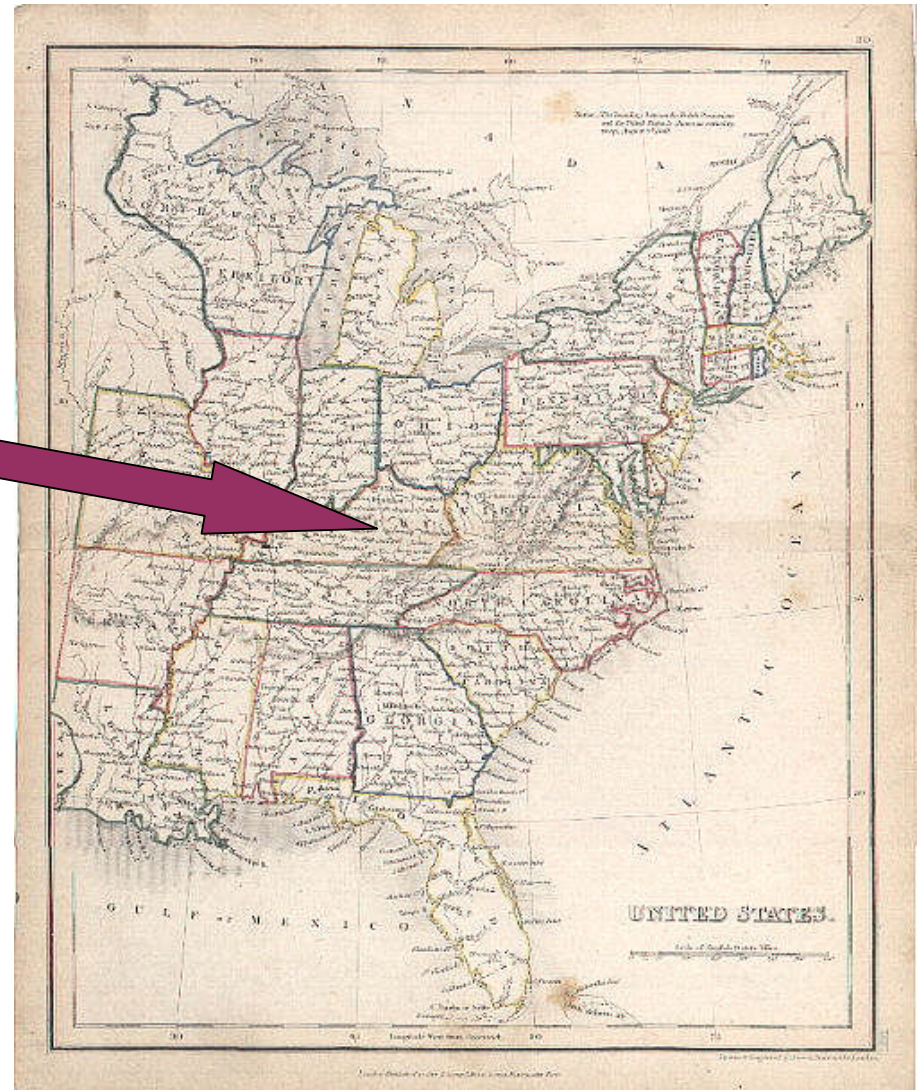


The Work And Influence Of Barton W. Stone



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

David Caldwell 1725-1821

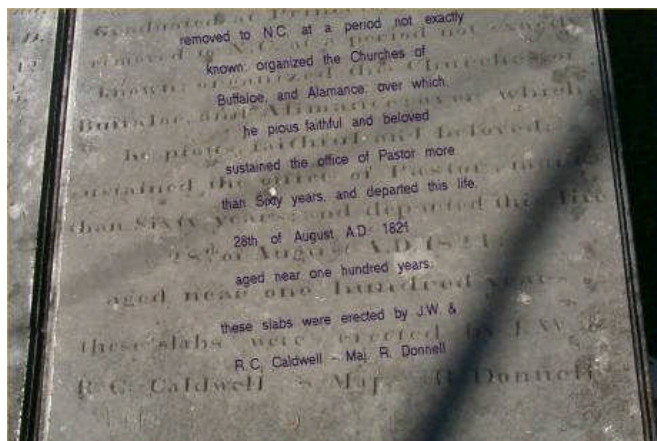
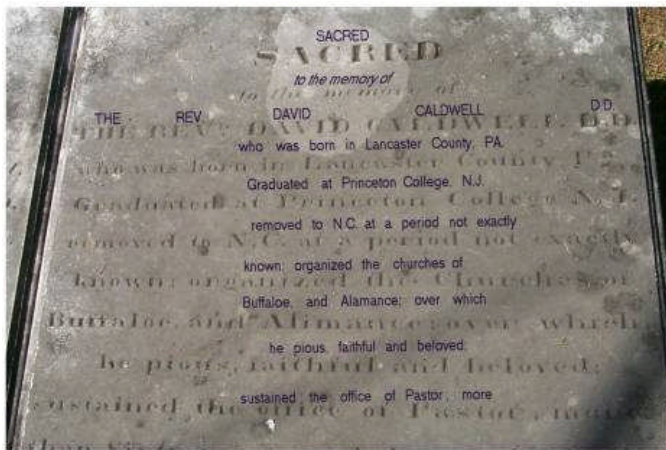


The Student

- Born In Lancaster County, Pennsylvania, March 22nd, 1725
- Graduated from Princeton in 1761
- Licensed To Preach By The Presbytery Of New Brunswick, June 8th, 1763
- 1765 While Doing Mission Work In North Carolina, He Started A Log Cabin School In Guilford County
- 1766 Married Rachel Craighead, Daughter of Presbyterian Minister, Alexander Craighead
- 1768, He Was Installed As Minister Of The Two Presbyterian Churches In Buffalo and Alamance Settlements
- 1769 Began His Academy At Greensboro, N.C.
- During Revolutionary War, Gen. Cornwallis offered a £200 Reward For His Capture For Speaking Out Against The Crown – Home Destroyed By Fire, Including Library By British
- 1776, Member Of The Convention That Formed The Constitution Of The State Of North Carolina
- 1789 When University of N.C. Was Chartered Caldwell Was Offered The Presidency

David Caldwell 1725-1821

- His School Sent Out Over 50 Preachers, 5 Governors, Congressmen, Physicians, Lawyers & Judges
- 1790 – 65 Years Of Age When B.W. Stone Became Student
- Continued To Preach In His Two Churches Till The Year 1820
- Preached Often At Hawfields Church Where B.W. Stone Was Later Ordained Into Orange Presbytery
- He died August 28th, 1824



Barton Warren Stone



- Studied The Languages – Believed That The Hebrew & Greek Languages Were The Choices Of God To Deliver His Message To Man, Therefore His Honor To Study
- Got Religion
 - Upon Arrival, Not Interested In Religion, Just Wanted To Study Law
 - Just Before Arriving Most Of Student Body Had Been Converted To Presbyterianism At The Preaching Of William Hodge
 - 1791, February — Heard James McGready, Who Left Him Cold And Religiously Detached
 - In The Spring, Got Religion At The Milder Preaching Of William Hodge, (Graduate of Caldwell’s School) At Hawfields Presbyterian Church - Sprinkled

Barton Warren Stone



- After Graduation, Though Leaning To The Ministry, He Rejected It Initially Choosing To Visit His Brother In Washington, Georgia
- Offered To Taught At Succoth Academy, In Washington, Georgia For One Year
 - Influenced By Principal, Hope Hull, A Methodist Influenced By O'Kelley In 1795
 - Was Professor Of Languages
 - His Notoriety As A Linguist Nearly Caused Him To Turn Away From Religion
- 1796 Return To N.C. Stone Was Licensed In The Orange Presbytery At Hawfields Church, To Preach
 - At Ordination William Hodge Took The Bible In Hand And Said Their Greatest Obligation Was To It
 - Stone Noted That Such Focus Was Not On The Confession Of Faith, But The Bible

Background To The Kentucky Revival

- In 1796, 97 Many Denominational Preachers Questioned Their Backgrounds
 - One Preacher Wrote That His Sin Was Greatest Among Sinners Deserving God's Wrath
 - Another Wrote, "If People Are Spotted With Sin, I'm Spotted All Over."
 - One Preacher Thought The World Was Doomed Waiting On The Wrath Of God To Be Revealed
 - Others Thought Themselves Unworthy Of Any Blessing From God
 - Everyone Was Doomed And There Was Nothing That Could Be Done About It
- These Were The Result Of Calvinism In Presbyterian Teaching In Kentucky In Late 18th Century

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.”

Background To The Kentucky Revival

- Spiritual Conditions Prior to the Cane Ridge Revival
- William Dorchester said that it was... “the darkest period spiritually and morally in the history of the United States.”
- Letter To Richard McNemar

March 22, 1798.

“ MY DEAR FRIEND——I HAVE this winter
“ past, preached with difficulty, my heart but little en-
“ gaged. I know that I am not as I ought to be, yet
“ cannot be effected with my sad case.” * * * * *
* * * * *

“ W. R.”

Kentucky Revival & James McGready (1760-1817)

- A Different Kind Of Presbyterian Minister
- Born In Pennsylvania, Moved To Guilford County, N.C. After Revolutionary War
- Attended David Caldwell's School
- Very Dramatic In His Preaching
- Moved To Logan County, Kentucky, 1796
 - At Meetinghouses On Gasper & Red Rivers
 - Peter Cartwright, A Methodist Minister Called It "The Devil's Den"
 - Outcasts From Society Moved There For Its Location – Good Hiding Places, Escape Law In Tennessee
- His Preaching
 - Repentance, Not Baptism For Remission Of Sins
 - If All Can Repent, Then Calvinism's Predestination Fails
 - People Responded!!!!!!
- Mainline Presbyterians Rejected Him
- Fall Of 1800 – Revival Brought Many Onlookers – One A Young Presbyterian Minister Named Barton W. Stone.

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



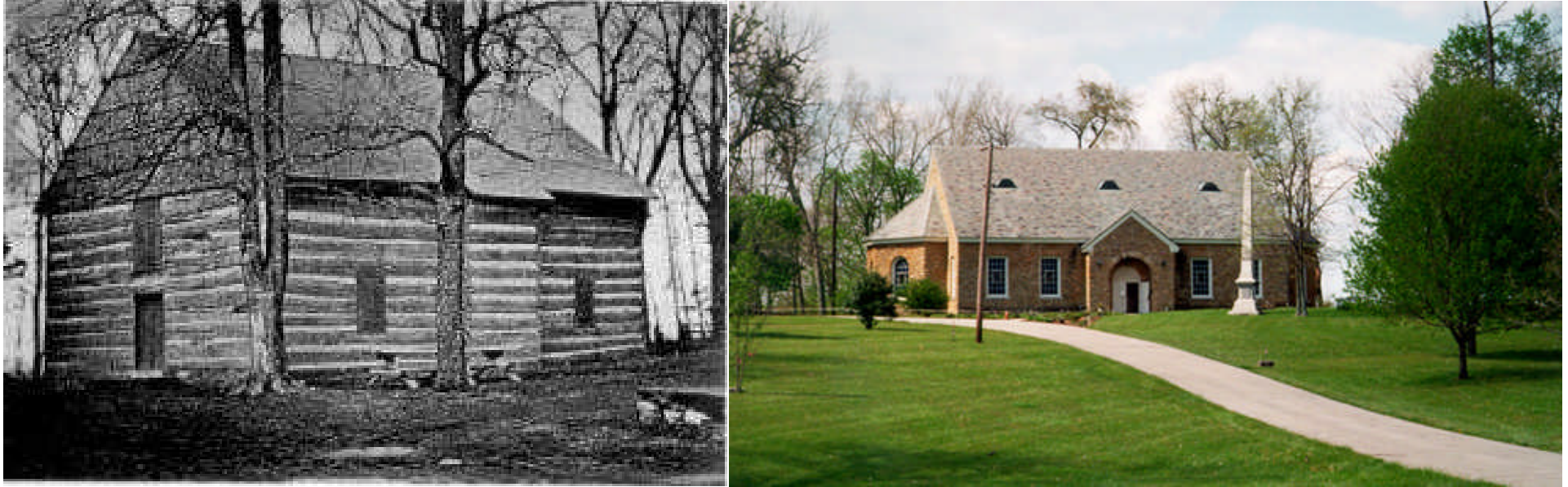
Barton Warren Stone



- Moved To Cane Ridge, Kentucky In 1797 Where He Accepted Positions Of Pastor For Concord & Cane Ridge Churches
 - Concerning His Ordination Into The Transylvania Presbytery, He Was To Swear Allegiance To The Westminster Confession Of Faith
 - Stone Said, “I Do In As Far As It Agrees With The Bible”
- Heard Of And Visited The McGready Revival In Logan County, Fall, 1800
 - Returned To Cane Ridge And Preached A Lesson On John 3:16
- July 2, 1801 – Married Elizabeth Campbell At Greenville, Ky.

Cane Ridge Revival

August 14-19, 1801



- Area Settled In The Mid 1700s By Daniel Boone And Group From North Carolina
- 1791 – Built Largest One–Room Log Cabin In America
- Between 15 & 25,000 People Gathered From All Denominations
- Many Got Religion, Repented Of Sin And Confessed The Lord
- Different Preachers Would Get Up On The Back Of Wagons And Speak To Groups In Their Area
- People Left When Food Ran Out At The End Of Six Days

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

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B.W. Stone Battle With Calvinism

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BIOGRAPHY OF

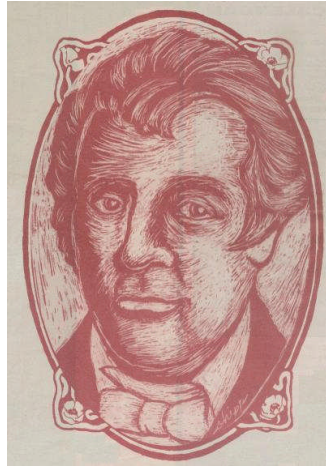
most discouraging hindrances to sinners from seeking the kingdom of God, and engenders bondage and gloominess to the saints. Its influence is felt throughout the Christian world, even where it is least suspected. Its first link is total depravity. Yet are there thousands of precious saints in this system.

Cane Ridge Revival



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



- Bodily Functions Among Some In Attendance, Called "Exercises" Included Uncontrollable Dancing, Jerking, Running, Barking, Laughing, Etc.,
- Stone Found Them Strange And Unexplainable. He Gave God The Praise And Pressed Forward With His Anti-Calvinistic Mission Of Preaching & Teaching The Gospel That Must Be Responded To In Order To Receive Its Blessings

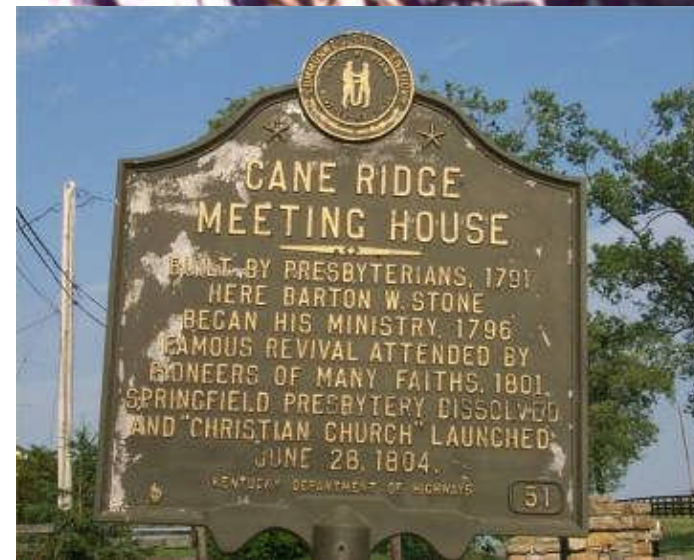
where her mother lived, to be in readiness for a great meeting, to commence at Caneridge shortly after. This memorable meeting came on Thursday or Friday before the third Lord's-day in August, 1801. The roads were literally crowded with wagons, carriages, horsemen, and footmen, moving to the solemn camp. 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-
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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.

Cane Ridge Meetinghouse



Aftermath Of The Revival

- 3000 People “Got Religion” At The Revival
- Preachers From The Methodist, Presbyterian, and Baptist All Spoke At Cane Ridge
- This Brought Old Calvinistic Religion To A Crisis
- The Baptists Divided Into Free-Will And Calvinists
- The Presbyterians Divided Into New Lights and Old Lights
- The Cumberland Presbyterian Church Began In 1810 As A New Light Congregation
- This Was What Brought Barton Stone To A Crossroad In His Own Religion, And Caused Him To Begin Searching For New Testament Christianity

Rejection & Restructuring

- Rejection

- By 1803 Revival Had Died Down Some
- Presbyterian Church Put Pressure On Stone To Quit What He Was Preaching
- Other Preachers He Influenced: John Dunlavy; David Purviance; John Marshall; Richard McNemar; Malcolm Worley; John Thompson
- Either He Was To Preach Presbyterian Doctrine Or Be Excommunicated

- Restructuring

- These Men Resigned Both Orange And Washington Presbyteries
- They Formed The Springfield Presbytery
- They Vowed To Preach The Bible Only
- In 1804 They Disbanded The Springfield Presbytery

Restoration

- June 28, 1804 – The Signing Of The Last Will & Testament Of The Springfield Presbytery
- A Call To Preach The Bible Only
- A Call To Reject The Westminster Confession Of Faith And All Document Designed By Man
- At The Insistence Of Rice Haggard, The Name “Christian” Only Be Used To Designate What They Would Be Called.