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39 This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1977. To anyone at all acquainted with the place which the Dutch Reformed Church in London has occupied during the centuries, it will not cause surprise to hear that I hesitated for a moment before accepting the invitation from its Council to relate the history of the Church on the occasion of its four hundredth anniversary. Not much time was left, and the material was voluminous. Only few church

communities possess such a wealth of written documents bearing on their past history, or have been the centre to the same extent of so many varied activities. However, there were considerations on the other side, which made me decide to undertake the work. The extensive archives of the Church are well arranged and well preserved. The most important part, the voluminous correspondence, consisting mainly of letters addressed to the Church Council, has been made available, in a highly meritorious manner, by J.H. Hessels' publication: "Ecclesiae Londino-Batavae Archivum". Only a small part of the - often very detailed - minutes of the Council meetings has been published, but these publications by Dr. A. Kuyper and Dr. A.A. van Schelven cover two very important periods in the history of the Church. In addition, there are the publications of the Marnix Society, viz. Ruytinck's "Gheschiedenissen" (History) and its sequels, and the Acta of the Colloquia of the Dutch church communities in England. "A true church, Reformed according to God's Word, is the dwelling place of God, maintaining and declaring the truth which He has been pleased to reveal," writes author Malcolm Watts in *What Is a Reformed Church?* Watts then looks specifically at the basics of the Reformed faith and explains, both biblically and historically, the distinctives of a Reformed church, its doctrines, and its practices in worship, church government, church discipline, and evangelism. For both believers who are just discovering the Reformed faith and those who need to be reminded of its distinctives, this handbook offers readers solid answers to the question of what it means to be Reformed.

Table of Contents: The Distinctives of a Reformed Church The Great Emphasis of Reformed Doctrine A Right View of Worship The Government of the Church Reformed Church Discipline Reformed Evangelism Maintaining the Reformed Faith Religious controversy was central to political conflict in the years before the English Civil War. Where earlier historians have focused more narrowly on the doctrine of predestination, Dr Milton analyses the broader attitudes which underlay notions of religious orthodoxy. Through the first comprehensive analysis of how contemporaries viewed the Roman and foreign Reformed churches in the early Stuart period, Milton demonstrates the way in which an author's choice of a particular style of religious discourse could be used either to mediate or to provoke religious conflict. This study challenges many current historical orthodoxies. It identifies the theological novelty of Laudianism, but also exposes areas of ideological tension within the Jacobean Church. Its wide-ranging conclusions will be of vital concern to students of early Stuart religion and the origins of the English Civil War. Pastors of Reformed churches are often asked, "What is a Reformed church?" or "What do you mean by Reformed?" Few booklet-length answers are available. Stephen Smallman, author of *Understanding the Faith*, has provided a booklet that pastors and churches will find eminently useful. While teaching inquires classes, Smallman writes, "I got a sense of the kind of issues that are in peoples' minds as they struggle to understand and appreciate the core doctrines and traditions of the church." In *What Is a Reformed Church?* he treats historical roots and the doctrines of Scripture, divine sovereignty, the covenant, the law, the church, and the kingdom. Worship renewal is now on the agenda of many Reformed churches, as the need for adaptation and new approaches is acutely felt all over. How can the church faithfully worship God in the midst of rapidly changing situations? How can it constructively relate to widely differing cultural contexts? What is its place in the wider ecumenical scene? In preparing a sweeping survey of Reformed worship across time and

place, this volume provides some help to those engaged with vital questions like these. Written by theologians and liturgical scholars from a wide range of churches and countries, these chapters explore the history of Reformed worship on every continent from the sixteenth century to the present. Surveying the most significant developments in the growth of Reformed worship, the book identifies the major "ingredients" that make the Reformed worship tradition distinctive and highlights those aspects of Reformed worship that are particularly relevant to present efforts at renewal. Indeed, an important component of this book is the inclusion of "A Common Reflection on Christian Worship in Reformed Churches Today," the result of a major consultation in January 2001 at the International Reformed Center John Knox. Revealing the rich variety of forms and diversity of perspectives that have made and do make up Reformed worship worldwide, this volume will be a valuable resource for church and worship leaders both in and outside the Reformed family. Contributors: Horace T. Allen Jr. Emily R. Brink Livingstone Buama Coenraad Burger Bruno Bürki Gerson Correia de Lacerda Alan D. Falconer, Kasonga wa Kasonga Baranite T. Kirata Elsie Anne McKee Seong-Won Park Ester Pudjo Widiasih Alan P. F. Sell Joseph D. Small Bryan D. Spinks Leonora Tubbs Tisdale Lukas Vischer Isaiah Wahome Muita Geraldine Wheeler Marsha M. Wilfong John D. Witvliet

The Reformed Church in America (RCA) is commemorating 400 years of God's faithfulness to our ministries and global partnerships (1628-2028). The RCA's first worship service took place in New Amsterdam (now New York City) 148 years before the founding of the United States. Today, we have ministries throughout North America and across the globe. We've been around for a long time, have weathered many storms, and have countless stories to tell or retell. Whether you are a member of one of our Reformed churches or someone interested in church history more broadly, I hope you enjoy learning with us and discovering ways to celebrate God's grace to us and to those who have gone before us.

Reformed Church Footprints began in April 2016 as a bi-monthly e-mail message that focused on specific aspects of the history of the RCA. They were brief, enjoyable looks at aspects that related in some part to current issues before either the denomination or its staff. As such, they could be "teasers" to engage in more research in the history of the RCA or seen as "tidbits" of history similar to "This Day in History." As the church struggled with controversy and conflict in 2015, an early staff gathering in 2016 raised questions as to whether the church had ever experienced such struggles before. As you can read in Footprint #1, yes, it had-and so began the series of Footprints. These Footprints also offer an answer to the question, "Why do we have archives?" Without this documentary heritage, we would have no memory upon which we can rely. The stories, reflections, and statement would have no basis or support. Archives serve as our corporate memory and provide legal, financial, administrative, and historical support for what we do. Daniel Hyde traces the historical roots of the Reformed churches, their key beliefs, and the ways in which those beliefs are expressed. The result is a roadmap for those newly encountering the Reformed world and a primer for those seeking to know more about their Reformed heritage. This is the first book to examine one of Europe's largest Protestant communities in Hungary and Transylvania. It highlights the place of the Hungarian Reformed church in the international Calvinist world, and reveals the impact of Calvinism on Hungarian politics and society. Calvinism attracted strong support in Hungary and Transylvania, where one of the largest

Reformed churches was established by the early seventeenth century. Understanding of this Hungarian Reformed church remains the most significant missing element in the analysis of European Calvinism. The Hungarian Reformed church survived on narrow ground between the Habsburgs and Turks, thanks to support from Transylvania's princes and local nobles. They worked with Reformed clergy to maintain contact with western co-religionists, to combat confessional rivals, to improve standards of education and to impose moral discipline. However, there were also tensions within the church over further reforms of public worship and church government, and over the impact of puritanism. This book examines the development of the Hungarian church within the international Calvinist community, and the impact of Calvinism on Hungarian politics and society. The *Mystical Presence* (1846), John Williamson Nevin's magnum opus, was an attempt to combat the sectarianism and subjectivism of nineteenth-century American religion by recovering the robust sacramental and incarnational theology of the Protestant Reformation, enriched with the categories of German idealism. In it, he makes the historical case for the spiritual real presence as the authentic Reformed doctrine of the Eucharist, and explains the theological and philosophical context that render the doctrine intelligible. The 1850 article "The Doctrine of the Reformed Church on the Lord's Supper" represents his response to his arch critic, Charles Hodge of Princeton Seminary, providing what is still considered a definitive historical treatment of Reformed eucharistic theology. Both texts demonstrate Nevin's immense erudition and theological creativity, contributing to our understanding not only of Reformed theology, but also of the unique milieu of nineteenth-century American religion. The present critical edition carefully preserves the original text, while providing extensive introductions, annotations, and bibliography to orient the modern reader and facilitate further scholarship. The Mercersburg Theology Study Series is an attempt to make available for the first time--in attractive, readable, and scholarly modern editions--the key writings of the nineteenth-century movement known as the Mercersburg Theology. An ambitious multi-year project, this aims to make an important contribution to the academic community and to the broader reading public, who may at last be properly introduced to this unique blend of American and European, Reformed and Catholic theology. In 1905, Westminster Press published *History of the Presbyterian Churches of the World* by church historian Richard Clark Reed (1851–1925). Reed's book, intended as a textbook for college and seminary students, covered the history of churches that subscribed to Presbyterian polity from the New Testament era to the beginning of the twentieth century. Based on Reed's original work as well as an unpublished manuscript by Presbyterian historian Thomas Hugh Spence Jr. (1899–1986), *Presbyterian and Reformed Churches: A Global History* picks up the story of Presbyterian and Reformed churches where the earlier works left off. In this volume, James McGoldrick revises and updates Reed's and Spence's original, historically relevant works, continuing the survey to the twenty-first century. Each chapter traces the history of Presbyterian and Reformed churches in individual nations and regions around the globe. The author covers the major events, leaders, and institutions influencing Presbyterian and Reformed church history in a readable style that is ideally suited for classroom study as well as for independent reading. A list of suggested additional readings concludes each chapter. Nations/regions covered: Switzerland, France, the Netherlands, and other European nations Scotland, Ireland, England, and Wales United States Mexico and Central America

Caribbean Basin South America Africa Middle East India Indochina and Southeast Asia China Korea, Japan, and lesser Pacific Islands Both Reformed and Mennonite churches trace their beginnings back to Zurich, where Huldrych Zwingli and his friends Konrad Grebel and Felix Manz together discovered the liberating power of the Gospel that would renew both church and society. However, they quickly developed conflicting ideas about how to carry out this renewal. Their paths separated into dispute. Zurich became the "city of Zwingli" and banished the names of Felix Manz and Konrad Grebel from its memory. Still, the Anabaptist movement survived and never forgot its founding fathers. On June 26, 2004, Felix Manz returned to Zurich: a commemorative plaque on the banks of the Limmat reminds us of his execution during the time of the Reformation. This is a reference to an inheritance which Reformed and Anabaptist Christians have in common - and is likewise an encouragement to brotherly dialogue. "The story we have told for centuries of the birth of the Anabaptist Movement, and the persecution and execution of the radical reformers in Zurich now has a new ending. The new stone tablet along the Limmat River in Zurich bears witness to the acknowledgement and confession of the Reformed church, and gives the story a new twist." Mennonite Historical Bulletin, October 2004 Michael Baumann, Jahrgang 1970, ist Gemeindepfarrer und Reformationshistoriker. In the nineteenth century the Scudders went to India with the avowed intention to confine their efforts to evangelistic preaching. By the time the Reformed Church mission became a part of the Church of South India, it was one of the most heavily institutionalized churches in the nation, supporting agricultural and industrial efforts, one of India's leading hospitals, and numerous educational institutions. This work by Eugene Heideman, himself a missionary to India, analyzes the causes for the shift in missionary emphasis in India, illuminating in the process an intriguing yet little-known component of the Reformed Church's witness. Authority lies at the very center of what it means to be called together in an ecclesial community and shapes how the Church understands its purpose and orders its activity. It can manifest itself as something owned and used by those in power, yet it is something fundamental to the entirety of Church life. However, while some polities exude authority in every pronouncement and every action, other ecclesiologies find it more difficult to locate and express authority, often needing a quest to explore and discover the authority that shapes the Church's life. Focusing on the United Reformed Church in the United Kingdom, this book explores the particular shaping and bringing together that is a characteristic of a United and Reformed ecclesiology and examines how this influences ecclesial polity and practice. Matthew Prevett argues that authority in ecclesial life can be understood historically and empirically, drawing deeply from the well of tradition and history yet inspired by the social, political, and technological challenges of the twenty-first century.

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