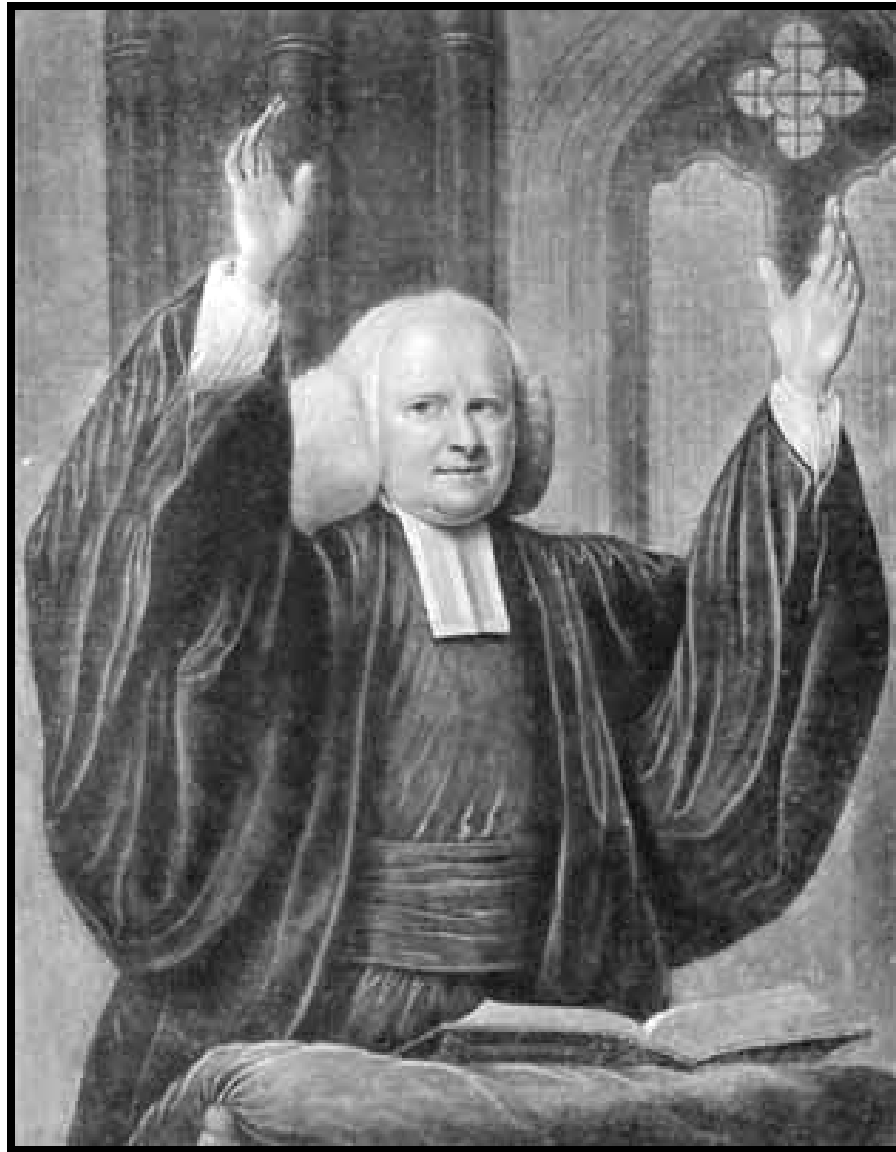


Church in Colonial America & Waterford ca. 1765

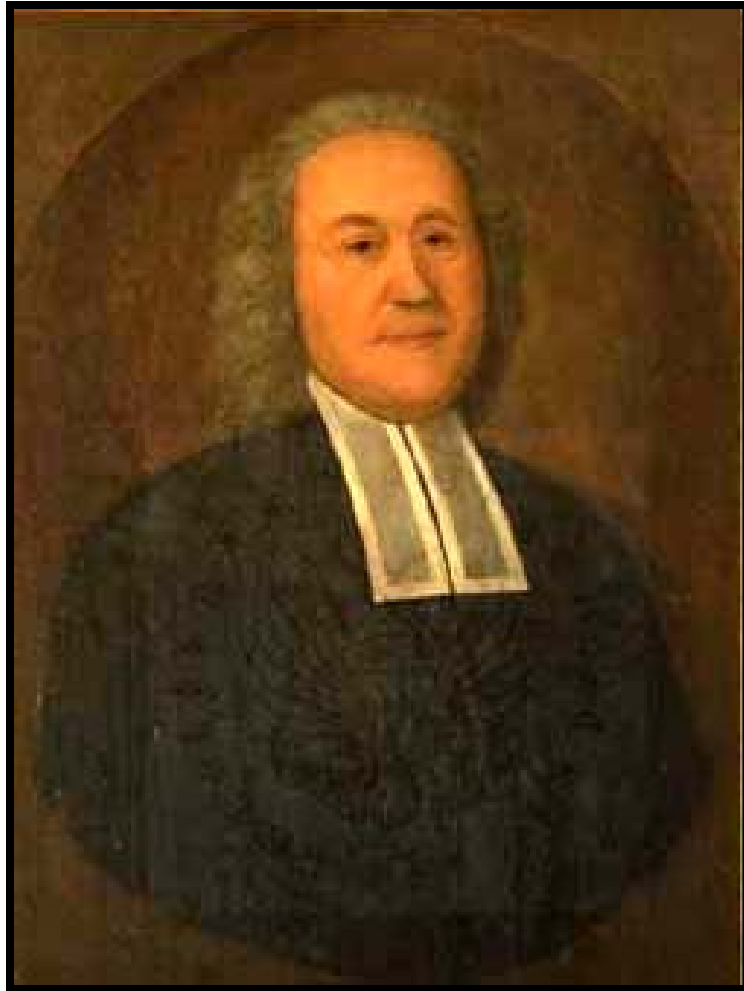
1st Congregational Sabbatical Event
Catoctin Presbyterian Church



Mt. Shiloh Baptist Church, Virginia

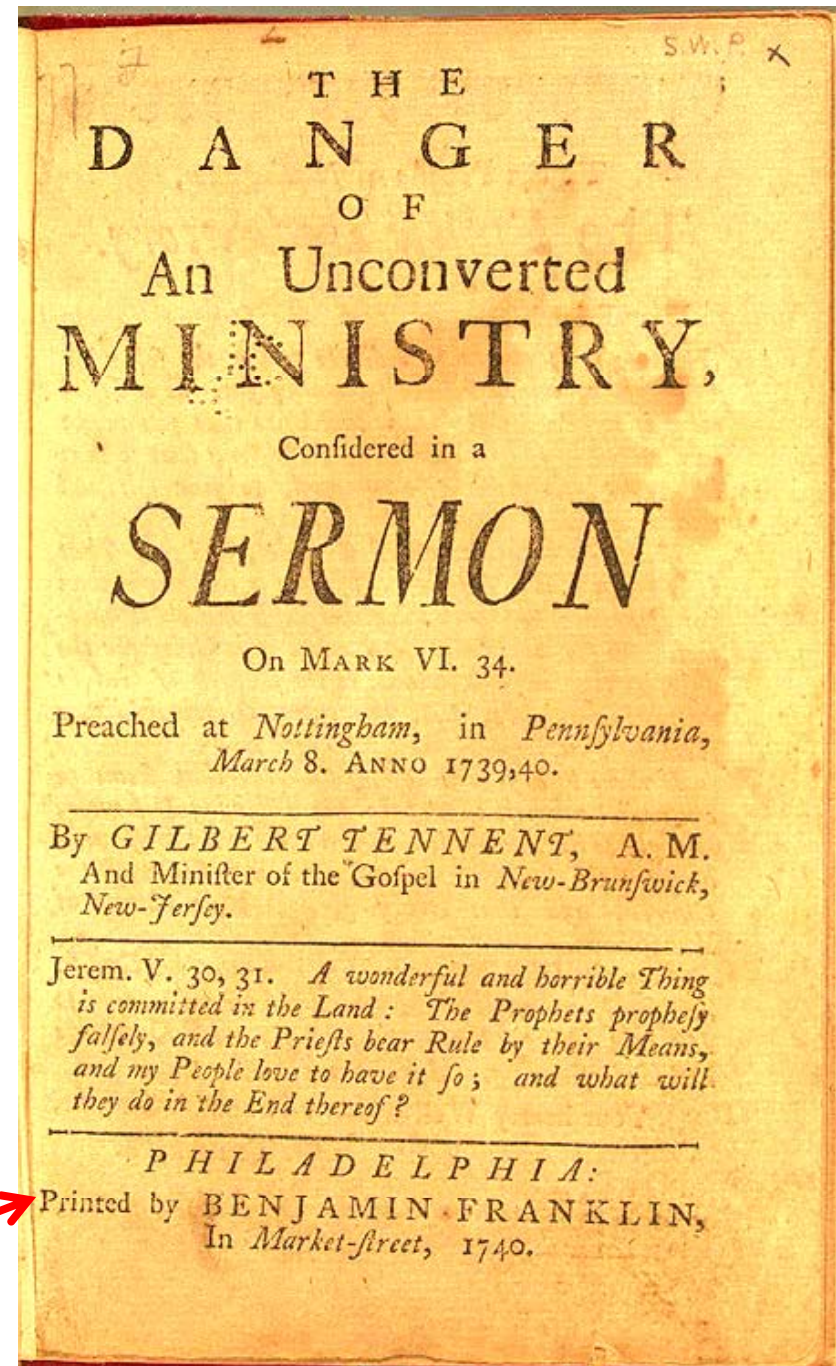


George Whitefield (1714 – 1770)



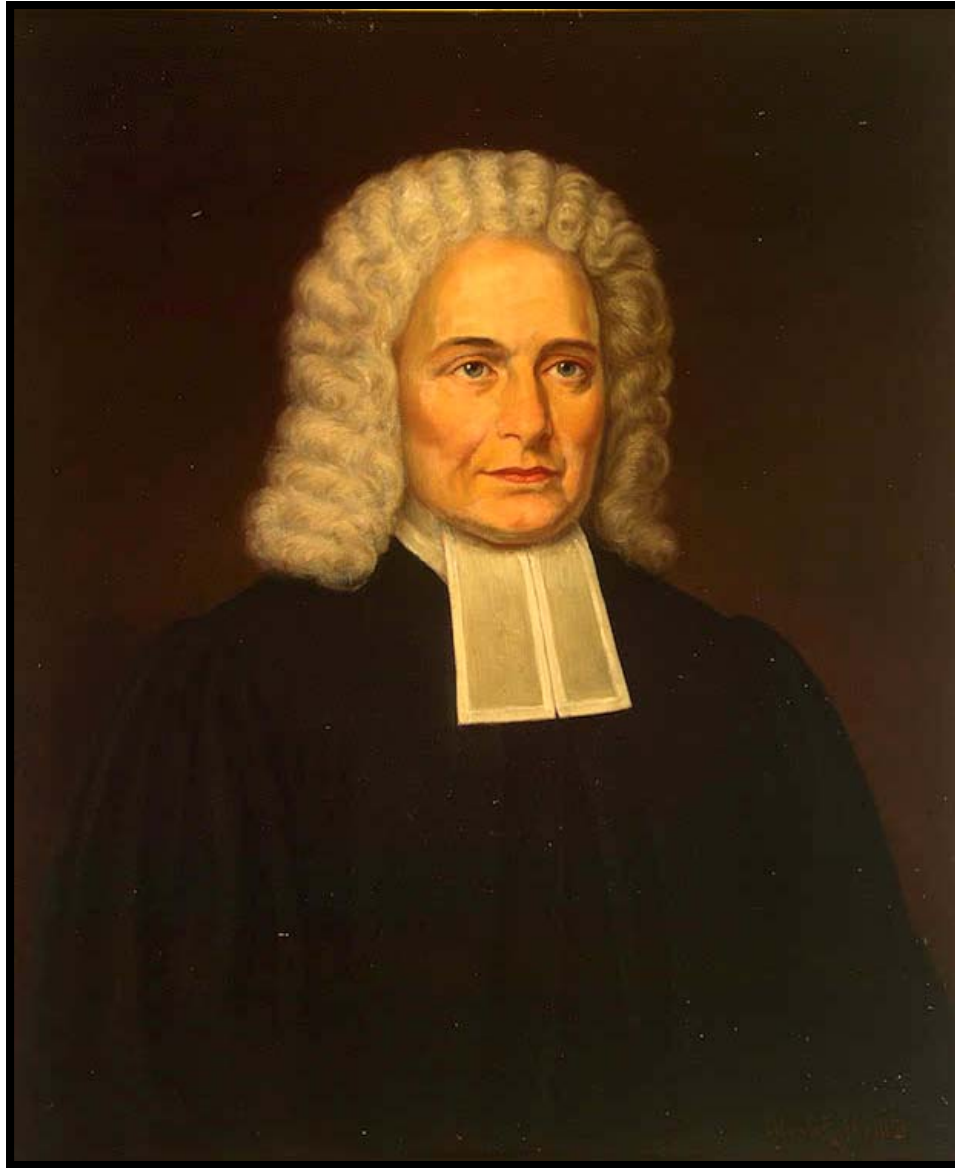
Gilbert Tennent (1703 – 1764)

Printed by Benjamin Franklin, 1740





Nassau Hall – College of New Jersey [Princeton] 1754
[Temporary Home of the Continental Congress - ca. 1780]



Samuel Davies (1723 – 1761)

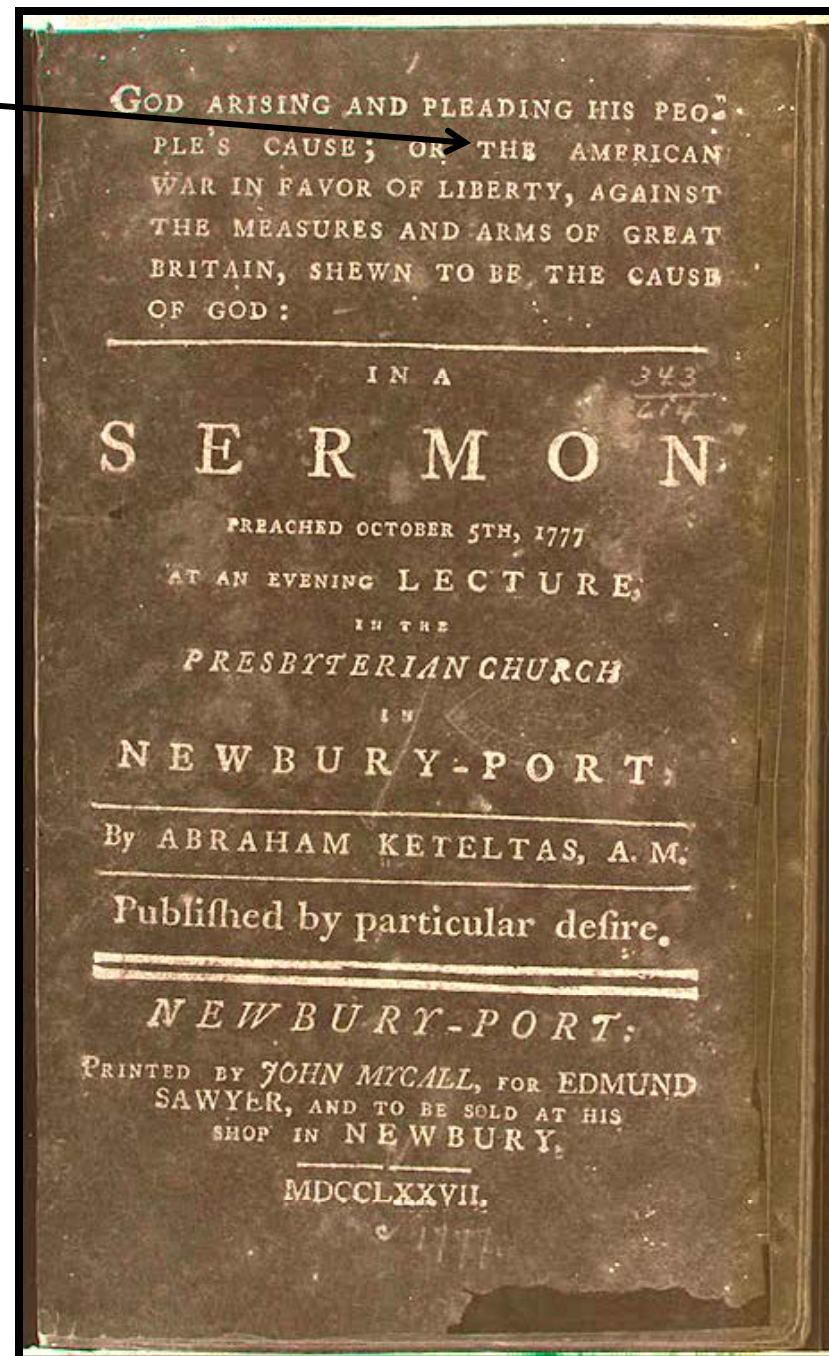


Representative Communion Tokens

From Beersheba Presbyterian Church, York, SC

"The American war in favor of liberty, against the measures and arms of Great Britain, shewn to be the cause of God:"

Abraham Keteltas:
Evening Sermon
Presbyterian Church
Newburyport, MA
Oct. 5, 1777





Peter Muhlenberg (1746 – 1807)



John Witherspoon (1723 – 1794)

To those of our Brethren who have disowned us - 1781

From the Monthly Meeting of FRIENDS,
Called by Some
The FREE QUAKERS,
Held by Adjournment at Philadelphia, on the 9th Day of the 7th Month,
1781.
To those of our Brethren who have disowned us.

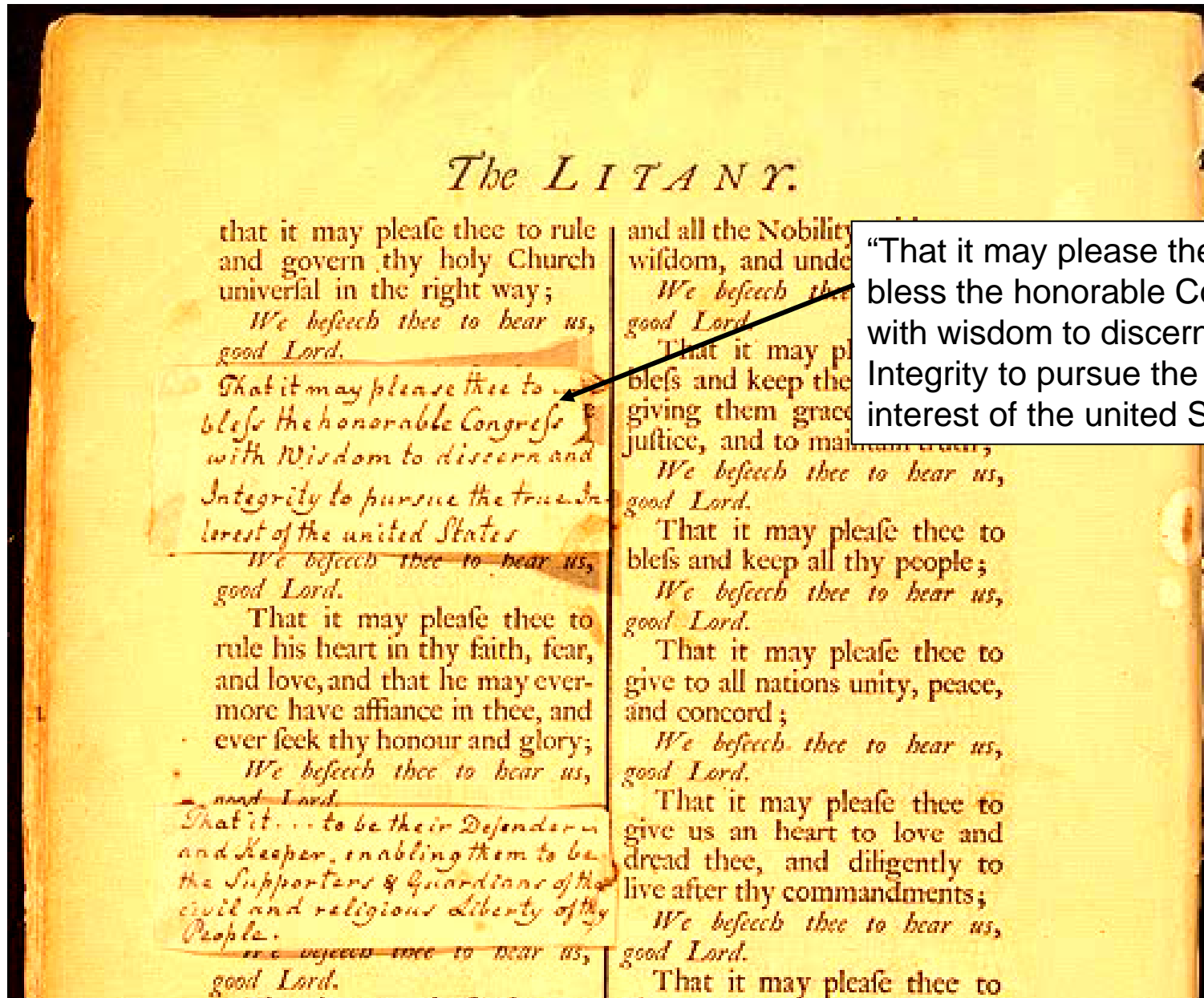
BRETHREN,

AMONG the very great number of persons whom you have disowned for matters religious and civil, a number have felt a necessity of uniting together for the discharge of those religious duties, which we undoubtedly owe to God and to one another. We have accordingly met and having seriously considered our situation, agreed to establish and endeavour to support, on the ancient and plain Quaker principles, meetings for public worship, and meetings for mutual improvement. We are in a firm hope, that as we humble ourselves before God, and his blessing descend and rest upon them, you will be separated yourselves from us, and declared expelled us, however unwillingly, to become a reproach to you and to the world, that we are not to be a burden to you, nor to happen to make laid to your charge; neither are we willing to have any of your errors brought as guilt against us. To avoid these, feeling that you have made the separation, we submit to have a plain line of distinction drawn between us and you. But there are some points which seem to require a comparison of sentiment between you and us, and some kind of decision to be made upon them. The property of that Society of which we and you were once joint members, is far from being inconsiderable, and we have done nothing which can afford even a pretension of our having forfeited our right therein.

Whether you have or have not a right to declare to the world your sentiments of the conduct of any individual: Or whether you have or have not a right to sit in judgment over and pass sentence upon your christian brethren differing in sentiment from you, although educated among you, are not questions now to be considered: But you having taken upon you to do those things, it remains only to be required, What are the consequences in law and

"As Christians, labouring, in some degree to forgive injuries, we salute you, and, though disowned and rejected by you, we are your friends and brethren."

Maryland's revised Book of Common Prayer – 1776



Acts and Proceedings of the Synod of New York – 1787

“...having made a small amendment of the [Westminster] Larger [Catechism], ...do hereby approve and ratify the said Catechisms as the Catechisms of the Presbyterian Church in the United States.”

The Synod also appointed the said committee to revise that part of the Directory which respects public prayer, and prayers to be used on other occasions; and to prepare it for printing with the Form of Government and Discipline.

The Synod, having gone through the consideration of the Draught of a Directory for Worship, did approve and ratify the same; and do hereby appoint the said Directory, as now amended, to be the Directory for the worship of God, in the Presbyterian Church, in the United States of America.— They also took into consideration the Westminster Larger and Shorter Catechisms, and having made a small amendment of the Larger, did approve, and do hereby approve and ratify the said Catechisms, as the Catechisms of the Presbyterian Church in the said United States; and order, that the said Directory and Catechisms be bound up in the same volume with the Confession of Faith, and the Form of Government and Discipline, and that the whole be considered as the standard of our Doctrine, Government, Discipline and Worship, agreeably to the resolutions of the Synod, at their present session.

Ordered, That Dr. Duffield, Mr. Armstrong and Mr. Greene

Acts and Proceedings of the Synod of Philadelphia – 1788

“...to procure, eventually, the final abolition of slavery in America.”

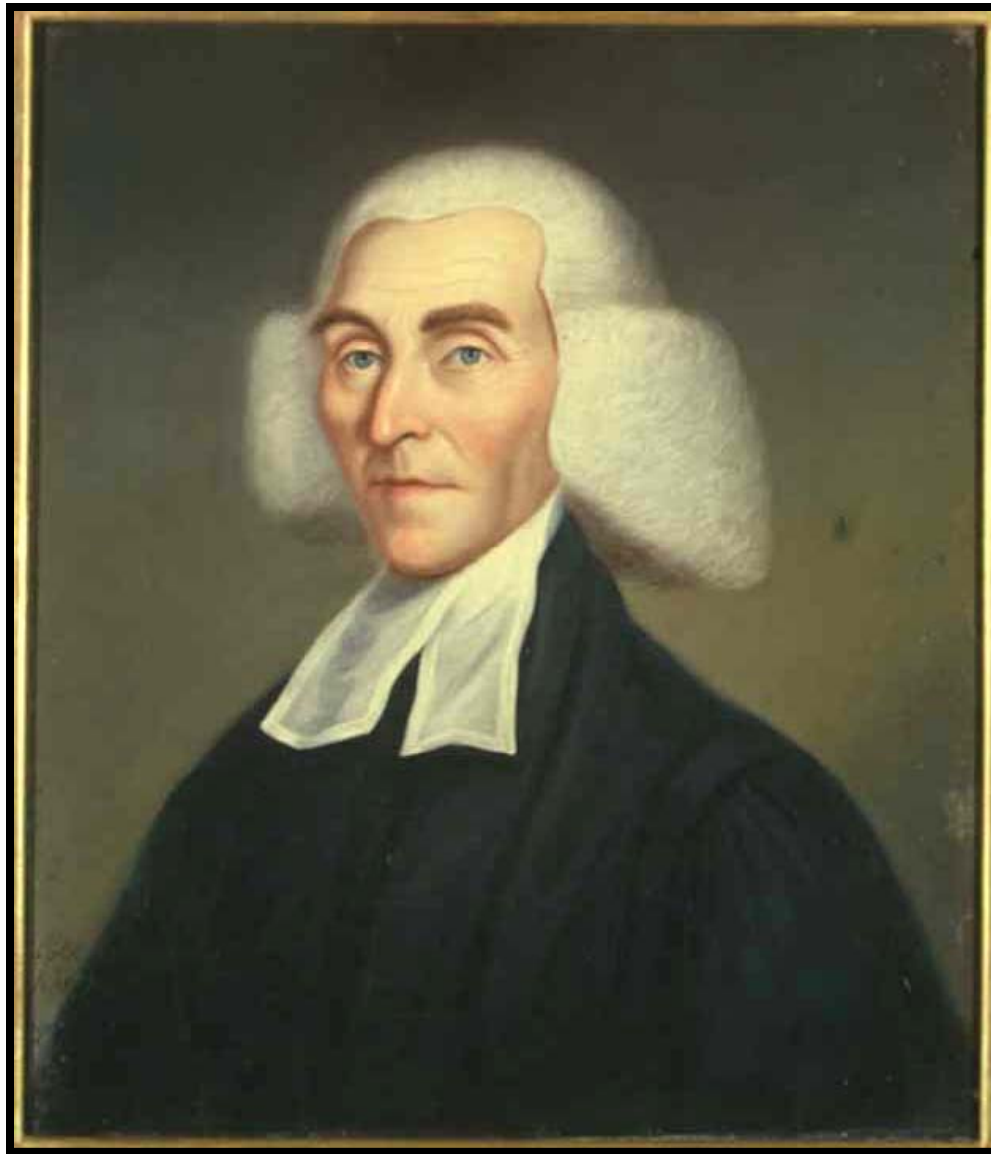
[4]

education as may prepare them for the better enjoyment of freedom.—And they, moreover, recommend, that masters, wherever they find servants disposed to make a proper improvement of the privilege, would give them some share of property to begin with; or grant them sufficient time, and sufficient means, of procuring, by industry, their own liberty, at a moderate rate: that they may thereby be brought into society, with those habits of industry, that may render them useful citizens.—And, finally, they recommend it to all the people under their care, to use the most prudent measures, consistent with the interest and the state of civil society, in the parts where they live, to procure, eventually, *the final abolition of slavery in America.*

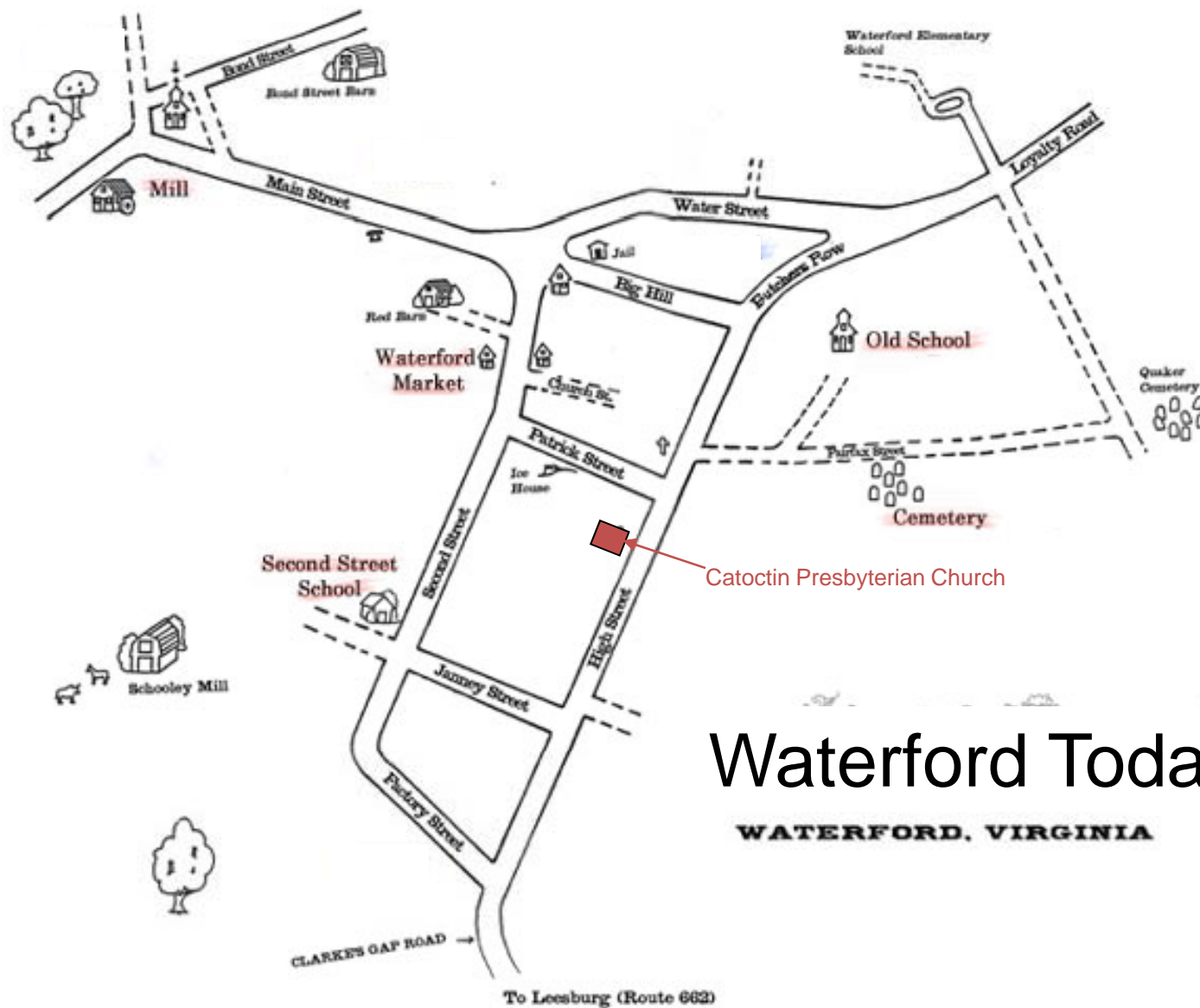
MAY 21, 1788.

THE Synod met according to adjournment, in the First Presbyterian Church, in the city of Philadelphia, and was opened by the rev. Jedidiah Chapman, with a sermon from Ephes. IV. 3, 4.—and continued by adjournments till May 29th.

The Synod took into consideration the Draught of the Form of Government and Discipline of the Presbyterian Church in the United States of America—And having gone through the



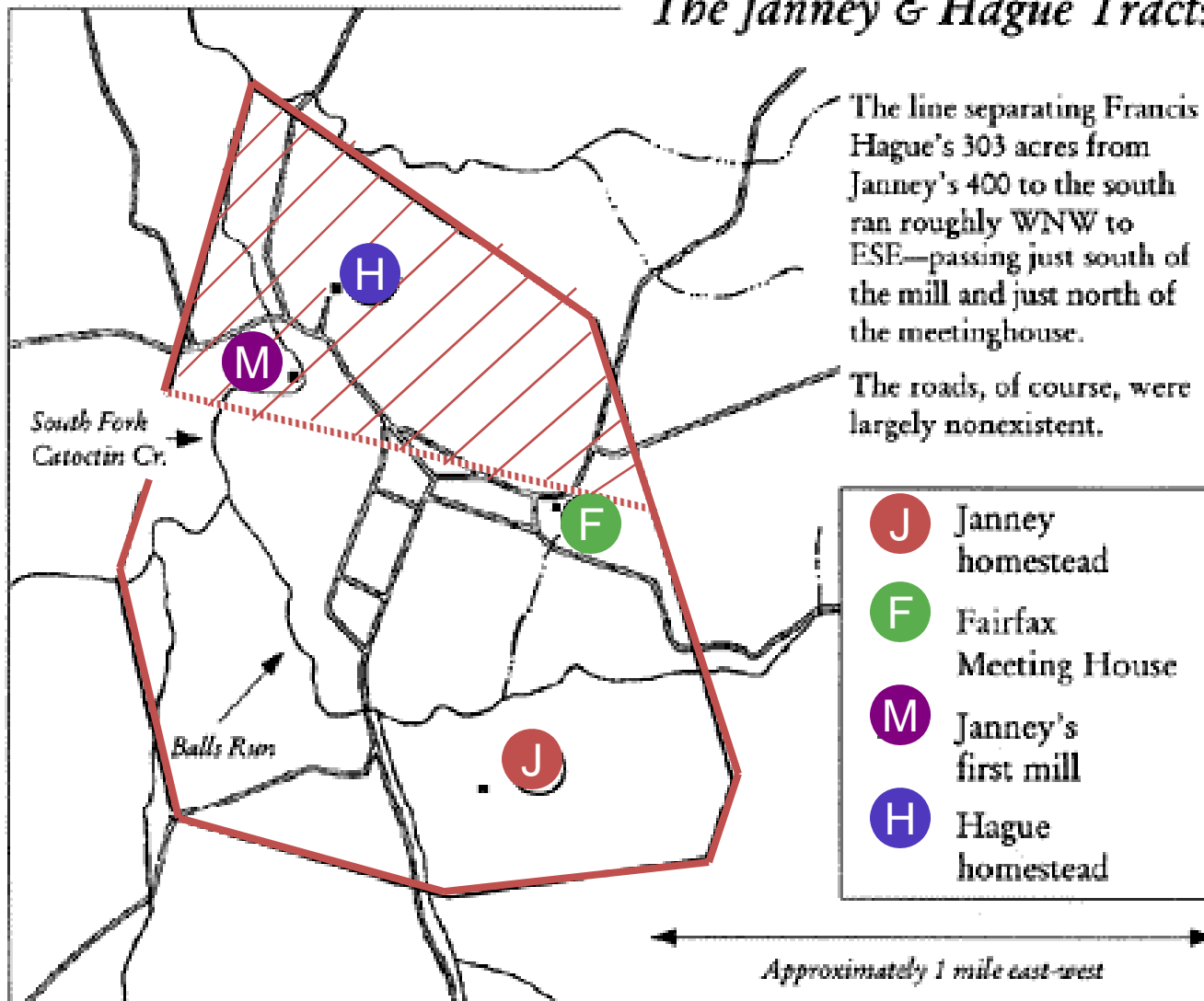
George Duffield (1732 – 1790)



Waterford Today

WATERFORD, VIRGINIA

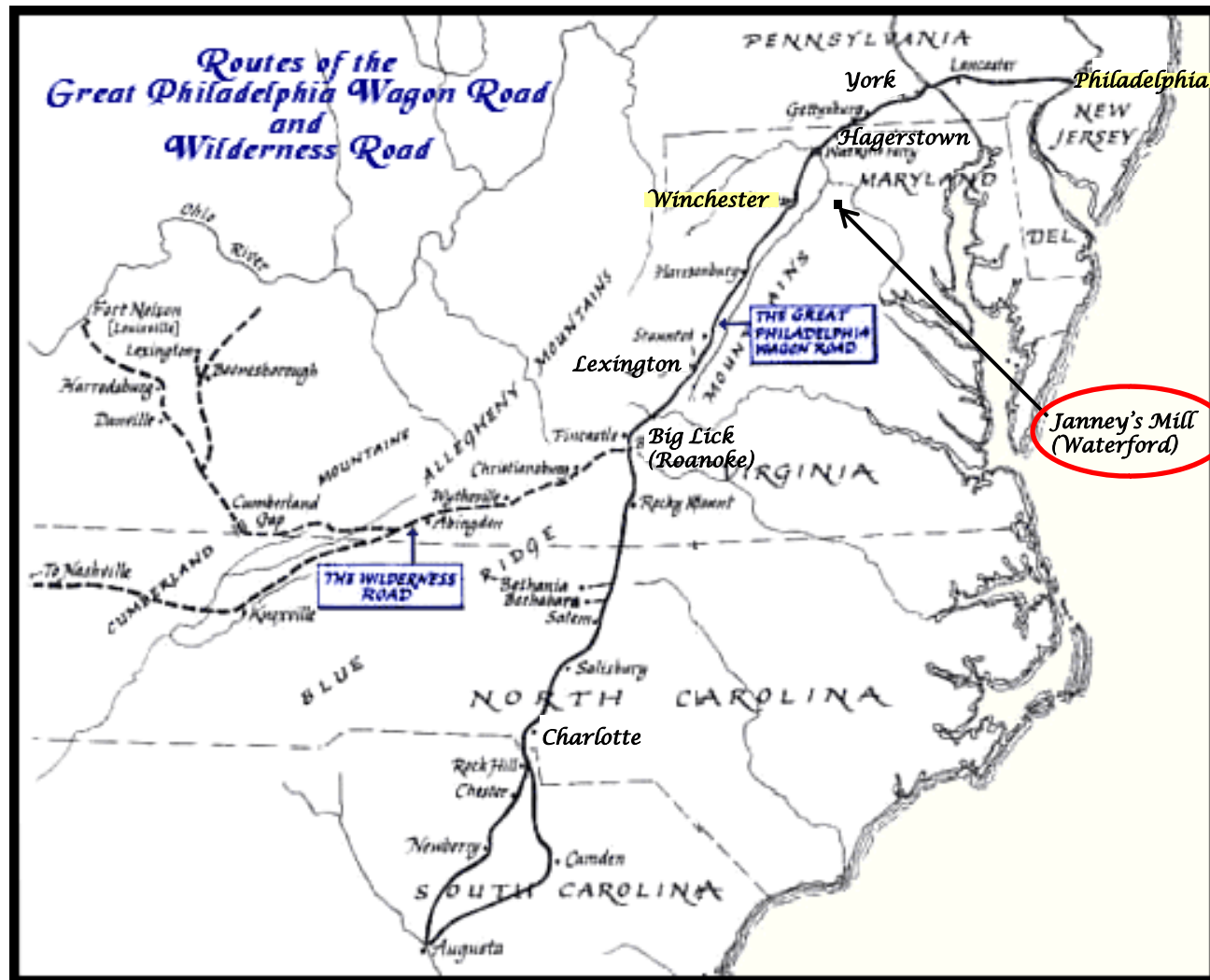
The Janney & Hague Tracts



Waterford [Janney's Mill] - ca. 1745



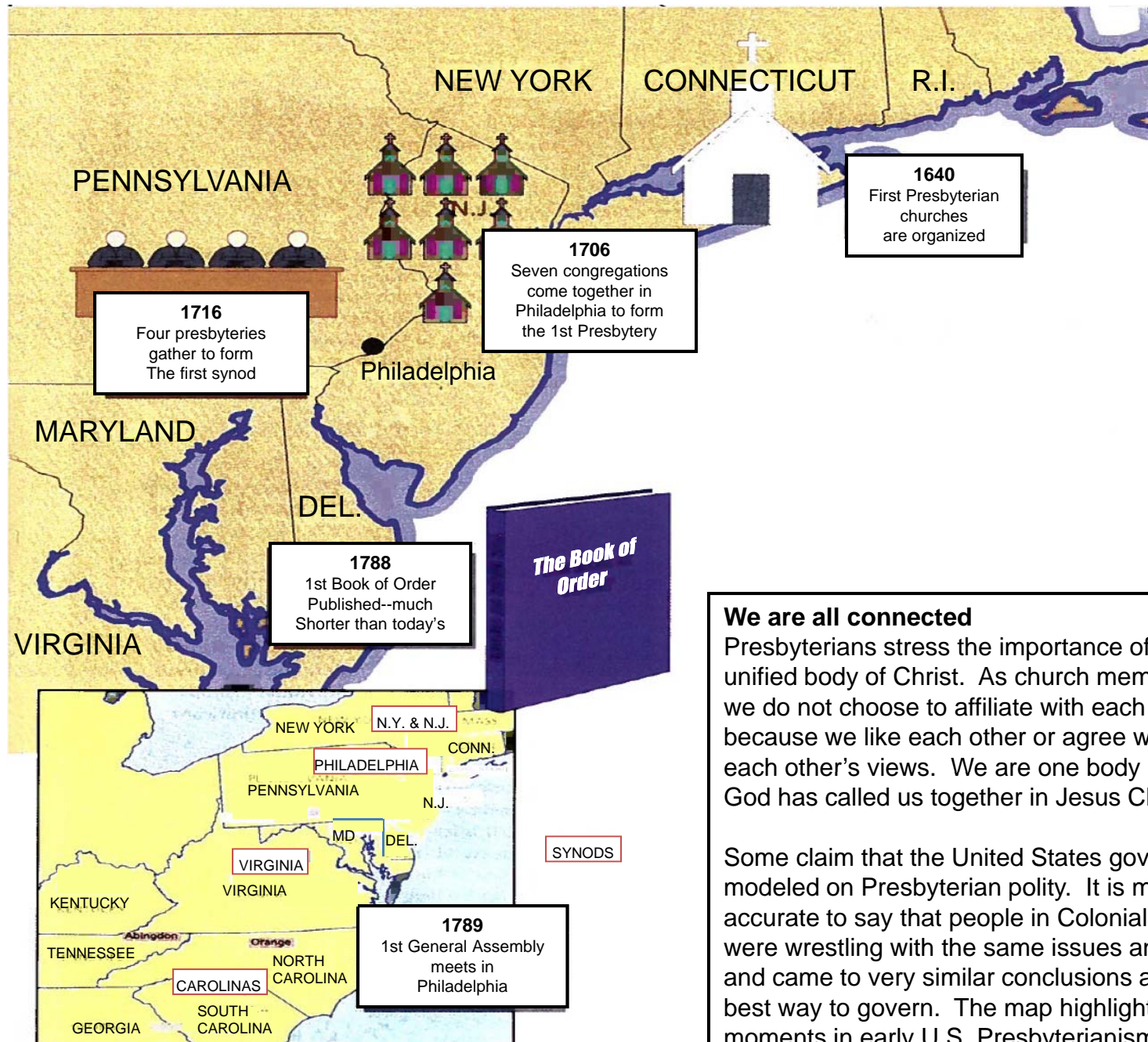
John Knox (1505 – 1572)



Early American Migration Paths from Philadelphia



Colonial American Scots-Irish Frontiersman



We are all connected

Presbyterians stress the importance of a unified body of Christ. As church members, we do not choose to affiliate with each other because we like each other or agree with each other's views. We are one body because God has called us together in Jesus Christ.

Some claim that the United States government is modeled on Presbyterian polity. It is more accurate to say that people in Colonial America were wrestling with the same issues and ideas and came to very similar conclusions about the best way to govern. The map highlights key moments in early U.S. Presbyterianism.