

Sanctuary - First Window from Front on Right

Lower Medallion - Beginning of Presbyterian Education

The Presbyterian Church has always stood for sound education and emphasis given to that phase of Christian witness.



What is our Theology?

What are our beliefs?

What practices do we have that are different from other denominations?

What are our Mission goals?

What is our history in this country?



John Knox 1510 –1572

**Founder of the Scottish Presbyterian Church
Spiritual Father of American Presbyterianism**



Author of Presbyterian Church Order and Education

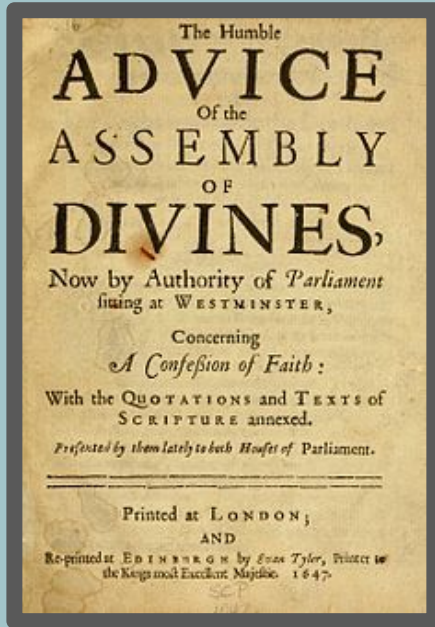
- Gave us the Scots Confession
- Mapped out a system of education for every Scot. He wanted every person educated enough to read the word of God so that their consciences would be dictated by God's Word.

- Book of Discipline authored largely by Knox
 - Basis of modern Presbyterian Book of Order
 - Set out a system of church order that included superintendents, ministers, teachers, elders and deacons.
 - Contained a program of parish-based reformation that would use the resources of the old church to pay a network of ministers, a parish based school system, university education and arrangements for poor relief.
 - Rejected since nobles retained much of old church wealth

First Presbyterian Churches in America

In 1640, The Southampton, Long Island congregation, generally thought to be the oldest Presbyterian Church in America, organizes.

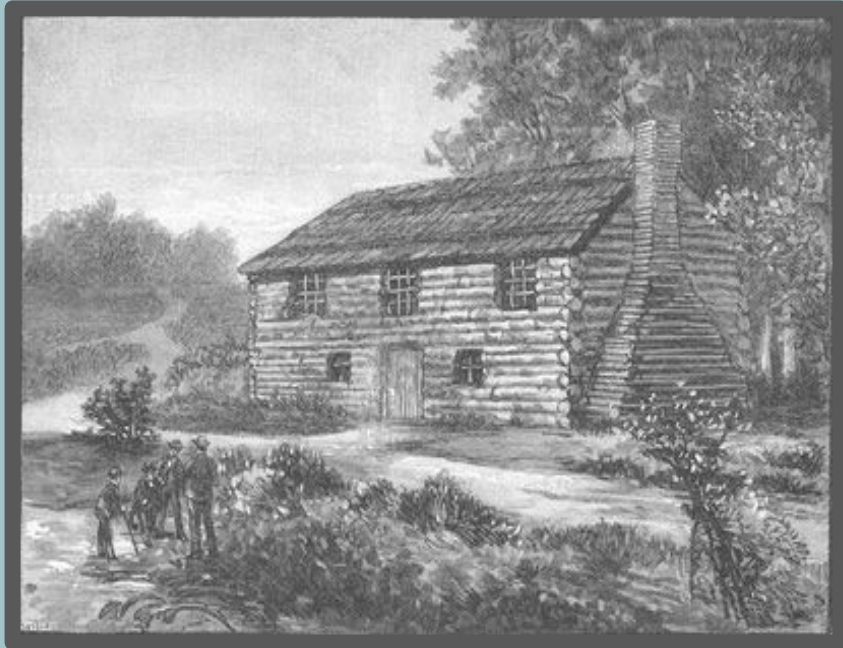
Several other congregations, including Norriton Church, in Pennsylvania, (pictured) also trace their founding to the 1600s.



Westminster Confession of Faith

- A Reformed confession of faith (PCUSA Book of Confessions)
- Drawn up by the 1646 Westminster Assembly as part of the Westminster Standards to be a confession of the Church of England
- Became and remains the "subordinate standard" of doctrine in the Church of Scotland and has been influential within Presbyterian churches worldwide.

“Log College” - Origin of Princeton University



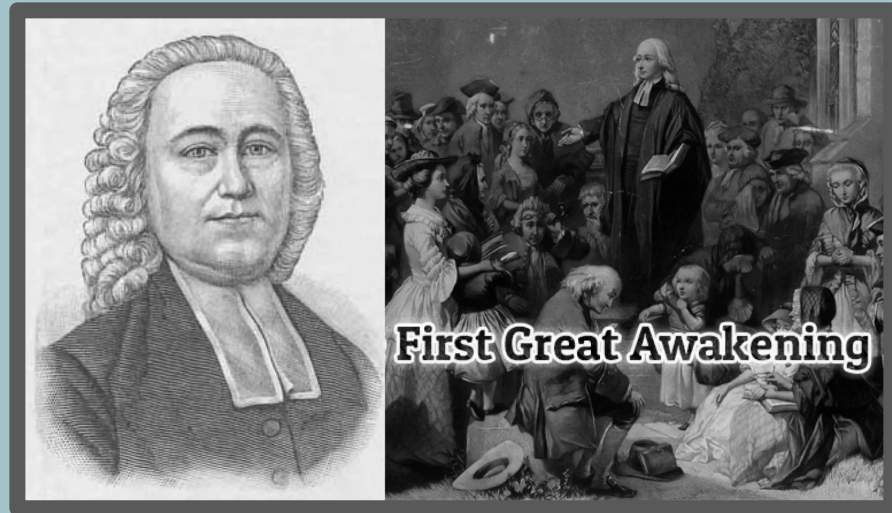
In 1718, William Tennent, minister and educator, arrives in Philadelphia from Ireland. His cabin academy, dubbed the “Log College,” evolves over several decades into the College of New Jersey (now Princeton University).

1739 First Great Awakening

Local calls for religious revivals as early as the 1710s, gaining prominence in the 1720s and 1730s.

In November 1739, English Anglican cleric and evangelist George Whitefield made his second visit to the American colonies, holding mass revivals in Philadelphia that drew many Presbyterians.

Rev. Gilbert Tennent, son of Log College founder William Tennent, became a key figure in the First Great Awakening; his most famous sermon, *The Danger of an Unconverted Ministry*, was published in 1742.



The Great Schism 1740 Old and New Sides



THE
DANGER
OF
An Unconverted
MINISTRY.

Considered in a

SERMON

On MARK VI. 34.

Preached at Nottingham, in Pennsylvania,
March 8. ANNO 1739,40.

By GILBERT TENNENT, A. M.
And Minister of the Gospel in New-Brunswick,
New-Jersey.

Jerem. V. 30, 31. *A wonderful and horrible Thing is committed in the Land: The Prophets prophesy falsely, and the Priests bear Rule by their Means, and my People love to have it so; and what will they do in the End thereof?*

PHILADELPHIA:
Printed by BENJAMIN FRANKLIN,
In Market-Street, 1740.

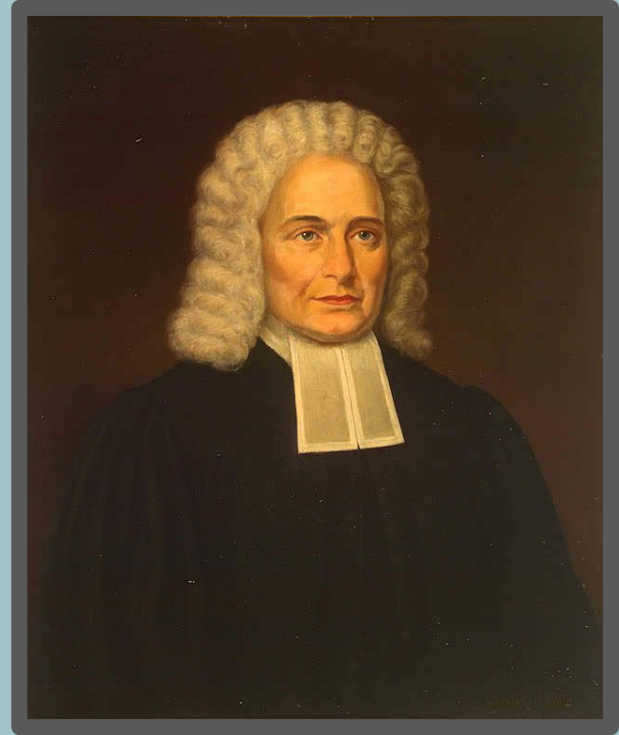
1755 PRESBYTERIANISM EXPANDS IN VIRGINIA

Samuel Davies, New Side evangelist and educator, helps organize the Presbytery of Hanover (Virginia Colony) and prepares the way for substantial Presbyterian church growth in the Upper South.

Davies, a slaveholder himself, is one of the first evangelists to enslave Africans and African Americans (more than 1000).

Davies preached the spiritual equality of Africans and African Americans and supported the education of enslaved people, but owned at least two slaves during his life.

“Country, color, liberty or slavery were trifling distinctions in the eyes of God, because all people were equally formed for immortality.”



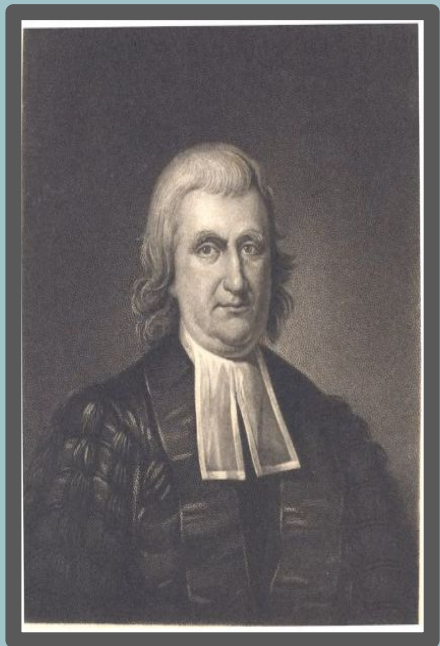
Presbyterians and the Founding Fathers

John Witherspoon

1768 Minister and educator, sixth president of College of New Jersey

Delegate to Continental Congress - Only active minister to sign the Declaration of Independence

Slave owner but committed to religious instruction and education of people of African descent



Second Great Awakening 1790 to 1840

New England and Frontier

Pushed the idea of individual salvation and free will over predestination.

Revival at Cane Ridge

- By the year 1800 nearly 1 million people had moved West
(Kentucky, Virginia, Tennessee)
- Religion seemed to be fading in the rough wilderness
- McGready, a fearless preacher, reminded his people that they had not left the eternal God behind them
- McGready planned a camp meeting at Cane Ridge after some success with his pioneers
- Over 25,000 people attended
- The people were divided into congregations and great revival took place

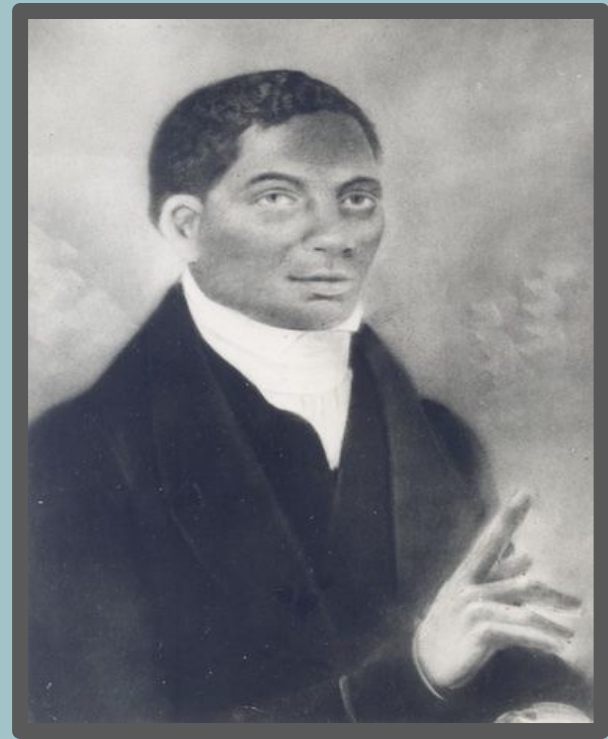
James McGready



- Presbyterian Minister
- Pastored three churches
- This area was full of “Murderers, horse-thieves, highway robbers, and counterfeiters.”
- His fearless preaching gained him many converts.



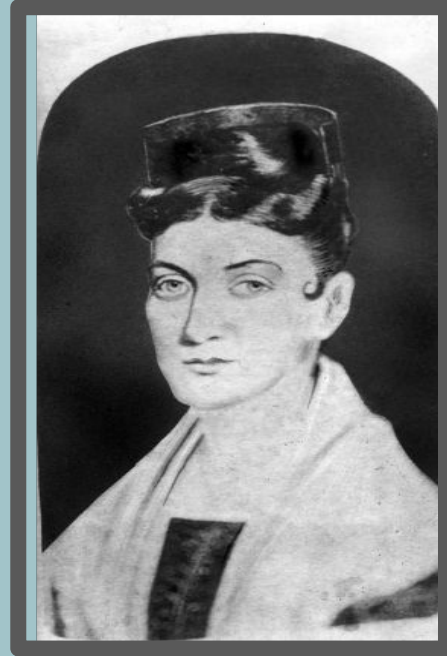
1801 Southern and Midwest Protestant Revivals along the frontier helped establish the Cumberland Kentucky Presbytery in 1810.



1807 The First African Presbyterian Church Organized in Philadelphia at Girard Avenue and 42nd Street in Philadelphia, which had 123 members by 1811.



1827 Samuel Eli Cornish, the first African American preacher licensed by the Presbytery of Philadelphia, helps found and becomes the editor of the newspaper *Freedom's Journal*. This is the first Black-owned and operated newspaper in America



In November 1833, Rev. Matthew and Harriet Laird sailed for Africa.

Once in Liberia, both contract what they refer to as "African Fever" (possibly Yellow Fever or Malaria) and die in 1834

First Presbytery 1706
Organized in Philadelphia

New Side/Old Side 1741-1758
First Awakening split over
issue of revivals

Synod of N.Y. and Philadelphia 1758-1788
Presbyterian Church in USA 1789-1837
Reunite of New Side/Old Side

Old School/New School 1837-1869
Second Great Awakening split over revivals and
primacy of Westminster standards

Cumberland Presbyterian Church 1810-1906
Objection to requirement that ordained ministers be
formally educated and the necessity to assent to
the Westminster Confession - Kentucky
2/3 reunited with PCUSA 1906

Free Presbyterian Church in U.S. 1847-1863
Staunch abolitionists in one synod from both
Protest for refusing to exclude slaveholders from
membership - Reunited with New School in 1863

Cumberland Presbyterian Church in America 1874-
Separate denomination for African-Americans
112 congregations and 7885 members

Presbyterian Church in USA 1869-1958
Reunion of Old School and New School

United Synod of South 1858-1864
Separated from New School 1858
Merged into Presbyterian Church CSA 1864

Presbyterian Church in CSA 1861-1864
Presbyterian Church in US 1865-1983
Division in belief that slavery was divinely ordained
Longest schism in American Presbyterianism

PCUSA History Timeline

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Reformed Presbytery (Covenanters) 1774-1782
Organized by Scottish descendents of Covenanters, who objected to the establishment of an official state church and refused to join Church of Scotland.

Associate Reformed Synod 1782-1801
Associate Reformed Presbyterian Church 1802-1858
Portion of Associate Presbyterians joined Reformed Presbytery

Associate Presbytery (Seceders) 1753-1782
Organized by Presbyterians who broke with the Church of Scotland (seceders) and came to America. They objected to patronage, or the power of landowners to nominate ministers, often to the opposition of congregations.

Associate Synod of North America 1782-1858
Remainder of Associate Presbyterians not joining

United Presbyterian Church of North America 1858-1958
Uniting of Associate Reformed and Associate Presbyterian Churches

United Presbyterian Church in USA 1958-1983
United Presbyterian Church of North America and Presbyterian Church USA joined together

Presbyterian Church in USA 1869-1958
Reunion of Old School and New School

Presbyterian Church in US 1865-1983
Longest schism in American Presbyterianism ends

Presbyterian Church USA 1983-
Uniting of United Presbyterian Church in USA (northern) and Presbyterian Church in US (southern) in Atlanta
10000 churches and 2 million members

1983 Reuniting of Presbyterian Church

In 1983 the two largest Presbyterian churches in the United States reunited. The “Plan for Reunion” called for the preparation of a brief statement of the Reformed faith for inclusion in *The Book of Confessions*. The statement is therefore not intended to stand alone, apart from the other confessions of our church.

“A Brief Statement of Faith” lifts up concerns that call most urgently for the church’s attention in our time. The church is not a refuge from the world; an elect people is chosen for the blessing of the nations. A sound confession, therefore, proves itself as it nurtures commitment to the church’s mission, and as the confessing church itself becomes the body by which Christ continues the blessing of his earthly ministry.

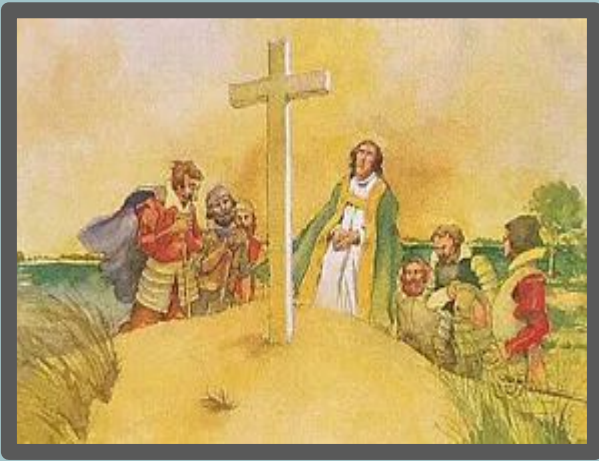
PCUSA Mission goal is to inspire, equip and connect the church in three main areas:

- **evangelism and discipleship**
- **servant leader formation**
- **justice and reconciliation**

The Surpassing Value of Knowing Christ

Philippians 3:7-11





Some of the first white people in Virginia were Presbyterians in the Church of England, including one of the first chaplains, Robert Hunt. He first lifted his voice in public thanksgiving and prayer on April 29, 1607, when the settlers planted a cross at Cape Henry, which they named after the Prince of Wales.



A group of separatist Puritans traveled to the New World in 1620 and established Plymouth Plantation in Massachusetts. They and the later wave of Puritan immigrants created a deeply religious, socially tight-knit, and politically innovative culture that is still present within the United States.



First Presbytery in America - Francis Makemie

Francis Makemie, whose work in founding churches in America earns him the title, “Father of American Presbyterianism,” arrives from Ireland.

He is responsible for creating the first Presbytery in the New World.

In 1707, Makemie is tried for preaching without a license in New York and acquitted.

Makemie, a slaveholder, used profits from enslaved labor in Barbados and Virginia to fund his church planting in the American colonies.



OLD SCOTS GRAVEYARD IN 1890. PROBABLY SITE OF THE CHURCH. BOYD'S STONE IN FOREGROUND.

First recorded ordination of a Presbyterian minister in America

When the first Presbytery was organized in the American colonies in December 1706 in Philadelphia, the Rev. John Boyd was ordained to the gospel ministry at their inaugural meeting. The Rev. Boyd was associated with the historic Old Scots Church of Freehold, New Jersey, now the Old Tennent Church in Manalapan, New Jersey. He died in 1708 and is buried in the historic Old Scots Burying Ground in Marlboro Township, New Jersey.

In 1717 Scots Irish immigrants begin to migrate to the American colonies in noticeably greater numbers. Over 200,000 arrived before the American Revolution, and the majority were Presbyterians.

