For Christ's crown and covenant: an historical interpretation of Scottish Covenanting political theology and its contribution to the American Revolution in the backcountry of North Carolina

This project examines the Covenanters' political thought and considers its transmission in Scotland and throughout the American Colonies with a focus particularly on the backcountry of North Carolina. By seeing the development of beliefs and political cultures, this study revises our understanding of the political implications of Scottish Covenantalism in colonial America. Through the social network and correspondence of clergymen, Covenantalism became a driving force in religious orthodoxy among theologians and pastors in the seventeenth and eighteenth centuries and interjected itself throughout diverse Atlantic political cultures. This thesis examines how 'radical' Presbyterians of the southern colonies used their pulpits not only for conversions, but also as lecterns for the articulation of political ideas. This project brings together the intellectual and the ecclesiastical for a more inclusive understanding of the political thought and strategies within several colonies that later supported and became active participants in the American Revolution. This thesis illustrates the link between Scottish covenanting tradition and the American Revolution, thus further demonstrating that the religious stories of the Revolution were not just a New England story, nor were the ideological origins of the Revolution just 'English'. The political theology of the Covenanters demonstrates that their behaviour and methods for participating in the political discourse of the American Revolution and the period preceding it were in fact intentional and deliberate. The evidence shows that the Covenanters did not separate their theology from their politics but used their theology to promote their politics. A secondary outcome expands our understanding of the intellectual history of the American Revolution to properly include more of the thirteen colonies and not limit the so-called enlightenment narrative to New England as others have contended. This thesis thus contributes to knowledge by further illuminating the religious dimensions of political thought and action in the Atlantic world by shifting focus from the religious sinews of revolutionary thought and action in the northern colonies during the American Revolution to the lower southern colonies.

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Abstract
This project examines the Covenanters' political thought and considers its transmission in Scotland and throughout the American Colonies with a focus particularly on the backcountry of North Carolina. By seeing the development of beliefs and political cultures, this study revises our understanding of the political implications of Scottish Covenantalism in colonial America. Through the social network and correspondence of clergymen, Covenantalism became a driving force in religious orthodoxy among theologians and pastors in the seventeenth and eighteenth centuries and interjected itself throughout diverse Atlantic political cultures. This thesis examines how 'radical' Presbyterians of the southern colonies used their pulpits not only for conversions, but also as lecterns for the articulation of political ideas. This project brings together the intellectual and the ecclesiastical for a more inclusive understanding of the political thought and strategies within several colonies that later supported and became active participants in the American Revolution. This thesis illustrates the link between Scottish covenanting tradition and the American Revolution, thus further demonstrating that the religious stories of the Revolution were not just a New England story, nor were the ideological origins of the Revolution just 'English'. The political theology of the Covenanters demonstrates that their behaviour and methods for participating in the political discourse of the American Revolution and the period preceding it were in fact intentional and deliberate. The evidence shows that the Covenanters did not separate their theology from their politics but used their theology to promote their politics. A secondary outcome expands our understanding of the intellectual history of the American Revolution to properly include more of the thirteen colonies and not limit the so-called enlightenment narrative to New England as others have contended. This thesis thus contributes to knowledge by further illuminating the religious dimensions of political thought and action in the Atlantic world by shifting focus from the religious sinews of revolutionary thought and action in the northern colonies during the American Revolution to the lower southern colonies.
defence of slavery at the time of the American Civil War in the Address by the General Assembly—‘To all the churches of Jesus Christ throughout the earth, unanimously adopted at their sessions in Augusta, Georgia, December, 1861’, signed by Palmer, Thornwell and others. For an examination of this approach, see Thompson, E. T., The Spirituality of the Church, a distinctive doctrine of the Presbyterian Church in the United States, John Knox Press, Richmond, Virginia, 1961, page 70 note 1 cf. Founded with the American Revolution The American component of the Anglican church Polity: Episcopal polity of bishops with head Primate Emphasize: High church liturgy and mystery of sacrament. Baptist. 17th century Scottish Presbyterian movement Bound by covenants of doctrine to unite against Catholics Opposed Episcopal church polity and the divine right of Kings Persecuted by Charles II in “The Killing Time” Root of RPCNA. Amyraut and the School of Samaur. 19th century American Calvinist Taught at Princeton, both Theology and Biblical Studies Considered the father of “Princeton Theology” Leader in Old School, defended Creationism against Darwinism Promoted gradual emancipation, did not condemn slave owning. Albrecht Ritschl.