

*Dr. David Caldwell. An 18th Century Flame for Christ 1725-1824*, by Finis Jay Caldwell, Jr. Kennet, MO: Finis Jay Caldwell, Jr., 2008.

Finis Jay Caldwell Jr. graduated in 1959 with a degree M.R.E. conferred by Harding Graduate School of Religion, Memphis, TN 38117. He has served five decades as a minister, missionary, and educator.

The audience for whom his book has greatest appeal are Bible School pupils and educators interested in what effect North Carolina Presbyterian preacher David Caldwell (1725-1824) had upon the 18th and 19th century New Light Seceder Presbyterians and the non- Presbyterian Reformation/Restoration Movements initiated by Caldwell's pupil, Barton William Stone, and others.

The author briefly discusses the First Great Awakening, promoted largely by Jonathan Edwards, William Tennant, and George Whitefield, peaking in the 1730s and 1740s. (Finis Jay Caldwell, Jr., *Dr. David Caldwell. An 18th Century Flame for Christ 1725-1824*, supra, pp. 16-17.)

The book focuses chiefly on the relationship between David Caldwell as mentor, and, in the author's view, "his favorite pupil," Barton William Stone (1772-1844). Stone attended David Caldwell's Academy (Log College) between 1790-1793, beginning at age 18, and there, under the influence of Caldwell, Caldwell's assistant preacher and chaplain, John McGready [misspelled McGreedy], and later, Stone's former classmate, preacher William Hodge, Barton William Stone converted to a Seceder, New Light Presbyterianism. (Finis Jay Caldwell, Jr., *Dr. David Caldwell. An 18th Century Flame for Christ 1725-1824*, supra, pp. 30-57, 105-114.)

Stone participated as a Presbyterian preacher at the Cane Ridge Revivals, in Bourbon County, Kentucky, commencing in 1801, along with James McGready and others, including Presbyterians, Baptists and Methodists. In those revivals. McGready and Stone taught that the Predestined that would be saved were those that chose to glorify God in all that they did. Objection was made by orthodox Calvinists

In 1803 Stone and others withdrew from the Kentucky Presbytery and formed the short-lived Springfield Presbytery. On June 28, 1804 at Cane Ridge, Stone co-authored and published with five others, Robert Marshall, John Dunlavy, Richard McNemar, John Thompson, and David Purviance, the Last Will and Testament of The Springfield Presbytery, quoted verbatim in Finis Jay Caldwell Jr's book, at pp. 119-121.

The writers appealed for the unity of all who follow Jesus, suggested the value of congregational self-governance, and listed the Bible as the sole source for understanding the will of God. They rejected use of the Augsburg Confession, and adopted the name "Christian" to identify their group. (Finis Jay Caldwell Jr's book, pp. 114-123.)

In 1811, Stone withdrew from the Synod of Kentucky and became a co-founder of what was initially called the Christian Church and what is often called the Stone-Campbell Restoration Movement or American Restoration Movement. The book discusses the contributions toward this movement by Alexander Campbell, Thomas Campbell, James O'Kelly, Rice Haggard, Elias Smith, and Abner Jones. (ibid, pp. 137-146, 160-184.)

The author argues that David Caldwell was a "Seceder," "New Light," and "Anti-Burgher," but acknowledges that he preached New Light Presbyterianism only before his Alamance congregation while mainly adhering to an Old Side Presbyterianism before his

Buffalo congregation, both of which are located in present day Greensboro, North Carolina.

In identifying what had been the most influential values in shaping Rev. Caldwell's excellence as a pupil, physician, farmer, educator, Patriot, and statesman, Finis Jay Caldwell credits chiefly the Protestant Ethic, the gist of which, as stated by the author, is Calvin's view that men must do everything in their lives to glorify God. (p. 82.) In support, he quotes from Barton Warren Stone and the Sluggard Sermon. The author attaches in the appendices the Sermon on the Character and Doom of the Sluggard by David Caldwell

Finis Jay Caldwell Jr. offered no comment in whether Rev. Caldwell was also pursuing and emulating the values of the second century B.C.E. Roman sage, Cato the Elder, who espoused the philosophy that a good citizen is he who is a good farmer, serves as a citizen soldier to defend his country despite placing himself in peril, and even sacrificing his life, heightens his education and literacy by mastering the classics written in Latin and Greek, and pursues public virtue.

Finis Jay Caldwell Jr emphasizes the commonalities in religious views between Caldwell and Stone, while acknowledging their biggest difference. Only David Caldwell became a political leader among Scotch-Irish in the backcountry. Caldwell led the fight in North Carolina for getting the Bill of Rights of the U.S. Constitution adopted in North Carolina, drafting the first constitution of North Carolina, and establishing the most eminent and longest lasting of the Presbyterian log colleges from which graduated five future governors and over 50 representatives to Congress and state legislatures.

At pages 235-239, the book attaches as the third of the three appendices a 1907 "message" at Greensboro, entitled "Pastor David Caldwell, D.D.," orally given by Joseph M. Morehead. Morehead's message supports the impression that whether standing tall delivering polemical protest in the pulpit or crouched on bent knee in the swamp as a Patriot evading Tory bounty hunters, David Caldwell lived a life of purpose, the incarnation of a cause, an age, and country, meriting honor as a founding father of North Carolina.

DAVID ANDREW CALDWELL