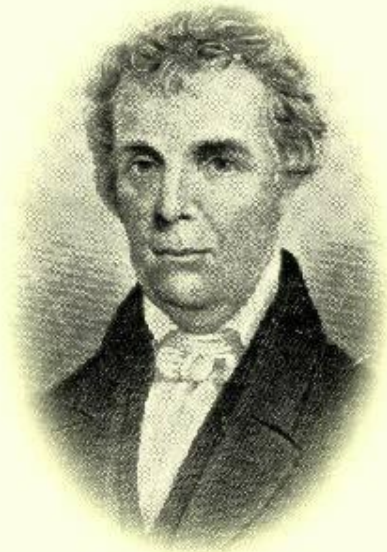
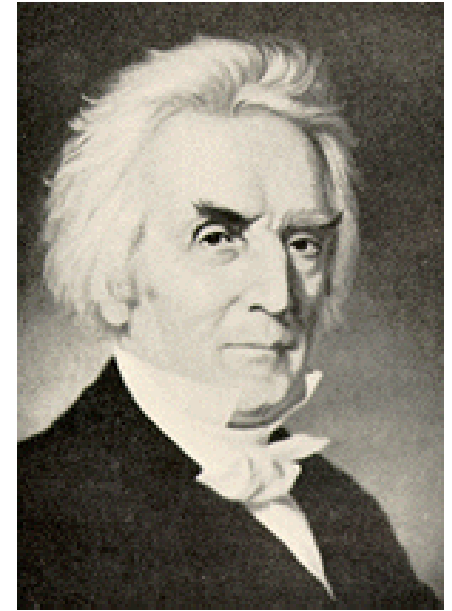


THE STONE/CAMPBELL MOVEMENT

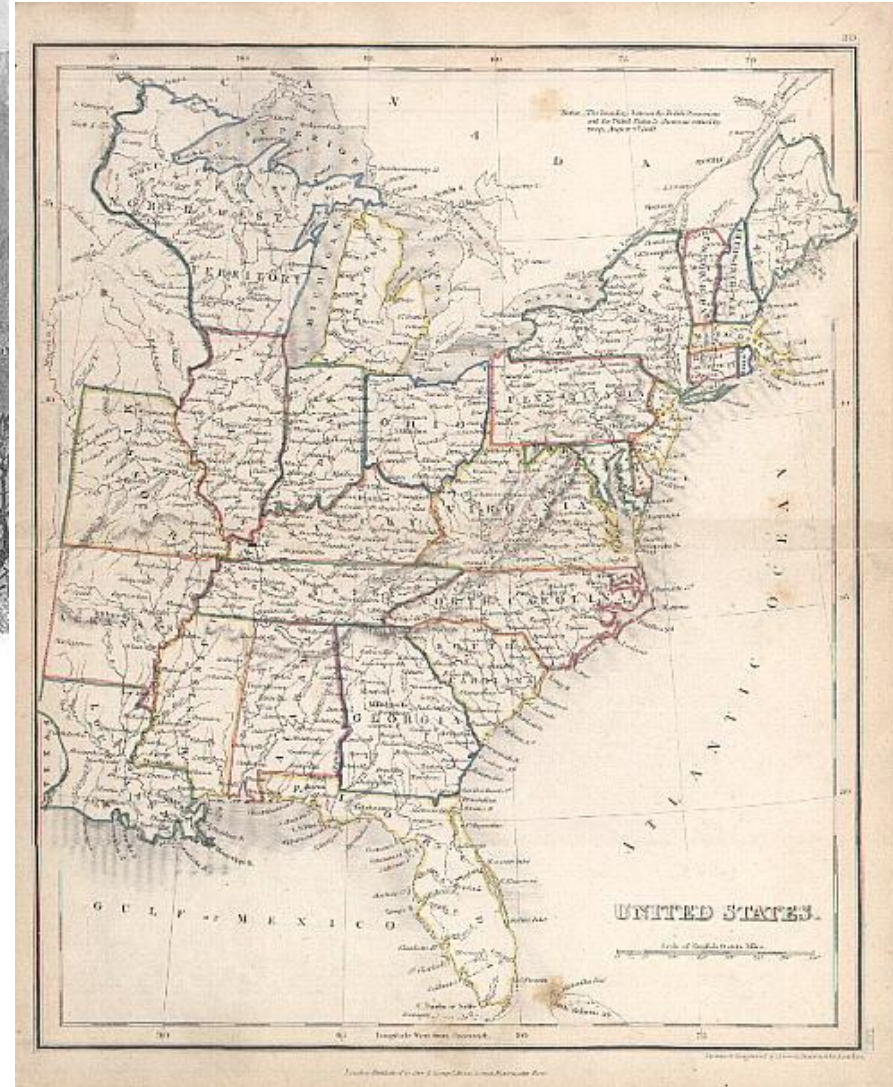
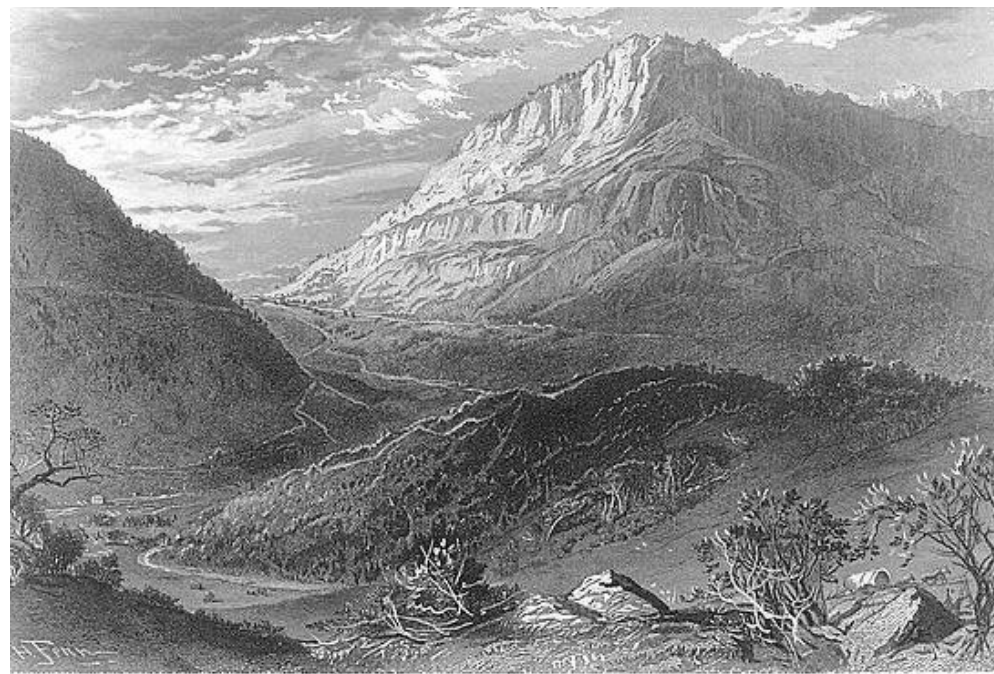


Barton
Warren
Stone



Alexander
Campbell

Early 19th Century America



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.

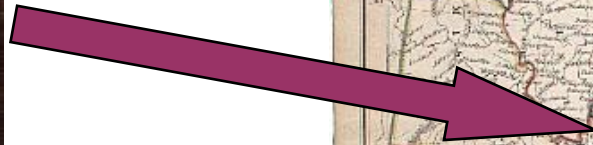
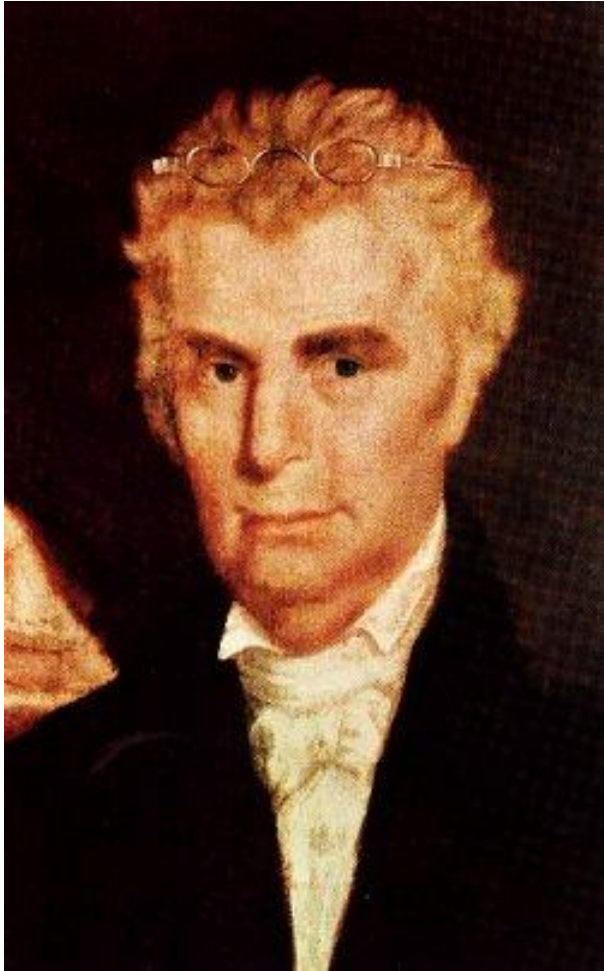
“ * * * * *

“ J. T.”

“The Kentucky Revival” Richard McNemar, Chapter 1

<http://www.TheRestorationMovement.com>

The Work And Influence Of Barton W. Stone In Kentucky

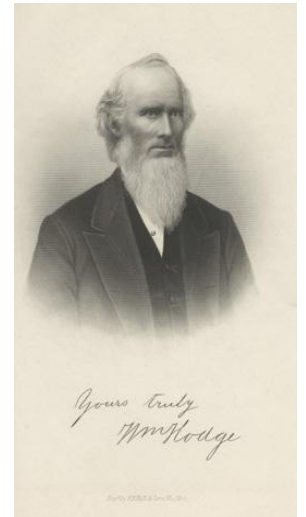


<http://www.TheRestorationMovement.com>

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



William
Hodge

Stone Goes West To Kentucky

Barton
Warren
Stone

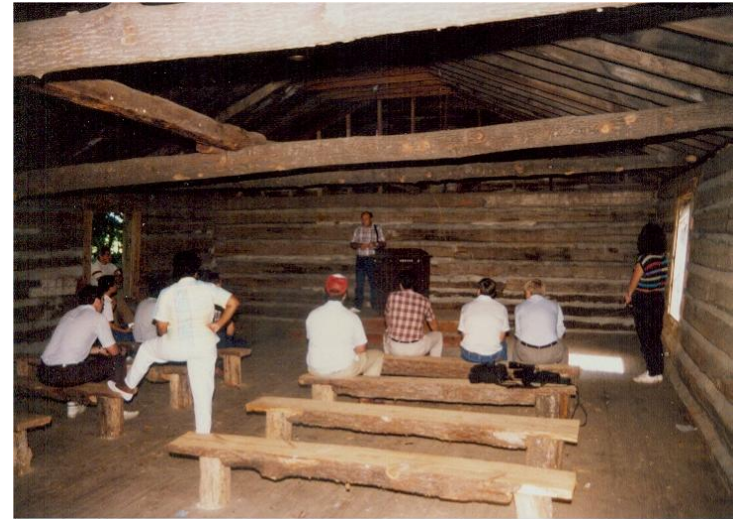


Getting Religion: Calvinism's Influence On Late 18th & Early 19th Century Religion



Camp Meeting of the Methodist N. America

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



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

Does
God
Really
Love
The
Whole
World
as is
said
in
John 3:16?

Continued On Next Slide



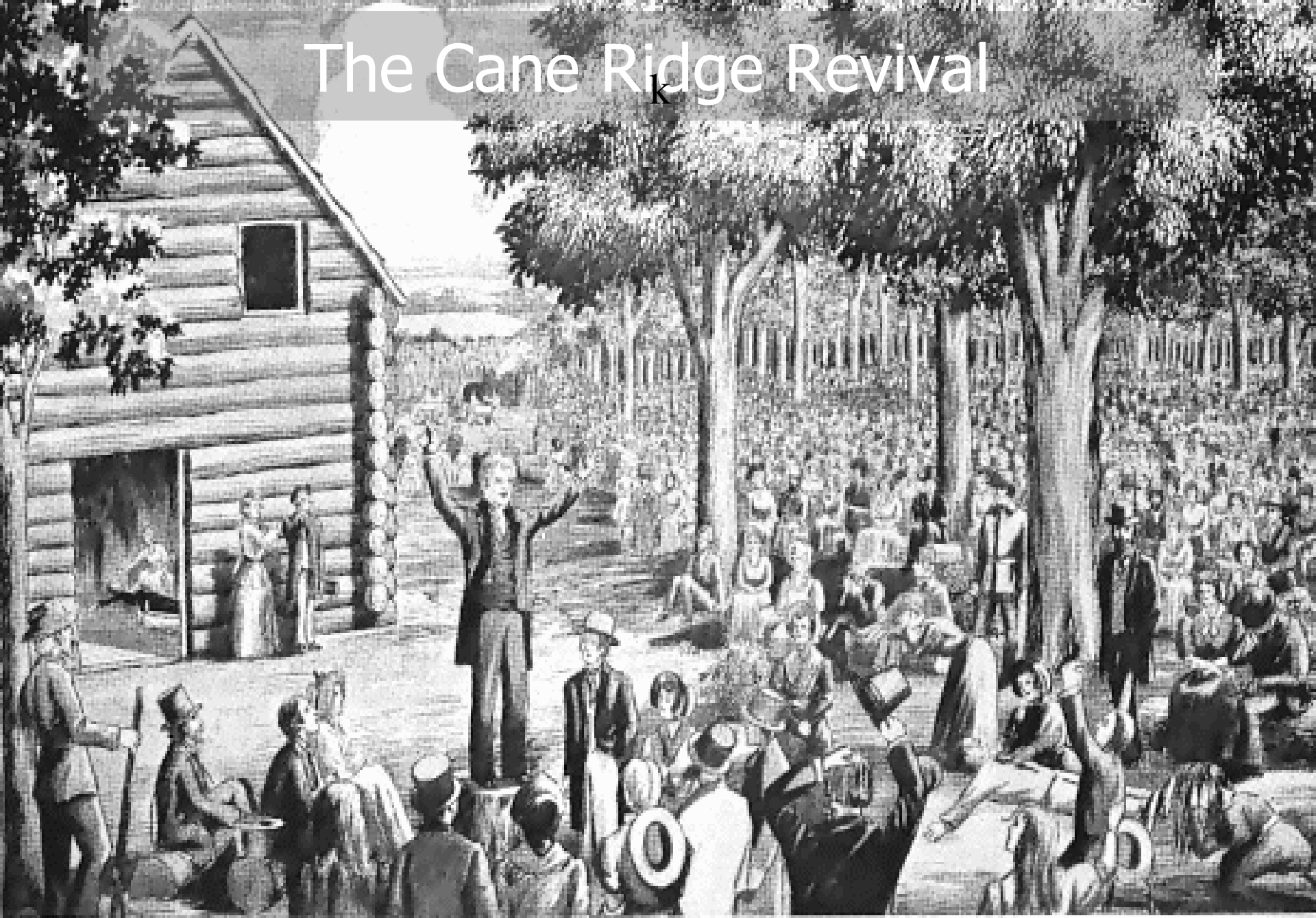
B.W. Stone Battle With Calvinism

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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>

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 Focus Of The Revival



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

38

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, June 28, 1804

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.

resolutions from the last will of the springfield presbytery



A Call To Take The Bible As The Only Sure
Guide to Heaven

A Call To Reject The Westminster Confession
Of Faith And All Document Designed By Man

That The church of Christ Resume Her native
Right Of Internal Government

That The Title Of “Reverend” Be Forgotten,
And Designated Only For The Lord.

At The Insistence Of Rice Haggard, The Name
“Christian” Only Be Used

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

While At Gallatin, Tennessee

Married Celia Bowen October 31, 1811



Bowen Home
Mansker's Station,
Tennessee

State of Tennessee Gallatin County
Know all men by these presents that we
Barth W Stone & John H Bowen on this 31st
day of October 1811 have by us and by
us to wit the said John H Bowen our
sole and lawful agent in and for the
said State or his due power in office in the first
year of the said number of days do hereby
bind on our selves that there be no
objection why said Stone & John H Bowen
may not be joined together as man & wife
in the holy estate of matrimony according
to the rites and ceremonies of the said
State of Tennessee this 31st day of October 1811
4 36 11
Barth W Stone
John H Bowen

Copy Of Marriage Bond,
Gallatin, Tennessee



MRS. CELIA WILSON BOWEN STONE

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



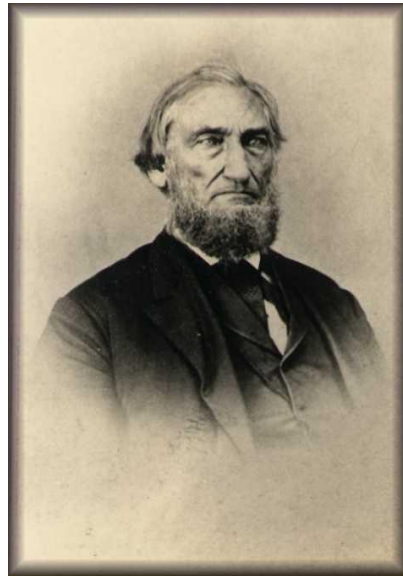
Stone Home
In
Georgetown



Stone's Influence



John T. Johnson



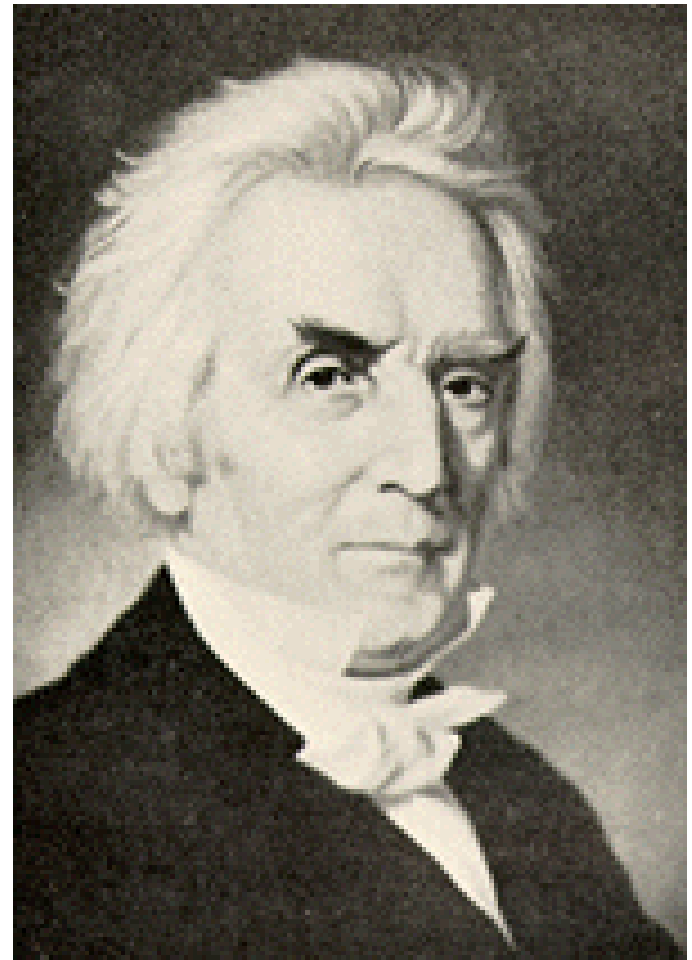
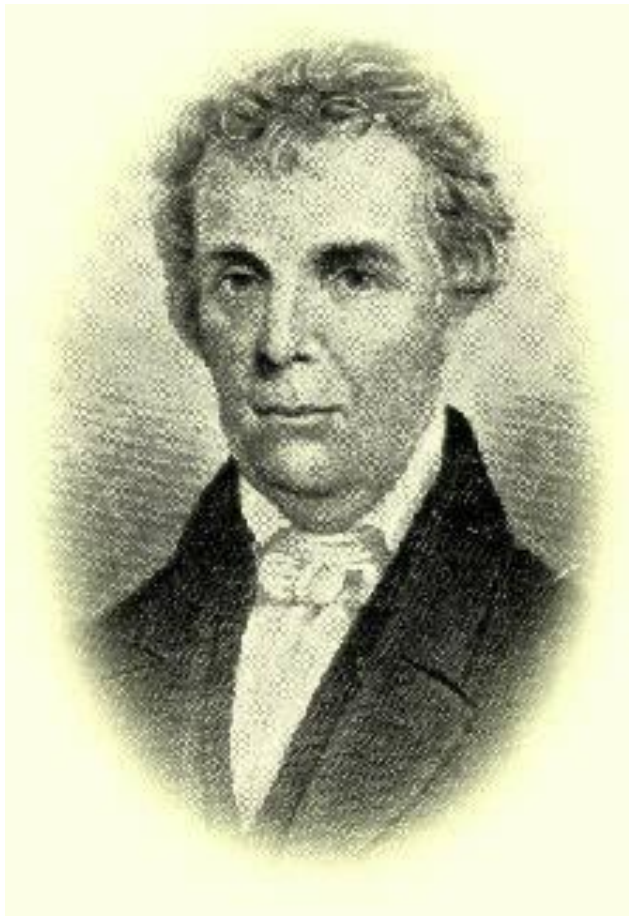
B.F. Hall

- Influenced Many Greats Of The Rest. Movement
 - James Matthews
 - B.F. Hall
 - John T. Johnson
 - Tolbert Fanning
 - And Many Others



Tolbert
Fanning

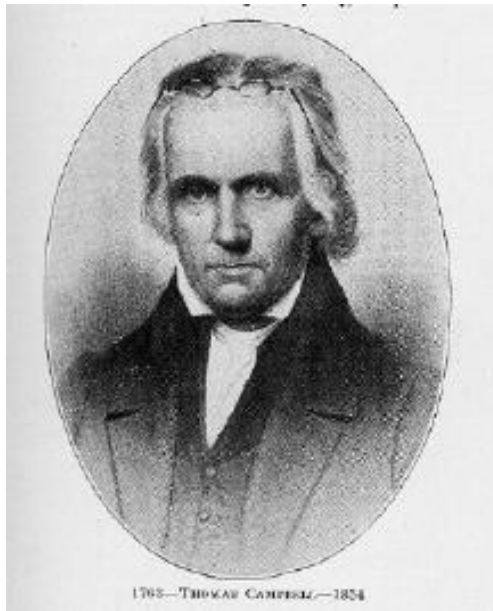
1824 — First Meeting Of Stone & Alexander Campbell



The Influence Of Thomas & Alexander Campbell



1809, Thomas
& Alexander
Campbell,
Bethany,
Virginia



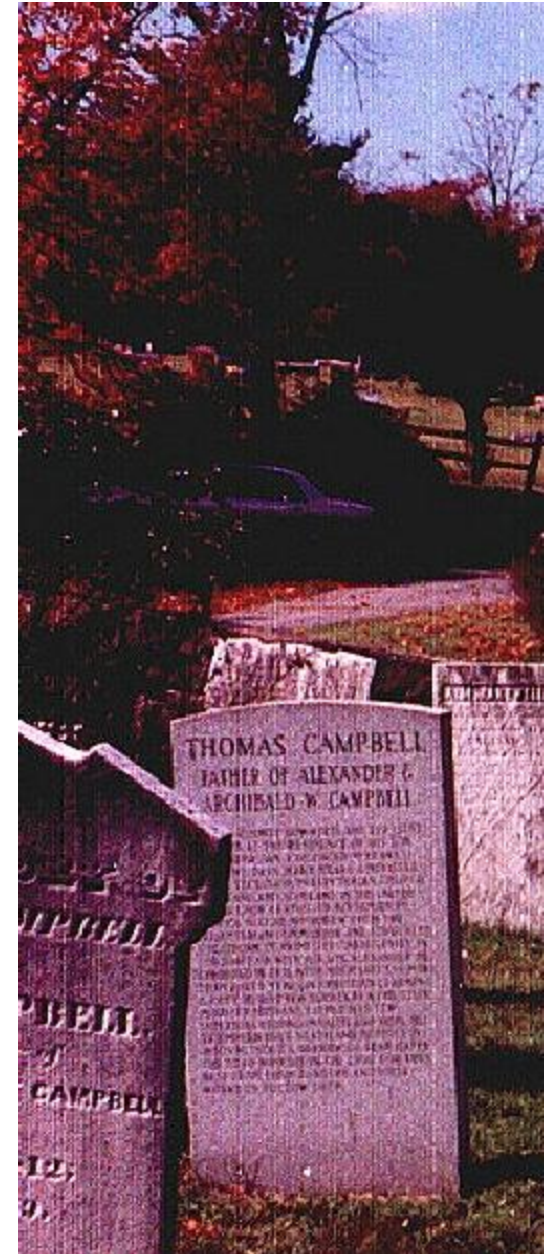
Thomas Campbell 1763 - 1854

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



**Presbyterian Church In
Ahoy, North Ireland Where
Thomas Campbell Preached**

Campbell To Glasgow

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



November 9, 1808 Campbell Attends Glasgow University, Scotland



Note Later Resemblance
To Bethany College

<http://www.TheRestorationMovement.com>

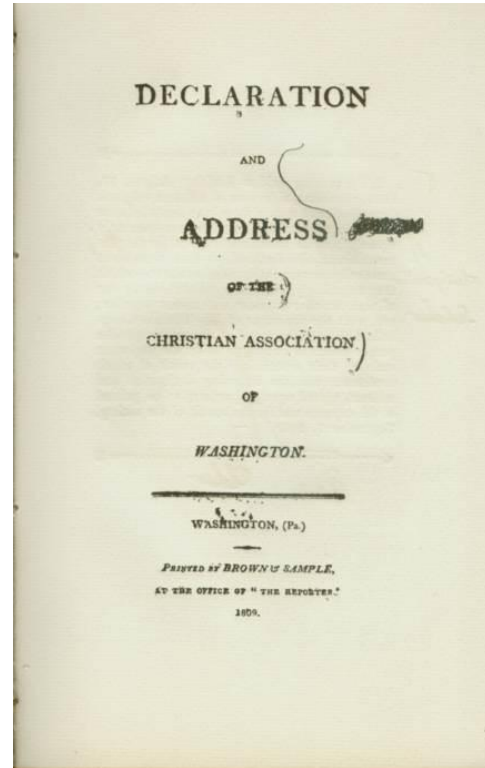
Influences Of Greville Ewing

- 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



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

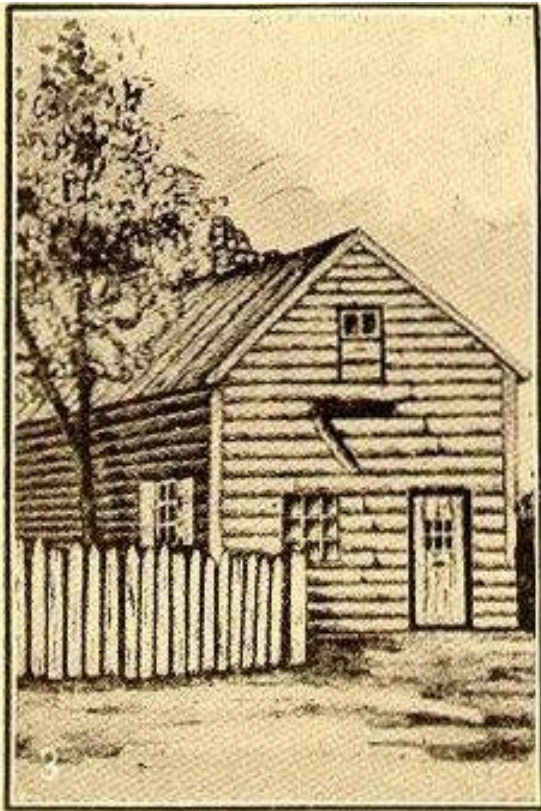
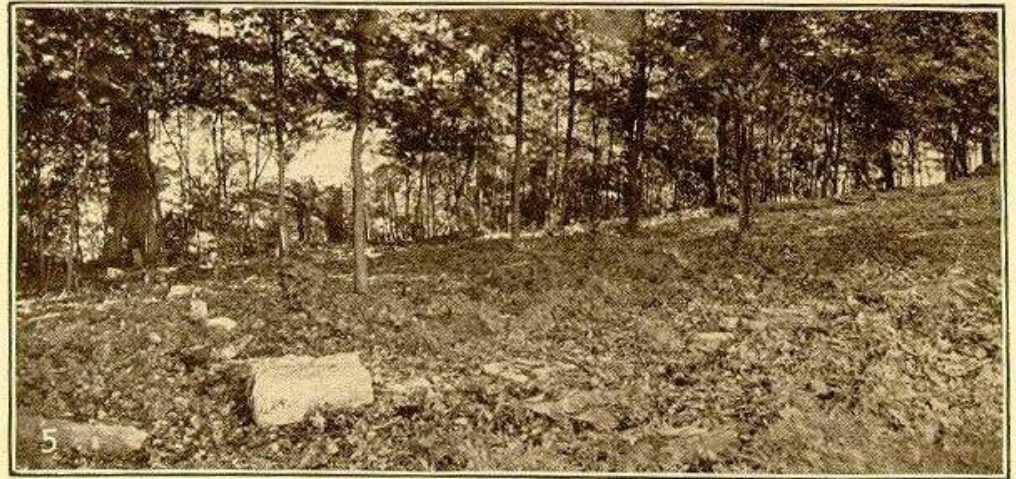
Margaret Brown.

- 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



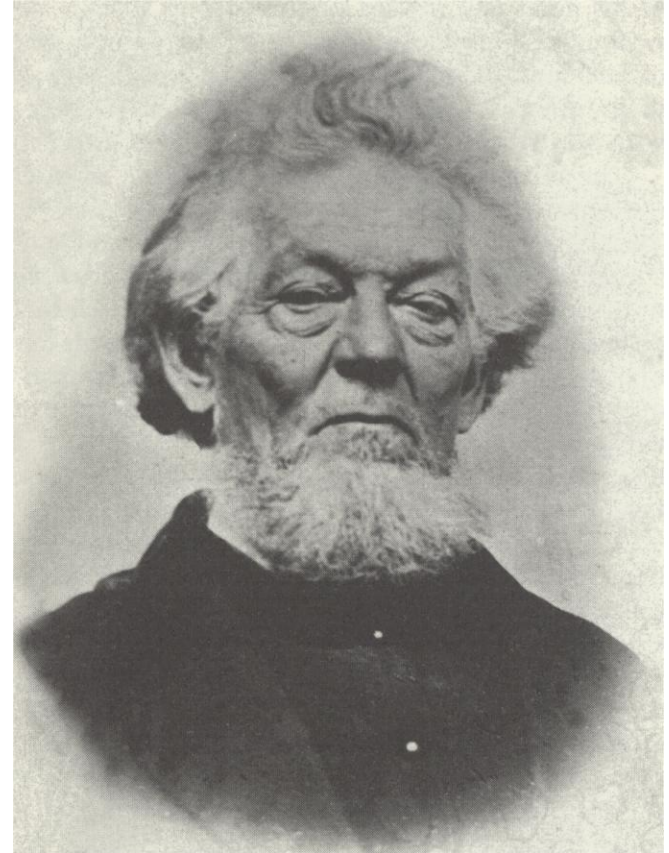
1811, Age 23

Brush Run 1811-1823



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



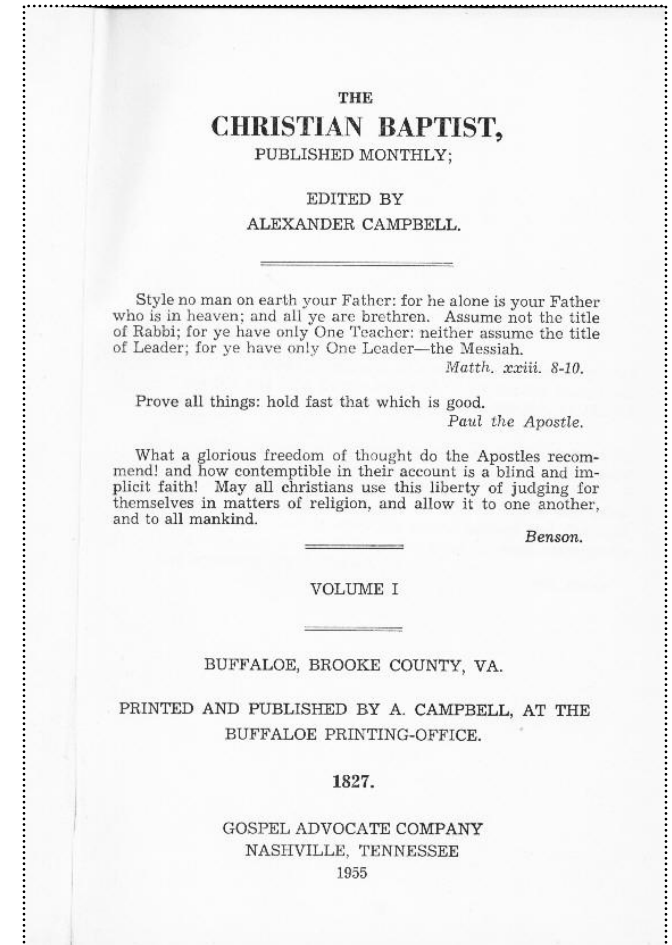
Matthias Luce

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

The Power Of The Printed Page

1823, July 4, A.C.
Begins Publishing A
Monthly Journal Called
The Christian Baptist

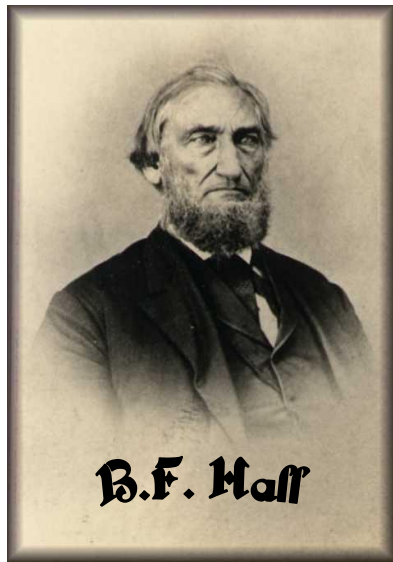


Preparation For: Campbell/McCalla Debate Of 1823



- 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

*Buried At
VanAlstyne, TX
His Stone Says:*

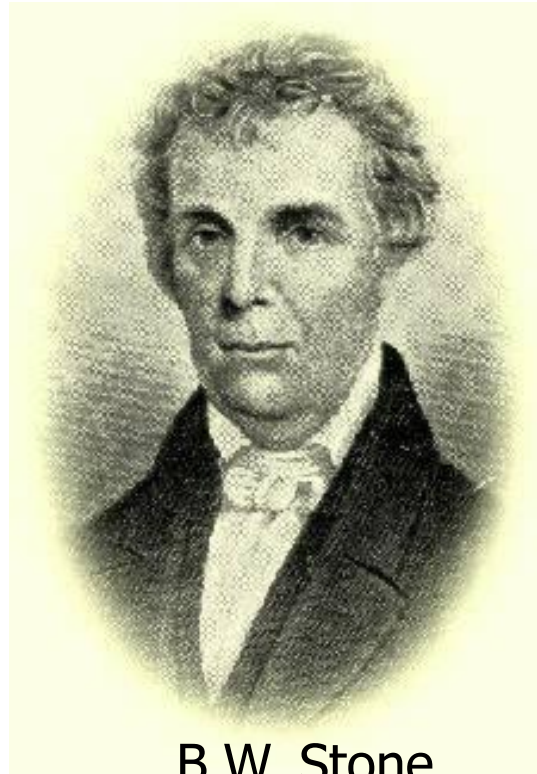
*He Was
Ordained To
The
Ministry, May
1st, 1828
And Was The
1st In Ky.
To Preach
Salvation
Through
Obedience To
The Gospel.*



- 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>

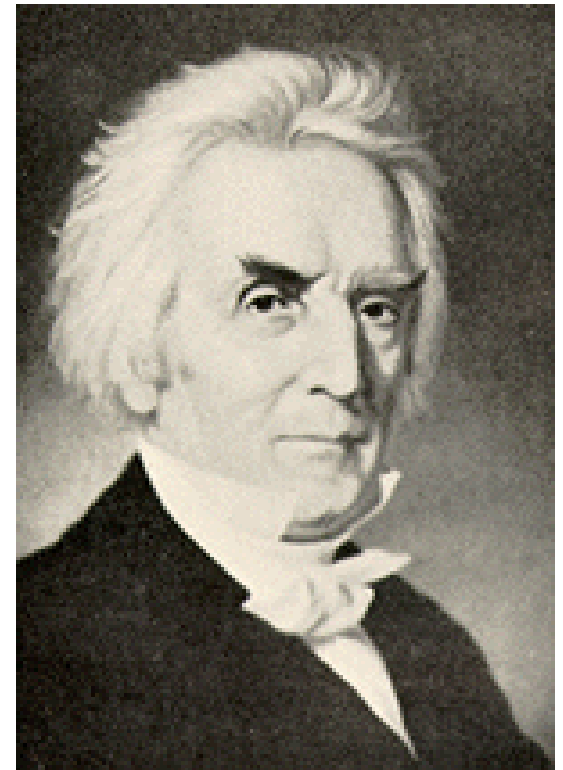
1824 — Campbell Visits Georgetown, Ky Meeting Stone & Raccoon John Smith



B.W. Stone

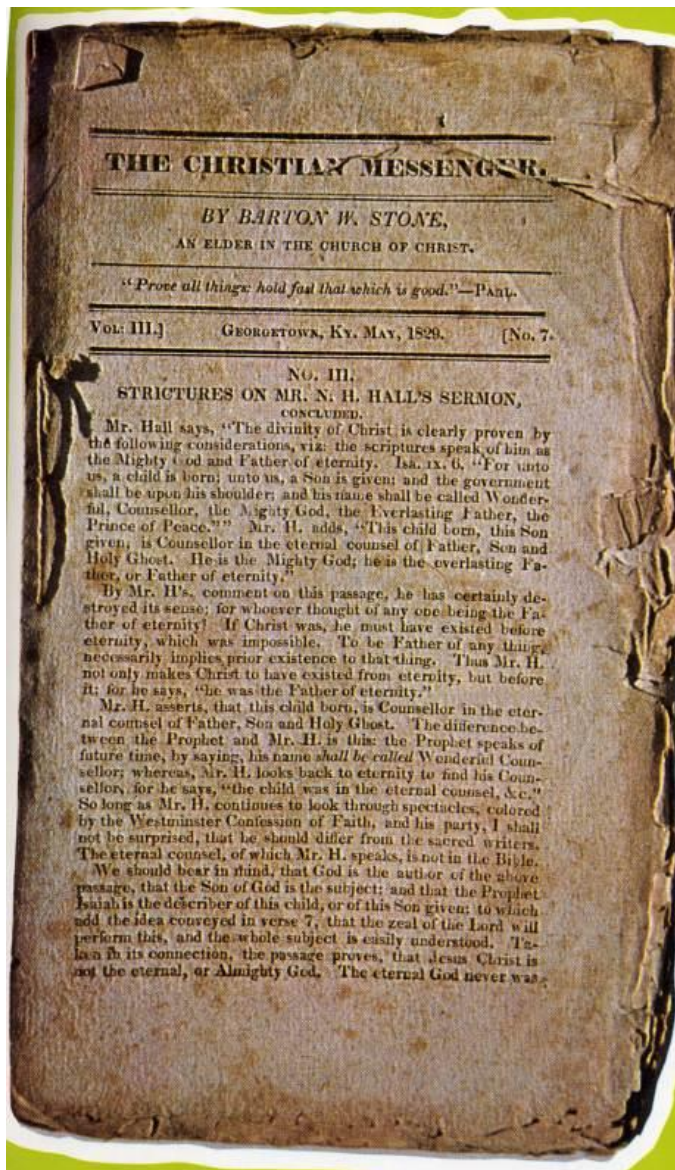


Raccoon John Smith



A. Campbell

The Christian Messenger



The Christian
Messenger Ran
From 1826-1844

John T. Johnson
Helped Produce It

Kept The
Brotherhood
Connected

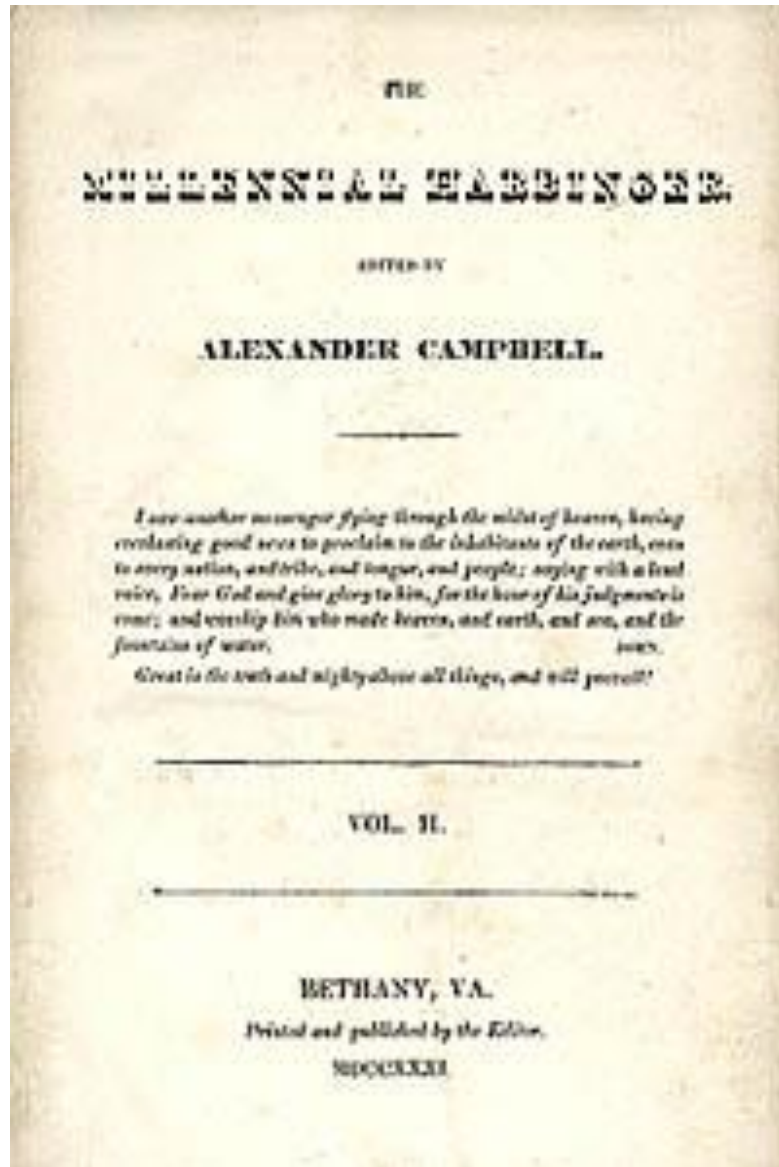


B.W. Stone



John T.
Johnson

1830



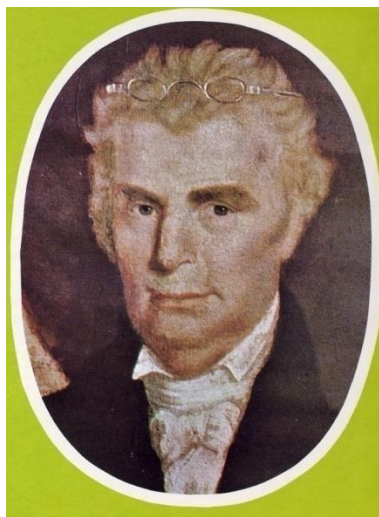
January 4,
Millennial
Harbinger
Begins

July 5, Last
Issue Of The
Christian
Baptist

Coming Together Of A Movement



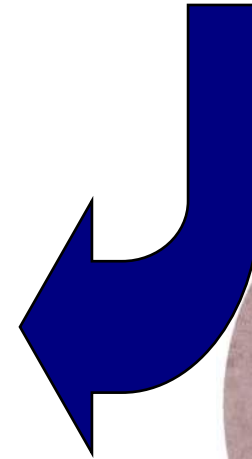
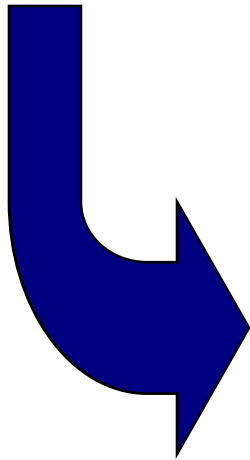
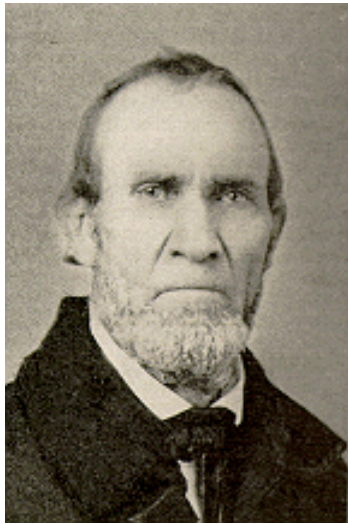
Hill Street Church,
Lexington, Kentucky



"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

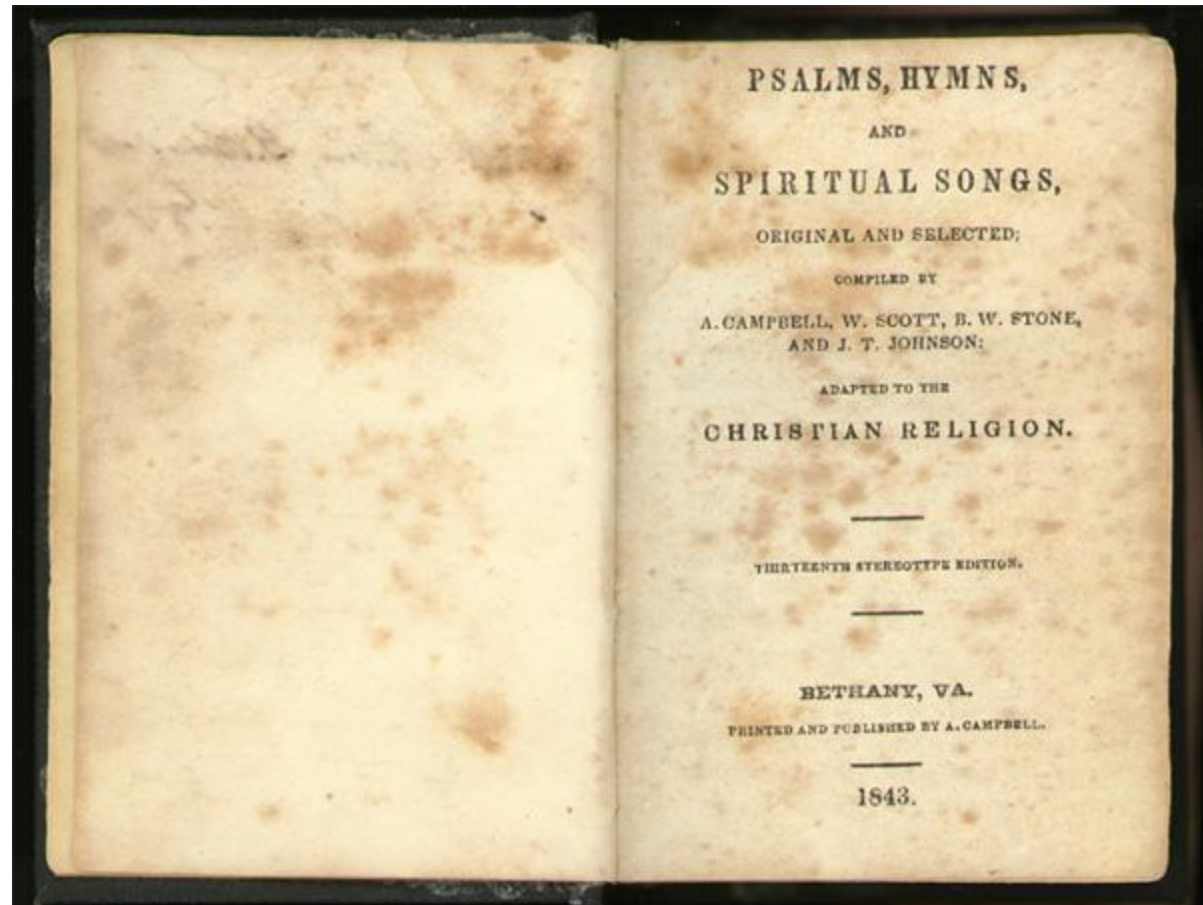
The Good New Spreads



John T.
Johnson

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



Bacon College 1836



Walter Scott

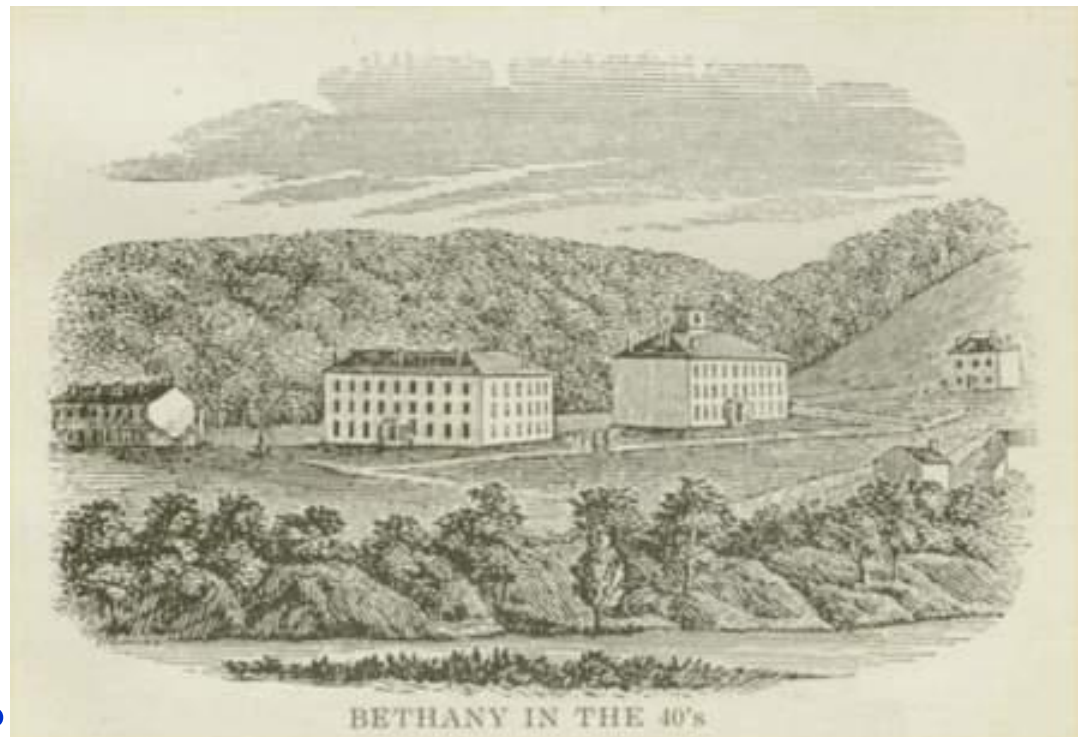


T.F. Johnson

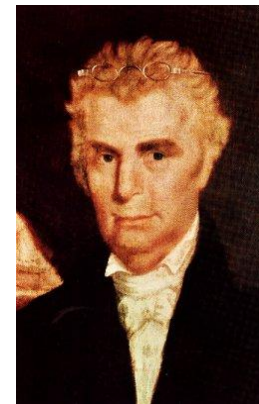


1839 Plans For Bethany College.

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



Last Years Of The Life Of B.W. Stone



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.

- 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

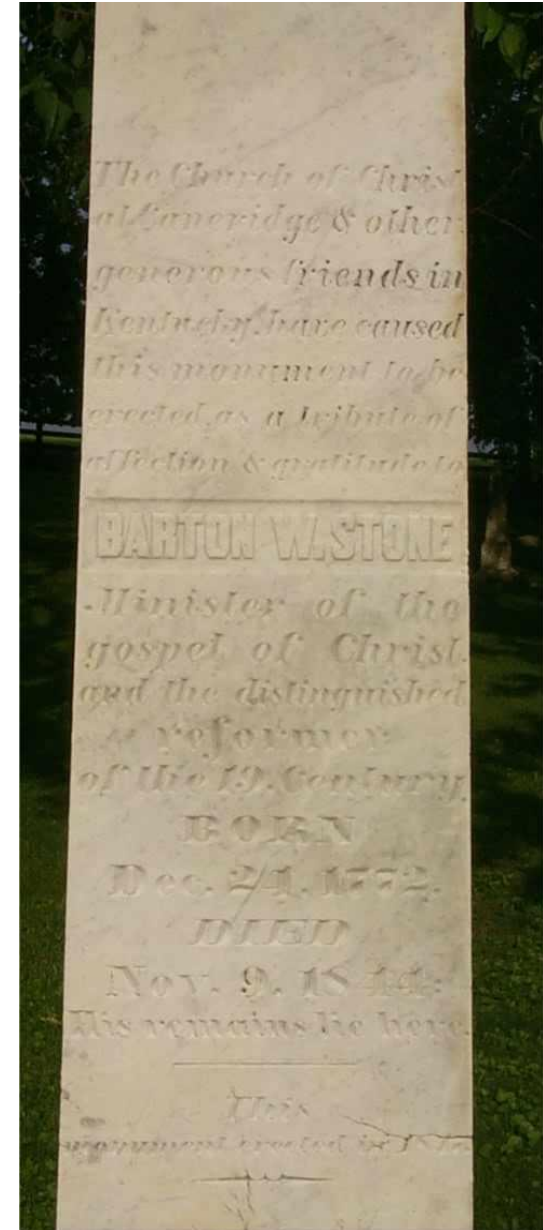
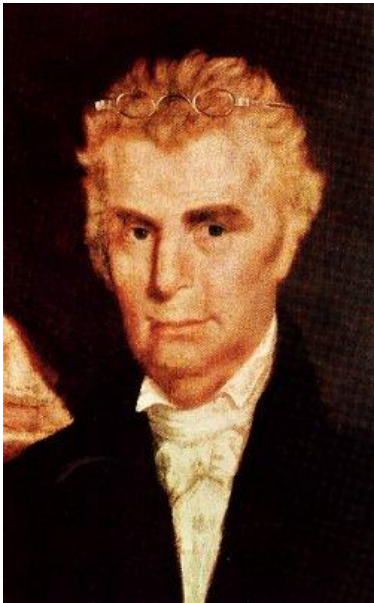
**The Church of Christ
at Caneridge & other
generous friends in Kentucky
have caused this monument
to be erected as a tribute of
affection & gratitude to
BARTON W. STONE
Minister of the gospel of
Christ and the distinguished
reformer of the 19 Century.**

BORN Dec. 21, 1772

DIED Nov. 9, 1844

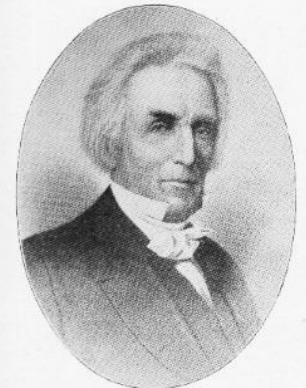
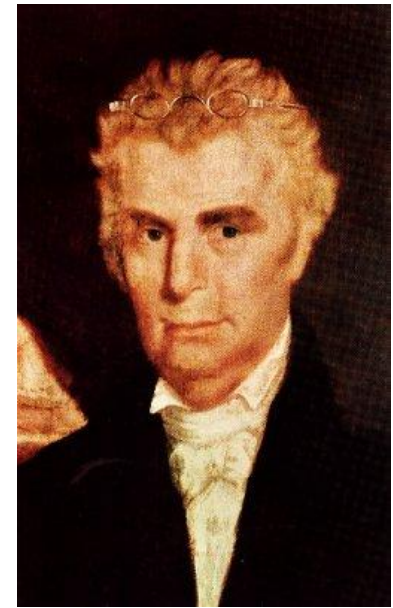
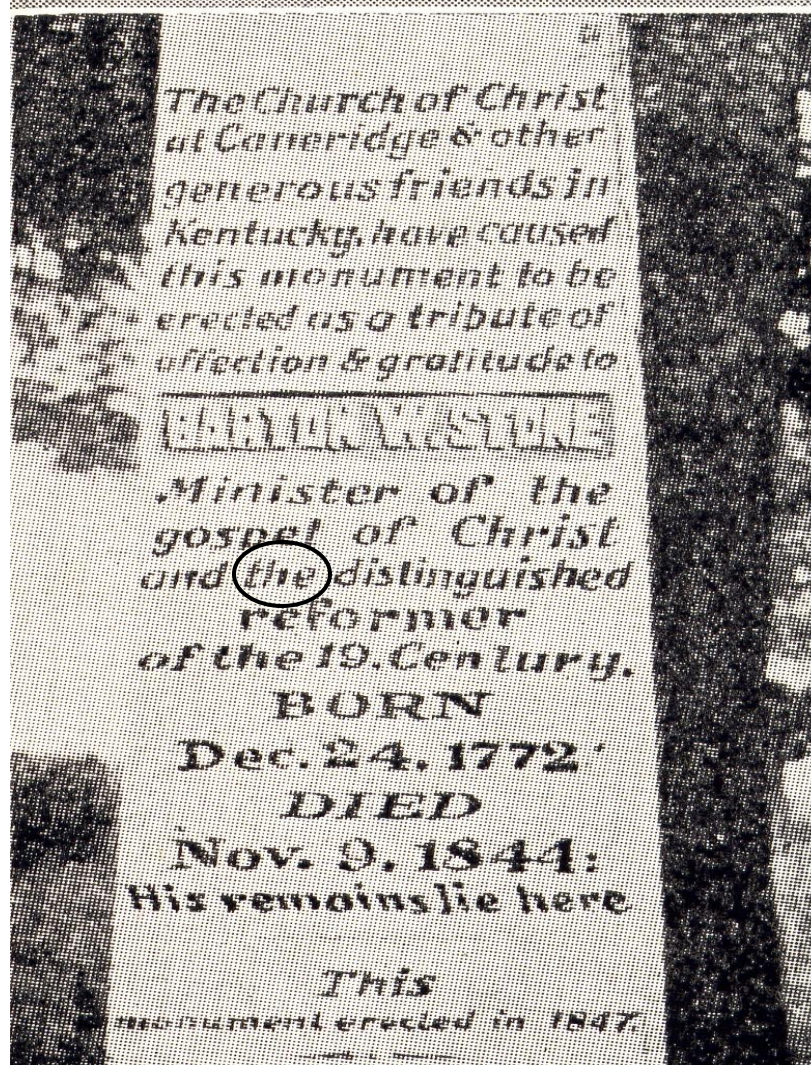
His remains lie here.

**This monument was erected in
1847**



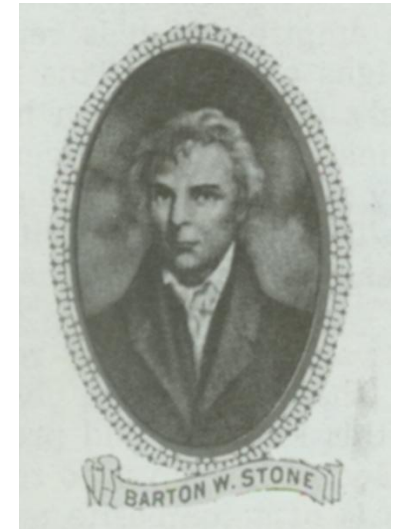
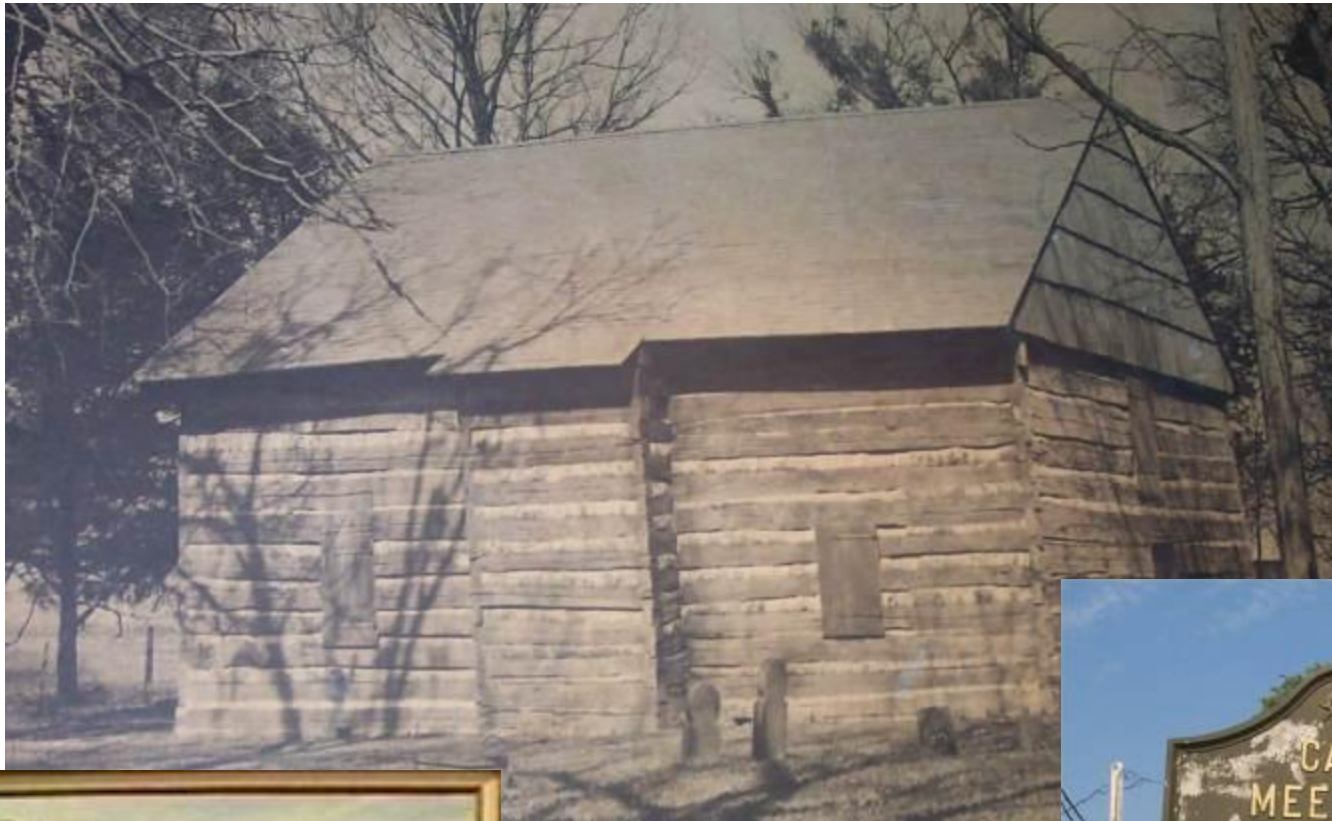
Campbell's Visit

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



1788—ALEXANDER CAMPBELL—1866

Around Cane Ridge



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

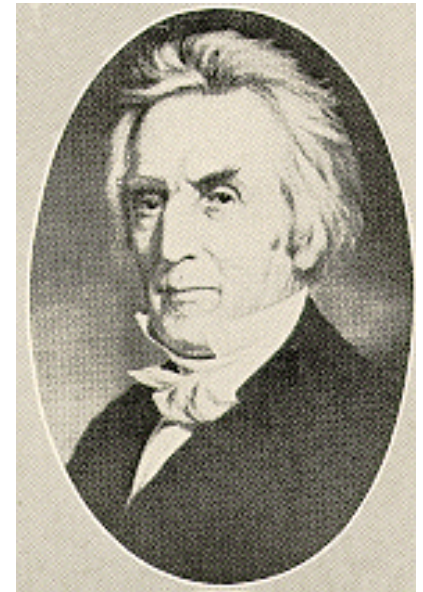
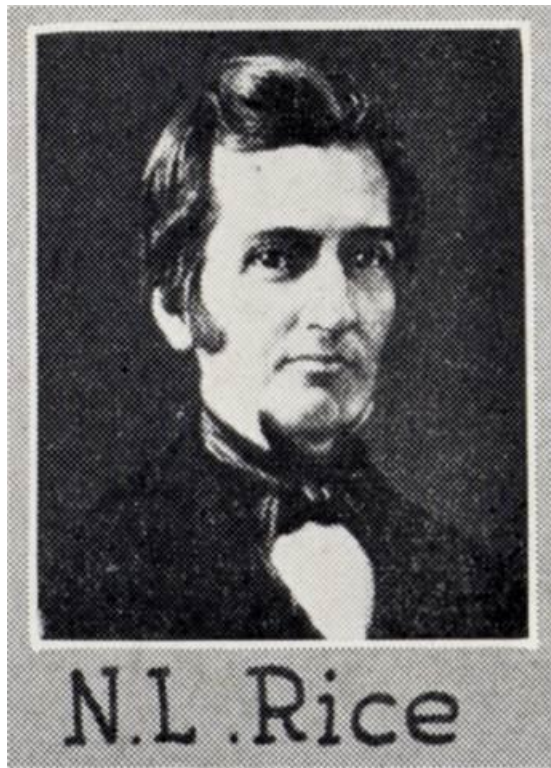
In 1807

DIED Feb. 15, 1862.

In The 78 Year Of His
Age.

He was the friend of God

1843 Campbell-Rice Debate, Campbell's Last Public Debate Lasted Sixteen Days

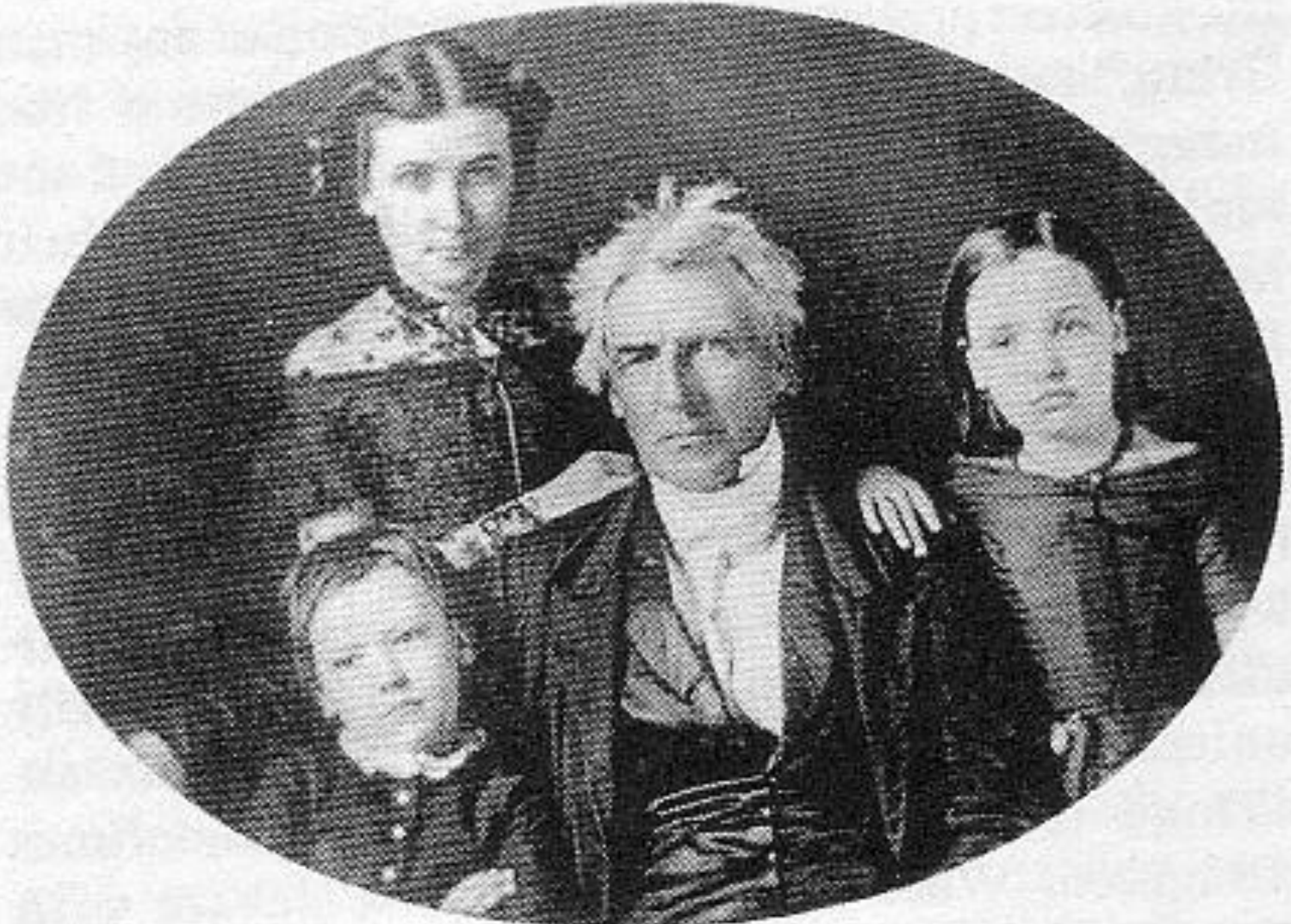


1847 Alexander Campbell Tours Through England, Scotland And Ireland

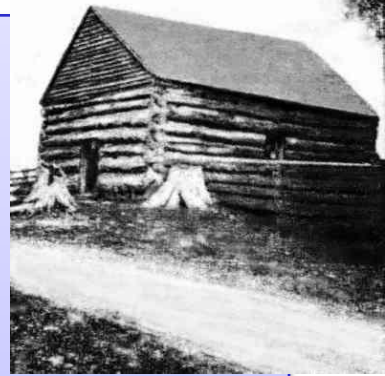
- Illegally Arrested
- Gravely Ill
- During His Absence His Son Wickliffe Had Drowned, Not Informed Until His Return Home
- Invited To Speak Before Congress.



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



1854

**Thomas
Campbell
Died January 4
At Age Of
Eighty-Three**

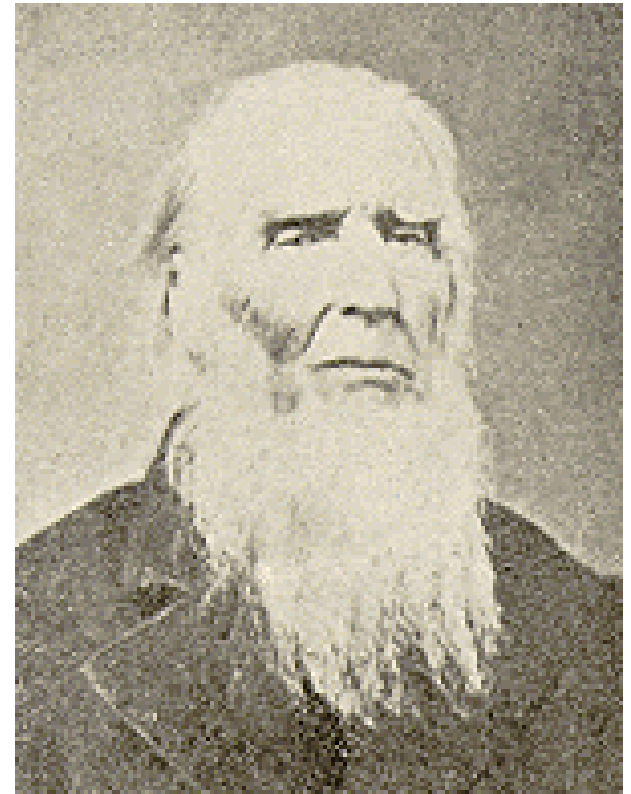


**The Last Picture Taken Of
Thomas Campbell**



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.

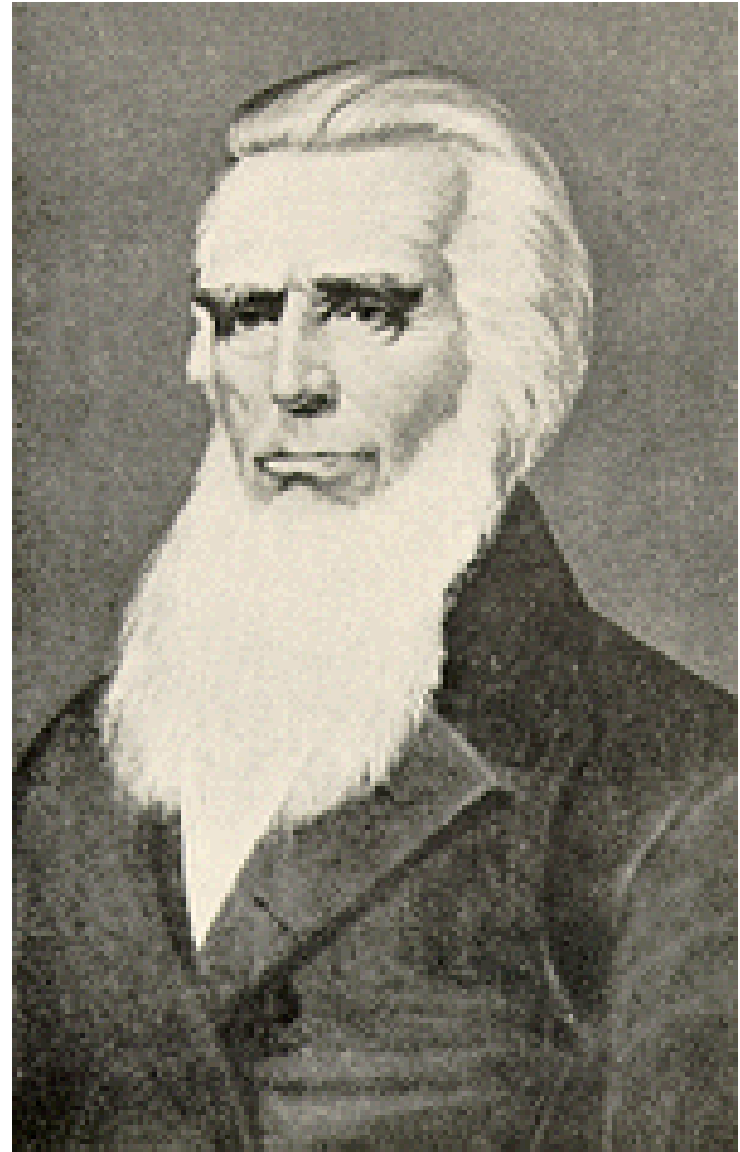
Millennial Harbinger, 1851, 582.

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.



Chair Where Campbell Studied



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

