

1: Table of contents for Revolutionary England and the national covenant

The Corporation Act of 1662 required all office holders in towns and cities to take oaths of allegiance to the Crown, to renounce the Solemn League and Covenant and to take the sacrament in accordance with the doctrines of the Church of England.

The Old Testament, ed. Hoskisson Provo and Salt Lake City: Thus, the concept of covenant is central to understanding the restored gospel. Covenant is a central and unifying theme of the scriptures beginning in the Hebrew Bible and reflected in the very title of the book in Christendom—the Old Testament. The covenant document of the new and everlasting covenant is called the Doctrine and Covenants. Covenant is an eternal principle that defines the relationship between God and His children. It is a process by which God administers the plan of happiness. The Lord for His part promises His children redemption from their fallen state, and the direction and the sacred ordinances necessary for salvation and exaltation while preserving the conditions in which agency can be exercised. The covenant children, in turn, voluntarily commit themselves to remember and obey their Father and to accept and apply the power of the Atonement in their lives in order to fulfill the measure of their creation—to find joy in mortality and eternal life in the world to come. Covenant thus provides purpose, meaning, and direction to mortality, as a time of probation, and defines the various degrees of glory in the hereafter as the promised rewards of the covenant relationship. From modern revelation we learn that the Lord has administered His covenant to His children from the very beginning and that Adam was the first to accept the gospel of Jesus Christ and enter into the covenant through the ordinance of baptism see Moses 6: The Old Testament provides crucial information for those who have entered into the new and everlasting covenant by helping us to understand the significance of the covenant, its promised blessings and curses, and how God has dealt with His children in the past. Furthermore, it recounts the historical consequences of obedience or disobedience to the conditions of the covenant. A careful reading of the well-known scriptural accounts of the actual giving of the covenant to Adam, Noah, Abraham, and Moses, and its fulfillment through Jesus Christ, is essential for a study of this important concept. In addition to these texts, however, there is a series of often overlooked passages that further illuminate our understanding of covenant. These are the accounts of the periodic covenant-renewal assemblies and ceremonies, when the covenant children—typically following periods of apostasy, or at times of crisis or transition—are assembled by their leader to publicly rededicate themselves to the conditions of the covenant. Among these accounts are the assemblies recorded in Joshua 8: In addition to the Old Testament, a detailed account of a similar covenant renewal assembly is found in the Book of Mormon in Mosiah 6 when the people are gathered together by King Benjamin to renew their commitment to the Mosaic covenant. This study will attempt to demonstrate the importance of the scriptural accounts for an understanding and appreciation of the Restoration in two steps. First, a review and summary will be made of the biblical evidence in order to arrive at a definition of covenant and covenant renewal. This will be done by first examining in some detail the account of the establishment of the Mosaic covenant in Exodus 19–24 and then two examples of covenant renewal found in Joshua 24 and 2 Kings 22–23, as well as the account of the fulfillment and establishment of the new covenant by Jesus Christ. In the course of this discussion we will identify the seven elements of biblical covenant. Second, the events and teachings of the Restoration will be presented as covenant renewal, and the same seven elements corresponding to the biblical covenant pattern will be identified and discussed in light of the restored gospel. In this discussion we will demonstrate the value of the study of ancient covenants for an understanding of the Restoration and, at the same time, the value of the more fully documented account of covenant renewal through the Restoration for a comprehension of covenant in antiquity. The Structure and Content of Biblical Covenant Scholars have long recognized the importance of covenant in the Bible, and it has been the focus of much research through the years. The scholarly discussion in the past has basically been centered on: For the most part, the attempts to describe the setting and content of covenant have been based on the texts of the Pentateuch and other relevant legal, historical, and prophetic passages that describe the establishment and conditions of the covenant. Mendenhall published his seminal study Law and Covenant in Israel and the

Ancient Near East, [6] which had a major impact on the study of biblical covenant. Although some of these had previously been identified in the Bible, this study provided a much wider context for discussion and, with minor variations, these seven elements of the covenant have been accepted by most scholars as the major structural elements of biblical covenant. An introductory statement which identifies the author of the covenant, in the case of the Hittite treaties the suzerain the ruler, and his titles, attributes, and authority; 2 Historical Prologue: This section describes the past relations between the two covenanting parties with special emphasis on the benevolent acts of the suzerain toward the vassal, implying reciprocal obligation; 3 Stipulations: This part sets forth the conditions of the covenant; 4 Provisions for Deposit and Public Reading: A clause providing for a safe deposit often in the sanctuary of the vassal and a requirement that it be regularly read to the public; 5 List of Witnesses: Usually the local deities, but often natural phenomena as well mountains, rivers, springs, heavens, earth, etc. This section contains the blessings predicated on obedience to the covenant and the curses threatened in the case of disobedience. The actual ceremony is lacking in the Hittite documents but is represented in the biblical texts by accounts of the assembly of the people to formally accept the law contained in the conditions of the covenant. However, Mendenhall notes that even in the accounts of these ceremonies we lack the exact language of the oath itself and the accompanying symbolic act. Ricks has adopted the general pattern of seven elements suggested by Mendenhall with some slight variations, and has provided an excellent discussion of the covenant ceremony in Mosiah as well as a useful chart of these specific elements in the treaty-covenant pattern in Exodus. While the historical setting and some of the specific details of each covenant and covenant ceremony are different, these seven elements are almost always present in the scriptural accounts. Identifying the common elements can help us to understand the structure and dynamics of covenant and recognize the meaning of important covenantal passages that otherwise may appear difficult and randomly organized. Biblical covenants must identify not only the title of God but also the authority of the mortal agent that God has appointed to deliver the covenant to the future covenant people. An understanding of the mutual relationship of history and covenant helps us to better understand and appreciate why the scriptures are composed of a constant interweaving of law and historical narrative. The account of the Mosaic covenant is accompanied by a formal assembly of the people and a covenant ceremony in which they publicly acknowledge their acceptance of the conditions of the covenant and their commitment to abide by them. The remaining elements of the covenant are intertwined with this ceremony. The covenant itself is recorded on the tablets of stone see Exodus. Although no Witnesses are specifically indicated, it is possible that the altar and the twelve stone pillars erected earlier by Moses see Exodus. Furthermore, it is likely that the people themselves were accounted as witnesses to the covenant also in Joshua. The Blessings and Curses contingent on the obedience or disobedience to the stipulations are outlined in Exodus. The Covenant Oath Ceremony is also described. Moses gathered the people together, built an altar and offered sacrifice and read to the people the words out of the book of the law in which he had written the words of the Lord he received on Mount Sinai. Just before being taken to God, Moses commanded the children of Israel to renew their commitment to the covenant—“as soon as they passed over the Jordan to take possession of the promised land—in a formal covenant-renewal ceremony that was to take place at Shechem and on the mountains of Ebal and Gerizim that rise on either side of this town. Moses describes the particulars of this ceremony in great detail with special emphasis on the accompanying blessings and curses of the covenant see Deuteronomy 27—“This is one of the first references to a covenant-renewal ceremony in the Bible, typically recorded at a time of crisis or transition, in which the people publicly recommitted themselves to the covenant in a ceremony similar to that of the initial establishment of the covenant. This passage, as well as the short account of its fulfillment in Joshua 8: Two direct results of covenant and covenant renewal are: The children of Israel, since they had publicly committed themselves to the covenant, became responsible both as individuals as well as a community to obey its stipulations. This corporate responsibility is the foundation for the enforcement of the Mosaic law, since the entire community would bear the consequences of the sin of an individual that went unresolved see, for example, the story of Achan in Joshua 7. The words of the covenant that had been publicly read, agreed to, and deposited became legally binding on the community and thus constituted canonized scripture. Joshua and Covenant Renewal at Shechem Joshua, just before his death, called for an assembly of the people at Shechem

as prescribed by Moses, between the twin mountains of Ebal and Gerizim, in order to renew the covenant. The Stipulations see Joshua The Blessings and Curses are alluded to in Joshua King Josiah and the Reformation Another instructive example of a covenant-renewal ceremony can be found in the account of the reforms of Josiah in B. King Josiah, upon hearing the contents of the book, was distressed and sent for a representative of the Lord—the prophetess Huldah—to ascertain the validity of the covenant contained in the law. In a sense, Huldah provides the Preamble to the covenant ceremony when she declared that in fact the Lord was the author of the Stipulations contained therein see 2 Kings Within a few short years Israel reverted to a state of apostasy, eloquently documented by the writings of Jeremiah and the Book of Mormon see 1 Nephi 1 , which led to their destruction and exile in and B. Many other passages could be cited showing that the basic elements of covenant and covenant renewal continued to serve as the framework for Israelite religion in the Old Testament. Jesus, the Mediator of the New Covenant The focal point of all covenant making from the beginning was the coming, in the meridian of time, of the promised Messiah who would fulfill the law of Moses by the actual shedding of His own blood. Through His suffering, death, and Resurrection, He would atone for the sins of the world and would break the chains of death. The Gospels present a powerful Preamble to the covenant by reciting the prophecies of His coming and the miraculous events surrounding His birth into the world—all testifying of His divine origin. At the same time, evidence of the promised Blessings and Curses can be found throughout His teachings. This ordinance was required of all—including the Savior John 3: Besides the baptism of Jesus and an enigmatic account of the events of the Transfiguration, there is little detail about early Christian covenant ordinances in the New Testament. Some, noting the scarcity of direct references to the covenant and its attendant ordinances in the New Testament, have suggested that perhaps the authors of the New Testament realized that the covenantal language would have been threatening to the Romans; [16] others have suggested that, due to the sacredness of such things, they were either omitted or through time deleted from the record. With these words Jesus dramatically pointed ahead to the mightiest of the mighty acts of God, the greatest event in all of sacred history, which would deliver His children from the bondage of sin and death for all eternity. Partaking of the bread and wine, the disciples symbolically became Witnesses to the new covenant, and in the ensuing weeks they were to become literal witnesses to Jesus, the Mediator of the new covenant, as they beheld the Resurrection of the Word. In addition the publication and distribution of the Gospels see John Paul, in his teachings of how the old covenant was fulfilled and done away with by the new, carefully points out this symbolism and repeatedly makes reference to the sacred ordinance of the sacrament as one of the most significant signs of the covenant in the early Church see 1 Corinthians Probably the most complete and comprehensive description of the covenant as established by Jesus Christ can be found in the account in the Book of Mormon when He appeared to His covenant people in the New World and, through a covenant-making assembly, established the new covenant among the Nephites see 3 Nephi 9— Although an adequate study of this passage as covenant renewal is beyond the scope of the present study, a brief outline will show the basic elements. The Stipulations of faith, repentance, baptism, and the Holy Ghost, as well as the basic law of the kingdom much as it had been presented in the Sermon on the Mount in the Old World , are presented along with their respective Blessings and Curses and are accepted by the people in the Covenant Oath Ceremony through the covenantal ordinances of baptism and sacrament see 3 Nephi 11— Jesus chose twelve disciples to serve as His authoritative agents and to stand as Witnesses of the covenant see 3 Nephi The sacred history and doctrines from the Nephite scriptures were added to and presumably accepted by the people as scripture see 3 Nephi The Restoration as Covenant Renewal The same seven elements well known from biblical covenants can be clearly seen, both in the events of the Restoration of the fullness of the gospel, and in the document that contains the covenant itself, not surprisingly entitled the Doctrine and Covenants. This study of covenant renewal in the Restoration will limit itself to events of 1844 and will focus on the Doctrine and Covenants as the primary document of the new and everlasting covenant. Just as was noted in the biblical covenants, the work of restoration was entrusted to a mortal agent of God, and the Preamble therefore contains numerous references to the sources of divine authority received by this modern-day prophet, justifying his claim to represent the author of the covenant in the covenant-renewal ceremony. Passages in Joseph Smith’s History and numerous references in the Doctrine and Covenants attest

to the restoration of the necessary instruction and priesthood authority by divine messengers: Moroni see Joseph Smith's History 1: In 1831, Joseph restored the book of Moses, a sacred record that recounts the history of the covenant people from Adam to Noah. By the end of his life, including his inspired additions and revisions to the Bible, the book of Abraham, and the account of his own relationship with God Joseph Smith History , Joseph Smith had presented to the latter-day covenant community an extensive account of sacred history from the beginning of time, much of which had been lost from the scriptures of his own day. Just like the covenant accounts found in the Old Testament, the scriptural legacy restored by Joseph Smith is characterized by an interweaving of sacred history and law. In the year 1830, the year after the organization of the Church, Joseph Smith was in the process of preparing the major document of the latter-day covenant itself—the Book of Commandments later to be called, more precisely, Doctrine and Covenants. In this collection of revelations, Joseph Smith would complete the restoration of the covenants with provisions for the Deposit and Public Reading of the covenants, the List of Witnesses, and the Stipulations of the covenants with their attendant Blessings and Curses. The Doctrine and Covenants also provides specific instructions for the actual Covenant Oath Ceremonies, by which individuals are to be admitted to the new and everlasting covenant baptism, the oath and covenant of the priesthood, and celestial marriage , as well as instructions for its periodic renewal through the sacrament. Like Exodus 19, which precedes the giving of the Decalogue, Section 1 serves both as a formal Preamble to the covenant contained in the Doctrine and Covenants as well as a complete summary—with all of the characteristic elements—of the covenant itself. The Lord declares that this voice of warning can be heard in the words of the Book of Commandments that was shortly to be published v. The Lord specifically identifies Joseph Smith as the chief agent of the covenant-renewal process v. To stem this calamity, the Lord has once again called a prophet to hear and proclaim the voice of the Lord so that the everlasting covenant might be established, the fullness of the gospel proclaimed vv. The Stipulations are to be found by hearkening to the voice of the Lord, found in the Book of Commandments v. The Blessings and Curses of obedience and disobedience are found in verses 14, 32, and

2: Restoration Colonies

Reformed Presbyterian Church History: The Restoration to the Revolution Settlement () Westminster RPC October 11, Page 2 of 2 remember that the Covenanters saw him more as an enemy in a war.

The Doctrine and Covenants, ed. Manscill Provo and Salt Lake City: It is the covenant of exaltation. There neither is nor can be a covenant more wondrous and great. McConkie of the Quorum of the Twelve Apostles. The core of revelation focusing upon the oath and covenant of the priesthood is found in Doctrine and Covenants This nucleus of information is rich with doctrine which, like the hub of a great wheel, is connected with and extends out to the circumference of the entire gospel. It is the purpose of this paper to examine that hub, or nucleus, in a verse-by-verse analysis so that we may achieve a greater and clearer understanding of this pivotal covenant that affects the eternities. Doctrine and Covenants One must live so as to be judged worthy of receiving each of these priesthoods. To what are they called? One whose service is characterized by those qualities is magnifying his calling to the priesthood, and he has the foundation for success for the varied priesthood tasks and offices he may hold throughout his life. He will also use these principles in his home, for, President Harold B. God will never ask any man to sacrifice his family in order to carry out his other duties in the kingdom. Asay of the Seventy listed ways that one magnifies a priesthood calling: By teaching and exemplifying truth. Romney of the First Presidency said: That we obtain a knowledge of the gospel. That we comply in our personal living with the standards of the gospel. That we give dedicated service. Such influence has a positive effect upon the body. Renew is defined as something that restores to a good state, rebuilds, repairs, confirms, revives, makes fresh and vigorous, transforms, implants holy affections, etc. In connection with the oath and covenant of the priesthood, the renewal of the body refers to an eternal effect as well as a mortal one. We speak of becoming sons and daughters of Jesus Christ when we are converted, or born again, to the things of the Spirit. In this gospel conversion sense, becoming a son implies the acceptance of the person and principles of the one designated as the father. To become a son of Moses and Aaron, then, would imply accepting them and their principles so that we would have a relationship and as heirs, receive certain rights, including the rights of the priesthood. Moses was called of God as the prophet to gather Israel, lead them from Egyptian bondage, and establish them as an independent and strong people see Exodus 3: He was the prophet, the mouthpiece of the Lord to Israel; by following his inspired direction the people could obtain exaltation. Those who become sons of Moses today are those who accept the mouthpiece of the Lord who has been called to deliver modern Israel from the bondage of worldliness in order to become established as a strong and independent people and be led toward exaltation. The sons of Moses today hearken to the one called of God to guide them in their preparation to behold His presence. Aaron was a spokesman for Moses and an assistant to him, Moses having the greater calling and Aaron the lesser. The sons of Aaron today are those who accept the preparatory, or Aaronic, priesthood and live its principles, thus proving worthy of greater blessings as they enter the order of the Melchizedek Priesthood. They are also willing themselves to serve as spokesmen in priesthood capacities when called to do so. Thus, the sons of Moses and of Aaron today are faithful priesthood holders. In the course of their progress, they will become worthy temple recommend holders. These blessings are found only in the temples of God. The corollary between the mission of Moses in ancient Israel and the mission of the sons of Moses in modern Israel is not coincidental. Neither, because they are all children of Abraham, are they the seed. In other words, faithfulness to the principles the patriarch taught the gospel determines heirship and acceptance—literal descent is not enough. This is the occasion when the promises of eternal increase are made, and it is then specified that those who keep the covenants made there shall be inheritors of all the blessings of Abraham, Isaac, and Jacob. Their king is the Savior, and the church and kingdom upon the earth is a type for the heavenly kingdom yet to be obtained. The oath and covenant of the priesthood is the means for the fulfillment of that prayer. These shall dwell in the presence of God and his Christ forever and ever. They who dwell in his presence are the church of the Firstborn;. Even though we know that it includes eternal life, or the inheritance of exaltation, still it is so great and so wonderful that it defies proper explanation. Two key words mentioned in the oath and covenant serve as a

foreshadowing of this great blessing of eternal life: Without this delegation of power and authority they cannot be sealed up unto eternal life. The only way we can do this is to get the priesthood and magnify it. But they could, by walking in the footsteps and continuing in the faith of their fathers, obtain for themselves an oath for confirmation that they were meet to be partakers of the inheritance with the saints in light. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. What is the oath? Who makes the covenant, and what are the terms? God swore with an oath that Christ would be exalted, and he swears anew, at the time each of us receives the Melchizedek Priesthood, that we will have a like exaltation if we are true and faithful in all things. In the covenant of the priesthood the parties are the Father and the receiver of the priesthood. In return, the Lord covenants and promises to enlarge the standing and station of all who keep their Aaronic covenant. He promises to give them the Melchizedek Priesthood, out of which eternal life comes. We Will Be Sanctified by the Spirit. If he does altogether turn from it, however, there is no forgiveness. That is where his forgiveness ends. He will not again have the priesthood conferred upon him, because he has trampled it under his feet; but as far as other things are concerned, he may be forgiven. It leads one to an understanding of how to obtain the fulness of the oath and covenant of the priesthood. It has an edifying, enlightening, and uplifting influence on men. One of its manifestations is called conscience, through which all men know right from wrong. There they receive the Holy Ghost. Faithful brethren are led by this process to the oath and covenant of the priesthood. It is not set forth in the sermons and teachings of the prophets and Apostles, except in small measure. It comes, line upon line and precept upon precept, by the power of the Holy Ghost to those who love and serve God with all their heart, might, mind, and strength. By this means, one progresses within the oath and covenant of the priesthood. Sufficient scriptural information is given to place a brother upon the pathway of exaltation, but the printed word in the standard works is not the culmination point. It is an aid in helping one to progress to the point where revelation is the key in magnifying a calling and in learning more about the oath and covenant of the priesthood. This opens the very real possibility that some might indeed suffer the fate of sons of perdition, having progressed to such a degree in tutelage from God that to turn away then would condemn them to that eternal fate. Another illustration is the following revelation to the Prophet Joseph Smith: The fulfillment of that promise of eternal life is the grand purpose of the oath and covenant of the priesthood. Every worthy priesthood holder may qualify if he will keep the covenants of the priesthood. Deseret Book, , " Lee, as cited in Prepare Ye the Way of the Lord: McConkie, Mormon Doctrine, 2nd ed. Bookcraft, , " Asay, in Conference Report, October , Romney, in Conference Report, October , The Foundation for American Christian Education, ; s. Lee, in Conference Report, April , Deseret Book, , Jessee Salt Lake City: Deseret Book, , ; spelling and punctuation standardized. McConkie, in Conference Report, April , McConkie Salt Lake City: Bookcraft, "56 , 3: McConkie cited this as a classic example for our day of one who was sealed up unto eternal life see Doctrinal New Testament Commentary [Salt Lake City:

Oaths underpinned the Restoration church settlement and, via the declarations embodied in the Test Acts of and , were employed to exclude Protestant nonconformists and Catholics from public office.

Beginnings[edit] The Covenanters are so named for the series of bands or covenants by which the adherents bound themselves to maintain the Presbyterian doctrine and polity as the sole form of religion of their country. Based on the Scots Confession of Faith of , this document denounced the Pope and the doctrines of the Roman Catholic Church in no measured terms. It was adopted by the General Assembly of the Church of Scotland , signed by King James VI and his household, and enjoined on persons of all ranks and classes, and was subscribed to again in and The new liturgy had been devised by a panel of Scottish bishops, including Archbishop Spottiswoode of St. Fearing further measures on the part of the king, it occurred to Archibald Johnston Lord Warriston to revive the Negative Confession of in a form suited to the times. Together with the cooperation of Alexander Henderson , this National Covenant as it was called was finalized in early The Covenant was adopted and signed by a large gathering in the kirkyard of Greyfriars Kirk in Edinburgh , on 28 February , after which copies were sent throughout the country for signing. The subscribers engaged by oath to maintain religion in the form that it existed in , and to reject all innovations introduced since that time, while also professing loyalty to the king. It did not specifically reject episcopacy but in effect undermined it. The year marked an apex of events for the Covenanters, for it was the time of broad confrontations with the established church supported by the monarchy. Confrontations occurred in several parts of Scotland, such as the one with the Bishops of Aberdeen by a high level assembly of Covenanters staging their operations from Muchalls Castle. The General Assembly of was composed of ardent Covenanters, and in the Covenant was adopted by the Scottish parliament , its subscription being made a requirement for all citizens. Before this date, the Covenanters were usually referred to as Supplicants, but from about this time the former designation began to prevail. For the following ten years of civil war in Britain, the Covenanters were the de facto government of Scotland. In , they sent an army to Ulster in Ireland to protect the Scottish settlers there from the Irish Catholic rebels who had attacked them in the Irish Rebellion of The Scottish army remained in Ireland until the end of the civil wars, but was confined to its garrison around Carrickfergus after its defeat at the Battle of Benburb in Solemn League and Covenant A further Covenanter military intervention began in The leaders of the English Parliament, worsted in the English Civil War, implored the aid of the Scots, which was promised on condition that the Scottish system of church government would be adopted in England. Following considerable debate, a document called the Solemn League and Covenant was drawn up. This was in effect a treaty between England and Scotland which called for the preservation of the reformed religion in Scotland and the reformation of religion in England and Ireland "according to the word of God and the example of the best reformed churches", and the extirpation of popery and prelacy. It did not explicitly mention Presbyterianism and included some ambiguous formulations that left the door open to Independency. It was subscribed to by many in both kingdoms and also in Ireland, and was approved by the English Parliament, and with some slight modifications by the Westminster Assembly of Divines. This agreement meant that the Covenanters sent another army south to England to fight on the Parliamentary side in the First English Civil War. The Scottish armies in England were instrumental in bringing about the victory of the English Parliament over the king. However, the Scottish Royalists were ultimately defeated in September , at the Battle of Philiphaugh , near Selkirk. The civil war in Scotland was a bitter episode which exposed the religious divisions between Presbyterians, Episcopalians and Catholics, the political divisions between Royalists and Covenanters and the cultural divisions between the Highlands and Lowlands. However, Charles I refused to accept it when he surrendered himself to the Scots in He was taken to Newcastle, where several attempts were made to persuade him to take the Covenants. When this failed, he was handed over to the commissioners of Parliament in early He made important concessions to them in the " Engagement " made with the Scots in December The Engagement was rejected by the militant Covenanters known as the Kirk Party , who wanted the king to endorse their agenda explicitly before an alliance could be reached. A Scottish

army invaded England in support of the Engagement, but was routed at the Battle of Preston, leaving the Kirk Party in the ascendant in Scotland. The Westminster Confession of Faith, which had been submitted for ratification in 1643, was in part adopted by act of the English Parliament in 1689 as the Articles of Christian Religion, while in Scotland it was approved with minor reservations in August and ratified by the Scottish Parliament in February 1690. Charles II, before landing in Scotland in June 1689, declared by a solemn oath his approbation of both covenants, and this was renewed on the occasion of his coronation at Scone in the following January. However, the Covenanters were utterly defeated in 1690 by the forces of the English Parliament under Oliver Cromwell. From 1689 to the Covenanters, led by Archibald Campbell, 1st Marquess of Argyll, had been the dominant party in Scotland, directing policy both at home and abroad. Firmly seated upon the throne, Charles renounced the covenants, which in 1689 were declared unlawful oaths to be abjured by all persons holding public offices. Argyll himself was executed for treason, episcopacy was restored, James Sharp was appointed Archbishop of St Andrews and Primate of Scotland, the court of high commission was revived, and ministers who refused to recognize the authority of the bishops were expelled from their livings. Archbishop Sharp survived an assassination attempt in 1691 only to be killed by another group of Covenanters in 1692. Following the restoration of Episcopacy, rebel ministers began to preach at secret open-air meetings in the countryside known as "conventicles". A period of sustained persecution began. Oppressive measures against these illegal field assemblies where attendance was made a capital offence [5] led to an outbreak of armed rebellion in 1693, originating in Galloway. Advancing from the west towards Edinburgh, a small force of poorly armed Covenanters was defeated at the Battle of Rullion Green in the Pentland Hills, a location which caused the whole tragic episode to be misleadingly named the Pentland Rising. To quell unrest in south-west Scotland, the government brought in 6,000 Highland soldiers, described by its enemies as an "inhumane and barbarous Highland host", which were quartered on suspected Covenanters and were accused of committing many atrocities. For a time the authorities looked in danger of losing control of the south west of Scotland, as more and more people joined the rebel camp at Bothwell near Glasgow; but only a few weeks after Drumclog the rebels were defeated at the Battle of Bothwell Brig. In the weeks before the battle the Covenanters spent more time arguing among themselves than preparing for the inevitable counterstroke, which did much to contribute towards their downfall. Of 1,000 captured rebels taken to Edinburgh, some were imprisoned in an area of Greyfriars Kirkyard over the winter months. Through the period of repression the Covenanters held their convictions with a zeal that was only intensified by the persecution. For them it was a matter of belief. For the government, in contrast, the whole conventicle movement was seen as a problem of public order, which they attempted to deal with often using very inadequate resources. However, after the collapse of the rebellion a more dangerous element entered into the whole equation. A painting showing the last Covenanter martyr James Renwick being taken to execution in 1688 in a more extreme mood appeared among sections of the Covenanter underground, which found expression in a document known as the Sanquhar Declaration. This was the manifesto of the followers of the Reverend Richard Cameron, soon to be known as the Cameronians. Hitherto, many in the Covenanter underground maintained an outward loyalty to the king, despite their opposition to the religious policy of his government; but the Cameronians took matters to a new height, renouncing their allegiance to Charles and denouncing his brother, James, as a papist. One extreme position inevitably led to another: This was the beginning of what Robert Wodrow later called the Killing Time. Cameron himself was killed in a clash with government forces at Airds Moss in July 1690, but his followers, now a tiny part of the Covenanter movement, continued to exist. After the accession of James VII in 1689 the King issued a series of Letters of Indulgence allowing such "ousted ministers as had lived peaceably and orderly to return to their livings". In the subsequent Jacobite rising of 1719, the Cameronian Guard helped to defeat the Jacobite Highlanders, particularly at the Battle of Dunkeld. Although the Cameronians had helped to defend the Revolution, they were disappointed that their religious views were not adopted by the new government. The binding obligation of the National Covenant and the Solemn League and Covenant was passed over since the acts of parliament in favour of these had been rescinded by Charles and were not revived under William and Mary. For some Covenanters even William of Orange was an "uncovenanted" King since he was head of the Church of England which was an episcopal church. Perhaps people in the south west made an issue of the

failure to maintain the covenants and also, with some justification, viewed the new establishment as tainted by Erastianism. They formed the United Societies refusing to recognise the "usurped" Church of Scotland. Quite often the corpse was hanged or beheaded first", and burying the body in the kirkyard could result in another punitive death. The History of the Sufferings of the Church of Scotland from the Restoration to the Revolution by Robert Wodrow , published in , produced a detailed record and denounced the persecution of the Covenanters. This martyrology would be brought forward again when elements in the Church of Scotland felt it to be suffering state interference, as at the Disruption of But it had been equally proved that the subjugation of the State to the Church, the supremacy, political as well as ecclesiastical, of the Kirk, was an impossibility. In this the Covenants had failed. Having come to Ireland for religious, economic, and political reasons throughout the Seventeenth Century, Scottish Presbyterians, including Covenanters, once again for religious, economic, and political reasons felt compelled to migrate again. The migration is usually dated from the year , when preacher William Tennent , founder of Log College , the first Presbyterian seminary in North America, came with his family to the Philadelphia area. They were among the most vocal agitators for independence from Great Britain and volunteered in large numbers as soldiers in the revolutionary armies. The Covenanters were opposed to slavery, and in the Reformed Church voted to outlaw slave-holding among its members.

4: The Restoration Settlement - Mindmap in A Level and IB History

The Restoration of the English monarchy took place in the Stuart period. It began in when the English, Scottish and Irish monarchies were all restored under King Charles II. This followed the Interregnum, also called the Protectorate, that followed the Wars of the Three Kingdoms.

They also list the numerous denials by church leaders that anything was changed and how the LDS Church condemns other churches for changing the Bible yet they have no problem changing their own scriptures. Please read their essay Changing the Revelations. We have selected a few of the many changes to discuss in the following sections. After the translation of the Book of Mormon was finished, early in the spring of , before April 6th, Joseph gave the stone to Oliver Cowdery and told me as well as the rest that he was through with it, and he did not use the stone any more. He said he was through the work that God had given him the gift to perform, except to preach the gospel. He told us that we would all have to depend on the Holy Ghost hereafter to be guided into truth and obtain the will of the Lord. This revelation was printed in the Book of Commandments as chapter 4. Verse 2 reads as follows: By the year , when this revelation was reprinted in the Doctrine and Covenants, Joseph Smith had pretended to at least one other gift besides that of translating the Book of Mormon, he had pretended to the gift of rewording the Bible Inspired Version , and a short time after this he brought forth the Book of Abraham. Certainly this revelation commanding Joseph Smith to pretend to no other gift but to translate the Book of Mormon could not remain in its original uncensored form. This change in church policy necessitated a change in the revelation. Therefore, this revelation was changed to read as follows: And you have a gift to translate the plates; and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift, until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished. Doctrine and Covenants, Section 5, verse 4 Thus the entire meaning of this revelation was changed, making it appear that the Lord would grant him more gifts than that of translating the Book of Mormon. At least 22 words were added to this verse to make the change. David Whitmer made this statement concerning the change in this revelation: That God commanded him that he should pretend to no other gift but to translate the Book of Mormon, that God would grant him no other gift. God does not change and work in this manner. The way the revelation has been changed, twenty two words being added to it, it would appear that God had broken His word after giving His word in plainness; commanding Brother Joseph to pretend to no other gift but to translate the Book of Mormon, and then the Lord had changed and concluded to grant Joseph the gift of a Seer to the Church May God have mercy on the heads of the church for their transgression is my prayer. Joseph Smith was supposed to have translated it by means of the Urim and Thummim. When this revelation was published in the Book of Commandments in , it contained words, but when it was reprinted in the Doctrine and Covenants in , it contained words. Thus words had been added. Mormon writers are unable to explain why Joseph Smith changed this revelation. Petersen made this statement: In Chapter six of the Book of Commandments we find a revelation which was a translation from parchment upon which the Apostle John wrote his Gospel. When the edition of the Doctrine and Covenants was published this revelation had many additions and a few changes. The additional words and sentences reveal more concerning John and his ministry. How Joseph Smith had this information revealed to him, by means of the Urim and Thummim, is not clear What part revelation played in receiving this information concerning John is not known, nor is it known as to how the translation was enacted. We do know that additions and changes were made by Joseph Smith Joseph Smith left nothing in his writings to indicate why he added to this translated version First, before reprinting this revelation in the Doctrine and Covenants, Joseph Smith may have decided to falsely attribute words to the Apostle John that he did not utter. This explanation would mean that Joseph Smith was a deceiver. Second, before the revelation was reprinted the Lord may have shown Joseph Smith that he had not translated the parchment correctly with the Urim and Thummim and that he must add in words to make it correct. Any individual who left out words of a translation would be considered a very poor translator indeed! Third, Joseph Smith may have received the full text of the revelation to begin with but suppressed part of it when the Book of Commandments was printed. Melvin J,

Petersen states: Whether this suggested answers be right or wrong cannot be determined until further evidence is brought to light upon the problem. This revelation is printed on page 18 of the Book of Commandments, and a careful examination of this page reveals that part of the page has been left blank and that there was enough room to include these words. Therefore, there would have been no reason to suppress part of the revelation. The Mormons were accused of attempting "to establish communism. Joseph Smith set up an economic order in his church which followed with a certain fidelity the life history of the typical communistic society of his time Joseph issued a revelation setting up the United Order of Enoch Private property became church property, and private profit a community spoil Whatever surplus the steward exacted from the land, or whatever profit the mechanic derived from his shop, was contributed to the church storehouse and treasury, the convert keeping only what was "needful for the support and comfort" of himself and family. The spirit of true Marxian communism" "from each according to his ability, to each according to his need" "was implicit in the whole system. The Mormon writer Klaus J. Pratt, Oliver Cowdery and two other Elders, These "Disciples of Christ," who lived in a communistic order, became the nucleus for the Mormon settlement in Ohio. Joseph Smith, at first, likewise attempted to establish a communitarian society. Therefore, it became necessary to change the revelation to cover up the original plan. Originally one verse read: Therefore, doubt not, for it is the gift of God; and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands, for it is the work of God. The rod was a stick like a divining rod. The modern church leaders are likely embarrassed by the references to magic rods, stones and rocks and superstitious beliefs embraced by Joseph Smith and the followers he attracted. For more information, see Rod of Aaron. He was met by a heavenly messenger and received this revelation, a portion of which was written at the time, and the remainder in the September following. Current " Doctrine and Covenants 27 words in boldface were added by Smith 1. Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: Behold, this is wisdom in me: And also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, spoken by the mouth of all the holy prophets since the world began, concerning the last days: And also John the son of Zacharias, which Zacharias he Elias visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; 8. Which John I have sent unto you, my servants, Joseph Smith, jun. And also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: And also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain; And also with Michael, or Adam, the father of all, the prince of all, the ancient of days. Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the "fullness of times, in the which I will gather together in "one all things, both which are in heaven, and which are on earth: And also with all those whom my Father hath given me out of the world: Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you; Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen In the current version, verses 8 and 12 refer to the restoration of the priesthood. This information was not in the original revelation. Another question is, how did Joseph Smith remember all of the details of the experience, including the exact words of the angel years later? Research on human memory is clear. Details quickly disappear from memory. Furthermore, humans are notorious for creating details that never happened at all, when trying to

recall past events years later. It is instructional and probably was meant to bring comfort. The changes made to this section are bolded below. Current reading - Doctrine and Covenants 25 1 Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. The changes made to this section may strike the reader as having a more stern tone. But if she will not abide this commandment she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law. The other important change made was in verse 9. Elder Holland declared that: And what a high price was paid for [them]! But how empty would our lives as Latter-day Saints be if we did not have sections , , and of the Doctrine and Covenants. When the letter was added, certain parts were deleted, added to, rewritten, and reworked. Also the names of all authors except Joseph Smith were removed from the letter. The created revelations are noted in boldface. Note the large quantity of additions. Section Liberty Jail, Clay Co. Your humble servant Joseph Smith jr. May the grace of God the Father, and the Lord and Saviour Jesus Christ, rest upon you all, and abide with you for ever; and may faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity dwell in you and abound, so that you may not be barren or unfruitful. We know, that the greater part of you are acquainted with the wrongs, high toned injustice and cruelty which is practised upon us; we have been taken prisoners, charged falsely with all kind of crimes and thrown into a prison enclosed with strong walls, and are surrounded with a strong guard who are as endefategable in watching us, as their master is in laying snares for the people of God. Therefore under these circumstances, dearly beloved brethren, we are the more ready to claim your fellowship and love.

5: Doctrine&Covenants

The restoration of the English monarchy in , however, began the Covenanters' period of martyrdom. All legal sanctions of Presbyterianism were removed, episcopacy was reestablished, and covenants were denounced as unlawful oaths.

After seven months, an army faction known as the Wallingford House party removed him on 6 May and reinstalled the Rump Parliament. On 9 June , he was nominated lord-general commander-in-chief of the army. A royalist uprising was planned for 1 August , but it was foiled. The Commons , on 12 October , cashiered General John Lambert and other officers, and installed Fleetwood as chief of a military council under the authority of the Speaker. Lambert was appointed major-general of all the forces in England and Scotland, Fleetwood being general. Monck marched to London unopposed. On 3 March , Lambert was sent to the Tower of London , from which he escaped a month later. He tried to rekindle the civil war in favour of the Commonwealth by issuing a proclamation calling on all supporters of the " Good Old Cause " to rally on the battlefield of Edgehill, but he was recaptured by Colonel Richard Ingoldsby , a participant in the regicide of Charles I who hoped to win a pardon by handing Lambert over to the new regime. On 4 April , Charles II issued the Declaration of Breda , in which he made several promises in relation to the reclamation of the crown of England. Monck organised the Convention Parliament , which met for the first time on 25 April. The sudden and unexpected deliverance from usurpation and tyranny was interpreted as a restoration of the natural and divine order. Like its predecessor, it was overwhelmingly Royalist. It is also known as the Pensionary Parliament for the many pensions it granted to adherents of the King. It was the "skill and wisdom of Clarendon" which had "made the Restoration unconditional". Prince Rupert of the Rhine returned to the service of England, became a member of the privy council , and was provided with an annuity. Marmaduke Langdale returned and was made " Baron Langdale ". William Cavendish , Marquess of Newcastle, returned and was able to regain the greater part of his estates. He was invested in with the Order of the Garter which had been bestowed upon him in , and was advanced to a dukedom on 16 March Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. May Learn how and when to remove this template message Thomas Harrison , the first person found guilty of regicide during the Restoration The Indemnity and Oblivion Act , which became law on 29 August , pardoned all past treason against the crown, but specifically excluded those involved in the trial and execution of Charles I. Thirty-one of the 59 commissioners judges who had signed the death warrant in were living. The regicides were hunted down; some escaped but most were found and put on trial. Three escaped to the American colonies. New Haven, Connecticut , secretly harbored Edward Whalley, William Goffe and John Dixwell, and after American independence named streets after them to honour them as forefathers of the American Revolution. Fifth Monarchist Thomas Harrison , the first person found guilty of regicide, who had been the seventeenth of the 59 commissioners to sign the death warrant, was the first regicide to be hanged, drawn and quartered because he was considered by the new government still to represent a real threat to the re-established order. The 10 judges who were on the panel but did not sign the death warrant were also convicted. Because Parliament is a court, the highest in the land, a bill of attainder is a legislative act declaring a person guilty of treason or felony, in contrast to the regular judicial process of trial and conviction. In January , the corpses of Cromwell, Ireton and Bradshaw were exhumed and hanged in chains at Tyburn. In John Okey , one of the regicides who signed the death warrant of Charles I, was brought back from Holland along with Miles Corbet , friend and lawyer to Cromwell, and John Barkstead , former constable of the Tower of London. They were all imprisoned in the Tower. From there they were taken to Tyburn and hanged, drawn and quartered on 19 April A further 19 regicides were imprisoned for life. John Lambert was not in London for the trial of Charles I. At the Restoration, he was found guilty of high treason and remained in custody in Guernsey for the rest of his life. At the Restoration, after much debate in Parliament, he was exempted from the Indemnity and Oblivion Act. In he was tried for high treason, found guilty and beheaded on Tower Hill on 14 June Regrant of certain Commonwealth titles[edit] Further information: Over 30 new knighthoods were granted under the Protectorate. These knighthoods passed into oblivion upon the Restoration of Charles II, however many were

regranted by the restored King. Only one now continues: The male line failed in with the death of his grandson, also Edmund Dunch , so no one can lay claim to the title. The one hereditary viscountcy Cromwell created for certain, [a] making Charles Howard Viscount Howard of Morpeth and Baron Gilsland continues to this day. The present Earl is a direct descendant of this Cromwellian creation and Restoration recreation. Venner rebellion January [edit] On 6 January , about 50 Fifth Monarchists , headed by a wine-cooper named Thomas Venner , tried to gain possession of London in the name of "King Jesus". Most were either killed or taken prisoner; on 19 and 21 January , Venner and 10 others were hanged, drawn and quartered for high treason.

6: The Oath and Covenant of the Priesthood (D&C 84) | Religious Studies Center

The Restoration Settlement Attempts at Government (The Recalled Rump and the Restored Long Parliament). 15 terms The Restoration Settlement Attempts at Government (The Return of Charles II).

The History Learning Site, 17 Mar The new king landed at Dover on May 26th. For eleven years, there had been no monarchy but the Restoration Settlement brought back from exile the son of the beheaded Charles I. The arrival of Charles in Dover was well received by the locals in the port “ and their jubilation was shared throughout the country. Many were happy that the old order had been reinstated as they saw the monarchy as the normal state of affairs within the country. There was a desire to forget about the dislocation of the previous twenty years. One of the first acts of the new government was to introduce an Act of Indemnity and Pardon. This act forgave and pardoned people for past actions though it was eventually to exclude those classed as regicides and it allowed the new monarch a fresh start. Great things were expected from Charles II. However, the Restoration Settlement was a complicated affair spread between and The two main bodies involved in decision making at the start of the reign was the Convention Parliament of and the Cavalier Parliament of Both recognised that the main aims for the country were stability and order and it is these that both bodies sought to achieve. The Convention Parliament met from April to December It had to deal with the Restoration and the problems left by the Interregnum. The first problem faced by this parliament was that it was divided on what powers to give Charles II. The Presbyterians wanted such power to be limited while others, in an attempt to avoid the rise of another Oliver Cromwell, pushed for Charles to have far more power than was first anticipated. They also hoped for a royal reward as well. Within the Convention Parliament, Presbyterians voted against Royalist wishes and vice versa. One of the most pressing immediate issues was a legal one. Would anyone be punished for crimes committed during the Civil War and the Interregnum? In the Declaration of Breda Charles had made it clear that there would be a general amnesty for all “ except in those cases decided by Parliament. This effectively kept Charles to his word “ except for regicides and 29 other individuals. Of these only thirteen were executed as regicides. The issue involving land was also resolved with some degree of ease. During the Interregnum too much land belonging to the Crown, the Church and Royalist supporters had been taken by the government or by its supporters. With the Restoration, many simply assumed that their former property would be restored. They assumed that because they had been loyal to Charles, that he would be loyal to them. However, it was not as easy as this as the land had, in many instances, been purchased in good faith and the new property owners were clearly not willing to simply hand it back to the old owners when they believed that they had the legal title to this land. In the Declaration of Breda, Charles had stated that he would leave this issue to Parliament. Whereas many believed that the whole land issue would cause problems, it did not. Legislation was only required for Crown and Church land. The army was clearly an entity that needed careful handling after The army continued to contain a radical element, which could become a danger to Charles II. The other consideration that Parliament had to take into account was that the army was expensive to maintain. The best way round this was to reduce the number of men in the army. However, enforced unemployment would only cause problems, so the government had to find a way around this. The problems that could have occurred involving the army never did for several reasons. First was the stature of George Monck within the army. The second salient reason was that the army, despite its history of radicalism within certain elements, was also facing a problem with desertion, which ironically helped the government with regards to reducing the number within the army. Any army unit that wished to take on Monck would have done so at its peril. Monck gained the loyalty of other soldiers outside of his own by promising to honour any issues involving pay in the army. Many soldiers left the army to go into a trade. To placate these men, ex-soldiers were allowed to practice a trade without having to go through an apprenticeship. By the time of the Convention Parliament so many men had left the army, there were only two regiments left which hardly presented a threat or challenge to the new king. The power that Charles had on his return to Britain is open to debate. It was Charles who was invited back by Parliament, and not the other way round. In many senses, on the surface, Parliament had the power. However, it was also apparent by that

Parliament and a great deal of what it stood for or was rightly or wrongly associated with did not have the support of the people. The crowds that gathered to greet Charles on his journey from Dover to London would indicate that in the southeast at least, the new king and probably the concept of monarchy had great support. Therefore, it was best that both sides approached issues and concerns with an open mind. This was especially true of the legislation brought in by Parliament in the later years of the reign of Charles I to reduce his power. Should the Parliament of stick with this legislation or give Charles II a fresh start and not assume he would be like his father? Parliament set up committees to investigate the whole problem. Ironically because royal power had not been resolved, Charles arrived in London with many powers that had been removed from his father. He could select his ministers and summon, prorogue and dissolve Parliament. The one area that Parliament could have exerted its authority over the king was money. Charles had been a king in exile and though he returned in a blaze of glory, he had no obvious income to match his new status. Both king and Parliament would have been aware that money, ultimately, was the issue that drove Charles I and Parliament apart. The spilt ended on a cold January day in when Charles I was beheaded. His son would have been more than aware that money was a major issue. However, Parliament would also have been aware of the reception that had greeted Charles during his journey to London. Therefore, it was in their interest to solve the problem whilst still maintaining an aura of power. Their solution was simple and it solved many purposes not least, that it kept Charles seemingly content. The money would come from Crown lands, custom duties and new excise duties on certain commodities. Therefore, Charles could not levy taxes without Parliamentary agreement. The settlement on paper was very generous. Later monarchs were to benefit from this settlement. As trade increased, so did the revenue from excise duties. But this was not relevant for Charles. In times of war, he had to ask Parliament for additional money. Though the raising of revenue had been the major cause of war between Charles I and Parliament, it was not a major issue between Charles II and Parliament. Charles was further helped in early when a general election brought in a Parliament with a majority of Royalists in it. While the Cavalier Parliament was unwilling to give up any of its powers, it was also not willing to have any clash with the king and both worked with a similar philosophy as they shared very similar ideologies, work together for each other as if one prospered, so would the other. The Cavalier Parliament first met in April and the bulk of the early legislation passed by Parliament was anti-republican legislation as there was still a real fear in the country of republican movements. One highly effective piece of legislation was the Corporation Act. In a gesture of loyalty, Parliament also declared that the king was the sole controller of the militia in the land.

7: Oath and Covenant of the Priesthood

English settlement of North America was seriously curtailed by the conflict between king and Parliament that led to the English Civil War and the rule of Oliver Cromwell (). Once the monarchy was restored under Charles II, however, colonization resumed. The Restoration Colonies were all.

Reconstruction in Practice Restoration Colonies English settlement of North America was seriously curtailed by the conflict between king and Parliament that led to the English Civil War and the rule of Oliver Cromwell. Once the monarchy was restored under Charles II, however, colonization resumed. The Restoration Colonies were all proprietorships granted by Charles to men who had helped him reclaim the throne. The Carolinas from the Latin version of Charles, Carolus, which originally included the land from the southern border of Virginia to Spanish Florida, were given to eight proprietors in 1663. Settlers from Virginia came into the northern part of the territory in the 1670s, bringing with them the tobacco culture. North Carolina became a separate colony in 1776. In the south, where the proprietors focused their interest, things took a different turn. Rice became the staple crop by the 1700s. Because its production was extremely labor intensive, African slaves were imported to drain the swamps and work the fields. The reliance on slaves is not surprising. Not only was the supply of indentured servants limited, but many of the early settlers came from the English colonies in the Caribbean, most notably Barbados, where slavery was well established. Like many Restoration Colonies, South Carolina attracted diverse religious and ethnic groups. This mix did not promote stability. Relations with the Indians often turned violent as whites enslaved native tribes as well as blacks. From New Netherland to New York. The Dutch established two trading posts in 1614. A decade later, the newly formed Dutch West India Company set up the first permanent settlements, the most important of which was New Amsterdam on Manhattan; it became the capital of New Netherland. Under the patroon system, individuals who brought fifty settlers along with livestock and farm implements to the colony received large tracts of land. The colonists had little loyalty to these often corrupt and dictatorial officials, and when the English fleet appeared off Manhattan in 1674, no resistance was offered. This was not a sign that the Dutch welcomed English takeover, however. Small farming settlements that were in fact religious and ethnic enclaves of Anglicans, Puritans, Dutch Calvinists, Scottish Presbyterians, Swedish Lutherans, and Quakers predominated. The colony was divided into West and East Jersey by the proprietors in 1702 and was not reunited until 1709, when it reverted to direct royal control. William Penn received his proprietorship from Charles II in 1681, quite possibly as repayment of the debt the royal treasury owed his father. The Quakers were looked upon with some suspicion in England because of their religious beliefs, but the sect thrived in spite of official persecution. They were pacifists, preached to the poor, refused to take oaths or tip their hats or bow to their social superiors, and gave women a role in the church. To encourage settlement, Penn actively promoted the attractions of Pennsylvania, not the least of which were religious toleration and good relations with the Indians based on Quaker pacifism and his willingness to buy rather than take Indian lands. Georgia, the last English colony. Georgia named for George II was carved out of territory originally part of South Carolina as a buffer against the Spanish in Florida and as a place where the poor of Europe could get a new start. The trustees to whom the land was granted, most important James Oglethorpe, envisioned a colony of prosperous small farmers and imposed regulations to bring this about. The land was given away, but no one could own more than five hundred acres, and the sale of land to other colonists or the bequeathing of farms to women heirs was prohibited. Slavery was also banned. All limitations were abolished by 1732, by which time Georgia was already a royal colony.

8: The Restoration Settlement - History Learning Site

However, the Restoration Settlement was a complicated affair spread between and The term 'Restoration Settlement' seems to give an air of structure to the settlement but, in fact, it was very much an ad hoc affair with little planning involved.

Background[edit] In the century following the Reformation Parliament of , the question of church government had been one of growing tension between popular opinion and the Monarch. In order to protect the Presbyterian polity and doctrine of the Church of Scotland , the pre-Restoration government of Scotland [4] signed the Treaty of Breda to crown him king and support him against the English Parliamentary forces. However, at his Restoration in , the King renounced the terms of the Treaty and his Oath of Covenant , which the Scottish Covenanters saw as a betrayal. The Rescissory Act repealed all laws made since , effectively ejecting Ministers from their livings, restoring patronage in the appointment of Ministers to congregations and allowing the King to proclaim the restoration of Bishops to the Church of Scotland. These were declared to be against the fundamental laws of the kingdom. The Act required all persons taking public office to take an oath of abjuration not to take arms against the king, and rejecting the Covenants. This excluded most Presbyterians from holding official positions of trust. The Situation[edit] Church ministers were confronted with a stark choice: Up to a third of the ministry refused. Many ministers chose voluntarily to abandon their own parishes rather than wait to be forced out by the government. Some of the ministers also took to preaching in the open fields in conventicles , often attracting thousands of worshippers. The Scottish Privy Council attempted to end the dissent in the form of the First Indulgence of , followed by a Second in These allowed ministers to return to their churches on condition that they remained silent on the issues dividing the Kirk. The English writer Daniel Defoe , who studied the period, listed the reasons why the more intransigent clergy refused to countenance the offer: They would not accept of our Indulgence for worshipping God by the licence of the bishops; because they said they had abjured Prelacy in the Covenant, and had declared the bishops to be anti-scriptural and anti-Christian; and to take licence from them was to homologate their authority as legal, which they detested and abhorred. They would not take the Oath of Supremacy because they could not in conscience allow any king or head of the Church but Jesus Christ. Being debarred all manner of liberty to worship God in public, and on the severest penalties forbidden to assemble themselves together, either in the churches or in private families; and believing it at the same time their duty according to the Scriptures, not to forsake assembling, they could not satisfy their consciences to obey man rather than God. The early summer of saw an escalation of civil unrest with the assassination of the Scottish Primate, the Archbishop of St Andrews , Sharp , Drumclog and the Battle of Bothwell Bridge. The Sanquhar Declaration of effectively declared the people could not accept the authority of a King who would not recognise their religion, nor commit to his previous oaths. In response to these shows of political sedition, the Scottish Privy Council authorised extrajudicial field executions of those caught in arms or those who refused to swear loyalty to the King and renounce the Covenant by an Abjuration Oath. The ensuing political crisis in Scotland, which, pre-empted by English events, was left without a king, saw the members of the Scottish Privy Council swiftly ask William to take over the responsibilities of government in Scotland on 7 January

9: Deuteronomy 29 LEB - Covenant Renewal, Oaths, Restoration, - Bible Gateway

Deuteronomy 29 Lexham English Bible (LEB) Covenant Renewal, Oaths, Restoration, Charges to the Nation. 29 [] These are the words of the covenant that Yahweh commanded Moses to make with the Israelites [] in the land of Moab besides [] the covenant that he made with them at Horeb.

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