

**History of the RPCNA**  
**Fresno Reformed Presbyterian Church**  
**Sunday School, October 5, 2014**  
**Week 5 – Revolution Settlement, Covenanters in Scotland/Ireland, & Immigration to America**

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- I. Review
- II. Why did the Covenanters refuse to join with the Church of Scotland?
  - a. Settlement was Erastian
  - b. Settlement completely neglected the Covenants
  - c. Settlement included people who had been involved in persecution
  - d. General Assembly did not answer any of the Covenanters' official grievances
- III. Covenanters in Scotland to the present day
  - a. Strict Separation & Political Dissent
  - b. John McMillan
  - c. The First Secession
  - d. Covenanter Presbytery established in 1743
  - e. William Symington
  - f. Decline in Scotland, but a bright future
- IV. Covenanters in Northern Ireland to the present day
  - a. Covenanters move to Ulster
  - b. RPC of Ireland continues the practice of political dissent
  - c. Start of RPC in Australia
  - d. Geographical closeness of congregations
  - e. Reformed Theological College
- V. Covenanters in America
  - a. Covenanters immigrate to America
  - b. John Cuthbertson
  - c. Attempts to form an American Presbytery

## **FRPC Sunday School – History of the RPCNA – Quotes for Week 5**

1. “Nothing vindicates the position of the Covenanters through the persecuting years so much as the fact that their consistent arguments for renouncing the Stuart kings, which had led to the sacrifice of several thousand Presbyterian lives, became now the reasons offered to the world for the righteousness of the invasion of Britain by a foreign liberator.” – J.D. Douglas
2. “We leave all those who afterwards thought it lawful to join in the Revolution, and in taking arms against the oppressions and arbitrary government of King James, to judge whether these good men had not the same individual reasons and more for this Pentland expedition. And it is answer enough...that those men died for that lawful resisting of arbitrary power which has been justified as legal, and acknowledged to be justifiable by the practice and declarations of the respective Parliaments of both kingdoms.” – Daniel Dafoe
3. “It will be noted that this act of Parliament restored Presbyterian Church government as ‘agreeable to the Word’. It is one thing to say that Presbyterianism is a form of church government that is agreeable to the Word of God, and quite another to say that it is the form of Church government that is agreeable to the Word of God. King William did not believe in the divine right of any particular system of Church government, and the Parliament in settling the government of the church took the low ground that Church government is a matter of expediency, or a matter to be decided on the basis of the tradition and preference of the nation since the Reformation. Prelacy was rejected, but not declared to be contrary to Scripture. It is plain that the character of the law was determined by policy rather than by principle. The legislation of the Revolution Settlement breathed a different spirit from that of the 2<sup>nd</sup> Reformation.” – J.G. Vos