These men were ministers and laymen of the Presbyterian Church in the USA who felt the need of making a good witness for the gospel, not only from the pulpits of the church but also in the meetings of presbyteries, synods, and general assemblies. They were aware of the presence of ministers in the church who controlled much of its ecclesiastical life and who were opposed to the Westminster Confession of Faith. Consequently, the seminary had been formed, at least in one respect, with the hope of sending consecrated and courageous young men into the ministry of the Presbyterian Church in the USA to stem the rising tide of unbelief. This group of trustees, as well as members of the faculty, was convinced that if that course failed, true Presbyterianism must be preserved in some other way. A second group in the board of trustees and faculty, also ministers and laymen of the Presbyterian Church in the USA, was equally determined to supply loyal ministers for the church, but, as it developed, they were not willing to pay the price of pursuing another course of continuing a true witness to the Reformed faith if the first method of reforming the church failed. A third group in the board of trustees was composed of ministers and laymen of the same church who were opposed to modernism in the church and wanted to train faithful ministers of the Word of God. These members were non-denominational in their convictions rather than definitely Presbyterian. At the outset all members of the Board appeared to be of the same mind with the first group, but the two crises which developed required decisions, and the above divisions appeared. Efforts were made in , particularly by certain members of the faculty of whom Dr. Machen was the leader, and members of the board of trustees of the seminary, to reform the Board of Foreign Missions of the Presbyterian Church in the USA. Three members of the faculty and nine members of the board of trustees of the seminary became members of that mission society. The members of the seminary faculty and board of trustees refused to resign from the Independent Board. This created dissension within the seminary family because some of the seminary board and one member of the faculty, led by Dr. Craig, felt that the Independent Board and Westminster Seminary should continue as separate institutions, and that sympathy with the seminary did not mean agreement with the establishment of the Independent Board. On the other hand, men like Dr. Machen and the others argued that to take any other position would be to defeat the very reason for the organization of the seminary. If the seminary did not stand like a flint against the encroachments of modernism and unbelief in the church and was not willing to encourage its graduates to take the consequences of such a position, then the institution had no reason to exist. Craig had been editor, asked him to resign because of his vigorous protests against the reorganization of Princeton Seminary. The masthead of the first issue of Christianity Today declared it as "A Presbyterian Journal Devoted to Stating, Defending and Furthering the Gospel in the Modern World," and the editorial in the same issue stated among other things as its conviction, "that it is the duty of Christians to bear clear-cut witness to the Christian faith against all who oppose it, whether within or without the church. Machen and many others, the paper had later on vigorously opposed the work of reformation within the Presbyterian Church in the USA, as represented by the Independent Board and the Presbyterian Constitutional Covenant Union. At the regular fall meeting of the board of trustees held on October 22, , the faculty presented a resolution asking the board to declare its position: The board finally upheld the faculty and voted to urge all those on the board opposed to the faculty to resign in order to allow the institution to continue. Allis, a member of the faculty, was out of agreement with the other members of the faculty and resigned, stating, "I am taking this step voluntarily in the hope that the Seminary may be saved or at least be enabled to continue. Craig was the only member of the board of trustees who opposed this action in a vigorous way, and in order to make his protest formal he sent a long letter to each member of the board setting forth his reasons for disagreeing with the faculty. He presented five considerations which led him to vote against Dr. Allis of the faculty presented their resignations, and a statement was adopted by the board for release to the papers, which declared that the seminary would pursue its original purpose and policy of teaching and defending the Word of God.

Chapter 7 : Church Property Rights - American Presbyterian Church

Other Presbyterian groups formed recently include the Free Presbyterian Church of North America, which initially operated under the auspices of the Free Presbyterian Church of Ulster until it became a distinct denomination in , the Westminster Presbyterian Church in the United States, and the Communion of Reformed Evangelical Churches.

This excerpt¹Excerpt from Institutional Slavery: Condensed and reprinted with permission from Cambridge University Press. In , the Presbyterian dissenters of Prince Edward County in Virginia, a group of prosperous farmers and tradesmen, confronted a serious problem. They had difficulty retaining a minister for their church, Briery Presbyterian, in part because they had so little to offer as a salary. Virginia Presbyterianism emerged as an important evangelical rival to Anglicanism—the established church—in the mid-eighteenth century. Before the American Revolution, religious dissenters like the Presbyterians were still required to tithe to the Anglican parish in which they lived. The parish vestry employed these tithes to support the minister of the Church of England, maintain the parish church buildings, and care for the poor, but nothing was set aside to support dissenting groups like the Presbyterians. They decided to raise money through subscription for a permanent endowment which would be invested in slaves. For the next one hundred years, the members of Briery Presbyterian were the beneficiaries of the labor of these slaves and their descendants. All of these Presbyterian congregations were following the example set by Anglican parishes, as well as that of other institutions, such as free schools and colleges, in using corporate slave ownership to benefit their organizations. The case of slave-owning Presbyterian churches is a significant variant of institutional slavery because it created significant controversy in some of the congregations which owned slaves in the nineteenth century. While this practice reflected the larger slave society around them, slave-owning by the congregations was opposed by varying degrees by some of the members and ministers. It was, however, so deeply embedded in Presbyterian culture and economy by the antebellum period that it was very hard for many churches to rid themselves of the practice despite the controversy. Nonetheless, there are few examples of other slaveholding institutions questioning their ownership of slaves in the way that the Presbyterians did in the nineteenth century. Soon after the close of the American Revolution, antislavery Presbyterians attempted to fight the institution within the church. Presbyterian Historical Society, , The statement on slavery that the synod approved was thoroughly watered down. See also Jewel L. Incapable of calling for an immediate end to slavery, the national Presbyterian Church struck a careful tone in its resolution, attempting to appease both northern and southern members. In the late eighteenth century, the proslavery movement within the Presbyterian Church continued to strengthen, particularly in the South. The conflict was inevitable, though; many individuals, both inside and outside of the South, had come to believe that slavery was wrong, due to the influence of Revolutionary rhetoric that said all men were equal, as well as Great Awakening ideas that the souls of all men and women were equally precious in the sight of God. The presence of slaves as church members may also have influenced many white Presbyterians to oppose slavery. In , the General Assembly of the Presbyterian Church adopted a statement on slavery that carefully walked the tightrope of sentiment between abolitionist and proslavery members of the church. On the one hand, the statement called Briery Presbyterian Church, c. On the other hand, in this statement the General Assembly also advised against the harsh censure or formal discipline of slave-owning church members. Murray, Presbyterians and the Negro: Presbyterian Historical Society , The General Assembly, in adopting the resolution, sought to please both sides in this contentious national debate. It is in this larger context of tension and indecision over slavery in the national Presbyterian Church that the slave-owning congregations of Prince Edward County experienced local conflict over slavery. Slave-owning congregations were particularly offensive to those opposed to slavery because anti-slavery whites who refused to own slaves would still benefit indirectly from the slavery if an endowment made up of slaves supported their churches. Even some Presbyterians who believed that slavery itself was acceptable argued that congregations should not own slaves because churches, as corporate bodies rather than individuals, could not provide adequate paternal care for and supervision over their slaves. The arguments for John Paxton RG , Presbyterian Historical Society, Philadelphia, PA this proposed change in the

church endowment were not recorded, but church members may have been influenced by the recent condemnation of slavery by the Synod. Whatever the motivation for the motion, it failed; nothing was done to change the situation of the slaves at that time. Four years later, Cumberland Presbyterian Church was challenged by a larger controversy over slavery. In the Reverend John D. Paxton accepted the position of minister to the Cumberland and College Church congregations. On finding that my support was drawn almost entirely from these slaves, for whose instruction very little was done, I felt more and more uneasy, and desired much to do something for them. Paxton, A Memoir of J. Late of Princeton, Indiana Philadelphia: Lippincott, , John Knox Press, , Paxton first triedâ€”with no successâ€”to organize a chapter of the American Colonization Society among the members of his congregation. Skillman, , University Press of Florida, Paxton later stated that he kept the slaves just long enough to prepare them for freedom and then paid their passage to Liberia. He wrote that he felt it was hypocritical for a minister to own slaves and that his congregants would feel justified in owning slaves if he did. The freeing of his own slaves made it possible for him to speak out against slavery. Slaves Waiting for Sale: Painting based on an sketch A few months after Paxton freed his slaves, he published an anti-slavery piece in a religious newspaper called The Family Visitor. This article was the beginning of the end of his pastoral work in the South. However, many in his congregation were upset by the article, resulting in a request for his resignation. Paxton sold his land at a loss and moved north with his family, where he continued to serve as a Presbyterian minister until his death after the Civil War. Hunt, , Cable later wrote in detail about the slaves owned by the Cumberland and College Church congregations: What shocked me more than anything was that the church engaged in this jobbing business. The slaves, who had been left to the church by some pious mother in Israel, had increased so as to be a large and still increasing fund. They were hired out on Christmas day of each year, the day in which they celebrate the birth of our blessed Saviour, to the highest bidder. There were four other churches near the college that supported the pastor, in whole or in part, in the same way. While Paxton was struggling with the issue of slavery in the s, the minister of Briery Presbyterian Church, James W. Douglas must have been referring to members of his congregationâ€”for whom this book was intendedâ€”who opposed slavery, or at least to institutional slaveholding by their church. Douglas was followed in the pulpit by William Hill, who came to Briery Presbyterian in the mids when the question of slave owning by local congregations was still very contentious. In his autobiography, Hill recounted why his time at Briery was so brief: Their minister was supported by a fund which consisted of Slaves, who were American Colonization Society Certificate hired out from year to year, to the highest bidder, which I considered the worst kind of slavery. Like Jonathan Cable, his chief concern was the particularly cruel nature of institutional slavery where slaves were hired out on annual contracts. He recollected that he spent half of every Sunday ministering specifically to slaves. He was not just concerned for the spiritual welfare of the slaves, however; Hill also tried to convince the leaders of Briery congregation to free their slaves or at least improve their condition. This fixed my determination to remain there no longer. Hill felt that even if the church was unwilling to liberate its slaves thereby destroying its endowment , the slaves would benefit if the church at least sold them to masters of their own choosing. In , while William Hill was the minister at Briery, Cumberland Presbyterian did sell its slaves; Hill was on the committee that oversaw this process. William Hill was not an abolitionist, and he did not call for the slaves to be freed unless they were going to be sent to Africa through the efforts of the American Colonization Society. Hill was a paternalistâ€”he believed that slavery was ordained by God as part of the natural order of mankindâ€”but he also worked to see that masters upheld their responsibilities to their slaves. The concerns of these ministers and some of their congregants over slave holding by their church illustrate how institutional slaveholding could strengthen an institution economically while at the same time weaken and divide it philosophically and morally; this was a paradox of institutional slavery. The controversial nature of institutional slave ownership among the Presbyterians was most evident in and , when the Briery congregation again debated the question of selling its slaves. A committee ultimately decided that the congregation would not do so. Used by permission from Cable descendent Sylvia Rummel. In this remarkable document, pen-ned by prominent local slaveholder Asa Dupuy, the first argument against congregational slave ownership concerned the unstable family life of the slaves. We believe their present condition is unfavorable to their moral and religious Character, with their family Connections formed one year

in One neighborhood and the next be removed so far that they can but seldom visit or be visited by their families and in that way liable to have them broken up, and new Connections formed. Because the Briery slaves like many other institutional slaves were hired out to the highest bidder at the beginning of every year, they frequently changed homes, making it very difficult to form lasting relationships. In particular, the committee members were probably concerned about the marital relationships among the slaves. These marriages, though not honored by the law, were still promoted by many in society especially sincere Christians as morally important for slaves. All slaves were in danger of being separated from their spouses through the whim of a master, but slaves who were hired out yearly by an institution had to anticipate separation as an annual occurrence. What hope did those slaves really have of maintaining monogamous relationships when they knew they might never live in the same place twice? This put the church in the awkward situation of fostering marital infidelity among its slaves. With regard to increase they certainly have not increased in the same ratio that other negroes have which we think is probly [sic] owing to the want of attention which it would be the interest as well as the duty of masters to give to the Children of their Slaves. In other words, the more that hirers could skimp on food, clothing, and medical care for their hired slaves, the greater would be the return on their short-term investment in slave labor. Significantly, those who hired the Briery slaves likely were least interested in maintaining the welfare of the young children of the women they hired and in easing the workload of an enslaved woman who became pregnant or gave birth during the period of her hire. An individual owner of a new slave mother might give her more food, more time to rest and to nurse an infant, and lighter duties, looking forward to the long-term benefit of owning another slave; the short-term cost in the lost productivity of the mother would have been more than paid for by the future productivity of the child. However, for the person who hired a slave, there was no long-term interest in either the slave or her children; there was only the gain to be made that year and the financial requirement that the woman not only make back the money spent on her but also bring in as much profit as possible. It was the permanency of the hireling status that made the situation of Briery slaves different from most hired slaves; they shared common problems like separation from family and shoddy treatment by hirers, but these problems were exacerbated for institutional slaves because they could expect this status for their entire lives. Thus, the church members were faced with two unpleasant alternatives when they hired out their slaves separately from their spouses. If the slaves were unfaithful to their spouses and created new relationships, the church was abetting adultery, but if the slaves stayed true to their spouses, they would not have as many children, which was a financial disadvantage to the church. The committee also discussed what must have been a persuasive argument the previous year against selling the slaves: It was not slavery itself that concerned Dupuy, but rather the significant problems connected with institutional slavery at his own church. Dupuy was a thoughtful and reasonable man, as well as a consequential figure in Prince Edward County. He was a trustee of Hampden-Sydney College, and served for thirteen years in the Virginia legislature. He wanted to preserve slavery but showed real interest and concern for slaves and free blacks; for example, historian Melvin P. Dupuy seems to have been a sincere paternalist. He be-lieved in the moralityâ€”or at least the necessityâ€”of slavery, but he was truly interested in the welfare of the African Americans around him. As a defender of slavery, however, he needed to find ways to justify it in his own mind as well as to the abolitionists who were steadily becoming more vociferous.

Chapter 8 : Presbyterian Church in the United States of America - Wikipedia

Since the signing of that armistice agreement, Presbyterian both in the United States and in Korea have called for a full, final resolution the conflict and for peace and reconciliation in the Korean peninsula.

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 9 : The Presbyterian Rebellion - The Aquila Report

Journal of the American Revolution is the leading source of knowledge about the American Revolution and Founding Era. Appealing to scholars and enthusiasts alike, we feature meticulous, groundbreaking research and well-written narratives from scores of expert writers.

Drawing from the Scotch-Irish revivalist tradition, evangelical 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. 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. 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. Over the years, New Side revivalism had become less radical. The two synods merged to become the Synod of New York and Philadelphia. In one sermon, John Witherspoon, president of Princeton, preached "that the cause in which America is now in arms, is the cause of justice, of liberty, and of human nature". Witherspoon and 11 other Presbyterians were signatories to the Declaration of Independence. The Synod of New York and Philadelphia was intended to be an annual gathering of the members of all presbyteries and one elder from every congregation. Over half the members, however, were frequently absent due to long travel distances, and this prevented the Synod from functioning effectively. The Westminster Confession was modified to bring its teaching on civil government in line with American practices. These synods included 16 presbyteries and an estimated membership of 18. One of the results was that the PCUSA signed a Plan of Union with the Congregationalists of New England in 1789, which formalized cooperation between the two bodies and attempted to provide adequate visitation and preaching for frontier congregations, along with eliminating rivalry between the two denominations. Organizations such as the American Bible Society, the American Sunday School Union, and the American Colonization Society, while theoretically interdenominational, were dominated by Presbyterians and considered unofficial agencies of the Presbyterian Church. The first General Assembly requested that each of the four synods appoint and support two missionaries. Presbyterians took leading roles in creating early local and independent mission societies, including the New York Missionary Society, the Northern Berkshire and Columbia Missionary Societies, the Missionary Society of Connecticut, the Massachusetts Missionary Society, and the Boston Female Society for Missionary Purposes. The first denominational missions agency was the Standing Committee on Mission, which was created in 1789 to coordinate efforts with individual presbyteries and the European missionary societies. The work of the committee was expanded in 1790, becoming the Board of Missions. As a result, most of the local churches established by the organization were Presbyterian. Another major stimulus for growth was the Second Great Awakening c. 1790. From there, revivals spread to Presbyterian churches in Virginia and then to North Carolina and Kentucky. The Revival of 1794 was one such revival that first grew out of meetings led by Presbyterian minister James McGready. The most famous camp meeting of the Second Great Awakening, the Cane Ridge Revival in Kentucky, occurred during a traditional Scottish communion season under the leadership of local Presbyterian minister Barton W. Over 10 thousand people came to Cane Ridge to hear sermons from Presbyterian as well as Methodist and Baptist preachers. Many pointed to "excesses" displayed by some participants as signs that the revivals were theologically compromised, such as groans, laughter, convulsions and "jerks" see religious ecstasy, Holy laughter and Slain in the Spirit. There was also concern over the tendency of revivalist ministers to advocate the free will teaching of Arminianism, thereby rejecting the Calvinist doctrines of predestination. Stone and two other ministers, chose to withdraw from the Kentucky

Synod and form the independent Springfield Presbytery in . These ministers would later dissolve the Springfield Presbytery and become the founders of the American Restoration Movement , from which the Christian Church Disciples of Christ and Churches of Christ denominations originate. In , the synod suspended many of these ministers, even bringing heresy charges against a number of them, and by the synod had dissolved the presbytery. The CPC subscribed to a modified form of the Westminster Confession that rejected the Calvinist doctrines of double predestination and limited atonement. While calmer and more reserved than those in the South, the revivals of the Second Great Awakening transformed religion in the Northeast, and they were often led by Presbyterians and Congregationalists. It was essentially an attempt to construct a Calvinism conducive to revivalism. While the Synod of Philadelphia condemned the New Divinity as heretical in , the General Assembly disagreed, concluding that New England theology did not conflict with the Westminster Confession. The New School faction advocated revivalism and New England theology, while the Old School was opposed to the extremes of revivalism and desired strict conformity to the Westminster Confession. The ideological center of Old School Presbyterianism was Princeton Theological Seminary, which under the leadership of Archibald Alexander and Charles Hodge became associated with a brand of Reformed scholasticism known as Princeton Theology. Hodge was a leading proponent of the Princeton Theology. Heresy trials of prominent New School leaders further deepened the division within the denomination. Old School Presbyterians, however, were outraged when the New School dominated General Assembly of dismissed the charges. Lyman Beecher , famous revivalist, moral reformer and president of the newly established Lane Theological Seminary , was charged with heresy in but was also acquitted. Finney did just that in when he joined the Congregational church as pastor of the Broadway Tabernacle in New York City. The Old School faction was convinced that the Plan of Union with the Congregational churches had undermined Presbyterian doctrine and order. At the General Assembly, the Old School majority successfully passed resolutions removing all judicatories found under the Plan from the Presbyterian Church. The Old School and New School factions had finally split into two separate churches that were about equal in size. At the same time, Presbyterians in the South were content to reinforce the status quo in their religious teaching, such as in "The Negro Catechism" written by North Carolina Presbyterian minister Henry Pattillo. Later, the General Assembly called slavery "a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God". The General Assembly was increasingly reluctant to address the issue, preferring to take a moderate stance in the debate, but by the s, tensions over slavery were increasing at the same time the church was dividing over the Old Schoolâ€”New School Controversy. The Old School, however, was convinced that the General Assembly and the larger church should not legislate on moral issues that were not explicitly addressed in the Bible. This effectively drove the majority of Southern Presbyterians to support the Old School faction. In , Southern synods and presbyteries belonging to the New School withdrew and established the pro-slavery United Synod of the Presbyterian Church. Lyman Beecher served as pastor of Second Presbyterian from â€” This was helped in when the Plan of Union between the New School Church and the Congregationalists was discontinued. Northern Presbyterians of both the Old and New School participated in the Christian Commission that provided religious and social services to Union soldiers during the Civil War. Furthermore, both schools boldly proclaimed the righteousness of the Union cause and engaged in speculation about the role of a newly restored America in ushering in the millennium. Some within the Old School, chiefly Princeton theologian Charles Hodge, claimed that there were still ministers within the New School who adhered to New Haven theology. Warfield , principal of Princeton Theological Seminary from â€” In the decades after the reunion of , conservatives expressed fear over the threat of " broad churchism " and modernist theology. Such fears were prompted in part by heresy trials such as the acquittal of popular Chicago preacher David Swing and a growing movement to revise the Westminster Confession. Utilizing comparative linguistics, archaeology, and literary analysis, German proponents of high criticism, such as Julius Wellhausen and David Friedrich Strauss , began questioning long-held assumptions about the Bible. He did not believe that the Pentateuch was authored by Moses or that the book of Isaiah had a single author. In addition, he also denied that biblical prophecy was a precise prediction of the future. Ultimately, Union Theological Seminary refused to remove Briggs from his position and severed its ties to the Presbyterian Church. The Portland

Deliverance would be used to convict Briggs of heresy. Nevertheless, overtures continued to come before the General Assembly. In , two chapters on "The Holy Spirit " and "The Love of God and Missions" were added to the Confession and a reference to the pope being the anti-christ was deleted. Conservatives criticized the "Declaratory Statement" and claimed that it promoted Arminianism. Warfield was a strong critic of the merger on doctrinal grounds. Despite these objections, the merger was overwhelmingly approved. The department, created in to minister to working class immigrants, was the first official denominational agency to pursue a Social Gospel agenda. Sunday became the most prominent evangelist of the early 20th century, preaching to over million people and leading an estimated million to conversion throughout his career. Tensions had been building in the years following the Old School-New School reunion of and the Briggs heresy trial of In , the conflict was further exacerbated when the Presbytery of New York granted licenses to preach to a group of men who could not affirm the virgin birth of Jesus. While the authors were drawn from the wider evangelical community, a large proportion were Presbyterian, including Warfield, William Erdman, Charles Erdman , and Robert Elliott Speer. Macartney preached a sermon called "Shall Unbelief Win? Gresham Machen of Princeton Theological Seminary also responded to Fosdick with his book *Christianity and Liberalism*, arguing that liberalism and Christianity were two different religions.