

# Our Family Tree SECOND PRESBYTERIAN CHURCH

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History of Fairview

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Tertullian 2<sup>nd</sup> Century AD

## First Century Missionaries to Britain

*"One generation shall praise Your works to another"* Psalm 145:4

# Christianity in Britain

'We praise the Lord. Latinus, aged 35 years and his daughter aged 4 years. The grandson of Barrovadus set up this memorial'.

## 5<sup>th</sup> Century



WHP EC 01  
The Latinus Stone

# Celtic Christianity

Isle of Iona





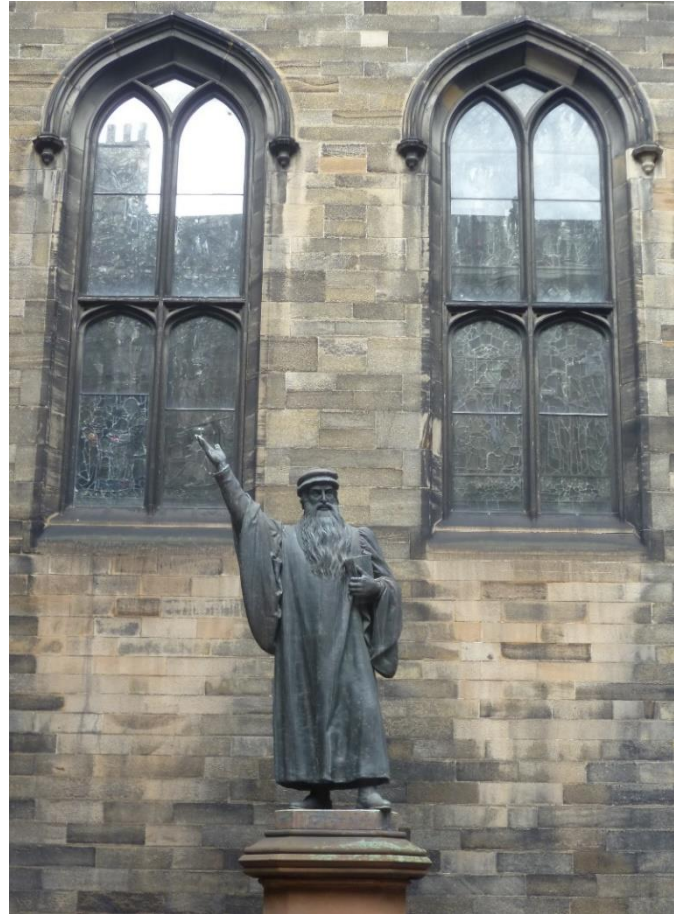
# Reformation in Europe

## 16<sup>th</sup> Century



# John Knox

## The Church of Scotland



# Westminster Assembly of Divines 1643-1647



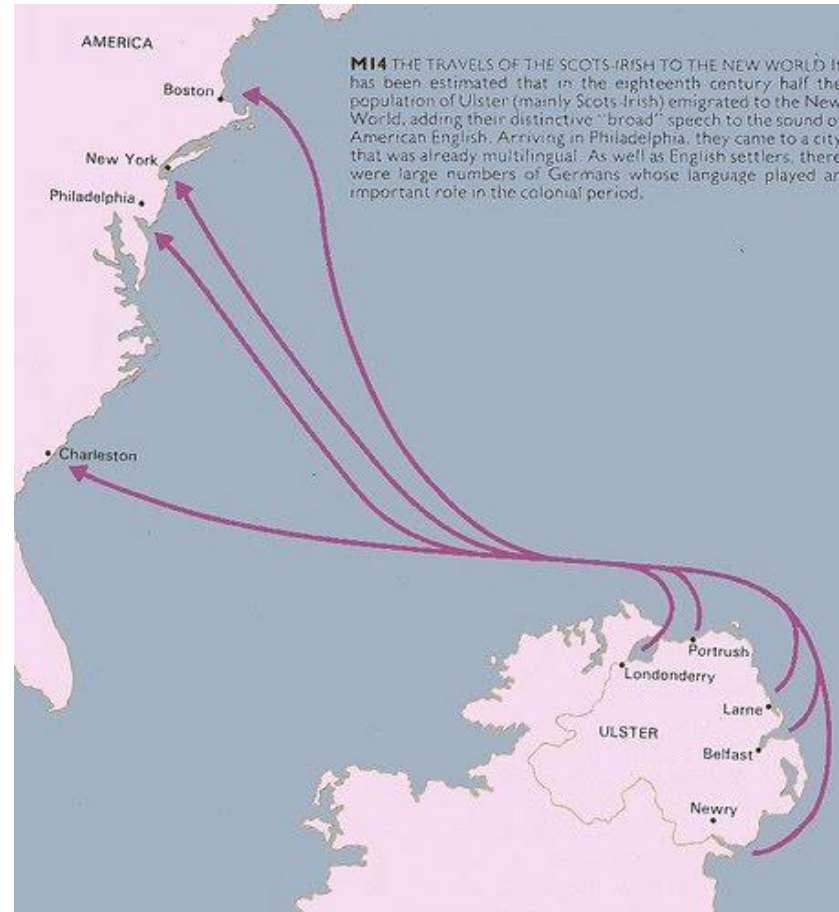


# Ulster Plantations Northern Ireland



# The New World

250,000 Ulster immigrants 1700-1775





# Great Wagon Road



THE GREAT WAGON ROAD

# Scots-Irish Presbyterianism Into Upper South Carolina



# Nazareth Presbyterian Church

Spartanburg, SC established 1765

OUR GREAT-GRANDMOTHER CHURCH

Mother Church of Presbyterianism in Spartanburg County





# Fairview Presbyterian Church

Fountain Inn, SC established 1786

OUR GRANDMOTHER CHURCH

Mother Church of Presbyterianism in Greenville County



# First Presbyterian Church

Greenville, SC established 1848

OUR MOTHER CHURCH

A Leading Church in Greenville County



# Second Presbyterian Church

Greenville, SC established 1892

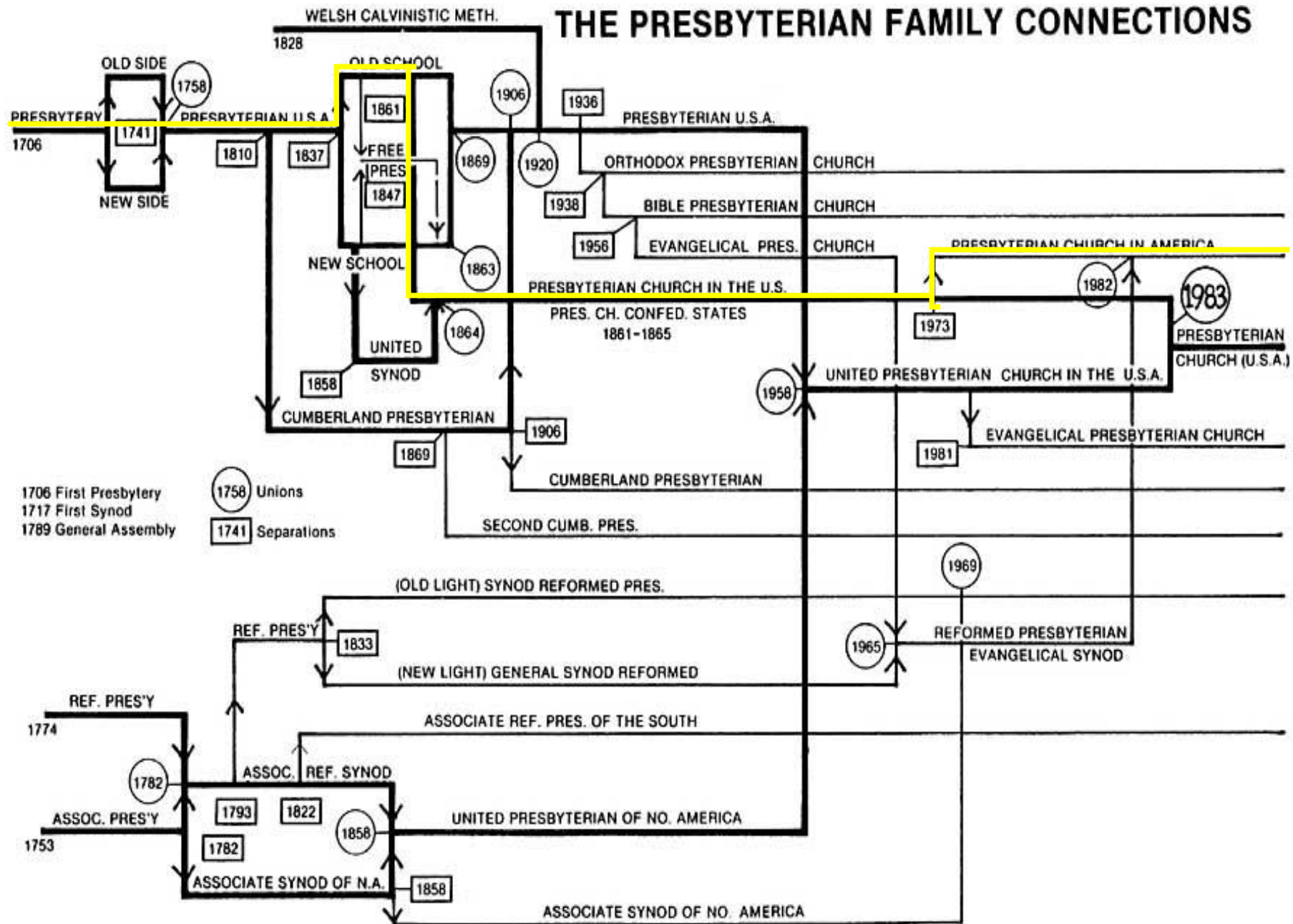




# Our Daughter Churches

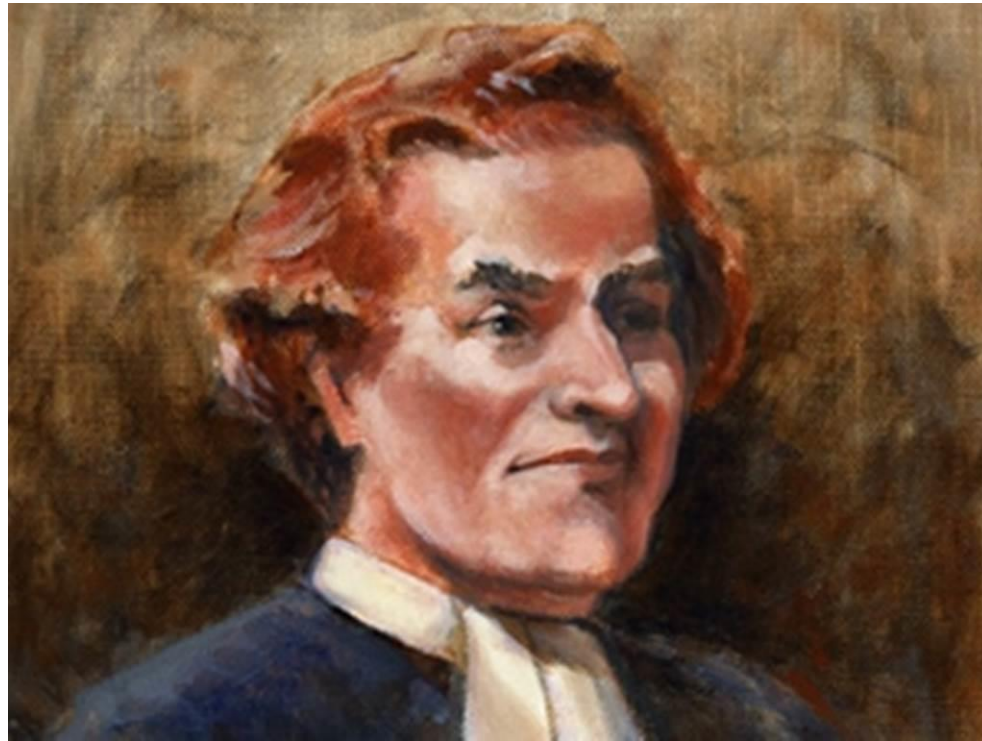


# THE PRESBYTERIAN FAMILY CONNECTIONS



# Francis Makemie

Father of American Presbyterianism





# Planting Presbyterianism in the New World

- Early movements toward Presbyterianism
  - New York (1640)
  - Edisto Island, SC (1685)
  - Philadelphia (1698)
- Immigration: Scots/Scots Irish (Pennsylvania  
“South then West”)
- Pioneers and Presbyterian

# Planting Presbyterian in the New World

- Francis Makemie (Ma-Kim-E) (1658-1708)
  - Planted several churches in northern neck of VA
  - Helped to organize 1<sup>st</sup> presbytery in 1706: seven ministers, all Scots or Scots Irish from Maryland, Delaware, PA, and VA
    - agree to meet annually “to consult the most proper measures, for advancing religion and propagating Christianity, in our Various Stations, and to maintain Such a Correspondence as may conduce to the improvement of our Ministerial ability.” The presbytery also took to itself the function of examining and licensing ministers.



This slide was adapted from Sean Lucas's *On Being Presbyterian* presentation

# First Presbytery 1706

- In presbyterianism, congregations are united in accountability to a regional body called the *presbytery*, Presbyteries are made up of the minister and an elder 'commissioned' from each parish, as well as other clergy, such as theological college professors or missionaries.



# First American Synod 1716

- Synods are an intermediate body with an often judicial or institutional function between a Presbytery and a General Assembly.
- PCA has no intermediate court between the presbytery and the general assembly.

# First Denomination -1789

- The solution: divide the church into sixteen presbyteries, which would meet semi-regularly in three synods, which would then convene in one delegated General Assembly.
- In connection with this structure, John Witherspoon and others helped to create the first *Book of Church Order* for the Presbyterian Church in this country.
- After three years of intense debate within synod and less than full interest from the existing presbyteries, the plan was adopted, issuing in the first Book of Church Order, published in 1788. The first General Assembly met in Philadelphia in 1789.

# Early Conflicts and Choosing “Sides”

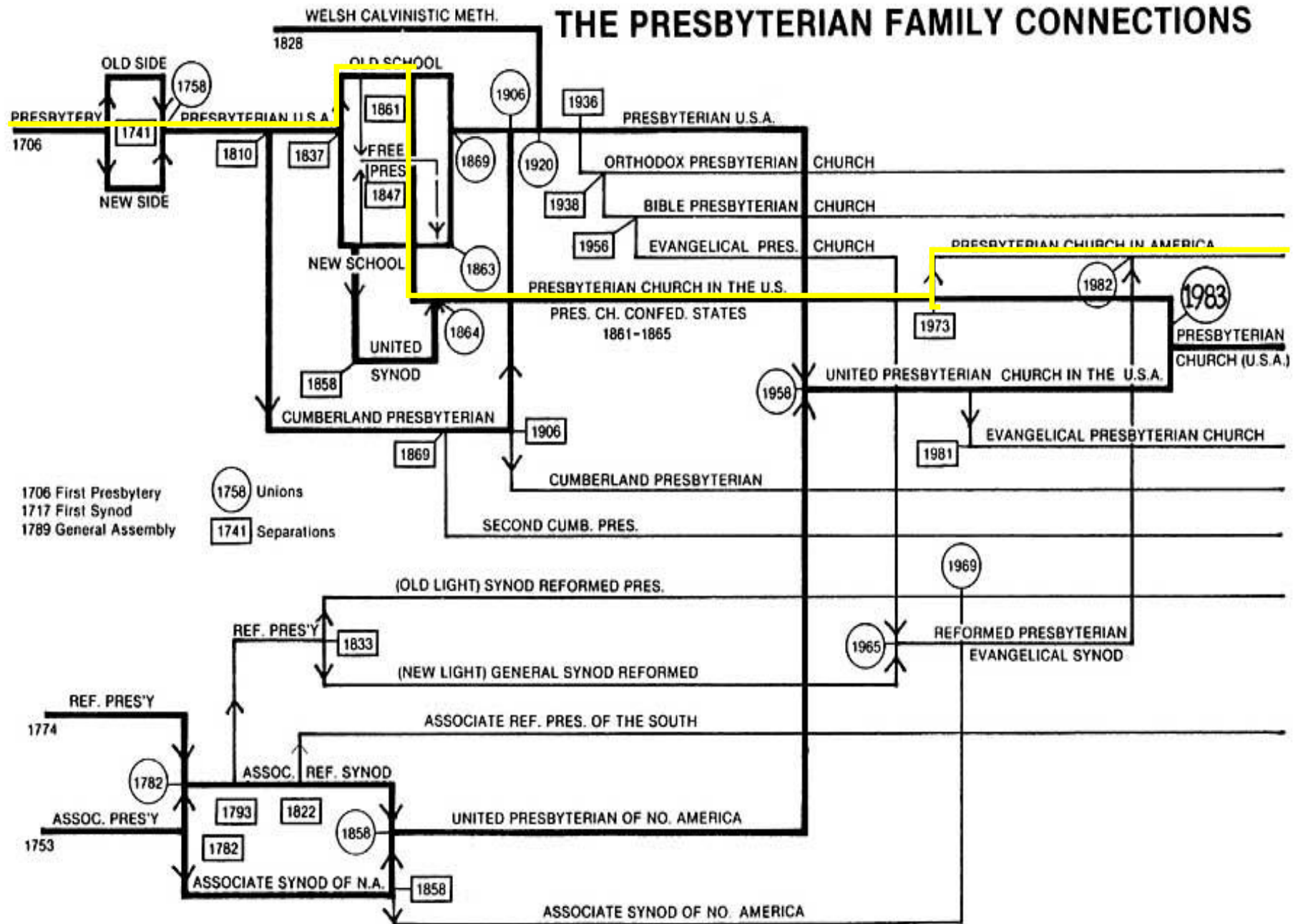
## **18<sup>th</sup> Century**

- Theological Education
- Impact of Great Awakening
- Church Organization, Church Discipline

## **19<sup>th</sup> Century**

- Plan of Union
- Old School / New School Division
- American Civil War

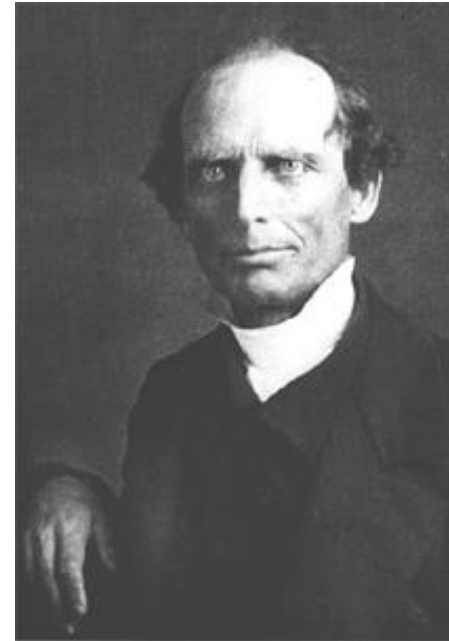
# THE PRESBYTERIAN FAMILY CONNECTIONS



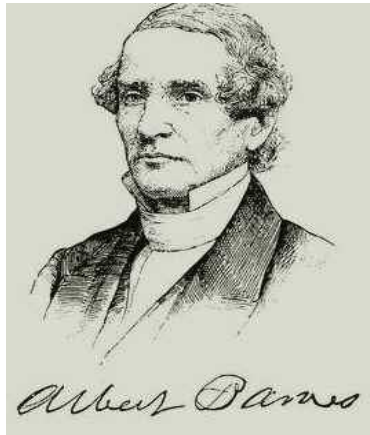


# The Division of 1837

- Four key issues that led to the growing divide in the church, as represented by men like Charles Finney:
  1. “new measures” revivalism
  2. Interdenominational v. denominational consciousness
  3. Social Reform (the Evangelical United Front)
  4. Doctrinal issues (the New Divinity):
    - Human depravity (imputation)
    - Freedom of the will
    - Regeneration
    - Holiness



# The Division of 1837



- Those who sided with Finney came to be called “the New School” within the church; esp. Lyman Beecher and Albert Barnes. Many of these leaders were associated with churches planted under the Plan of Union.
- Those who opposed the plan were the “Old School” (Philadelphia conservatives and southerners, with Princeton)
- Between 1832-35, several prominent heresy trials; all the New School men were acquitted.

# The New and Old Schools

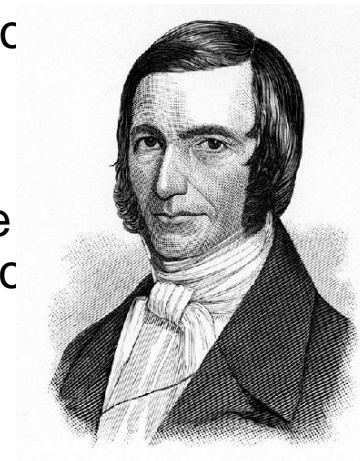
## *The New School*

- Mainly a northern church; small southern presence
  - *Doctrinal*: In 1837, defended themselves with the “Auburn Declaration”: in 16 points, the New School sought to establish their interpretation of the Westminster Standards as allowable within the bounds of orthodoxy
  - *Polity*: Began to withdraw from alliances with Congregationalists and establish “denominational concerns”
  - *Social reform*: did not take an official position on slavery until 1857
- Most important institution: Union Theological Seminary in New York City
- Most important theologian: Henry Boynton Smith

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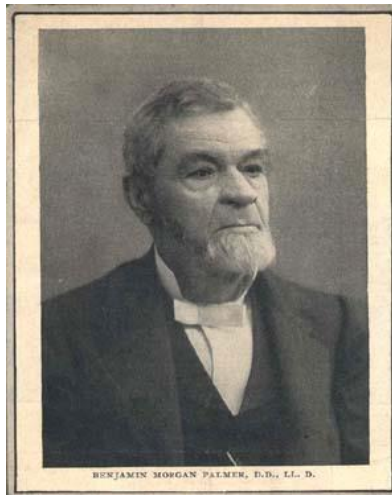
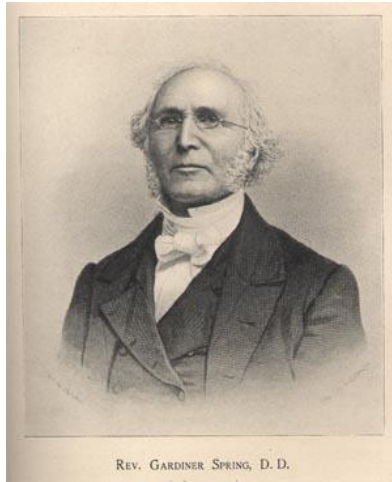
## *The Old School*

- Was a “national” church with strength from Philadelphia to South Carolina and west to Missouri.
- Key theologians:
  - Charles Hodge (1797-1878)
    - Theologian; Educator; Churchman (moderator of GA, 1846)
  - James Henley Thornwell (1812-62)
    - Pastor and professor at South Carolina College and Columbia Seminary; Churchman (moderator of GA, 1847)
  - Hodge-Thornwell debates: Church boards; Ruling elders; Revised Book of Discipline



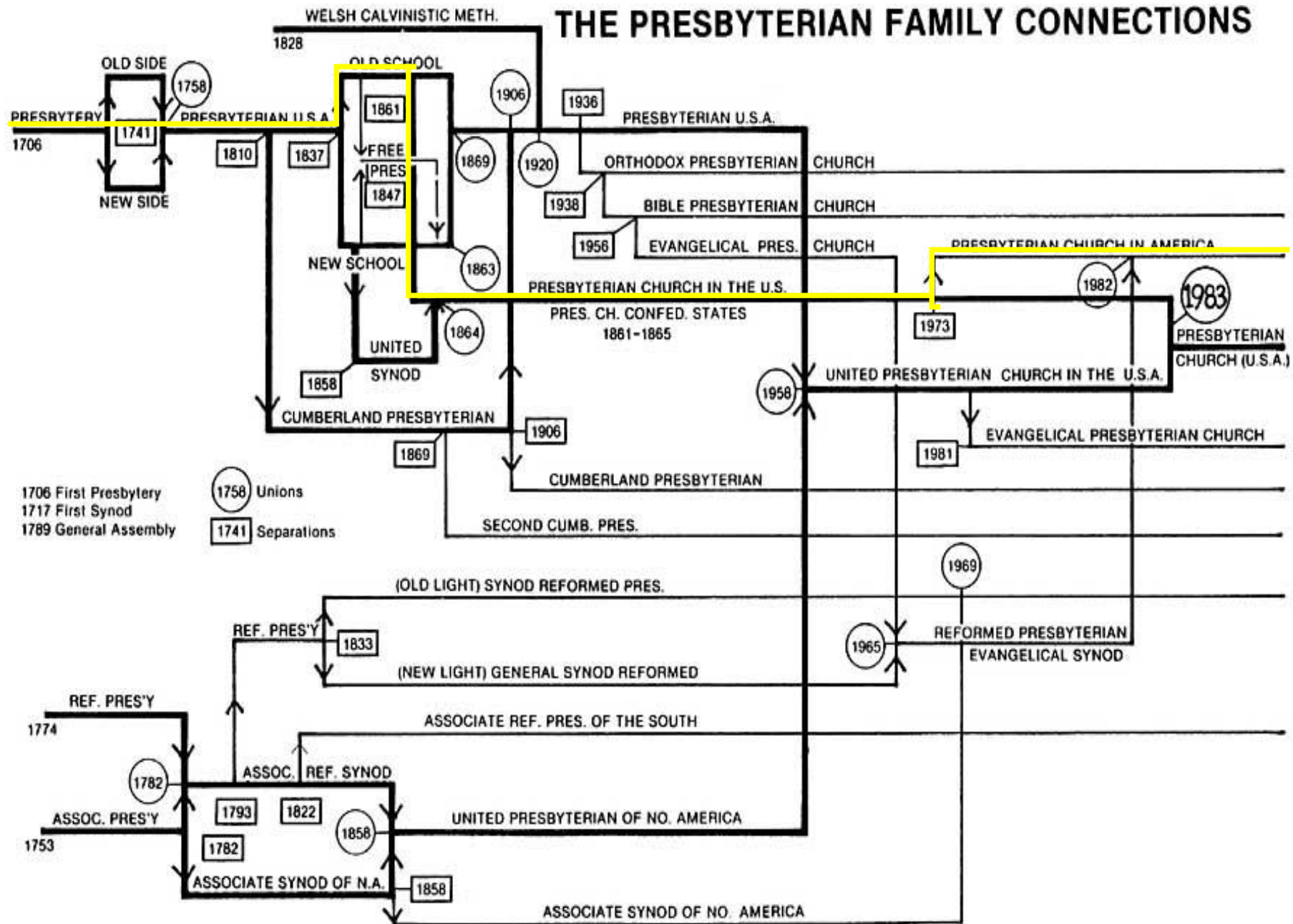


# A Nation and a Church Divided and Reunited



- The *Old School* divided in 1861
  - In May 1861, the Old School General Assembly met in Philadelphia minus a large number of southern commissioners.
  - Gardiner Spring, minister at the Brick Presbyterian Church in New York City, proposed a resolution that committed the church to “do all in their power to strengthen, uphold, and encourage the federal government.”
  - Southerners met at First Presbyterian Church, Augusta, GA on December 4, 1861 to form the PCCSA; B. M. Palmer was the first moderator
  - Was the division about politics or slavery? Yes.

# THE PRESBYTERIAN FAMILY CONNECTIONS



# Fundamentalist-Modernist Controversy: North

- The 20<sup>th</sup> Century featured a developing conflict between theological liberalism (modernism) and conservatism (fundamentalism)
  - Liberalism (modernism)
    - Divide between science (phenomenon) and faith
    - Increasing skepticism about theological propositions (Dogma and faith)
    - Development and progress
    - Theological propositions recast in the light of modern “knowledge” – abiding truths in changing categories



# Fundamentalist-Modernist Controversy: North



- Conservatism (fundamentalism)
  - The key theological truth that conservatives championed was biblical inerrancy.
  - Beyond that commitment, fundamentalism was an alliance of conservative evangelicals who were committed to a core of doctrines:
    - Virgin birth of Jesus; Substitutionary atonement; Bodily resurrection of Jesus; Reality of miracles
  - However, there were other commitments that some fundamentalists held that could prove more important than these core doctrinal commitments (dispensational premillennialism and the “separated life”)



# Fundamentalist-Modernist Controversy: North

- J. Gresham Machen and the Creation of the OPC
  - *Christianity and Liberalism* (1923)
  - Reorganization of Princeton Seminary and creation of Westminster Seminary (1929)
  - Creation of the Independent Board for Presbyterian Foreign Missions (1932)
  - Creation of the Orthodox Presbyterian Church (1936)



# Fundamentalist-Modernist Controversy: South

- This same conflict between fundamentalism and modernism developed in the South:
  - Evolution
  - Social Gospel
  - “Neo-orthodoxy”
- Conservatives in the church failed to stem the tide throughout the 1930s
  - Hay Watson Smith (1929-34)
  - Confessional Revision (1934-42)
  - Thompson-Glasgow affair (1939-41)

# Fundamentalist-Modernist Controversy: South



- In order to continue to advocate within the church, conservatives created a number of organizations:
  - *Southern Presbyterian Journal* (1942)
  - Presbyterian Evangelistic Fellowship (1963)
  - Concerned Presbyterians (1965)
  - Presbyterian Churchmen United (1969)
- Their main concern was to avoid merger with the northern mainline church
  - Defeated merger in 1954

# Fundamentalist-Modernist Controversy: South

- By the late 1960s, it was clear that conservatives were failing in their efforts to preserve their church and avoid merger.
- As a result, in 1971, several key leaders announced plans for “The Continuing Presbyterian Church”
  - “Sooners”; “Keepers”; “Planners”
- When it was clear in 1973 that the merger plan would not provide an escape clause, the Presbyterian Church in America was formed on December 4, 1973, at Briarwood Presbyterian Church, Birmingham.

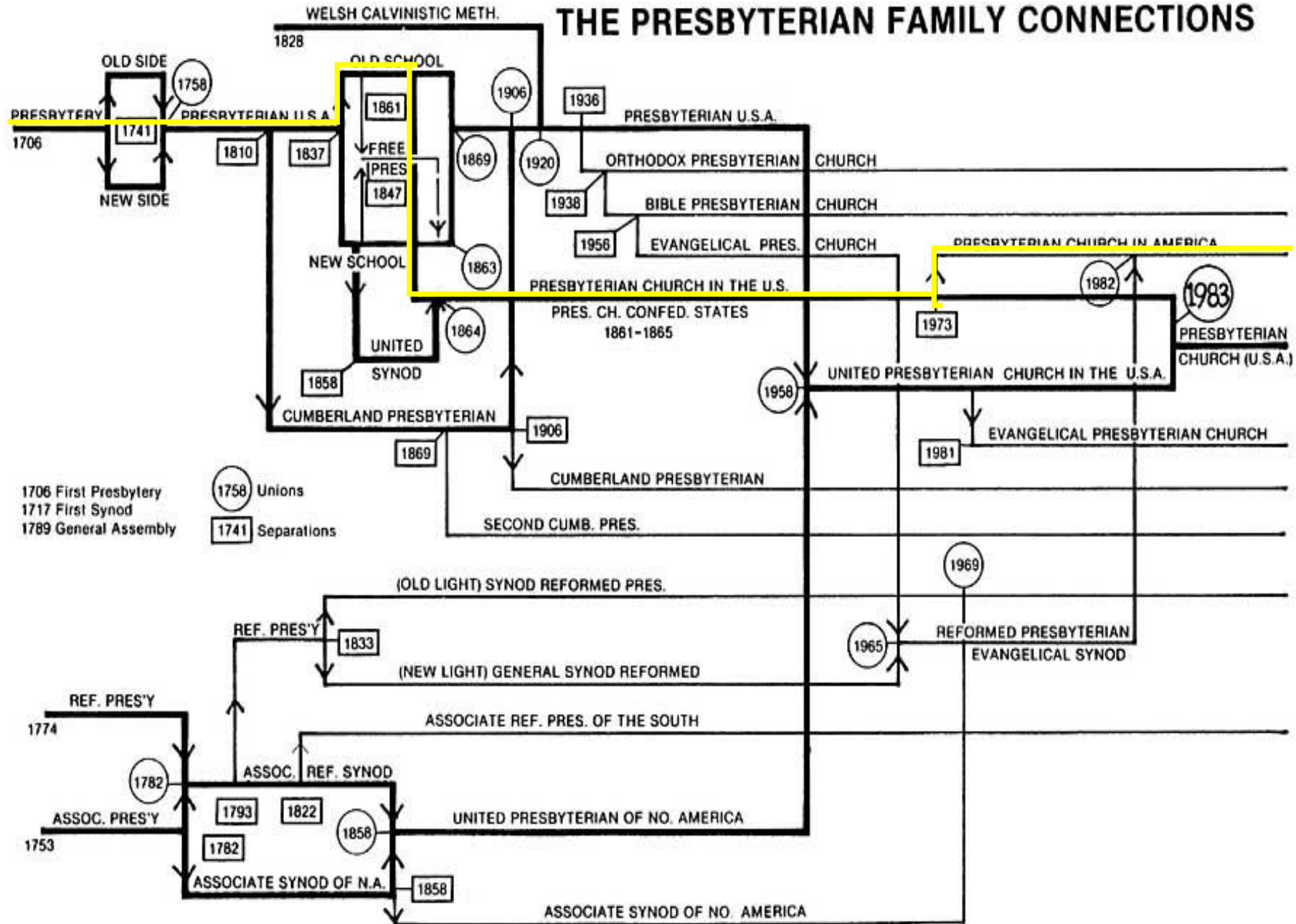




# *Presbyterian Church in America*

Faithful to the Scriptures, True to the Reformed Faith and  
Obedient to the Great Commission of Jesus Christ.

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