

# BARTON W. STONE

HIS INFLUENCE IN  
ALABAMA

# **I. His Direct Influence In Alabama**

- A. He is Known To Have Come To This State Only One Time.
  1. This was in 1839, upon the death John Biard.
  2. Biard's wife was Stone's niece.
  3. It is believed that John Nelson Biard was a Gospel Preacher.

A few of the pioneer preachers who planted and watered this work were: Alexander Campbell, Philip S. Fall. John Taylor. Prior Reeves. Jacob Creath. Alexander Graham. Pinckney B. Lawson, AV. H. Goodloe. Col. T. W. Caskey. Wm. Kirkpatrick. Jesse Wood, William Stringer, L. D. Randolph. Jerry Randolph, James A. Butler, later, J. M. Pickens, C. S. Reeves, A. C. Borden, J.N. Biard, Dr. A. C. Henry, and others of blessed memory. Of those yet living who may be classed with the pioneers, I mention: Dr. David Adams, who united with the church of Christ under the preaching of P. B. Lawson, at Basketbottom Baptist church, four miles east of Pine Apple, in 1859, when the whole church, including the house, was converted to the plea for a complete restoration of the New Testament doctrine and life, and who has been preaching for that church ever since, being now our oldest minister in the state; J. M. Barnes, T. B. Larimore, Samuel Jordan, J. M. Curtis, and others.

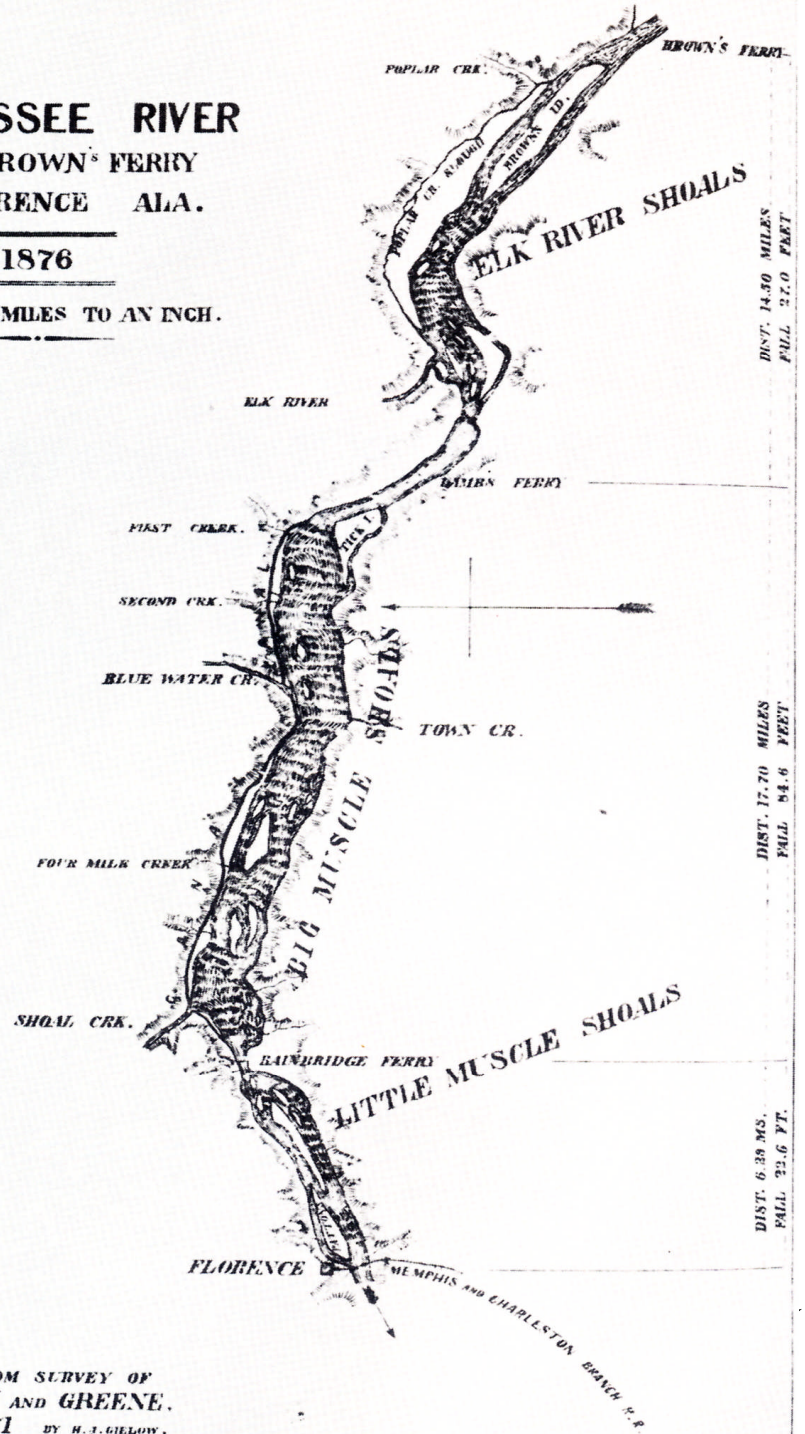




# TENNESSEE RIVER FROM BROWN'S FERRY TO FLORENCE ALA.

1876

SCALE : 5 MILES TO AN INCH.

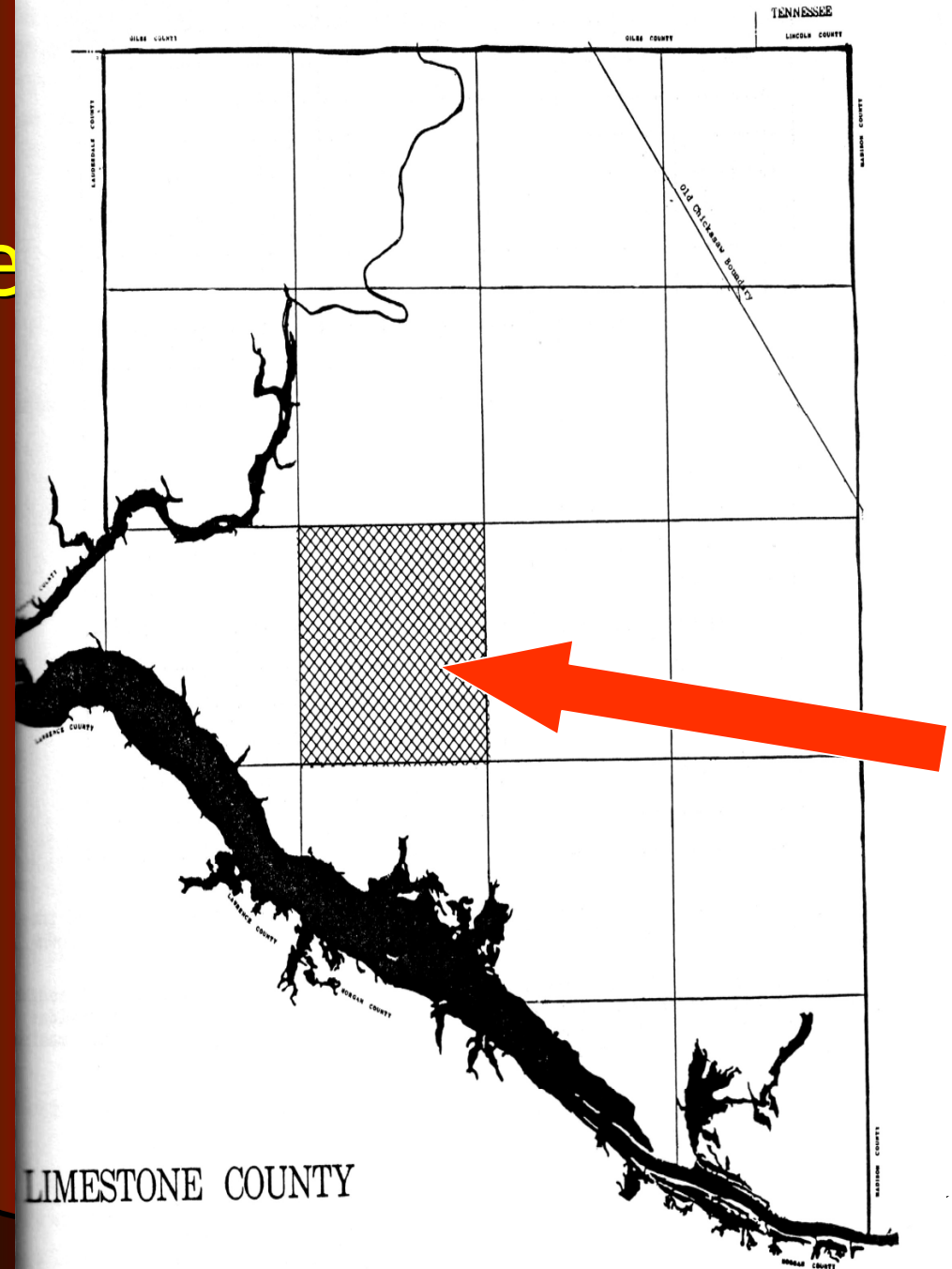


REDUCED FROM SURVEY OF  
LTS. GREGORY AND GREENE,  
1871 BY H. J. GILLOW.



3.They lived in the south-western corner of Limestone County, Alabama.

4.He was an early minister in our movement, according to O.P.Spiegel, in John T. Brown's *The Church Of Christ*.







B. Stone Preached  
To The Cherokee  
Indians On the  
Tennessee River.

C. He Also Preached In  
The Octagon.

D. Meetinghouse Near  
Athens, Alabama.

Gat rinnig an doine gun peache cha druing  
e gun Comas tutum - Ach hoo<sup>e</sup> dhan duine cu-  
-achd guleor shasu oims a staid ours an druing e.  
agus haast Yeating e tutum. Agus the  
buire dear oim an coslas an Nathair a Meoul an  
duine, agus a peache, the am buire dear ata shasu  
oras gluinghe dhuit nat brathair hein. Cor our ft,  
Coslas obr na eirkit, agus that sparrung as an dhoi,  
la cree cho soundach, qu lheit u a dhe am dhia-  
-im air gach ni eille, agus, a crachio thee agus dona  
tanam foical. Teachd a bho am buire dear tho  
a chris a shigh do high Dhia, a sighe lar ruit, agus  
agra ruit, oirki, ar a near ad, na ain a near tho, oirki  
at a truskar, na air a gulan - coame-lant dhoit hein  
a Minister ha e a lout bre f hein eille, cha noun ruit  
aitter, na Cor our thein e bost a hein ainamachug air  
Chrisde, nar nach heile creadu, na Craig Dhia na toira,  
agus Gat cuir nat Catel ora the dhearach go doine  
Dhianim. na cuir eille agra ruit na bung feikel ort  
ha trocher Dhia turlag's mor go tanam a chur shis  
de leisoris. ich, d, agus thi Subhach. or cuir eille ha  
ea follach graq agus troch air Dhia agra ruit qu  
do peache u turlag's mor, s. turlag's as gate, nach heil  
coram eite <sup>Dhia</sup> thaanas a hoit dhutsa, gun dheacha  
laa do gras shuirt, Ach ha Cal Kerehd.



ORIGINAL PULPIT MANUSCRIPT OF

BARTON W. STONE IN HIS OWN HAND.

Presented to the Historical Society by  
Harrell C. Biard of Muskogee Oklahoma, a  
lineal descendant of the Stone family.

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Another sermon from the collection has been presented by Mr. Biard to The Cane Ridge Foundation, and he retains five in his personal possession. So far as known these are the only sermon manuscripts in Stone's own hand in existence.

The ~~se~~ sermons were handed down from Barton W. Stone's own hand to his niece Rebecca Stone who married John Nelson Biard (or Beard) in North Carolina, lived for a time in Bladwell County and moved in 1818 to near Athens Ala. Her husband was killed in the first work done by the government at Muscle Shoals Ala. and in 1847 she moved with her children as they migrated West. She died and is buried in the Biard family plot near Paris Texas. During the years in North Alabama in the old Cherokee Nation the settlement had an eight sided log church on the Tennessee River, and here both Barton W. Stone and Alexander Campbell preached several times. All of the family were baptized by Campbell or Stone. Two of Rebecca's

sons married into the Cherokees, the donor, Harrell C. Biard being of this branch of descent, and Stone, an accomplished linguist, preached to the Cherokee in their own language.

RECORD OF DESCENT:

1. The Earl of Surrey
2. John Stone (Father of Barton Warren Stone)
3. Ezekiel Stone (Older brother of Barton W.)
4. Rebecca (Daughter of Ezekiel, and great grandmother of the donor Harrell C. Biard) Married John N. Biard
5. Andrew Jackson Biard (Son of Rebecca) (Married Cherokee Delila Finn)
6. James M. (Biard) (Son of A. J. Biard, a pioneer Disciple minister of Texas)
7. James R. Biard, (Son of J. M. Biard, a pioneer Disciple minister thro Indian Territory and Oklahoma)
8. Harrell C. Biard, (Disciple Minister and singer) Musical Director of two Disciple World Conventions, at Washington D. C. 1930 and at Leicester England 1935. Son of J. R. Biard. At present (1957) founder and Minister of a new congregation, The Unity Christian Church in Muskogee Oklahoma.

Sermons of B.W.S. handed down to family minist

Biard Was Influenced  
By Stone's Teachings

His Family Was Very  
Much Into The  
Restoration Move-  
ment.

Several Ministers  
Came From This  
Family.

## CHAPTER IV

### JOHN NELSON BIARD

**JOHN NELSON BIARD**, b. 1-15-1780, d. Jan. 9, 1839,  
Limestone Co., Alabama

married about 1803 in Sevier Co., Tennessee. (a)

**REBECCA STONE**, b. 10-12-1782 in N. C., d. 2-18-1848  
in Lamar Co., Texas.

John Nelson Biard was named Nelson for his mother's family. She was said to be related to Thomas Nelson, the Signer of the Declaration of Independence. He was born in Buckingham Co., Va., but went with his parents to Halifax Co., and later to Blount Co., Tenn. There he married and lived until he had three children, then moved to Bledsoe Co. In 1818 he moved with his wife and five children to Limestone Co., Ala., where he reared his family and where they all married.

In 1839, when the first Government work was done at Muscle Shoals on the Tennessee River in Alabama, and near his home, he went there to work and was killed. His body was carried home and buried on his farm. Years later, his sons in Texas bought a monument, had it shipped there and put up over his grave. It is still there, on the Black or Ripley farm near Ripley school. (1950).

His wife's parents were Ezekiel and Jane Stone. Ezekiel was born 11-24-1756, in Fauquier Co., Va., d. 9-4-1855 in Marion Co., Tenn. (b) Jane was born 3-20-1761, d. 1837, b-North Carolina, d-Marion Co. Tenn.

After the death of her husband in 1839 Rebecca Stone Biard came to Texas with her children. She died of pneumonia 2-18-1848, at the home of her daughter Minerva Jane Stephenson in Biardstown, and was buried at Antioch Cemetery, being the first body interred there.

#### CHILDREN

1. **PLEASANT NELSON**: b. 11-13-1804, d. Miss., mar. cousin Jane Beard in Miss.
2. **MATILDA**: b. 1-7-1811, Tenn. d. 11-1-1853, Tex. m-Alex Aiken, in Ala.
3. **WILLIAM WASHINGTON**, b. 9-10-1812, Tenn. d. 2-7-1892, m-Amada Finn.
4. **ANDREW JACKSON**, b. 9-10-1814, Tenn. d-6-14-1902, Tex. m- Delila Finn.
5. **JOHN GAINES**, b-8-20-1816. d-3-12-1890, m-,1 Nancy Brackeen, 2 Jane Campbell.



## **II. Stone's Indirect Influence In Alabama**

A. Through the preaching of some preachers, who had known him, prior to coming to Alabama.

1. Ephraim D. Moore
2. James Evans Matthews
3. Crockett McDonald
4. Elisha Randolph
5. James Young
6. Benjamin Franklin Hall



## THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,  
AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. III.]      GEORGETOWN, KY. MAY, 1829.      [No. 7.

NO. III.

### STRICTURES ON MR. N. H. HALL'S SERMON, CONCLUDED.

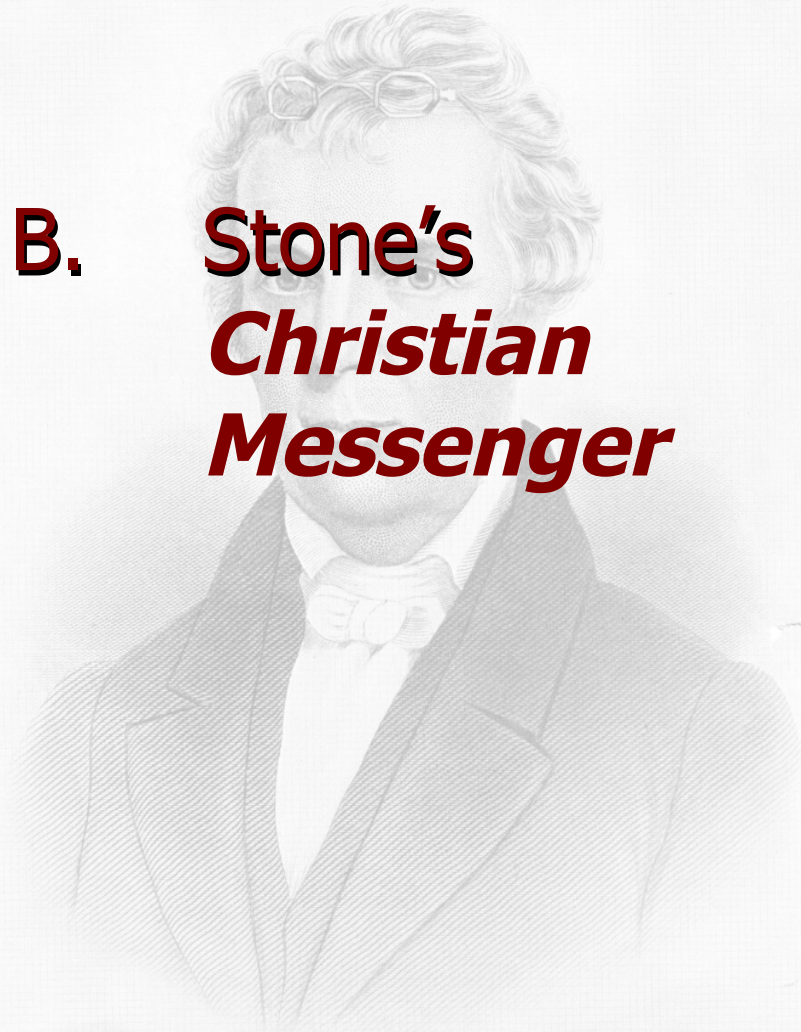
Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6, "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity! If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name shall be called Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given; to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was

## B. Stone's Christian Messenger

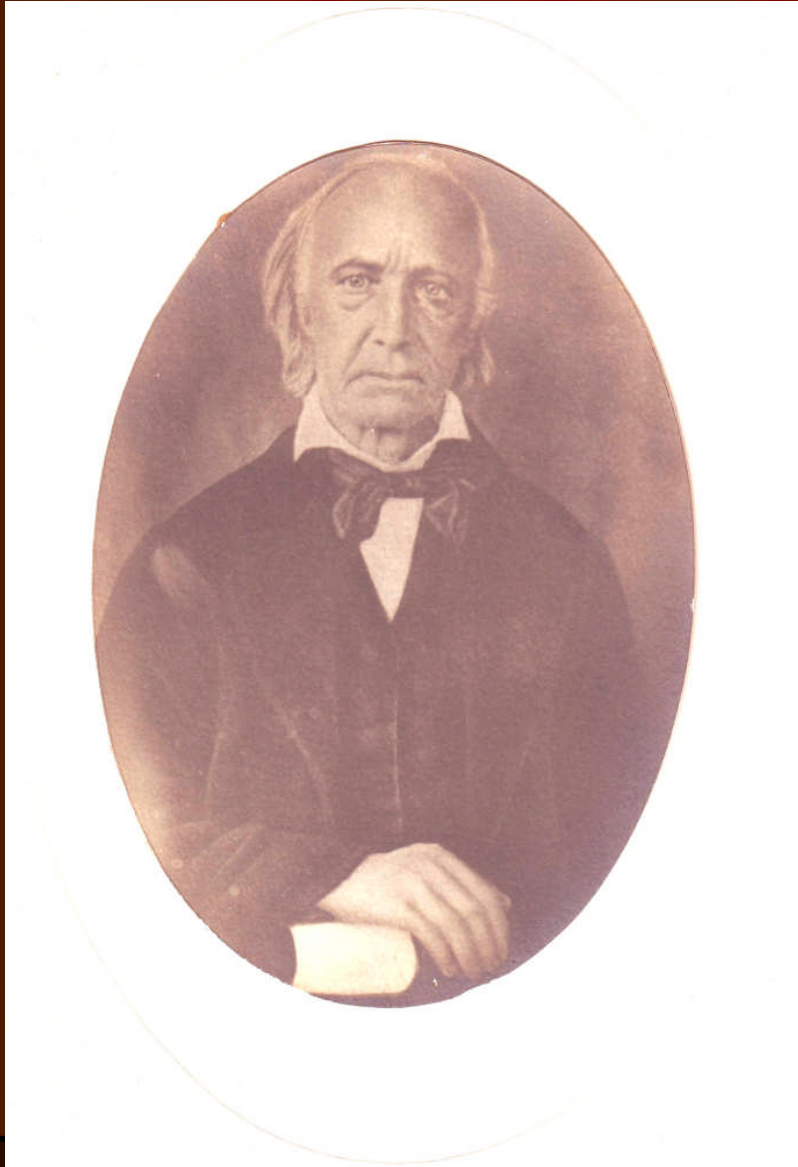




## C. Review

1. Ephraim D. Moore First Stone Disciple
2. James Evans Matthews Came In 1825.
3. Elisha Randolph Came To Morgan Co.
4. Crocket McDonald Came To Lawrence Co.
5. James Young Comes To Florence,  
Lauderdale County, Alabama In 1830.

# Ephraim D. Moore



*Extract of a letter from Elder E. D. MOORE,  
dated*

"FLORENCE, Ala. Nov. 4, 1828.

"BR. STONE— On the second Lord's day of October, we had our camp-meeting. I am happy to inform you that the meeting was attended with deep solemnity, and very good effect. I do not know how many professed; but believe there were 36 baptized: Some have professed since. We are still increasing in number, and the brethren steadfast in the faith."

Volume2,#2, Dec.,1828,p42



Austin & Miligan.

The State of Alabama Lauderdale County  
To any Judge of said State any Justice of the  
peace or any Minister of the Gospel legally  
authorized These are to authorize you or  
either of you to solemnize the Act of  
matrimony between David Austin and  
Nancy Miligan of said County agreeable  
to the Statute in such cases made & provided  
Given at the office of the Clerk of the County  
County of Lauderdale this 14<sup>th</sup> day of Oct  
1856 W. W. Bernard Clerk

Solemnized by J. E. Mathews No. 9.  
Recorded May 22<sup>nd</sup> 1857



*Extract of a letter to the Editor, dated,*

"LAUDERDALE COUNTY, Ala. Nov. 30, 1828.

"The cause of religion prospers with us; our church numbers near 130, and the prospect of its increase is flattering. Brother Moore and myself attended a meeting to day, at which 5 were baptized, and one more professed faith in Christ. I do not know how many have joined the Church since I wrote to you last, but I think they may be set down at 10 or 12. This makes an increase to the Church of near 70 members in about seven weeks, A number more may be numbered as the seals of our ministry.


Some of them have joined the Methodist brethren, and some have not joined any church.

I have been informed that at a Camp Meeting, near Athens, in Limestone County, about 20 professed faith in Christ, 15 of whom were baptized. In September last, I attended a four days meeting in Salem, Franklin county, Tennessee, where we constituted a church of 7 members. In this place and its vicinity, I was informed that we suffered great opposition, yet the meeting was well attended, and many appeared

surprised, that we had been so greatly misrepresented. The prospect of doing good in this place is flattering. Brother J. McDonald is riding in that quarter, and I am informed that he has planted several churches in the neighborhood of Winchester, and the adjoining settlements.

JAMES E. MATTHEWS





SACRED TO THE MEMORY  
ELISHA RANDOLPH  
1784-SEPT. 23, 1856  
DIED NOV. 18, 1830

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*Bro. Elisha Randolph of Somerville Ala. writes, Oct. 18, 1830.*

The prospects of religion are brightening a little among us. Four were baptized last evening, and some more are expected to day. We have great opposition by the reputed orthodox, but we think their opposition will be of little avail, for the truth will prevail. I send you 14 new subscribers.



James Yarns, Testimonial

The State of Alabama Lawrence County

Orphans Court 17 September 1835. James

Yarns produced to the court his certificate  
showing to the court, that said Yarns was  
a regular Licensed member of the Gospel  
in the Society. Minister of the Gospel  
in the Society of Christians - called Christians  
and in regular communion, with said  
Society and asked leave of the court  
to solemnize the rights of matrimony,  
accordingly.

This authority to authorize said  
James Yarns, to solemnize the rights  
of matrimony within the State a.c.

The following is a list of the names of most of the preachers in Tennessee and Alabama.

IN TENNESSEE—John Mulkey, Isaac Mulkey, Robert Randolph, Elihu Randolph, William D. Carns, Andrew Davis, Levi Nichols, Samuel Billingsley, William D. Jourdan, James Y. Green, Dr.—Becton,—Flinn, Levi Perkins, James Anderson, Corder Stone, John Hooton, William Hooton, —Bills, John M. Barnit, Edward Sweat, Andrew Carnachan, Mansel W. Matthews, Jesse Goodman, John Shultz, James Vinzant, Abner Hill, Henry Thompson,—Melvin, John M'Donald, William Nicks, and James Miller, (author of Trinitarianism Unmasked.) John Green.

IN ALABAMA—James A. Anderson, Thacker Griffin, Lorenzo Griffin, Reuben Mardis: Jonathan Parker, William Price, Elisha Price, Ephraim D. Moore,—Crocket,—M'Donald, John Northcross, Jesse Wilks, Tolbert Fanning, Jonathan Wallis, Elisha Randolph, James E. Matthews.

The camp-meetings in this county, are now in progress. At four which have been holden, 45 have been immersed. The Alabama Conference commences in this "county, on the last day of this month, and is regularly held, commencing on the Thursday, before the first Lord's day in October, every year. We should rejoice to see some of our Northern brethren in the ministry among us.

September 10, 1831



James E. Matthews ,Ephraim Moore ,and  
Crocket McDonald are listed in *Herald of  
Gospel Liberty* as being a part of the  
Christian Connection.

Matthews' letter to Simon Clough shows the  
connection.

*Extract of a letter from Elder James E. Matthews, to the Editor,  
Dated Barton's, Ala. September 10th, 1831.*

BR. CLOUGH,—Yours of the 8th ult. came by last mail, at which time I was from home, attending a camp meeting. I now, in compliance with your request, hasten to reply, embracing the different subjects of enquiry contained in your Letter.

With respect to the condition and prospects of the Christian churches in Alabama and Tennessee, I will state, that according to the best information which I have, there are about 60 churches in Tennessee, with probably 4000 members; and in Alabama, about 20 churches, with about 1500 members. Some of these churches are very large, and many of them are in a flourishing condition. When I came to this country, something over five years ago, there was one small church of about 10 members; that church *now* contains upwards 200 members, and I have planted another church in my immediate vicinity, of about 60 members. Elder Moore and myself have had great opposition by the popular sectaries, but that opposition has comparatively ceased. Our prospects, in one respect, are a little discouraging at present, as brother Moore is about to leave this country, and I am left with a broken constitution, and fast declining



Further in this letter Matthews gives names of North Alabama Preachers.

Some of these men are converts of the first men to come to North Alabama, yet they connected with Stone and his *Christian Messenger*.

Carroll and Allen Kendrick are good examples of this.

The following is a list of the names of most of the preachers in Tennessee and Alabama. IN TENNESSEE—John Mulkey, Isaac Mulkey, Robert Randolph, Elihu Randolph, William D. Carns, Andrew Davis, Levi Nichols, Samuel Billingsley, William D. Jourdan, James Y. Green, Dr.— Becton,— Flinn, Levi Perkins, James Anderson, Corder Stone, John Hooton, William Hooton, —Bills, John M. Barnit, Edward Sweat, Andrew Carnachan, Mansel W. Matthews, Jesse Goodman, John Shultz, James Vinzant, Abner Hill, Henry Thompson,— Melvin, John M'Donald, William Nicks, and James Miller, (author of Trinitarianism Unmasked.) John Green.



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Mansell  
Matthews was  
baptized by a  
visiting  
preacher, who  
had by now,  
affiliated with  
Stone

### M. W. Matthews Letter To David Lipscomb

M.W. Matthews writes from Thornton, Ala., August 13, '88: "I confessed my Savior and was buried with him in baptism by Bro. Jno. Mulkey in spring Creek, Franklin county, Ala., in 1823. Commenced publicly proclaiming his cause in 1825, having brother B. F. Hall for my co-laborer, often associated with B. W. Stone, Scott, Johnston, Smith, Palmer, The Mulkeys, Moore, Hill, Griffin and a host of other pioneer preachers of the restoration. We went and labored without the hope of earthly reward. Our lives were freely spent expecting our reward beyond the cold river. I believe the departures now going on under the name "sanctified common sense" calculated to destroy the labors of the glorious cause of Christ. I am now near eighty years of age, have been trying to advance the cause of Christ about sixty-five years. Am now waiting to cross over and receive my reward and meet my beloved companions and with them join in praises with my redeemer forever. The object of this note (as there are some left who remember my name) is to say before I go hence on the word of God I stand and intend to die. Where the Bible speaks I speak—where it is silent I am silent. Your position Bro. L. is right. May the Lord bless and lengthen your days to battle for His truth. I realize that the churches in this country in the main are disposed to ignore the old pioneer preachers that wore copperas or jeans pants, tread down the grass and swam water courses for the love of truth. They are made to stand aside, and the young and stylish with their hair parted in the middle, who can sport a massive chain, charm and diamond ring on the finger are those who are fit to advocate the cause of Him, who, while the foxes had holes and the birds nests, had not where to lay His head."

Gospel Advocate, August 22, 1888, p. 14



1. Stone's *Christian Messenger*, his acquaintances, and his onetime visit to Alabama made North Alabama one of the strongest areas for the Restoration Movement.
2. Stone's influence did extend to Central and South Alabama, somewhat, however not with the same lasting results.
3. Alexander Campbell's influence was stronger in South and Central Alabama.