Early 19th Century America

http://www.TheRestorationMovement.com
"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
http://www.TheRestorationMovement.com
The Work And Influence Of Barton W. Stone In Kentucky

http://www.TheRestorationMovement.com
Barton Warren Stone

- Born In 1772 – Port Tobacco, Maryland
- Feb 1, 1790, Age 18, Attends Doctor David Caldwell’s Guilford Academy, Greensboro, NC
- The Young Student Gets Religion Under The Preaching Of William Hodge
- 1795 Spends A Year At Hope Hull’s Academy In Washington, Ga.
- 1796 – Ordained Orange Presbytery, Henry Patillo

http://www.TheRestorationMovement.com
Barton Warren Stone

Stone Goes West To Kentucky

http://www.TheRestorationMovement.com
Getting Religion: Calvinism’s Influence On Late 18th & Early 19th Century Religion

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

http://www.TheRestorationMovement.com
Does God Really Love The Whole World as is said in John 3:16?

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 shall not 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
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
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, June 28, 1804

LAST WILL AND TESTAMENT, &c.

The Presbytery of Springfield, sitting at Caneridge, 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.

Robert Marshall, John Dunlavy, Richard M’Nemar, B. W. Stone, John Thompson, David Purviance,

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

Witnesses.

http://www.TheRestorationMovement.com
### Resolutions from the Last Will of the Springfield Presbytery

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<th>Resolution</th>
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<td>A Call To Take The Bible As The Only Sure Guide to Heaven</td>
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<td>A Call To Reject The Westminster Confession Of Faith And All Document Designed By Man</td>
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<td>That The church of Christ Resume Her native Right Of Internal Government</td>
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<tr>
<td>That The Title Of “Reverend” Be Forgotten, And Designated Only For The Lord.</td>
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<tr>
<td>At The Insistence Of Rice Haggard, The Name “Christian” Only Be Used</td>
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http://www.TheRestorationMovement.com
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 Setbacks, The Movement Grows Rapidly

The Shakers In Kentucky

http://www.TheRestorationMovement.com
While At Gallatin, Tennessee
Married Celia Bowen October 31, 1811

Bowen Home
Mansker’s Station,
Tennessee

Copy Of Marriage Bond,
Gallatin, Tennessee

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’s Influence

• Influenced Many Greats Of The Rest. Movement
  • James Matthews
  • B.F. Hall
  • John T. Johnson
  • Tolbert Fanning
  • And Many Others
1824 — First Meeting Of Stone & Alexander Campbell

http://www.TheRestorationMovement.com
The Influence Of Thomas & Alexander Campbell

1809, Thomas & Alexander Campbell, Bethany, Virginia

http://www.TheRestorationMovement.com
Thomas Campbell
1763 - 1854

The Presbyterian Church in Ahorey, Northern Ireland where Thomas Campbell preached before moving to the United States. The bell tower is not original.

Thomas Campbell born February 1, 1763 in Newry, County Down, Ireland. Arrived here May 13, 1807. A Presbyterian preacher who through study of the Bible saw the need to preach it and live wholly under its authority. Now buried at God’s Acre, Bethany, West Virginia next to his son, Alexander.

http://www.TheRestorationMovement.com
Alexander Campbell Is Born In Ballymena, County Antrim, Ireland, September 12, 1788

- Receives A Classical Education From His Father
- 1807 Teaches School Takes Charge Of His Father's School At Rich Hill, Ireland, His Father Departs For America
- 1808 Prepares To Depart To America To Join Thomas Campbell

http://www.TheRestorationMovement.com
Campbell To Glasgow

- Departed For America September 28, 1808 On The Sailing-Vessel Hibernia
- Ship-Wreck Off Scotland Coast October 7, 1807

http://www.TheRestorationMovement.com
November 9, 1808 Campbell Attends Glasgow University, Scotland

Note Later Resemblance To Bethany College

http://www.TheRestorationMovement.com
Influences Of Greville Ewing

- 1767-1841- Born In Edinburgh, Scotland
- Taught In Haldane Schools Until 1808
- Began Teaching At Glasgow University, One Of His Students: A. Campbell
- Campbell’s Three Essays On Leadership & Lord’s Supper Caused Him To Give Up Presbyterianism

http://www.TheRestorationMovement.com
October, 1809 Reaches Washington, Pennsylvania

- Reads Proof-Sheets Of The "Declaration And Address"
- Devotes His Life To The Plea For Christian Union. "Declaration And Address" Published
- 1810 Preaches First Sermon, July 15, From Matthew 7: 24-27
March 12, 1811 Marries Margaret Brown.

- May 4, 1811, Christian Association Of Washington Becomes Church At Brush Run
- Began To Celebrate The Lord's Supper weekly
- June 16, 1st Meeting In New Brush Run Building
- 1812, Jan. 1st — Ordained To The Work Of The Ministry
- 1812, March 13th — His Daughter Jane Born

1811, Age 23

http://www.TheRestorationMovement.com
Brush Run
1811-1823

http://www.TheRestorationMovement.com
Begins A New Study Of The Subject Of Baptism

- June 12, 1812 Immersed By Elder Matthias Luce, Of The Baptist Church, On The Confession Of Faith In Christ As The Son Of God.
- Thomas Campbell, Concedes To Him The Leadership Of The Movement At Age 24

Matthias Luce

http://www.TheRestorationMovement.com
1816 Sermon On The Law

- Brush Run Joins Redstone Association of Washington
- August 30, 1816 – Cross Creek Baptist Church – Elder Pritchard, preacher there.
- Another preacher was appointed to preach, but could not as he was sick. Campbell volunteered
- Later referred to the message as “rather extemporaneous”
- Alexander Campbell Preaches The "Sermon on The Law"
- Sermon Content – Rightly Dividing Truth
- It Marks The Beginning Of The Separation From The Baptists

http://www.TheRestorationMovement.com
1823, July 4, A.C. Begins Publishing A Monthly Journal Called The Christian Baptist
Preparation For: Campbell/McCalla Debate Of 1823

- William L. McCalla, Presbyterian
  - According To Campbell, McCalla Was “Smoke In Their Eyes And A Thorn In Their Sides” Among The Baptist Community
- October 15-21, 1823 In Washington, Mason Cty. Kentucky
- Subject: Christian Baptism
- Preparation Was A Joint Effort With Thomas Campbell & Walter Scott
- Alexander Campbell Prints The Debate

http://www.TheRestorationMovement.com
Influence Of The Campbell/McCalla Debate Of 1823

- In The Discussion Campbell Argued That Baptism Was For The Remission Of Sin
- Spring of 1826, B.F. Hall Found A Copy Of The Debate And Read It
  - In His Preaching Many Had Come To The Mourner’s Bench And Found No Relief
  - When Reading The Debate, He Noted Campbell’s Teaching On Baptism For Remission Of Sins, At Which Point, He Raised His Hands And Said, “Eureka! Eureka! I Found It! I Found It!
- With This Discovery The Purpose Of Baptism Quickly Spread Throughout The Church

http://www.TheRestorationMovement.com
1824 — Campbell Visits Georgetown, Ky
Meeting Stone & Raccoon John Smith

B.W. Stone

Raccoon John Smith

A. 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.

B.W. Stone

John T. Johnson

http://www.TheRestorationMovement.com
January 4, Millennial Harbinger Begins

July 5, Last Issue Of The Christian Baptist

1830
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

Hill Street Church, Lexington, Kentucky

“Raccoon” John Smith

http://www.TheRestorationMovement.com
The Good New Spreads

http://www.TheRestorationMovement.com

John T. Johnson
1834 Stone Moves To Jacksonville, Illinois

- 1835 Campbell produces a songbook
- Barton W. Stone’s Name Is Added To The List Of Editors To Help Increase Unity In The Movement

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

Walter Scott

T.F. Johnson

http://www.TheRestorationMovement.com
1839 Plans For Bethany College.

• 1840 Bethany College Chartered And Organized, Campbell Elected President
• Donated Land Plus $10,000.00

http://www.TheRestorationMovement.com
Campbell Influence Begins Overshadowing Stone’s

1834 Stone Moves To Jacksonville, Illinois

1841 Stone Suffers A Stroke But Improves

1843 Write His Autobiography
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

http://www.TheRestorationMovement.com
Campbell’s Visit

Campbell’s Reaction
Upon His Visit To
The Grave Of Barton W. Stone
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
1843 Campbell-Rice Debate, Campbell's Last Public Debate Lasted Sixteen Days

http://www.TheRestorationMovement.com
1847 Alexander Campbell Tours Through England, Scotland And Ireland

- Illegally Arrested
- Gravely Ill
- During His Absence His Son Wickliffe Had Drowned, Not Informed Until His Return Home
- Invited To Speak Before Congress.
Rare Picture Of Campbell & Children

L2R Willie, Virginia, A.C. & Decima, c.1849
http://www.TheRestorationMovement.com
1849 National Convention Meets In Cincinnati, Organizes The American Christian Missionary Society
1852 — Bethany Church Of Christ

Bethany Church of Christ, the oldest church building in Bethany, was built in 1852 according to plans drawn by Alexander Campbell, founder of Bethany College and leader in the Disciples Movement. Its foundation is built of stone from the original church erected on this site in 1832. Bethany Church was organized as a separate congregation in 1829. Campbell was pastor for many years, while serving as president of Bethany College.

http://www.TheRestorationMovement.com
1854
Thomas Campbell
Died January 4
At Age Of Eighty-Three

The Last Picture Taken Of Thomas Campbell

http://www.TheRestorationMovement.com
1856 A. Campbell Visits, St. Catharine's Springs, Canada With His Wife And Daughter Decima & Made Another Tour Through Virginia

- 1857 Tour Through South For Endowment Funds
- School Building At Bethany Burned
- 1858 Campbell, Nearly Seventy Years Old, Started Resolutely To Secure Funds To Restore The College
1860 "Lectures and Addresses" Published

• Campbell Publishes "Life of Thomas Campbell"
• Addition Of Instrument At Midway, Kentucky

So to those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think with Mr. G., that instrumental music would be not only a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume, to all spiritually-minded Christians, such aids would be as a cow bell in a concert. A. C.

Millennial Harbinger, 1851, 582.

http://www.TheRestorationMovement.com
Campbell’s Declining Health

- November, 1865, Campbell's Last Article In The Millennial Harbinger Is Published
- 1866 He Is Confined To The House By A Heavy Cold
- Assisted In Ordaining Elders At The Church At Bethany
- February 25 He Was Confined To His Bed, And Never Arose From It
March 4  
At 11:45 P.M  
Campbell Finishes His Course  

His Selina Comforted Him With "The Blessed Savior Will Go With You Through The Valley Of The Shadow Of Death." He replied: "That He Will! That He Will!" These Were His Last Words.
For Five Summers After Campbell Died, Selina Campbell Had His Study Chair Placed In The Cemetery At The Grave Where Students And Other Visitors To The Grave Could Sit And Contemplate The Life Of This Great Champion

http://www.TheRestorationMovement.com
God’s Acre

http://www.TheRestorationMovement.com
Buried Among His Parents, Wives & Children

In Memoriam
Alexander Campbell
Defender Of The Faith
Once Delivered To The Saints
Founder Of
Bethany College
Who Being Dead Yet Speaketh By
His Numerous
Writing And Holy Example
Born In County Of
Antrim, Ireland
Sept. 12, 1788
Died At Bethany, Va
March 4, 1866

http://www.TheRestorationMovement.com