BARTON W. STONE AND THE CHRISTIANS IN THE WEST

Prayer
Scripture: 1 Corinthians 1:10-18
Hymn: 18 "Be Not Dismayed Whate'er Betide"

The loss to the Shakers of two of the five elders who left the Presbyterians and who had banded together to support the truth, and in addition the loss of quite a few people and even some preachers, was a great shock. The three remaining elders, Barton W. Stone, Robert Marshall, and John Thompson, rallied their followers and closed ranks. Stone wrote, "... the Lord visited us and comforted us after this severe trial. The cause again revived, and former scenes were renewed."

Revival of the Baptismal Controversy

As the initial shock of the Shaker challenge faded, the controversy over baptism again came to the fore and demanded attention. In June, 1807, a young lady asked for immersion. Marshall, who had argued earlier for believer's immersion, and who had persuaded Stone to give up infant baptism, reversed his position. Thompson followed him. Both became strong advocates of pedobaptism. Stone announced an all-day baptismal meeting at Paris, seven miles from Cane Ridge. The young lady was immersed in Stoner Creek. The preachers entered into an earnest discussion of baptism. From the beginning they had promised to confer as a group in any matter that required the wisdom that could come only from a multitude of counsel. None of the preachers had been immersed. Stone had come to the conclusion that if they were authorized to preach, they might also baptize. Reuben Dooley first preached to the group at Stoner Creek. Purviance followed with a strong declaration that the immersion of believers was the true Bible baptism. Purviance had made up his mind that he had to be immersed that day. Stone immersed him - the first preacher immersed by Stone. Purviance then immersed Dooley. A number of others were immersed. Stone later wrote, "Of the (original) five who left the Presbyterians, but myself was immersed." He did not say when or who immersed him.

Stone left the following record in his Autobiography:

The subject of baptism now engaged the attention of the people very generally, and some, with myself, began to conclude that it was ordained for the remission of sins, and ought to be administered in the name of Jesus to all believing penitents. I remember once about this time we had a great meeting at Concord. Mourners were invited every day to collect before the stand, in order for prayers (this being the custom of the times). The brethren were praying daily for the same people, and none seemed to be comforted. I was considering in my mind, what could be the cause. The words of Peter, at Pentecost, rolled through my mind. "Repent and be baptized for the remission of sins, and you shall receive the gift of the Holy Ghost." I thought, were Peter here, he would thus address these mourners. I quickly arose, and addressed them in the same language, and urged them to comply. Into the spirit of the doctrine I was never fully led, until it was revived by Brother Alexander Campbell, some years after."
On another occasion in his paper, Christian Messenger, he wrote:

We were all pedobaptist when we determined to take the name and word of Jesus alone, as our name and our rule. Not long after, I with many others from reading the Scriptures, became convinced that baptism signified immersion; we submitted to be immersed.

The practice of immersion grew in popularity among the Christians. Stone, Dooley and Purviance immersed large numbers. The practice of immersion began to open doors to the Baptists, and their movement gained a number of followers from among the Baptists. Still, these western Christians were not willing to make immersion a test of fellowship. Instead of hot debates there was forbearance. The pious unimmersed were welcomed into the fellowship. Davidson, in his History of the Kentucky Presbyterians, claimed that Stone allowed preachers in their number to continue to sprinkle babies if they had no scruples against the practice. Stone himself refused to sprinkle Marshall's child. Marshall was greatly displeased with this and also with the fact that Stone was immersing so many of Marshall's parishioners.

Stone wrote:

The floods of earth and hell are let loose against us, but me in particular. I am seriously threatened with imprisonment, and stripes I expect to receive for the testimony of Jesus. Kentucky is turning upside down. The truth pervades in spite of man... the scribes, the disputers of this world are gnashing upon us.

Stone declared:

God knows I am not fond of controversy. A sense of duty has impelled me to advance it. In the simplicity of truth is all my delight. To cultivate the benevolent affections of the gospel shall employ my future life.

Stone's mind continued unsettled on the subject of baptism for many years. He was convinced that baptism was by immersion and that it was for the remission of sins, but there was such a wide difference of opinion on the subject and such fierce opposition that he was unwilling to press the subject. The little movement had troubles enough.

Samuel Rogers, a follower and admirer of Stone, declared that as late as 1821, he attended a meeting that Stone was conducting at Millersburg, Kentucky. Stone's preaching moved a large audience to a high pitch of emotion. Stone labored with the mourners until late in the night and they had not found relief. At last Stone arose and said:

Brethren, something must be wrong; we have been labouring with these mourners earnestly, and they are deeply penitent; why have they not found relief? We all know that God is willing to pardon them, and certainly they are anxious to receive it. The cause must be that we do not preach as the apostles did. On the day of Pentecost those who were" pierced to the heart," were promptly told what to do for the remission of sins. And "they gladly received the word and were baptized; and the same day about three thousand were added unto them."
Rogers admitted that he thought Stone was beside himself.

Stone ordained B. F. Hall to preach the gospel on May 15, 1825, and that summer Hall held a number of campus meetings. He was very much disturbed that frequently he had to close meetings without many of the mourners finding relief. He felt something must be wrong with his preaching. The next year, 1826, while visiting in the home of a Brother Guess on Line Creek on the border between Kentucky and Tennessee, Brother Guess let him read Alexander Campbell's speech on the design of baptism in the Campbell-McCalls Debate. It was the first copy of the debate that Hall had seen. As he read Campbell's speech suddenly he sprang to his feet, crying, "Eureka! Eureka! I have found it, I have found it!" Campbell's speech made the whole plan of salvation clear to him. That fall when Hall met Stone he told Stone what he had discovered in Campbell's speech. Stone replied that he had preached that but found it chilled his audiences, and so he had dropped it.

Twenty years after the preachers baptized each other in Stoner Creek in 1807 and held their discussion of baptism, Stone wrote in his Christian Messenger, October, 1827:

It was unanimously agreed that every brother and sister should act according to their faith; that we should not judge one another for being baptized or for not being baptized in this mode. The far greater number of the church submitted to be baptized by immersion, and now (1827) there is not one in five hundred among us who has not been immersed. From the commencement we have avoided controversy on this subject.

The Christians in the West were not the only ones concerned with the subject of baptism. The New England Christians of Abner Jones and Elias Smith, having come out of the Baptists, from the beginning practised immersion. In the central and southern seaboard states the O'Kelly Christians continued the sprinkling of infants that they inherited from the Methodists. William Guirey, a follower of O'Kelly who came in touch with the New England Christians, became a zealous advocate of believer's baptism by immersion. He won a following and he and his followers split off from the O'Kelly movement and organized the Independent Christian Baptists.

Barton W. Stone's Family

Barton Stone married Eliza Campbell on July 2, 1801, about a month before the famous Cane Ridge Camp Meeting. During the nine years before her death she bore him four daughters and a son. Stone described his wife:

She was pious, intelligent and cheerful, truly a help-meet to me in all my troubles and difficulties. Nothing could depress her, not even sickness, nor death itself.

Stone related that in the time when he was thinking deeply on the subject of the Atonement and was entirely absorbed in it, he dared not mention it to anyone. His wife sensed that something was troubling him. One day while he was working in the field she came to him and "affectionately besought me not to conceal, but plainly declare the cause of my oppression." They sat down and he explained his
thoughts on the Atonement to her. When he finished she sprang up and praised God for his truth. Stone declared, "From that day till her death, she never doubted of its truth."

In the winter of 1809 their little son, Baron Warren died. In the spring, May 30, 1809, Eliza died, leaving him with four little daughters, the oldest hardly eight years old. Stone broke up housekeeping and boarded his children with his brethren. He began to devote his whole time gratuitously to the churches, travelling far and near in Kentucky and neighboring states. In this travelling and preaching he was joined by Reuben Dooley who had also lost his wife and was boarding his children with the brethren. They established churches in Kentucky, Ohio, and Tennessee. Occasionally, they visited their children. Stone rejoiced that all four of his daughters while still young professed faith in Jesus and were baptized. The youngest, Eliza, died young.

Marshall and Thompson Returned to the Presbyterians

Stone's disappointments and sorrows multiplied. Marshall and Thompson, the other two of the original elders, not only turned against immersion and again accepted pedobaptism, but they deserted the Christians and returned to the Presbyterians. This was one of Stone's biggest and bitterest disappointments.

A line of cleavage began developing among the Christians with the controversy over baptism when Marshall and Thompson returned to pedobaptism. The line of cleavage was deepened and widened over the subject of the Atonement. Purviance had moved to Preble County, Ohio, in September, 1807. Thompson was located at Springfield, in Hamilton County, Ohio. Shortly after Purviance's ordination, Thompson, in conversation with Purviance, had strongly attacked the orthodox Presbyterian view of the Atonement. McNemar, before joining the Shakers, had stood with Thompson in denying the substitutionary theory. To Purviance this was new and strange doctrine. Purviance knew that at that time Stone still held to the orthodox doctrine. After Stone had restudied the question of the Atonement and had concluded that the Westminster Confession was in error on the Atonement, Purviance heard Stone preach his new convictions, taking as his text Revelation 5:9, "Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God . . . ." Stone preached that the main design of Christ's death was man's restoration to union and fellowship with his maker; to effect reconciliation, the change was requisite in man, not in God. Purviance believed Stone was right.

After Purviance moved to Ohio, Thompson declared to Purviance that he believed Stone was wrong on the Atonement. Purviance highly esteemed Thompson. He declared that they all looked to Thompson "as our foreman." Purviance was greatly disturbed.

The rising differences over baptism and the Atonement were disconcerting to the Christians. The Presbyterians looked on the Christians as outcasts and decreed that any Presbyterian caught in Christian worship must face trial and be punished according to his guilt. Marshall and Thompson began to feel that taking the Bible as their creed had opened the way for the rising differences. Perhaps the Christians should form a tighter organization and adopt a confession of faith to obviate the disturbing differences.
Almost from the beginning, periodically the Christians had met in conferences to report on their progress, to worship together and to enjoy fellowship. The rising disturbance over baptism and the Atonement led to the calling of a general meeting of the ministers of the Christian Church at Bethel in Kentucky on August 8, 1810. At this meeting the brethren, after considering their scattered situation, their local problems, their increase in numbers, and the difficulties that had arisen among them, "... agreed to unite themselves together formally, taking the Word of God as their only rule and standard for doctrine, discipline and government, and promising subjection to each other in the Lord..." To come to such an understanding the conference at Bethel asked five of the leaders to prepare individual statements in writing on the disturbing issues. The papers were to be presented at another general conference to meet at Mount Tabor on March 11, 1811.

A preliminary conference was held at Knob Prairie, Ohio. Stone was absent but the other four preparing papers were present. Marshall and Thompson made it clear they had returned to the old creedal view of the Atonement. Andrews stood with them. Purviance was undecided but declared he found repugnant the following lines of the sacramental hymn:

And justice poured upon his head,
Its heavy vengeance in our stead.

Purviance went to serve in the Ohio legislature. He still found the Atonement beyond his comprehension. On his way to Mount Tabor he visited Marshall. Marshall was obstinate in his stand for the old orthodoxy, declaring, "I am determined to abide in this doctrine as long as I live." He and Thompson had made up their minds not to stay with the Christians unless they would go back to the Presbyterian way of "covenanted uniformity."

The general conference met at Mount Tabor where the Christians had a large stone meeting house on March 11. The five papers were presented and great disputing followed. There was a hopeless deadlock. Marshall and Thompson had returned to the old orthodoxy of the Westminster Confession. They were joined by Andrews. Stone and Purviance defended Stone's new position. The leaders wanted a debate, but the majority of the people would not hear of it. They declared that the disagreement was over matters of opinion that were not vital to Christian fellowship. There would be no heresy trials in the church. The church must be as big as Christ; there was room in it for all Christians. The old Presbyterian Creed had been formed by the clergy. Preachers and elders had guarded it through the ages. The true church was democratic and congregational. There would be no church courts to throttle freedom. Those who wanted to leave would be allowed to leave, but they would not be excommunicated.

Marshall and Thompson published a pamphlet defending their position. The title page claimed that the pamphlet was

... a brief historical account of sundry things in the doctrines and state of the Christian, or, as it is commonly called, the Newlight Church. By R. Marshall and J. Thompson, ministers of the gospel and members of said church, containing their testimony against several doctrines held in that church, and its disorganized state. Together with some reasons, why these two brethren purpose to seek for a more pure and orderly connection.

They accused the Christians of being hopelessly divided in "a corrupt and shattered church."
Purviance declared that they had prepared the pamphlet to pave the way for their return to the Presbyterian Church. He replied in a pamphlet entitled:
Observations (on) Constitution, Unity, and Discipline of the Church of Christ,
Addressed to the Brethren of the Christian Church. He declared:

"It appears to me that the only purpose answered by creed of sectarians is, that they preserve their own peculiar tenets . . . from generation to generation, and serve to prevent mankind from free access to the pure unmixed fountain of truth . . . The unity of the church is not to be effected by an outcry against human systems and party names, but by fervent charity and undissembled love.

When the Synod of Kentucky met at the First Presbyterian Church in Lexington on October 9, 1811, the appeal of Marshall and Thompson for restoration to the Presbyterian Church had cleared through the Committee on Overtures. The committee declared that they were penitents "professing sorrow" for their conduct and "earnestly desiring an opportunity to heal the breach which has been by their means." The Synod interrogated them on the doctrines of the Trinity, divine decrees, the agency of the Spirit in regeneration, the freedom of the will, faith in Jesus Christ, the Atonement and Baptism. The Synod declared that they gave orthodox answers to all questions. When they were asked if they adopted the Confession of Faith and the Book of Discipline of the Presbyterian Church, they answered in the affirmative, declaring that they believed them to contain a true and faithful exhibition of divine truth. When they were asked why they had continued to preach after they had been deposed by the Presbyterian Church, they replied that they had not done so out of contempt for the Presbyterian Church, but out of a sincere desire to do good to the people who had gone astray. They declared that the evil consequences of their conduct had been great, but that they were heartily sorry for what they had done.

The Synod removed that sentence of excommunication and sent word to the Presbytery of West Lexington on behalf of Marshall and to the Presbytery of Miami on behalf of Thompson, to consider the cases of these men and if they could find their way clear, to remove the depositions and to restore them to the office of the Holy ministry.

Marshall and Thompson were cordially welcomed back by the Presbyterians. Blythe, who had been the teacher of Thomson, rejoiced and wept.

Stone in 1827 wrote:

We believe them to be Christians, driven from some points of precious truth into errors, which must and will be relinquished by Christians of every sect no long hence . . . . The loss of these dear brethren we greatly lamented; but we less sensibly felt it, because our number of preachers and churches had greatly increased . . . . Their weight against us was almost imperceptible. From that time we have lived in peace and harmony among ourselves—our numbers from a handful have swelled to many thousands, and many churches have doubled their numbers every year for some time past."

Purviance declared that it was the aim of Marshall and Thompson to destroy the Christian Church. He powerfully withstood them. He felt that Thompson in his life and in his preaching never regained his former power. He paid high tribute to
Barton W. Stone: "Had it not been that Stone remained firm and unmoved, and was able to maintain and defend the truth, the consequence must have been disastrous."

Stone himself later wrote, "Of all the five of us that left the Presbyterians, I only was left, and they sought my life." Stone did not give up. He travelled widely, preaching the Gospel and establishing churches.

**Stone's Second Marriage**

Stone confessed to Dooley that he believed they should marry and provide parental nurture for their children. Dooley married Rachel Martin of Cane Ridge on October 31, 1811. Stone, about a month after Dooley's marriage, was married to Celia W. Bowen, the cousin of his first wife, and the daughter of Captain William Bowen. She was eight years younger than Stone. He and his wife settled down on his farm in Bourbon County, Kentucky, half way between Cane Ridge and Concord. They spent a happy year there. His wife's relatives persuaded them to move to Tennessee to be near his wife's widowed mother. They were led to believe that the mother would leave them her farm. Stone sold his farm in Bourbon County and moved to Tennessee. The mother settled them on a good farm on Mansker Creek in Sumner County, about twelve miles northeast of Nashville, but it lacked a house for them. Stone went to work building a house and improving the farm. He had little time for preaching. During two years of hard work on the farm Stone learned that his wife's mother had no intention of leaving the farm to his wife. Her father had not left the farm to her as they had been led to believe. The farm was in the sole power of the mother and she intended to leave the farm to his wife's sister.

It was during his stay in Tennessee that Barton W. Stone prepared and published the Address to the Christian Churches of Kentucky, Tennessee, and Ohio (Nashville, 1814). The publication led to a new war of pamphlets.

Disappointed, Stone and his wife decided to return to Kentucky. Stone said, "Letters from the churches and brethren in Kentucky were pouring in upon me pressing me to return to them." Lexington Christians offered to send a carriage for his family and a wagon to haul their household goods. The Lexington brethren rented a house for the Stones and promised to support him in evangelizing. The Lexington brethren failed to provide the support they had promised. Stone was unable to buy back his old farm. He had sold it for $12 an acre. When he tried to buy it back the owner wanted $30 acre.

**Stone the Teacher**

Stone had to secure a job teaching in a high school to support his family. He taught English grammar, Latin, Greek, and the sciences. The high school surpassed Stone's highest expectations. Gentlemen of the first class sent their children to it so that it gained in popularity and respectability. The high school had more students than the University. Stone employed an able and well qualified assistant to help in the teaching. Once a month he preached at Cane Ridge which was thirty miles away—he had to be back by the time school opened on Monday morning. His patrons were pleased with his work and Stone felt that as a teacher he was a success.

During the time that Stone was teaching in the high school in Lexington, a Prussian Jewish doctor moved into Lexington. The doctor announced that he was opening a class in Hebrew. Stone, some preachers and some lawyers and others
enrolled in the class. In a short time Stone was able to read the Old Testament with the aid of a lexicon. He found that reading the Old Testament in the Hebrew added greatly to his understanding of the Scriptures. Stone continued teaching in Lexington from 1815 to 1819.

In 1819 the principalship of the Rittenhouse Academy in Georgetown, Kentucky became vacant and urgent solicitations were made to Stone to become the new principal. He consented and moved his family to Georgetown. Under his leadership the school attracted a much larger number of students—many of his Lexington students followed him to Georgetown. Stone found Georgetown a very irreligious and wicked place. He began to preach to the people of the town to repent and turn to the Lord. He established a church. There was a great religious quickening. The congregation grew rapidly from the six or seven members of its beginning to a congregation of between two and three hundred. Stone baptized people weekly—some weeks he baptized as many as thirty people. Some of those baptized were his students. Some of them developed into useful preachers. Stone declared, "The harvest was truly great, but the laborers were few." Stone continued to preach at Cane Ridge once a month. He gave careful attention to the training of young preachers. Among those who came to Stone in Georgetown for training were John Rogers, Leonard J. Fleming, Francis R. Palmer, James Robeson, James Hicklin, Hamilton Gray, Harrison W. Osborne, Marcus P. Wills and John Allen Gano. Stone ordained many of the young preachers. The ordination certificate of John Rogers read:

The elders of the Christian Church assembled in Minerva, Mason County, Kentucky, April 10, 1820, have unanimously ordained our brother, John Rogers, to the ministry of the gospel, according to the will of God, our Savior, by the commendation of the Christian Church at Georgetown, in which he has lived and labored for some time past.

Signed by the order of the elders.
Barton W. Stone, E.C.C.

Gano left this description of Stone as a teacher:

The responsible station of an instructor of youth he (Stone) ever filled with ability and satisfaction. No one I presume ever governed the young more effectually, or advanced his pupils more rapidly, imparting sound knowledge and learning. And yet, all was done by love; whether entreaty, advice, persuasion, or reproof were resorted to, his love was manifest. If he wept or grieved at the misdeeds of any, the evildoer generally wept with him, while the language of condemnation fell in deep tones of sorrow from his lips . . . . When he smiled, all rejoiced, for dearly every scholar loved him. I speak from experience. Yes, it was he who first led my youthful mind to contemplate and admire the beauties of some of the Latin poets. His deportment impressed me with the reality of religion; and after years had gone, he it was who directed my erratic spirit to the Book of God."

In his first year at the Academy in Georgetown (1819) Stone purchased a farm of 123 acres "on the waters of North Elkhorn" about a mile from the courthouse in Georgetown. He moved his family to the farm. He planned to pay
for the farm out of his income from the school and from the produce of the farm. Stone was exceedingly busy, teaching, training young preachers, preaching, and farming. Stone was honored and treasured by the Christians as the sole elder remaining out of the original five who had left the Presbyterians to follow the Word of God.

Stone the Evangelist

Stone's contribution to the life of the church was so great that the brethren in Georgetown decided that he should resign from the Academy and devote full time to evangelizing. They promised to pay the debt on the farm as it came due and to provide comfortable support for him and his family. Stone yielded to their persuasion and resigned from the Academy to devote full time to the ministry.

Stone later wrote, "The remembrance of these days, and of the great and good works which were effected by my humble labors, will cause many to shout the praises of God to eternity."

When Stone began this new period of full time evangelizing he could draw confidence from what he had earlier accomplished and from the great growth of the movement. In spite of the problems and discouragements, by 1807 he had been able to count twenty-four churches in four states—Kentucky, Ohio, Indiana, and Tennessee. In 1808 forty-seven preachers had preached to great crowds in a camp meeting. The number of preachers who had joined the movement was beyond the fondest expectations. A goodly number of preachers who had been associated with James O'Kelly in Virginia and North Carolina had moved West and when they found Stone and his associates preaching the same basic principles they had already adopted they cast their lot with them. Among these were Rice Haggard, Clement Nance, James Read, and John O'Kane.

One who came to the west and encouraged the Stone movement and paid it a high compliment was Joseph Thomas, "The White Pilgrim." He was a convert of William Guirey who became the leader of the Christian Baptists. Thomas was baptized by pouring by James O'Kelly in Raleigh, North Carolina, October 24, 1807. Later, he was immersed by Frederick Plummer near Philadelphia in July, 1811. At the age of twenty in 1811 he came to Kentucky. At Cane Ridge they called him the "Beardless Boy." He rekindled the revival. He published his journal, called The Life of the Pilgrim, in Winchester, Virginia, in 1817. He told of hearing Barton W. Stone preach in Cane Ridge. He himself preached in Cane Ridge, at Mount Tabor, in Lexington, and Concord. He praised the hospitality and help of Brother Haden, Brother Elmore, and Brother M'Nitts. He told of witnessing the physical exercises of the revivals that were irresistible and truly mysterious. He mentioned especially the jerks and the laughing exercise that could be heard at a great distance. He paid the Kentucky Christians the following compliment:

The Christians in this country (Kentucky) appear to be the most happy of any people that I ever traveled among, and their conduct most consistent with the gospel which they profess. Their preachers are generally hard working men, and with their own hands they provide for their own house. But the preachers who travel and do nothing but preach the brethren think they should live of the gospel; and where they are able, they are willing to give them a decent support; that is food and raiment. They
have not run into that extreme which some have where I have
taveled, that seeing it is wrong to give the preacher a certain
salary they will give him nothing at all; for they are sensible
that the preachers can no more live upon the wind than they can
themselves.

Some preachers came to the Stone movement through their own independent
study of the Scriptures and their decision to follow the Word of God alone to the
exclusion of every creed. One of these was John Mulkey who preached for a
Baptist Church near Tompkinsville, Kentucky. In 1809, Mulkey came to the con-
clusion that Calvinism was unscriptural. He announced to his congregation that he
was going to take his stand on the Bible alone and invited the congregation to join
him. A large part of the congregation followed him. They soon became associated
with the Christians. Mulkey became a powerful leader in the Restoration in that
area.

When the Christians adopted immersion it opened the doors of Baptist
Churches to them. Stone, in his Autobiography, tells of an appointment that he had
to go to Meigs County, Ohio, to baptize a Presbyterian preacher named William
Caldwell. When the time came to go he had no money. He was ashamed to beg
and he had been unable to obtain any money. The night before he was supposed to
start on the trip to Ohio, he conducted a meeting in the neighborhood. After he
dismissed the people a little girl came up and handed him an envelope that an
unknown person had given her to give to him. The envelope contained a ten dollar
bill and the words written on a piece of paper, "For Christ's sake." Stone said he
was greatly encouraged and believed that the Lord would prosper his journey.

When Stone arrived in Ohio he was met by Brother Dooley. A great crowd
gathered to watch him baptize Caldwell in the Ohio River. The Separate Baptists
were holding their annual association in that community. They were so impressed
by Caldwell's baptism that they invited Stone to meet with them. They were
troubled by a problem that involved their system of church government. They asked
Stone to speak on the problem. Stone spoke meekly but freely of their unscriptural
system that caused the problem and of the scriptural union of all Christians and
their scriptural name. Stone retired from the meeting. He recorded the results:

The result was, that they agreed to cast away their formularies
and creeds, and take the Bible alone for their rule of faith and
practice—to throw away their name Baptist, and take the name
Christian—and to bury their association, and to become one with
us in the great work of Christian union. They then marched up
in a band to the stand, shouting the praise of God, and proclaim-
ing aloud what they had done. We met them, and embraced
each other with Christian love, by which the union was
cemented. I think the number of elders who united was about
twelve. After this the work gloriously progressed, and multitudes
were added to the Lord.

Caldwell proved a worthy and faithful preacher. He won large additions to
the Christian Church, especially in Bedford County, Pennsylvania.

Stone and Dooley travelled extensively in Ohio. At Eaton, in 1811, on
Saturday the wife of Major Steele heard Stone preach. When her husband returned
home from the West she told him about the two strange preachers who had come to
their town and that she had heard one of them preach. That night Major Steele dreamed that he went to the meeting and that he heard a man preach that he had never seen before. His text was, "If God spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things." Steele told his wife about the dream. He was unable to go back to sleep. The next day Steele came to hear Stone preach. He recognized him as the man he had seen in his dream. Stone's text was the one he had heard in the dream. Steele was much disturbed and tried to shake off the matter by returning to the West. He soon returned and was baptized. Stone and Dooley continued to preach in Eaton. Almost the whole town and neighborhood were baptized.

As Stone and Dooley travelled to their next work Dooley hung his pantaloons on a limb and tore them badly. It was his only pair. Stone had none to lend him. Dooley tied a handkerchief over the hole. That night they lodged with a Brother Samuel Wilson. Wilson's wife presented Dooley with a pair of home-spun pantaloons.

Stone and Dooley separated to go to different places on the frontier to preach. One day, as Stone rode along, a woman ran out of her hut and stopped him. She had heard him preach the day before. She begged Stone to stop and baptize her. He dismounted. She asked him to wait until she could send for her sister who had also heard him and wanted to be baptized. She sent a little boy to call her sister. Her husband came in from the field. He strongly disapproved. Stone spoke mildly to him. He baptized the two sisters in Deer Creek. They came out of the water praising God, but the husband looked like death. Stone went on to his next appointment seven miles away at Brother Forgue Graham's. After his sermon that night a good number came forward for baptism. Among them was the woman's husband who had opposed his wife's baptism, and who had walked the seven miles to be baptized. Stone baptized them by the light given by bundles of hickory bark. Stone baptized many by the light of such torches—they also used the torches to return miles to their homes.

One day as Stone rode away from a meeting he was joined by a man who had listened to his sermon. The man confessed that he was troubled about religion. Stone discussed the Scriptures with him and urged him to turn to the Lord. They came to a clear, running stream. The man said, "See, here is water; what doth hinder me to be baptized?" Stone thought of Philip and replied, "If thou believest with all thine heart, thou mayest." The man said, "I believe that Jesus Christ is the Son of God, and I am determined hereafter to be his servant." Without more words they alighted from their horses and Stone baptized him. They rode away in wet clothes.

In Adams County Stone converted Matthew Garner who became a giant in evangelism. He planted many churches. For many years Stone tired to visit these Ohio churches annually. In Meigs County, Ohio, almost every Baptist Church in the county affiliated with the Christian Churches. Scores of new churches were established in Southern Indiana after a great revival in which hundreds were converted.

It was the memory of things like these that happened in the dark days after he had lost his first wife and when he was separated from his children that moved Stone to resign from the Academy to give full time to preaching the Gospel.

Stone's greatest work was in Kentucky where large audiences gathered wherever he preached. Multitudes were saved and many churches were planted.