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

http://www.TheRestorationMovement.com
Early 19th Century America

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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 discouraging here, as well as elsewhere. It appears a wonder 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

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

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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

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Barton Warren Stone

The Young Student Gets Religion Under The Preaching Of William Hodge

William Hodge

http://www.TheRestorationMovement.com
Red River Meetinghouse
Logan County, Kentucky
Birthplace Of The Kentucky Revival

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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. 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 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
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.

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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.
The Last Will & Testament Of The Springfield Presbytery

LAST WILL AND TESTAMENT, &c.

The Presbytery of Springfield, sitting at Canebridge, 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, I. 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

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While At Gallatin, Tennessee
Married Celia Bowen October 31, 1811

Bowen Home
Mansker’s Station,
Tennessee

Copy Of Marriage Bond,
Gallatin, Tennessee

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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
1824 — First Meeting Of Stone & Alexander Campbell

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The Christian Messenger

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

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Coming Together Of A Movement

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

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The Good New Spreads

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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

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Cane Ridge Cemetery

The Church of Christ at Cane Ridge & 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

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Campbell’s Visit

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

http://www.TheRestorationMovement.com
Bacon College 1836

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

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