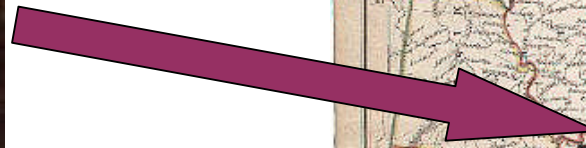
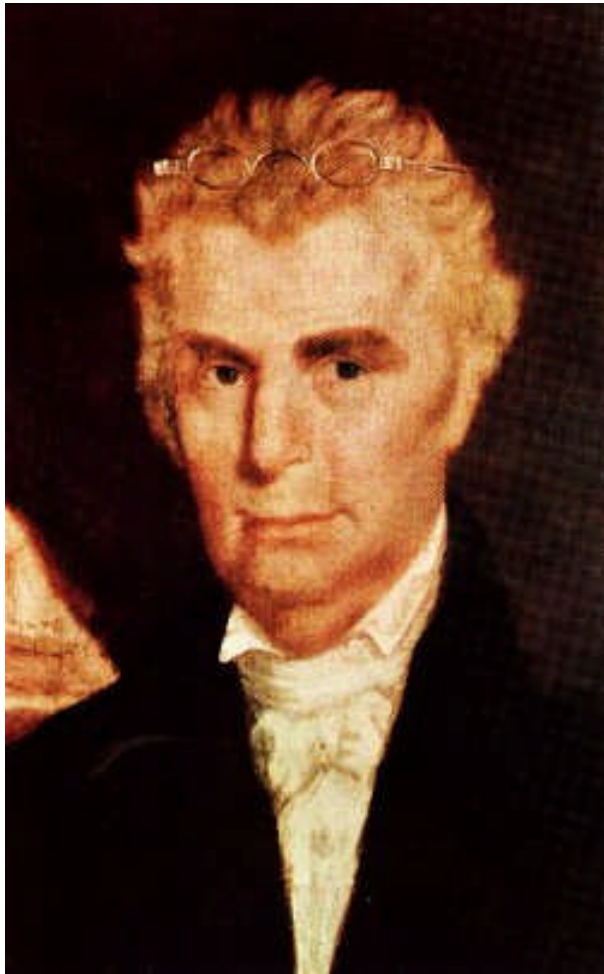
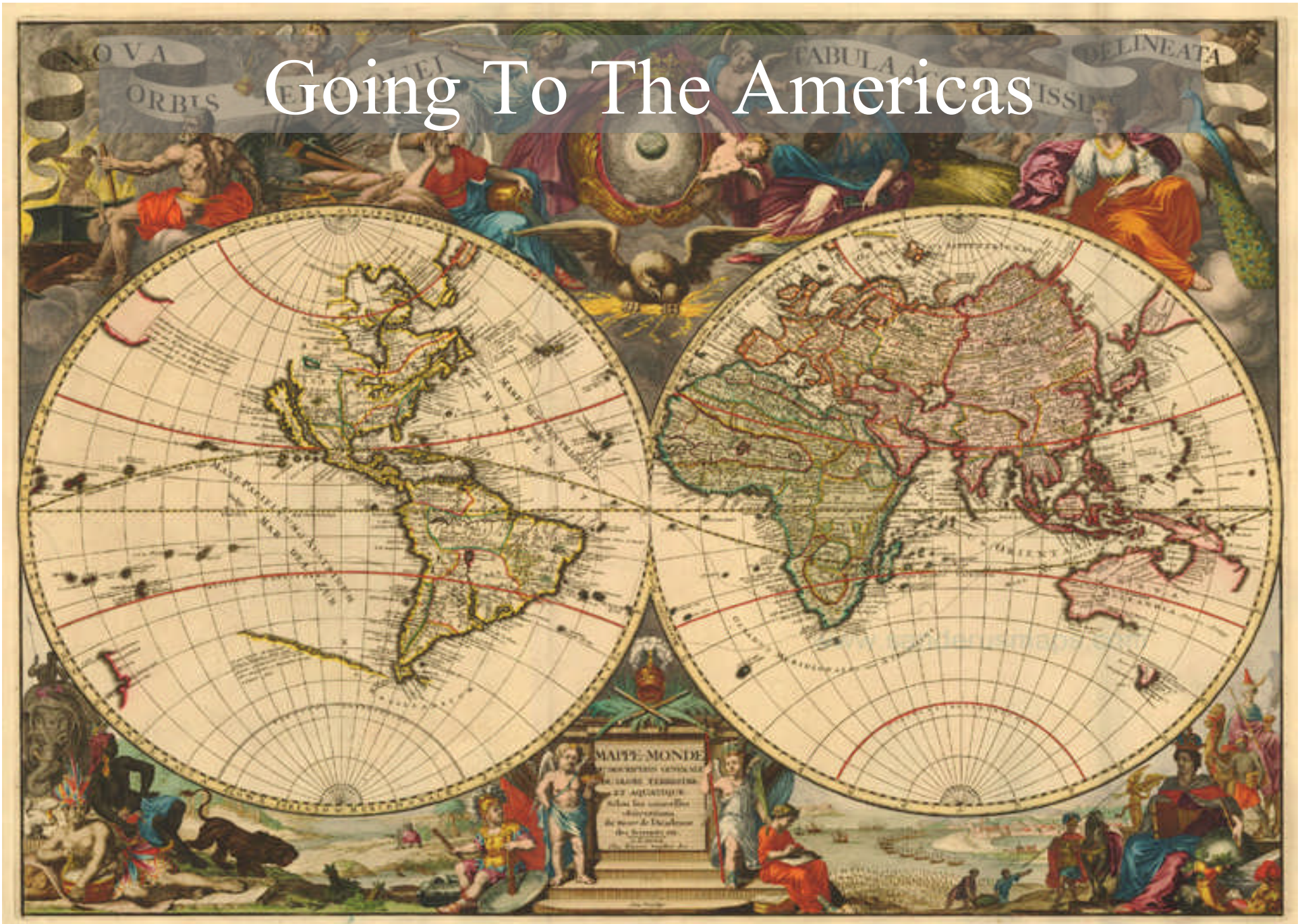


The Work And Influence Of Barton W. Stone In Kentucky



<http://www.TheRestorationMovement.com>

Going To The Americas

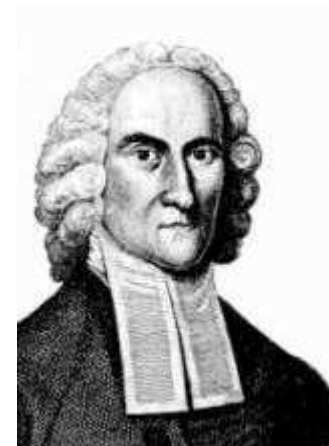


<http://www.TheRestorationMovement.com>

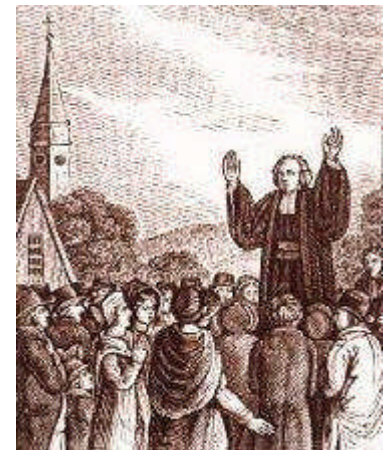
1st Religious Awakening In America - 1740s



Gilbert Tennent

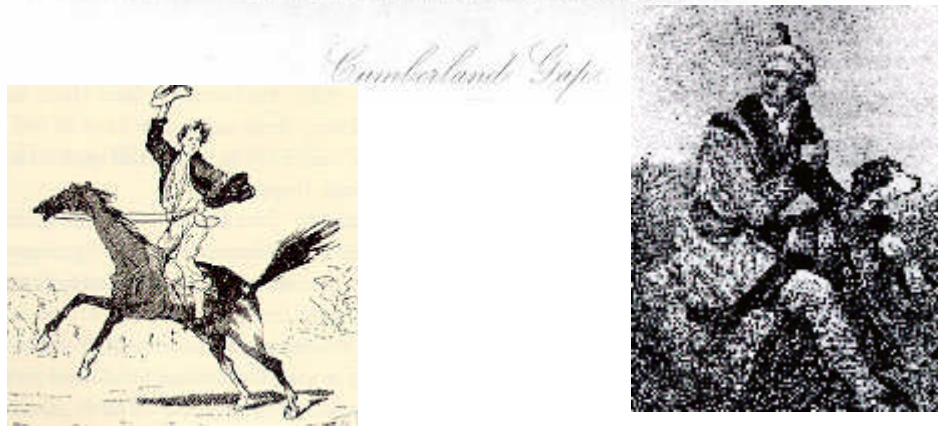
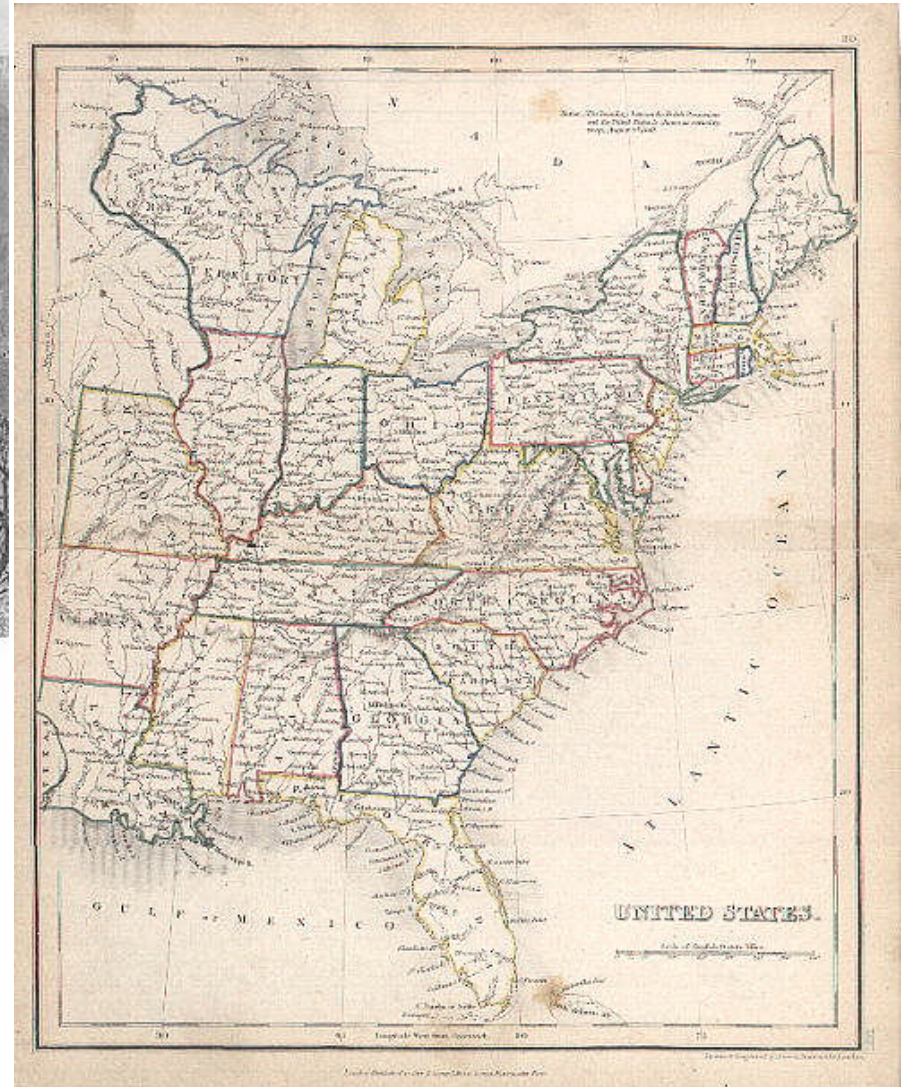
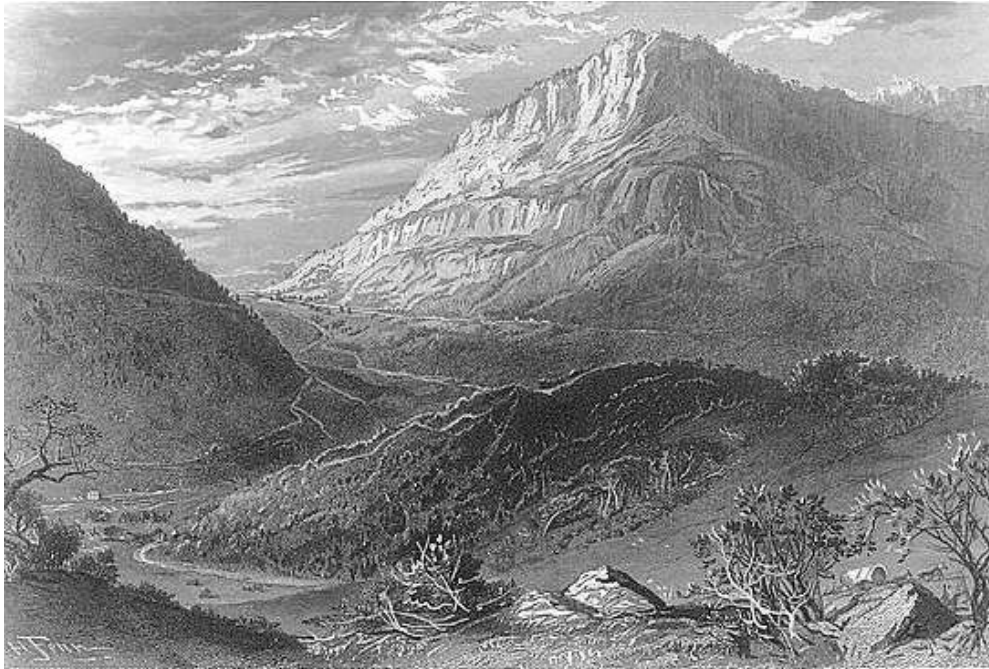


Jonathan Edwards



George Whitefield

Early 19th Century America



<http://www.TheRestorationMovement.com>

Background To The Kentucky Revival

“ DEAR SIR——YESTERDAY I received
“ your kind letter, and I now undertake to answer it.

“ * * * * * The dead state of religion is truly discour-
“ aging here, as well as elsewhere. It appears a won-
“ der of mercy, that God is so kind to this *Sardis*, as to
“ afford her the means of grace ; without this she would
“ certainly run into total infidelity. When I look into
“ my wretched heart and consider how much I have
“ dishonored God, by a dead and careless life, I have
“ reason to cover my head in the dust. * * * * *

“ If some are spotted with sin, I am spot all over.

“ * * * * *

“ J. T.”

“The Kentucky Revival” Richard McNemar, Chapter 1
<http://www.TheRestorationMovement.com>

Getting Religion: Calvinism's Influence On Late 18th & Early 19th Century Religion



Complete History of the Methodist A. S. Churches

<http://www.TheRestorationMovement.com>

Barton Warren Stone

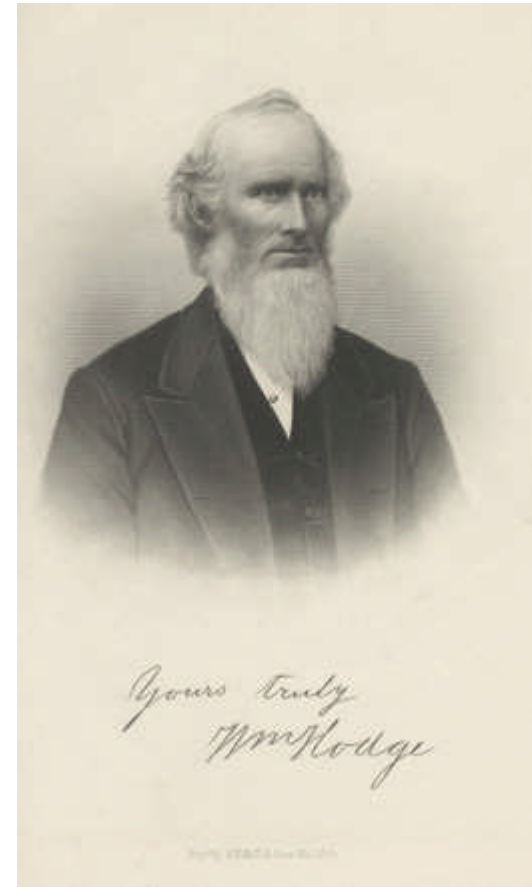


- Born In 1772 – Port Tobacco, Maryland
 - Father Died When He Was Young
 - Moved South During His Youth
 - During Revolutionary War, He Lived In Alamance County, North Carolina When Cornwallis Met General Green At The Battle Of Guilford Courthouse, Though 30 Miles Away Could Hear The Sounds Of Artillery Causing Great Fear
 - At The Age Of 15 or 16 He Decided He Wanted To Be Educated To Become An Attorney
- Feb 1, 1790, Age 18, Attends Doctor David Caldwell's Guilford Academy

Barton
Warren
Stone



The Young
Student
Gets
Religion
Under The
Preaching
Of William
Hodge



William
Hodge

Stone Goes West To Kentucky

Barton
Warren
Stone



Red River Meetinghouse Logan County, Kentucky Birthplace Of The Kentucky Revival



<http://www.TheRestorationMovement.com>

B.W. Stone Battle With Calvinism

and remarked, Do you love them more than God does? Why then does he not save them? Surely, he has almighty power. I blushed, was confounded and silent, and quickly retired to the silent woods for meditation and prayer. I asked myself, Does God love the world—the whole world? And has he not almighty power to save? If so, all must be saved, for who can resist his power? Had I a friend or child, whom I greatly loved, and saw him at the point of drowning, and utterly unable to help himself, and if I were perfectly able to save him, would I not do it? Would I not contradict my love to him—my very nature, if I did not save him? Should I not do wrong in withholding my power? And will not God save all whom he loves?

These were to me puzzling questions—I could not satisfactorily solve them consistently with my faith. I was firmly convinced that according to Scripture all were not saved—the conclusion then was irresistible, that God did not love all, and therefore it followed of course, that the spirit in me, which loved all the world so vehemently, could not be the Spirit of God, but the

spirit of delusion. My mind became involved in gloom, my troubles rolled back upon me with renewed weight, and all my joys were gone. I prostrated myself before God in prayer; but it was immediately suggested, you are praying in unbelief, and “whatsoever is not of faith is sin.” You must believe or expect no good from the hand of God. But I cannot believe; as soon could I make a world. Then you must be damned, for, “he that believeth not shall be damned.”—But will the Lord condemn me to eternal punishment for not doing an impossibility? So I thought. I shudder while I write it—blasphemy rose in my heart against such a God, and my tongue was tempted to utter it. Sweat profusely burst from the pores of my body, and the fires of hell gat hold on me. In this uncommon state I remained for two or three days.

From this state of perplexity I was relieved by the

precious word of God. From reading and meditating upon it, I became convinced that God did love the whole world, and that the reason why he did not save all, was because of their unbelief; and that the reason why they believed not, was not because God did not exert his physical, almighty power in them to make them believe, but because they neglected and received not his testimony, given in the Word concerning his Son. “These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name.” I saw that the requirement to believe in the Son of God, was reasonable; because the testimony given was sufficient to produce faith in the sinner; and the invitations and encouragement of the gospel were sufficient, if believed, to lead him to the Saviour, for the promised Spirit, salvation and eternal life.

This glimpse of faith—of truth, was the first divine ray of light, that ever led my distressed, perplexed mind from the labyrinth of Calvinism and error, in which I had so long been bewildered. It was that which led me into rich pastures of gospel-liberty. I now saw plainly that it was not against the God and Father of our Lord Jesus Christ that I had been tempted to blaspheme, but against the character of a God not revealed in the Scriptures—a character no rational creature can love or honor—a character universally detested when seen even in man; for what man, professing great love for his children, would give them impossible commands, and then severely punish them for not doing them; and all this for his mere good pleasure? What man acting thus would not be despised as a monster, or demon in human shape, and be hissed from all respectable society? Shall we dare to impute such a character to the God of the universe?

Let me here speak when I shall be lying under the clods of the grave. Calvinism is among the heaviest clogs on Christianity in the world. It is a dark mountain between heaven and earth, and is amongst the

Continued On Next Slide



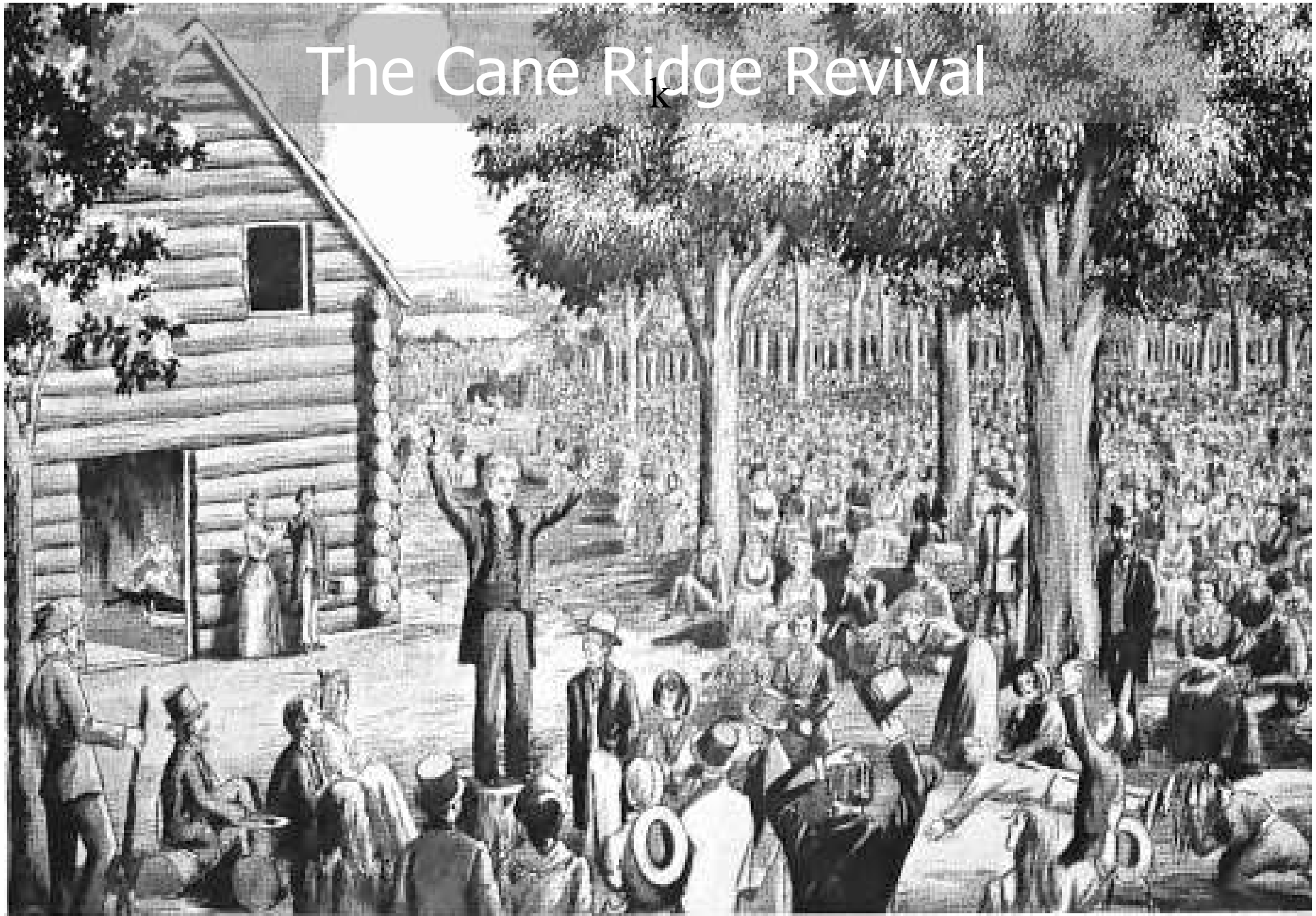
B.W. Stone Battle With Calvinism

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BIOGRAPHY OF

most discouraging hindrances to sinners from seeking the kingdom of God, and engenders bondage and gloominess to the saints. Its influence is felt throughout the Christian world, even where it is least suspected. Its first link is total depravity. Yet are there thousands of precious saints in this system.

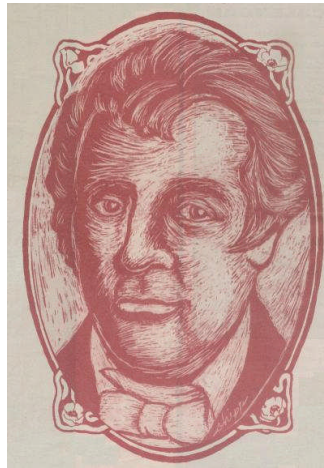
The Cane Ridge Revival



<http://www.TheRestorationMovement.com>

The Focus Of The Revival

Some Falsely
Claim That The
Focus Of The
Cane Ridge
Revival Was To
Achieve A
Religious
Experience.
See Stone's
Purpose In The
Revival From
His
Autobiography



where her mother lived, to be in readiness for a great meeting, to commence at Cane Ridge shortly after. This memorable meeting came on Thursday or Friday before the third Lord's-day in August, 1801. The roads were literally crowded with wagons, carriages, horsemen, and footmen, moving to the solemn camp. The sight was affecting. It was judged, by military men on the ground, that there were between twenty and thirty thousand collected. Four or five preachers were frequently speaking at the same time, in different parts of the encampment, without confusion. The Methodist and Baptist preachers aided in the work, and all ap-
D

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BIOGRAPHY OF

peared cordially united in it—of one mind and one soul, and the salvation of sinners seemed to be the great object of all. We all engaged in singing the same songs of praise—all united in prayer—all preached the same things—free salvation urged upon all by faith and repentance. A particular description of this meeting would fill a large volume, and then the half would not be told. The numbers converted will be known only in eternity. Many things transpired there, which were so much like miracles, that if they were not, they had the same effects as miracles on infidels and unbelievers; for many of them by these were convinced that Jesus was the Christ, and bowed in submission to him. This meeting continued six or seven days and nights, and would have continued longer, but provisions for such a multitude failed in the neighborhood.

The Last Will & Testament Of The Springfield Presbytery

LAST WILL AND TESTAMENT, &c.

THE PRESBYTERY OF SPRINGFIELD, sitting at Cane-ridge, in the county of Bourbon, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily; and in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die: and considering that the life of every such body is very uncertain, do make, and ordain this our last Will and Testament, in manner and form following, viz:

Imprimis. We will, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling.

Item. We will, that our name of distinction, with its *Reverend* title, be forgotten, that there be but one Lord over God's heritage, and his name one.



Item. Finally we will, that all our sister bodies read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

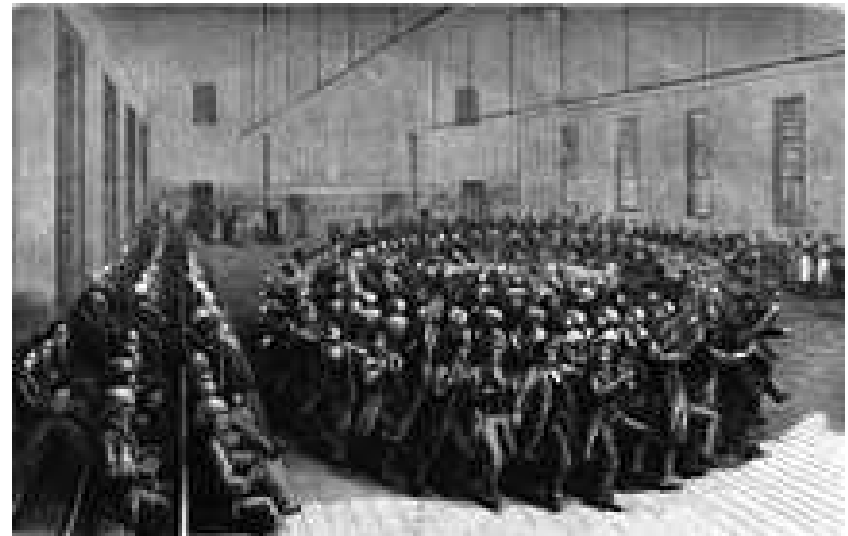
Springfield Presbytery, } L. S.
June 28th, 1804. }

ROBERT MARSHALL,
JOHN DUNLAVY,
RICHARD M'NEMAR,
B. W. STONE,
JOHN THOMPSON,
DAVID PURVIANCE,

} Witnesses.

Growth Of A Movement

- 1805 Trouble With The Shakers Movement, McNemar & Dunlavy Defect
- Thompson & Marshall Return To Presbyterianism
- His 1st wife, Eliza Passes Away
- Even With Setback, The Movement Grows Rapidly



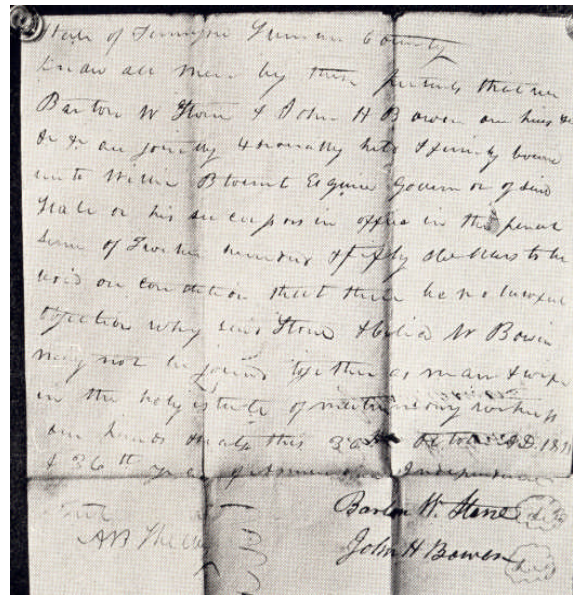
The Shakers In Kentucky

While At Gallatin, Tennessee

Married Celia Bowen October 31, 1811



Bowen Home
Mansker's Station,
Tennessee



Copy Of Marriage Bond,
Gallatin, Tennessee



MRS. CELIA WILSON BOWEN STONE

<http://www.TheRestorationMovement.com>

Stone At Rittenhouse Academy

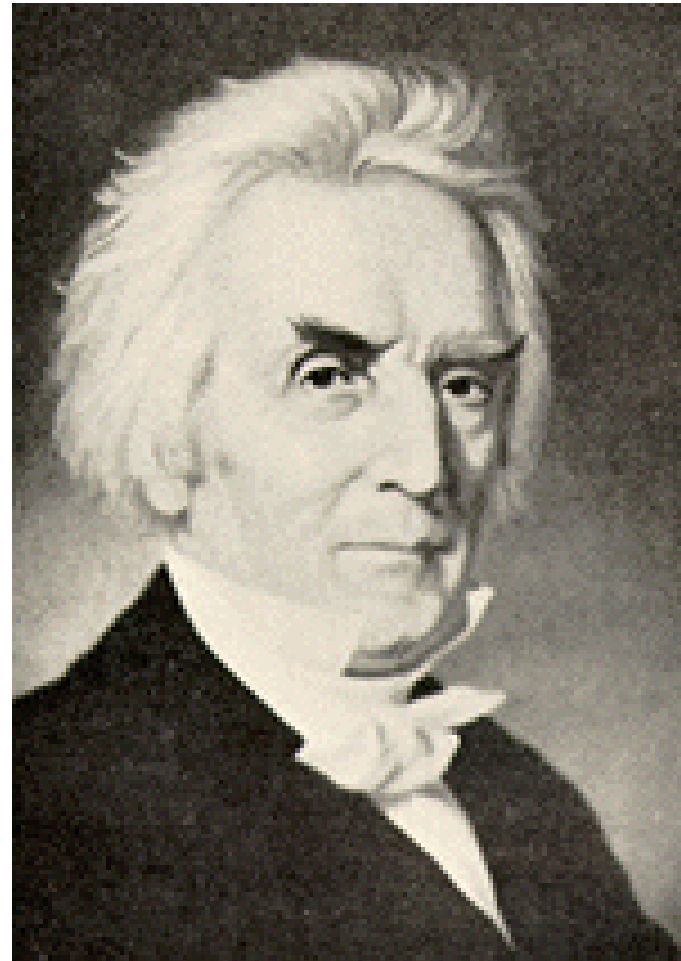
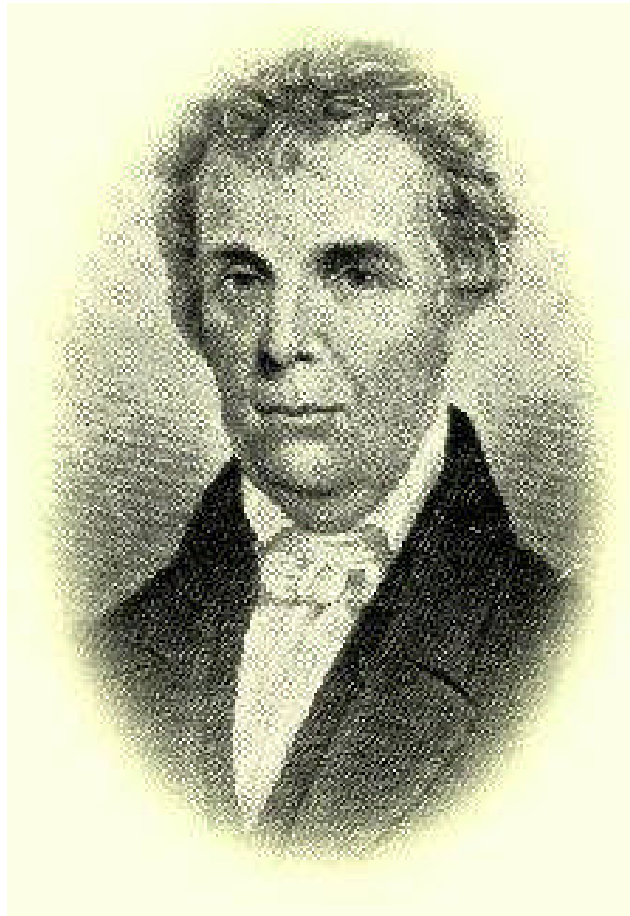
- 1816 Stone Was Invited To Come And Be Headmaster
- He continued until 1819
- Note: In 1829 It Became Absorbed Into The Georgetown College (Baptist) – Continues To This Day



Stone Home
In
Georgetown

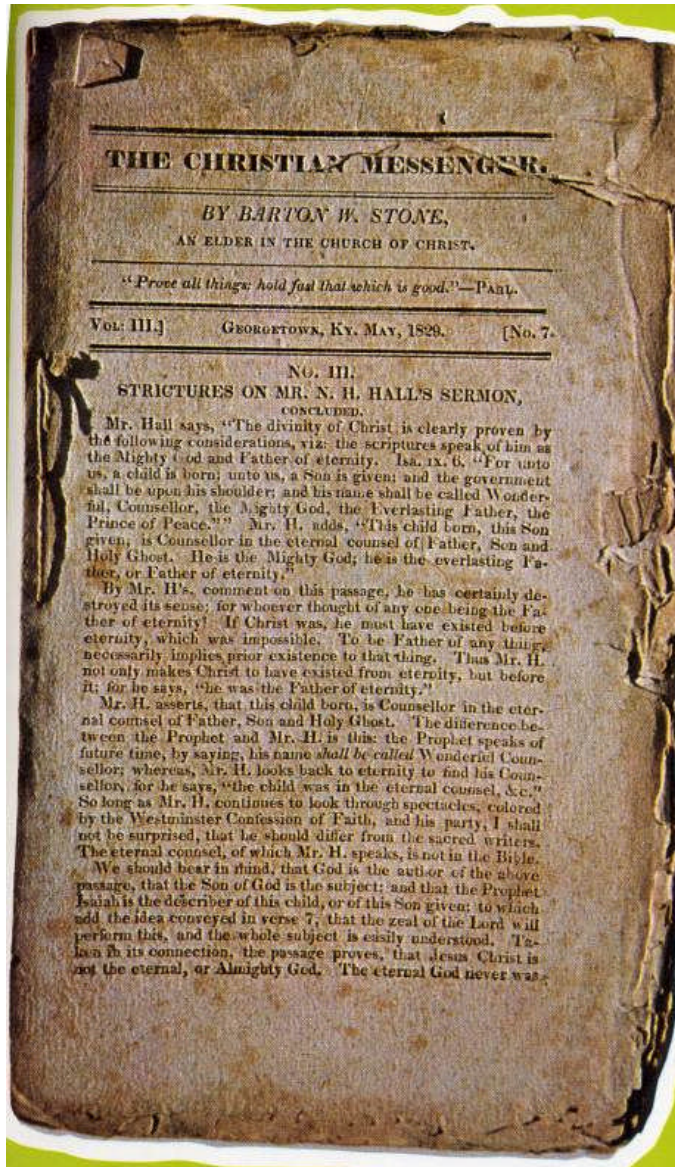


1824 — First Meeting Of Stone & Alexander Campbell



<http://www.TheRestorationMovement.com>

The Christian Messenger



- The Christian Messenger Ran From 1826-1844
- John T. Johnson Helped Produce It
- Kept The Brotherhood Connected

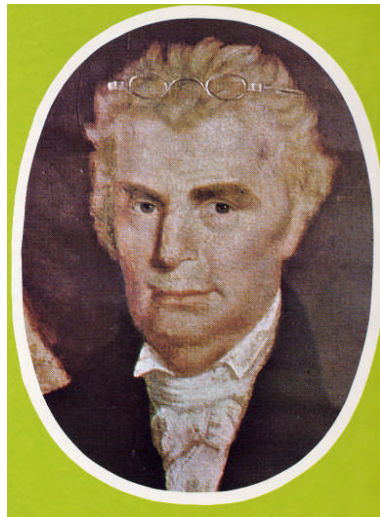
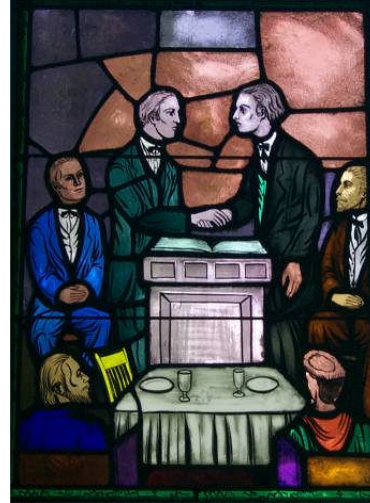


John T.
Johnson

Coming Together Of A Movement



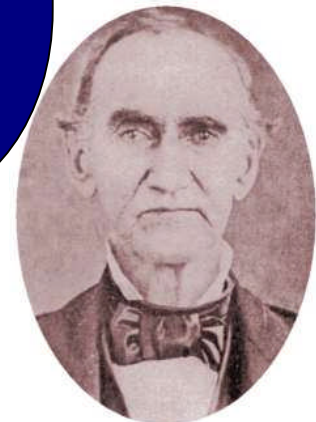
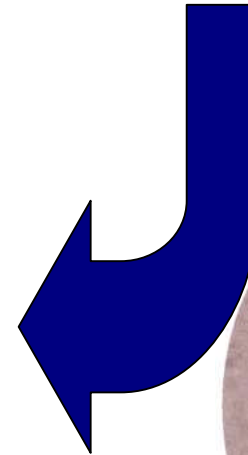
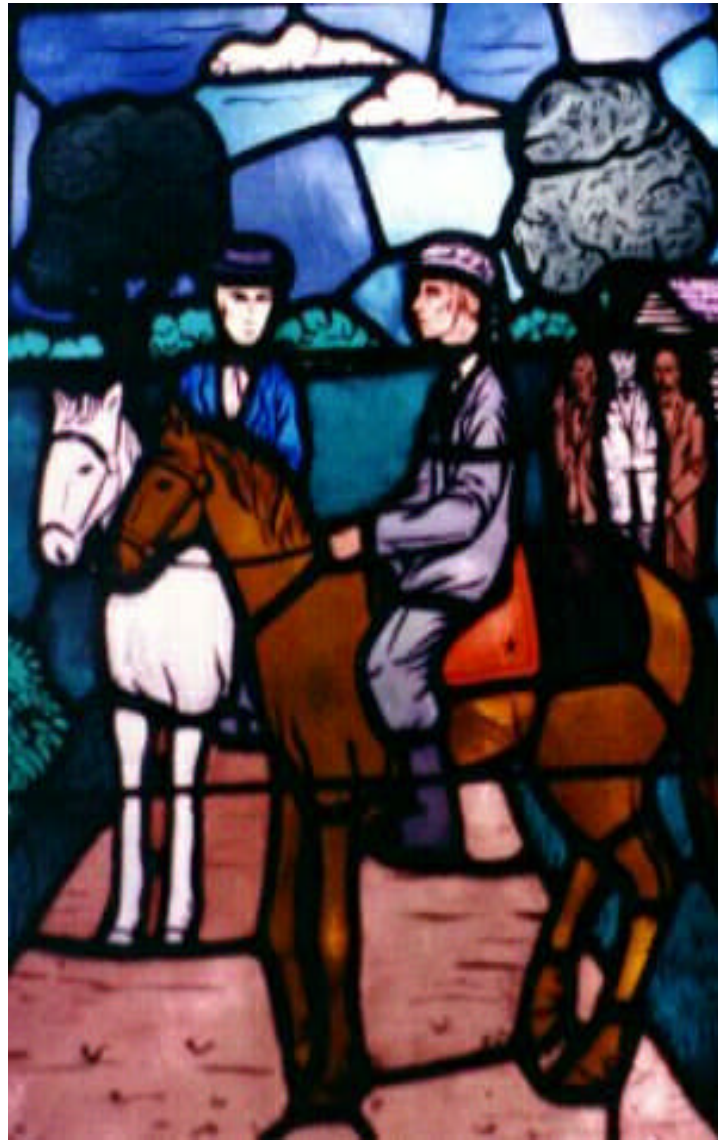
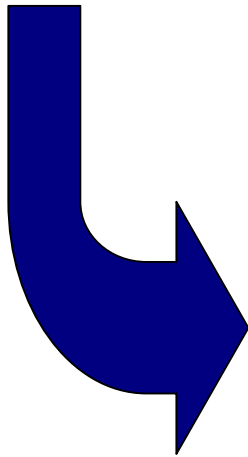
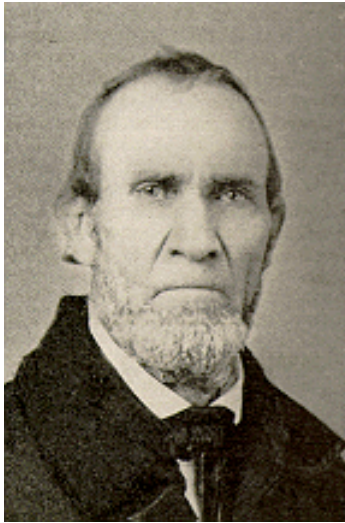
Hill Street Church,
Lexington, Kentucky



"Raccoon"
John Smith

- Meeting Of Stone's Christians & Campbell's Disciples At Hill Street Church In Lexington, Last Week In 1831
- January 1, 1832 Joined Forces With A. Campbell's Disciples Movement
- "Let us, then my brethren, be no longer Campbellites or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us come to the Bible, and to the Bible alone, as the only book in the world that can give us all the light we need." — John Smith

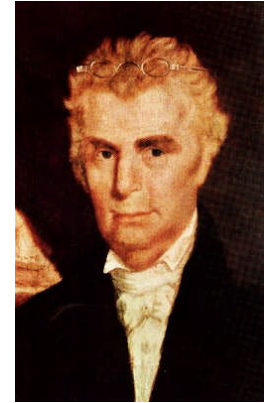
The Good New Spreads



John T.
Johnson

Last Years Of The Life Of B.W. Stone

- Campbell Influence Overshadows Stone
- 1834 Stone Moves To Jacksonville, Illinois
- 1835 Hymn Book Is Produced
- 1841 Stone Suffers A Stroke But Improves
- 1843 Write His Autobiography



THE
BIOGRAPHY OF
ELD. BARTON WARREN STONE,

WRITTEN BY HIMSELF:

WITH

ADDITIONS AND REFLECTIONS.

BY ELDER JOHN ROGERS.

"Beware lest any one make a prey of you, through an empty and deceitful philosophy, which is according to the tradition of men, according to the elements of the world, and not according to Christ: For all the fulness of the Deity resides substantially in him: And you are complete in Him."—Paul.

CINCINNATI:
PUBLISHED FOR THE AUTHOR BY
J. A. & U. P. JAMES.
1847.

Cane Ridge Cemetery



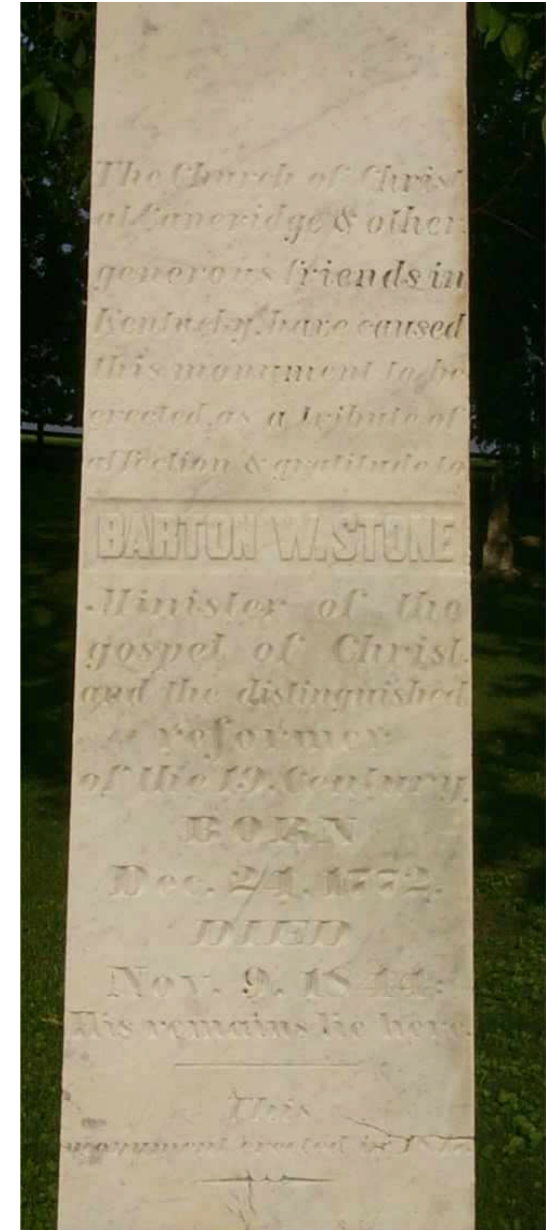
**The Church of Christ
at Caneridge & other
generous friends in Kentucky
have caused this monument
to be erected as a tribute of
affection & gratitude to
BARTON W. STONE
Minister of the gospel of
Christ and the distinguished
reformer of the 19 Century.**

BORN Dec. 21, 1772

DIED Nov. 9, 1844

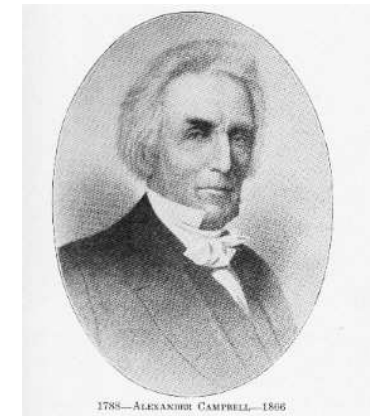
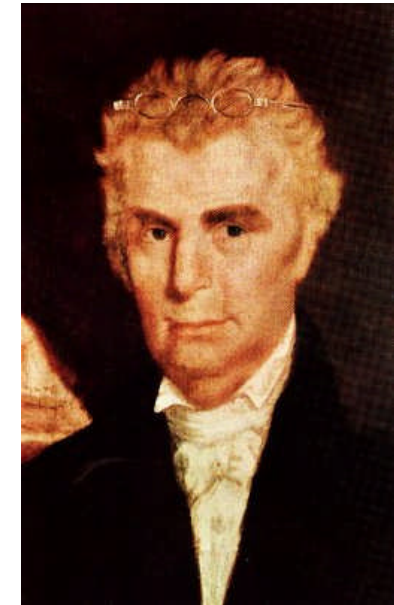
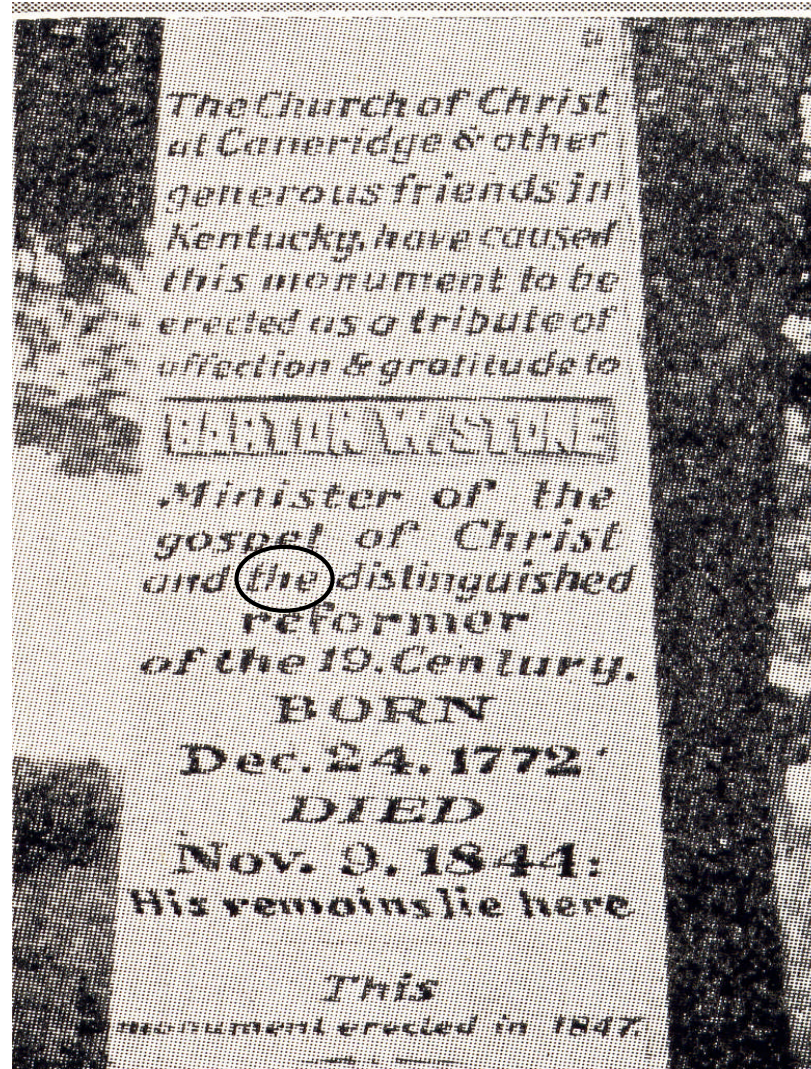
His remains lie here.

**This monument was erected in
1847**



Campbell's Visit

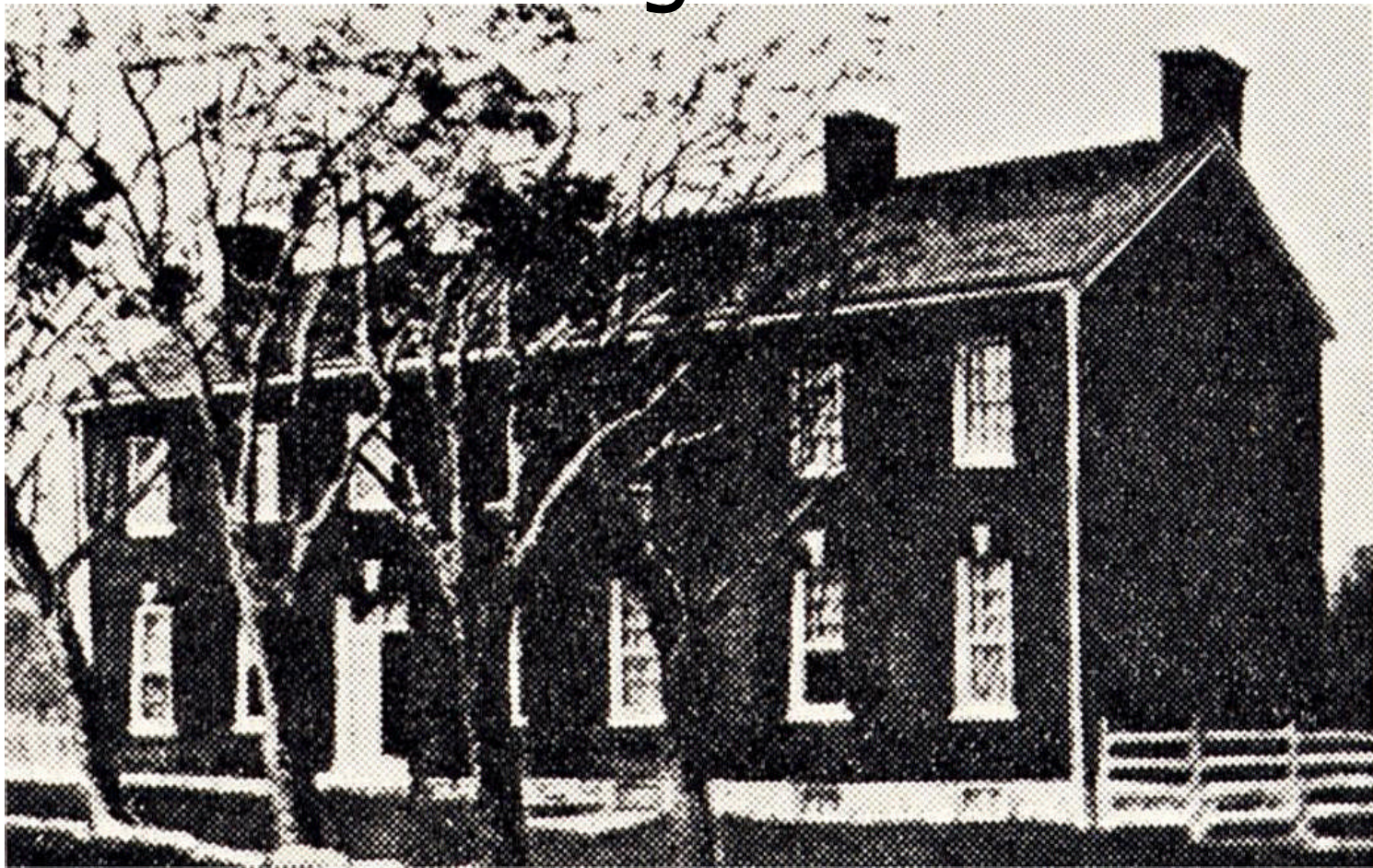
Campbell's
Reaction
Upon His
Visit To
The Grave
Of Barton
W. Stone



Bacon College 1836



Walter Scott



T.F. Johnson



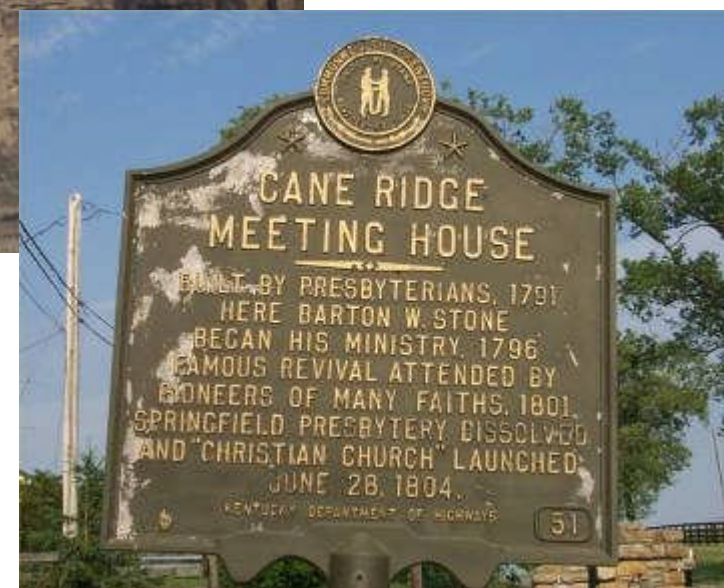
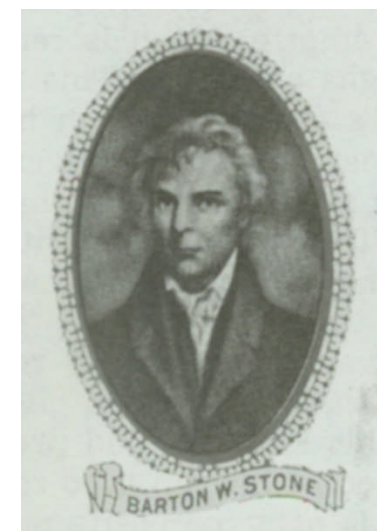
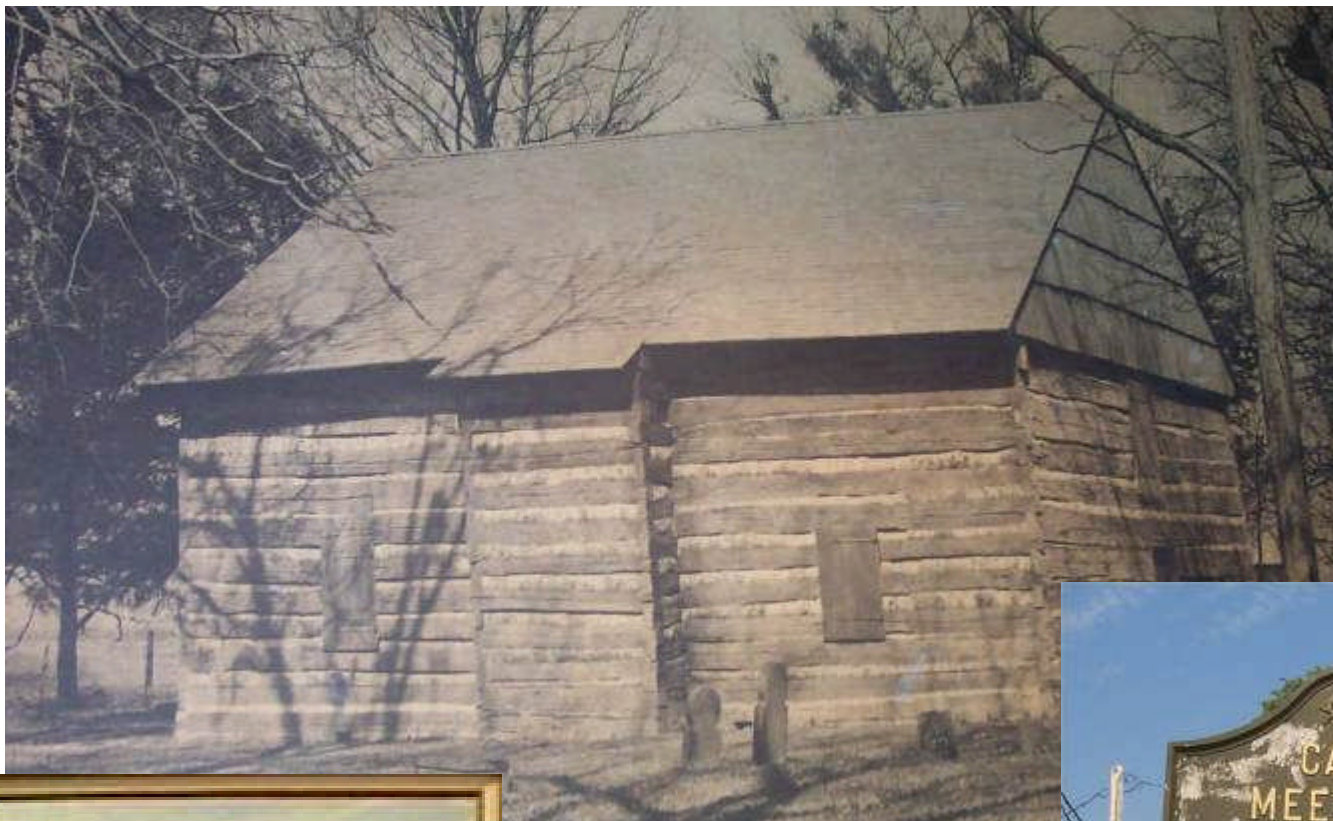
<http://www.TheRestorationMovement.com>

Around Cane Ridge



<http://www.TheRestorationMovement.com>

Around Cane Ridge



<http://www.TheRestorationMovement.com>

Grave Of William Rogers



William Rogers

BORN IN

Campbell Co. VA

July 7, 1784. Removed
With His Father To Caine
Ridge Bourbon Co.

Apr, 1798

United With The
Church Of Christ
At Cane Ridge
In 1807

DIED Feb. 15, 1862.

In The 78 Year Of His
Age.

He was the friend of God

<http://www.TheRestorationMovement.com>