



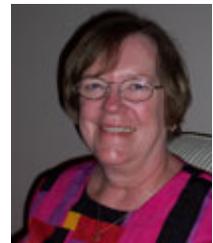
Bicentennial of the Brush Run Church 1811-2011



Echoes from Brush Run: Evangelism as Seen in New Congregation Establishment in the Years 1811–1828

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The growth of a Christian movement can be analyzed through many lenses. This paper seeks to describe and magnify several of the catalyzing factors and initial impetuses for early Disciples congregations established following that of the Brush Run Church in 1811 in western Pennsylvania. This record of evangelism evidenced by new congregations seeks to tell in broad strokes how God led unique individuals to create a new body of Christ that expressed their strongly-forged principles. With zeal these reformers sought to spread the good news of Jesus Christ and of their insight into the church and what it should be far beyond the walls of their initial wood-frame buildings. What resulted over the period of time that the Brush Run congregation continued to meet, (between 1811 and 1828), was the formation of a small number of new congregations, some of which will be described here. The history of each reflects stresses and strains the movement went through in its initial development. It was only after the Brush Run period that the number of congregations multiplied greatly.

Evangelism is the preaching or giving out of the good news of Jesus Christ, the Savior of mankind. This good news may be re-framed slightly in each era, but its core remains the same:

we can find salvation from sin and death by faith in Jesus Christ, our Savior. At times in history churches have strayed away from preaching this good news, and they have become lifeless, with no growth. Earnest and sincere believers who rediscover the gospel message are used by God to bring new life and reformation, a re-discovery of central truth.

A note of caution is here expressed regarding the term in the title “new congregation establishment.” As we look at this topic from an early 21st century perspective, we may seek to observe a process and structure that in the era of these events was not codified or proposed. For example, Thomas Campbell was a pastor, and wherever he moved, he continued to minister in a congregation made up of family, friends, and converts. Both he and son Alexander did not seem to have an express purpose to establish a multiplicity of congregations patterned after Brush Run. Alexander’s stated purpose when itinerating and preaching was to speak about “the great themes of human salvation and the means of effecting a universal union among the people of God.”ⁱ Thus a somewhat structured pattern for organizing a congregation with election of elders and deacons, and reporting of a congregation’s status only developed later as the movement grew.

We will notice as this story of the first congregation unfolds the favorable setting for religious innovation on the American frontier beyond the Alleghenies in the early 1800’s and the key role of individuals in leadership positions who had a great desire to persuade men and women of the central place of Scripture and the need for reformation in the churches of that day. As men of their times, influenced by the intellectual trends and great thinkers of their day, these leaders emphasized a reasonable approach to faith. Also noteworthy was the utilization of public debates, periodicals, and other publications to make the reformers’ message known. By steady and faithful practice and proclamation of God’s word, the movement grew beyond its small beginnings as the Brush Run Church in the vicinity of Washington, Pennsylvania.

The Story of How the First Congregation Began

Thomas and Alexander Campbell are important characters in the story of how the Brush Run Church was formed due to their leadership roles. Thomas, an ordained minister in the Seceder branch of the Presbyterian Church of Ireland arrived in Philadelphia in May of 1807 to find that the Associate Synod of that communion was meeting. Upon presentation of his credentials Thomas was assigned to the Presbytery of Chartiers in Western Pennsylvania where many Ulstermen and women had settled. His plan was to become established in this new location and prepare the way for bringing the rest of his family, including wife Jane, oldest son Alexander, and six other children to join him.

Thomas was a devout, humble, peace-loving pastor who began his Pennsylvania ministry by holding Sabbath services wherever he was assigned. He travelled from Washington,

Pennsylvania by horseback and boat to the widely-scattered homes of fellow Seceder Presbyterian families to conduct worship. Thomas became troubled by the fact that, according to Seceder practice, he was not to offer communion to Presbyterians that were not of the same branch of the church and he came under scrutiny and censure for offering communion to non-Seceders who came to his services. One of Thomas Campbell's strong convictions was the unity of all Christians, and it distressed him that he could not freely express or practice this oneness.

It should be noted that as people moved westward over the Alleghenies they encountered small settlements, cheap land, and fewer of the set structures of the east such as schools and churches with educated clergy. Without an established "state" religion in America, the European denominations had established themselves, but were hard put to furnish adequate clergy to meet their adherents' needs. The frontier conditions encouraged reform in religious life in the direction of ecumenical Christianity, moving people away from sectarian beliefs and practices, toward a more pragmatic, scriptural and universal understanding of the nature of the church.ⁱⁱ In addition, the Great Awakenings and the Age of Reason seemingly provided opposite impulses on the frontier, one toward the encouragement of emotional response and religious experience as the base of belief, and the other a rational understanding of faith. This cultural atmosphere gave rise to outbursts of revivalism in frontier areas and was balanced by those who presented logical reasoning based on evidence from scripture to persuade men and women to have faith in Christ. Both Campbells represented this latter approach to explaining faith, but their movement would not take off without discovering a method of evangelism that incorporated elements of the former.

On their way to America the rest of the Thomas Campbell family were detained over the winter of 1808 in Scotland due to a shipwreck, so they settled in Glasgow until they could set off again. During the academic year of 1808-09 Alexander, then 18, was able to supplement his home-schooling by undertaking studies at the University of Glasgow, where his father had attended. A local pastor, Greville Ewing, took an interest in Alexander and introduced him to the practices of an independent Christian group, the Haldanes, who observed the Lord's Supper weekly and sought to pattern their congregations on the practices of the New Testament church. Though not in contact with his father at this time, Alexander also came to the conclusion that Seceder practice was very narrowly defining as to who qualified to receive communion.

While his family was detained in Glasgow, Thomas Campbell continued to preach wherever he was invited, although he'd faced censure by the local presbytery, defended himself successfully before the Associate Synod, and then was ostracized and given no official preaching assignments by the Seceder Presbytery of Chartiers. Thomas gained a following, and the group organized themselves into the Christian Association of Washington in 1808 with the

purpose of working for Christian unity. A standing committee of 21 was chosen to oversee the affairs of the association, which decided to hold official meetings twice a year, on the first Thursdays of May and November. The association erected a log building on the Sinclair farm, about 3 miles from Mt. Pleasant on the road between Washington and Canonsburg. Thomas Campbell met his hearers here regularly while he stayed at the home of Dr. Welch nearby.

Aided by the independent, resourceful spirit of the western Pennsylvania frontier of his day, and by the example of the 30-some- year-old American nation, Thomas, at the request of the Christian Association, formulated in 1809 a document entitled the “Declaration and Address,” which set forth thirteen guiding principles and much rationale for seeking unity rather than sectarianism among Christians.

It was the draft of this document that Thomas had with him as he and a friend rode east to meet his family, having received news of their arrival in Philadelphia and anticipated journey to Washington. Though separated by circumstances for about three years, father Thomas and son Alexander had come to similar decisions to dissociate from the Seceder Presbyterian Church.

The family settled in Washington, Pennsylvania, at the time a small settlement of about five hundred persons.ⁱⁱⁱ Alexander had sensed a call to ministry, so he spent a period of six months searching the scriptures and preparing himself as recommended by his father. He gave his first sermon in July of 1810 at one of the weekly meetings of the Christian Association at Major Templeton’s farm. After that occasion the services of the 22-year-old preacher were in great demand, and he preached 106 sermons that first year.^{iv} During this time, Alexander met and married Margaret Brown, daughter of John Brown, a well-to-do carpenter and millwright, who lived on a farm on Buffalo Creek, west of Washington, Pennsylvania.

When Thomas Campbell’s final attempt to gain ministerial standing with the regular Presbyterian Synod of Pittsburgh was rebuffed, and the attempts of the Christian Association to spread its message of the unity of all Christians likewise met with little success, the group at its semi-annual meeting on May 4, 1811 decided to constitute itself as a church with a congregational form of government. Meeting in its partly-finished log building on land donated by Association member William Gilchrist, Thomas Campbell was appointed elder and Alexander Campbell licensed to preach. Four other men were appointed deacons. The following day, May 5, this new congregation celebrated the Lord’s Supper together. This church would be known as Brush Run. For a time the congregation numbering about 30 persons at its inception met at both the Brush Run and crossroads locations.

Congregational Life

Now freed from the strict order of the Seceder Presbyterians, the congregation set in place principles for their practices found in the New Testament. They adopted a congregational form of church government and asked only that believers profess faith in Jesus Christ to join the church. Like the Haldanian congregations of Scotland, with which both Thomas and Alexander Campbell were familiar, the weekly observance of the Lord's Supper was made the center of worship. The congregation repudiated the idea of an elite clergy and, from the outset set apart leaders with the laying on of hands. Alexander Campbell was ordained at Brush Run on January 1, 1812, with his father Thomas Campbell presiding elder, and the 4 deacons assisting.

The small congregation continued the warm fellowship they'd enjoyed as members of the Christian Association. Alexander Campbell remembered this period in these words: "These religious meetings were sources of great enjoyment. Warmly attached to each other for the truth's sake, and sympathizing with each other in their trials and religious experiences, they seemed to be of one heart and soul."^v Members often visited each other's houses, often partaking together in prayer, Bible discussion and singing hymns of praise.^{vi}

Right away a question about baptism arose on the part of several members of the congregation. In their zeal to follow New Testament practice, three unbaptized members of the church requested immersion before they joined in communion with the congregation.^{vii} Up to this time, Thomas Campbell had considered the mode of baptism a matter of forbearance, and had not taken a firm stand on immersion being its proper practice. Since Alexander was away on a preaching tour over the Ohio River, on July 4, 1811 Thomas Campbell baptized three individuals in a deep pool at Buffalo Creek, about 2 miles away from the Brush Run building.

Upon his return, Alexander Campbell made a careful study of the subject of baptism, which intensified once his first child was born in March of 1812. He made up his mind to be immersed himself, and desired to be so baptized by someone who himself had been immersed, so he arranged this with a local Baptist preacher named Matthias Luce. When informed by Alexander of his, his wife's and sister Dorothea's decisions to be baptized, Thomas Campbell and wife Jane chose to join them. The baptisms were held on June 12, 1812 at a long service at the same Buffalo Creek pool. A week later, 20 more members of the Brush Run congregation requested baptism by immersion; (soon those in the congregation who had been so baptized numbered around 100.^{viii}) Baptism by immersion had become a watershed issue, since those who were not convinced soon withdrew from the fellowship.^{ix}

A unique character was emerging in the Brush Run Church. Due to the public controversies with the Presbyterians and Alexander's wide preaching, news spread around the Washington area of developments at Brush Run. Opposition to this unique congregation

manifested itself from pulpits, in economic boycotts, and by word of mouth.^x Matthias Luce invited the Brush Run Church to join the Redstone Baptist Association of western Pennsylvania and Alexander attended their meeting in Uniontown in the fall of 1812, where he was cordially received. After this, he began to receive many invitations to preach in Baptist churches in the area.

A year later, in 1813, the Brush Run Church formulated a statement by which they would join the Redstone Baptist Association, insisting that they not be held to any human creed but be allowed to practice what they saw in the scriptures. After much discussion, the majority of the delegates to the Redstone Association voted to accept the Brush Run Church in 1814. There were some messengers, however, who were opposed, for they considered that this congregation which withheld its full acceptance of the Philadelphia Confession, (a setting forth of Baptist beliefs formulated in 1742 and adopted by the Redstone Association at its formation in 1747), would cause trouble.

Members at Brush Run considered in 1814 a move westward and decided on the location of Zanesville, Ohio. Alexander Campbell's father-in-law, Mr. John Brown, did not wish to see his daughter and son-in-law move such a distance away, so he deeded the family farm to Alexander and moved his own family to Charlestown, Virginia (now Wellsburg, West Virginia.) The gift of the farm provided Alexander Campbell enduring financial security, and the residence there was to become the locus for the new reformation movement. Without Alexander's leadership, the other members of Brush Run did not make the move west as a group, but they were hardly able to preserve their original numbers due to families moving west.^{xi}

Within the Baptist Fold

In 1814, not long after the Brush Run church joined the Redstone Association, Thomas Campbell sold his small farm near Washington, Pennsylvania and moved his family 90 miles west to a farm near Cambridge, in Guernsey County, Ohio. Here he established a school and preached about the restoration of primitive Christianity and the need for Christian unity but was discouraged by the response.^{xii} In the next five years, Thomas Campbell and family moved two more times, seeking a conducive place for establishment of both school and church, but became dissatisfied in each location. When he wrote to his son in 1819 of his decision to leave Burlington, Kentucky, Alexander extended to the family an invitation to move back to the Brush Run area to help him with his newly established school at Bethany called Buffalo Seminary. Thomas settled his family near West Middletown, Pennsylvania, just seven miles from Alexander and assisted at the school while resuming pastoral duties of the Brush Run Church.

The leadership and participating membership at Brush Run had changed over the years due to individuals and entire families joining, and others moving away. After Thomas Campbell

and family moved to Ohio, Alexander Campbell and James Foster, who had been ordained elder, took charge. Foster had much responsibility due to Alexander Campbell's frequent preaching engagements and tours.^{xiii} In 1826 Foster sold his farm and moved west with friends to Marshall County, Ohio to found a new settlement on 1,000 acres. Here he continued his work on behalf of the reformation.^{xiv}

In the several years Thomas had spent away, the movement now numbered five small congregations: Brush Run; Wellsburg, Virginia; a church that met in Alexander's home at Bethany, Virginia; a small congregation in Harrison County, Ohio, and another in Guernsey County, Ohio, near Cambridge. These five congregations had joined the Redstone Baptist Association.^{xv}

Records do not exist of the earliest years of the Wellsburg congregation's existence, but since Alexander Campbell's father and mother-in-law moved to "Charlestown," Virginia (now Wellsburg, WV) after deeding the family farm to Campbell, there was a natural connection to the restoration movement. As early as 1814 Alexander Campbell undertook a preaching tour via Pittsburgh to Philadelphia and New York to gain interest in the movement and raise funds for a meeting house in Wellsburg. In these early years, the adherents met for Sunday meetings alternating between Wellsburg, Campbell's home at Bethany seven miles away, and occasionally at other nearby locations.^{xvi} The building of the Wellsburg meeting house aroused the ire of the nearby Baptist preacher at Cross Creek, since he now had competition only 3 miles away.^{xvii}

During the years that these small early congregations had their beginnings and became Baptist congregations, other seeds of controversy within the Redstone Association grew due to the reformers' independent stance. Though Baptist by name, the earliest congregations differed in matters of faith and practice from the other churches of the Redstone Association. The Reformers had dispensed with the Old Testament in favor of the New Testament as providing guidelines for church and personal life; their congregations observed the Lord's Supper weekly instead of quarterly; they did not hold to the Philadelphia Confession, and the purpose of baptism was understood differently. Alexander Campbell had aroused opposition within the Redstone Association as early as 1814 with his "Sermon on the Law," presented at an annual meeting of the Association, which set forth his views that the Old Testament laws and covenant no longer were binding upon Christians. Yet Alexander Campbell remained a powerful and popular speaker, and made one or two preaching trips a year among the churches of the Association.^{xviii}

When he heard of a challenge to debate the topic of the proper subject and means of baptism put out by a Seceder Presbyterian minister, John Walker of Mt. Pleasant, Ohio, Baptist

friends of Alexander urged him to respond. Deferring to his father Thomas' aversion to public disputes about religion, Alexander did not immediately accept this challenge. Yet after much discussion with his son, Thomas Campbell agreed that such a debate could uphold scriptural teachings and help spread the Baptist cause, so Alexander accepted Walker's challenge. The debate was held June 19 and 20, 1820 at Mt. Pleasant, Ohio, with Thomas Campbell and several friends accompanying Alexander. Attendees agreed that the reformer from Bethany had bested his opponent.^{xix} When the group returned, the proceedings were edited by Thomas Campbell and published at Alexander's new printing press at Bethany. The first printing of 1,000 copies sold out so quickly, that a second run of 3,000 was produced. The Campbells saw from this that there existed a ready market for religious literature and that public debates could, indeed, help promote the cause of reformation.

Shortly after the debate with Rev. Walker, Alexander Campbell received a visit from a prominent Baptist minister from Ohio, Adamson Bentley and his brother-in-law Sidney Rigdon. These men were influential in promoting Campbell's views among the churches of the newly-formed Mahoning Baptist Association of northeastern Ohio. In the months following, Alexander Campbell received many invitations to speak in Baptist churches in this area of Ohio.

(Alexander Campbell would participate in four later debates, each of which defended the cause of Christianity and upheld the Bible's teachings. The second debate occurred beginning October 15, 1823 at Washington, Kentucky with Rev. W.L. Maccalla over baptism; this afforded Campbell his first of many visits to Kentucky. The third debate was in Cincinnati, Ohio in 1829 with English social reformer Robert Owen on the topic of Owen's social system vs. the Christian religion. In the fourth of his public debates, Alexander Campbell defended Protestantism over against Roman Catholicism presented by Archbishop John B. Purcell. The fifth and final debate occurred in November of 1843 with Presbyterian minister Nathan Rice over points at issue between Presbyterians and Reformers.)

It was in 1821 that the Campbells met Walter Scott, an emigrant from Scotland who had taken a position at a school in Pittsburgh run by a Mr. Forrester, who also was holding a Haldanean-style weekly Sunday service. Scott became interested in the ideas of restoring New Testament Christianity propounded by Alexander Campbell and his father, and became a good friend and collaborator.

Those interested in restoration of the New Testament church pattern had opportunity to receive a monthly periodical called The Christian Baptist written by Alexander Campbell and published from Bethany, Virginia beginning in 1823. The journal became a forum for Campbell's ideas, reflecting his strong sense of purpose in "restoration of the ancient order of things." Thomas Campbell aided in this effort as editor and writer when Alexander was on one

of many preaching tours, as did Walter Scott, whose first contribution was a series of four articles entitled, “A Divinely Authorized Plan of Preaching the Christian Religion.”^{xx}

The content of The Christian Baptist was anti-clerical and the tone often caustic. The unique vision of Alexander Campbell led him to speak strongly against perceived excesses in the Christianity of his day, especially pretensions of the clergy, unscriptural organizations in the church, and the use of creeds as tests of fellowship.

The Christian Baptist soon brought opposition to Alexander Campbell within the Redstone Association to a head; a move was planned for the association’s August meeting in 1823 to oust the Brush Run Church. At the time Alexander Campbell was planning for a second public debate to be held in Kentucky with a Presbyterian minister, Rev. W.L. Maccalla of Augusta, Kentucky. Knowing that he’d need good ministerial standing in order to debate, and having been told by Baptist friends of this plan to oust Brush Run from the Redstone Association, Alexander met with the membership at Brush Run. The decision was made that 32 members of Brush Run receive a letter of dismissal from the congregation in order to formally organize the congregation at Wellsburg, Virginia. Once this was done, the Wellsburg congregation made application to the Mahoning Baptist Association in northeast Ohio for membership, which was granted. It became the “second church of the Reformation.”^{xxi}

Separation from the Baptists

When the Redstone Baptist Association met in August of 1823, it failed to exclude the Brush Run Church, but in 1825 ten “orthodox” Redstone Baptist churches excluded thirteen (including Brush Run) who had not referenced the Philadelphia Confession in their yearly letter. Due to Alexander’s and Thomas’ wide influence through preaching within the Baptist churches, there was much sympathy for their reforming ideas. At this meeting, the representatives from the thirteen excluded churches met at a home a half-mile away to plan for another association, to be called the Washington Association. At that meeting they asked Alexander Campbell, present as a corresponding visitor from the Mahoning Association at the Redstone Association’s meeting, to preach for them. The new Washington Association first officially met in early September of 1827. Thomas Campbell and Elder Samuel Williams were appointed evangelists to travel among the churches to hold meetings.

The Brush Run Church was represented at this first meeting of the new association by Thomas Campbell and three others, but soon in 1828 a decision was made to discontinue the congregation due to declining numbers. The remaining members, which included Thomas Campbell and his family and a few others, joined with the congregation which met at Alexander’s home in Bethany.^{xxii} In 1829 this group formally organized as the Bethany Church of Christ, incorporating 30 members from the Wellsburg Church as well.^{xxiii} The congregation at

Bethany made a conscious decision not to join any Baptist association. Their worship consisted of hymns, prayers, a communion service and sermon, given by Alexander or Thomas Campbell or one of the elders. By 1835 the first meetinghouse was built, an unadorned one-room stone structure.

When the Mahoning Baptist Association of northeastern Ohio sought an evangelist in 1827 to help grow the churches, Walter Scott took the position. He began to win converts in large numbers with innovative methods, such as using school children to advertise the meetings, and the presentation of salvation as a “five finger exercise.” As previously noted, the churches of the Mahoning Association were well-acquainted with principles of the restoration movement from Alexander Campbell’s earlier preaching tours in the area. In each of the three years Scott served as evangelist, converts numbered over 1,000, and entire new churches were formed. The formal dissolution of the Mahoning Association in 1830 led to the independence of the congregations who followed the reforms of Campbell and Scott.

Conclusion

Although the Brush Run congregation ceased to exist in 1828, its leaders and members spread out to become part of other congregations such as Wellsburg and Bethany. Its early years saw constant change in numbers due to people moving away, yet gave evidence of faithful ministry, and the confirmation of the principles that had led to its initial formation. Decisions made within this congregation, such as observance of the Lord’s Supper weekly, ordaining elders by the laying on of hands, and baptism by immersion became characteristics of the movement which later developed.

By 1828, what began as a reform movement within an existing denomination, was poised on the verge of separation from the Baptists and as this occurred, as Baptist churches began to oust the followers of the Campbells from within their midst, numbers of new congregations would have their beginnings. The development of an evangelistic method by Walter Scott proved to be effectual in winning large numbers of converts to belief in Jesus Christ, and the movement would now have an important method of expansion. Thomas Campbell, who took several months in 1828 to observe and become involved in what was happening within the churches of the Mahoning Association, would conclude that Walter Scott had adapted theory into a practical method that was effective in the cause of Christ.^{xxiv} Extensive connections with Barton Stone and his “Christians” in Kentucky soon led to the union of the two movements in 1832. This proved that the principle of the unity of Christians on a scriptural basis was possible, the foundational tenet both groups had in common.

Tracking the beginnings of new congregations of the movement was soon to occur, as an article in the September, 1830 issue of The Milennial Harbinger gave evidence. At the time,

Alexander Campbell noted that 14 congregations in the areas of Brooke County, (now West Virginia) and in nearby areas of Pennsylvania had been organized, and he solicited news of all others. “We wish to be able to give correct information on the progress of the Restoration every month, that the disciples of Christ who continue steadfast in the Apostles’ doctrine may know the passing events and history of the Reformation.”^{xv} The building up of new congregations would occur not only in the periodical’s pages, but also through other printed matter and extensive preaching tours undertaken by leaders of the movement.

The Campbells, Walter Scott and Barton Stone had no road-map for their remarkable journey of leading a reform movement within the Christianity of their day. As the years unfolded and decisions were made, their faithful preaching and witness based on their intimate knowledge of Scripture, and their desire to see reformation in the restrictive practices of existing churches, brought about an entire Christian movement. Two hundred years later we are beneficiaries of their labors, their insights, their sacrifices and lessons learned. When properly inspired by the example of these forebears, we can take opportunity to examine ourselves to see if we have similar devotion to Christ, scriptural knowledge, and zeal. The echo from Brush Run concerning new congregation establishment is the question “What are we doing to extend the Kingdom of God in our day?”

ⁱ Quoted in Robert Richardson, *The Memoirs of Alexander Campbell*, (Indianapolis: Religious Book Service, 1897), Volume II, p. 170.

ⁱⁱ Henry K. Shaw, *Buckeye Disciples*, (St. Louis: The Bethany Press, 1952), p. 11-12.

ⁱⁱⁱ Richardson, op. cit., Vol. I, p. 247.

^{iv} Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ, A History*, (St. Louis, MO: Christian Board of Publication, 1948), p. 154. “It is likely these sermons were given to small gatherings in homes of sympathizers.”

^v Richardson, op. cit., Vol. I, p. 373-4.

^{vi} Ibid., p. 435-6.

^{vii} Garrison and DeGroot, op. cit., p. 159.

^{viii} Alonzo W. Fortune, Ph.D., *Origin and Development of the Disciples*, (St. Louis, MO, 1944), p. 65.

^{ix} Lester G. McAllister, *Thomas Campbell, Man of the Book*, (St. Louis, MO: The Bethany Press, 1954), p. 161.

^x Robert Richardson, *Op. Cit.*, p. 431

^{xi} Ibid., p. 459.

^{xii} Ibid., p. 463. Richardson notes, “The prejudices, worldliness and gayety of the majority of the people closed their minds to the reformation” in that place.

^{xiii} McAllister, op. cit., p. 184.

^{xiv} Richardson, op. cit., Vol. II, p. 16.

^{xv} Garrison and DeGroot, op. cit., p. 164.

^{xvi} From “Brief History of the Wellsburg Christian Church,” 1938.

^{xvii} Richardson, op. cit., Vol. I, pp. 468-9.

^{xviii} Garrison and DeGroot, op. cit., p. 167.

^{xix} Ibid., p. 170. Richardson, op. cit., Vol. II, p. 31 wrote, “Even the Pedobaptists felt he had gained the victory.”

^{xx} Garrison and DeGroot, op. cit., p. 183. These articles presented Scott’s developing method of presenting the gospel as a series of steps.

^{xxi} Richardson, op. cit., Vol. II, p. 69.

^{xxii} McAllister, op. cit., p. 195.

^{xxiii} *Bethany Memorial Church Directory*, “History, Part One, 1811-1840”, 1979.

^{xxiv} Quoted in Garrison and DeGroot, op. cit., p 189.

^{xxv} Alexander Campbell, “A Request,” *The Millennial Harbinger*, I: 429 (September, 1830).

Appendix:

(A description of a number of early Brush Run area congregations with details of their founding; the author is indebted to representatives of each for their kind cooperation in sharing this information.)

Brightwood Christian Church (Disciples of Christ):

The beginnings of the Brightwood Christian Church lie in the 1820's, in Peters Township, Washington County. A deacon in the Peters Creek Baptist church by name of David Riggs heard and embraced preaching of the restoration of New Testament Christianity in 1827. By 1835 he had been excommunicated as a "heretic and disturber" of the Baptist church. In 1836 a Disciples congregation was organized, which met weekly in the home of Edward Riggs (David's son.) The group was led by David Newmyre, and had charter members which included Edward Riggs, James Boyer, Samuel Blackmore, Henry Bennett, Sarah Moore and Sarah Phillips. These agreed to meet weekly and "to be governed by the New Testament alone." The congregation's first brick meeting house was erected in 1839. In the spring of 1840 Thomas Campbell visited and helped the church ordain its leaders, which included Edward Riggs as Elder and James Boyer (with 3 others) as deacon.

(Source: "History of the Brightwood Christian Church" by church historian Jean McGlothlin. This congregation celebrated its 180th anniversary in November, 2007.)

Dutch Fork Christian Church (Independent):

Robert Richardson in *The Memoirs of Alexander Campbell*, Vol. II, p. 298 notes that he himself was "instrumental in forming a church, which led to the organization of a second one in a short time in Washington County, where several of the old Brush Run members still resided, and where the children of Thomas Campbell's ancient friend, John McElroy, now used their influence to promote the cause. Prominent among these was James McElroy, who not only defended the cause with intelligence and zeal, but contributed liberally of his means to sustain Walter Scott in the evangelical field. In his efforts he was earnestly seconded by his devoted brother John, as well as by his intelligent sister, Susan. . . The advocacy of the reformatory principles by these intelligent disciples, characterized by an unyielding adherence to the simple teachings of the word of God, contributed much to promote the cause—James McElroy rendering efficient aid to Walter Scott in forming a church at Dutch Fork, and also to William Hayden in constituting another at Braddock's Field. . . After a time, the church with which the McElroys were connected, near Hickory, was dispersed, many of the members removing to Knox County, Ohio, where they soon established two flourishing churches at Jelloway and Millwood."

The earliest of the congregation's existing records note 1844 for a Robert Graham, paid \$161.50 as preacher. At the time he was a student at Bethany College and later became President of the Bible College of Kentucky University. He was succeeded in 1846 by M. E. Lard. The congregation's first log building burned in 1860. Its present building was dedicated in 1863. Two communion chalices and the pulpit were the only things rescued from the fire and are still there.

The Dutch Fork Christian Church dates its beginnings to 1815-1816, when a log building was erected for the holding of worship. Although this building burned in 1860, the original pulpit which Alexander Campbell used when he preached there, was saved.

(Source: Information gathered for the Homecoming at the Dutch Fork Christian Church, Sept. 30, 1979, from James and Roberta McElheny, and Mrs. Hilda Miller, present church historian.)

First Christian Church, Washington (Disciples of Christ):

Controversies in the Baptist churches between traditionalists and restorationists caused individuals who had come into accord with restorationist views to withdraw to form separate bodies. The First Christian Church of Washington, Pennsylvania had its beginnings in April of 1831 when Samuel Marshall and R.B. Chapin requested that their names be erased from the Baptist church register. Shortly thereafter, a meeting on the Lord's Day was held in the home of Brother Marshall for the reading of scripture, praise, prayer and exhortation. Plans were made to convene again for consideration of forming a Church of Christ. Besides Marshall and Chapin, the name of Hannah Acheson appears among the ten charter members. (The Achesons had been friends of Thomas Campbell and family.)

For five years the congregation met at the home of Samuel Marshall, and at a log school house on the farm of Henry Van Kirk, four miles south east of the city. A church historical record states "...though some of the members lived in Washington, in order that they might not add to the bitter spirit of intolerance which prevailed, they held their meetings as indicated. In 1836 a brick building was erected in Laboratory, Pennsylvania, just outside Washington, on a hill not far from where the National Highway (Route 40) intersected with the road to Waynesburg. R.B. Chapin and Samuel Marshall presided at the first meeting in that building, which was home to the congregation for the next 30 years. In 1839 Robert Milligan entered Washington College and after receiving his degree, stayed on to teach there. He was a devoted member and served as evangelist for the church until 1852.

(Source: a historical statement prepared by Lyman P Streator for the fiftieth anniversary celebration of the church, 1881 reprinted in an anniversary booklet of the church from the Upper Ohio Valley collection at Bethany College.)

First Christian Church, Wheeling, W.V. (Disciples of Christ):

The September, 1830 issue of *The Millennial Harbinger* contained a short article by Alexander Campbell detailing a number of new congregations within a radius of 38 miles from Bethany, along with their numbers. "Wheeling, just commenced, 12" was noted therein. Wilbur H. Cramblet in *The Christian Church (Disciples of Christ) in West Virginia* noted that the congregation remained unorganized till 1832 when about 40 persons met at the home of Charles Ensell in East Wheeling. They continued to meet in private homes, but later met in the school room of William McKay, the first elder of the congregation. Later they met in the Lancasterian Academy, and in a fire hall on Twenty-first Street. In 1832 the congregation sent messengers to a meeting in Wellsburg where thirteen churches met to help plan for cooperation, good order, and sound preaching.

(Sources as noted in the paragraph above.)

Lone Pine Christian Church (Disciples of Christ):

John T. Smith from Pigeon Creek was the first Disciple preacher to preach once a month at the Ridge Baptist Church. In November of 1840 two evangelists from Ohio, Marcus Bosworth and Lyman Streator, came and preached, and held meetings not only at Ridge Baptist but also in surrounding areas. Streator remained as preacher and was successful in gaining new adherents to the Disciples of Christ, so much so that in October, 1841 the Ridge Baptist Church refused to continue to allow the use of their building. They organized their congregation formally on Oct. 16, 1841 in the home of John Frederick Shrontz, Sr. A frame meeting house in Amwell Township was built in the fall of 1843. The congregation was first known as the Disciples Church of Pleasant Valley.

(Source: *History of Washington County, Pennsylvania*, p. 666-668.)

Somerset Christian Church (Independent):

This congregation had its beginnings as a Baptist congregation through the efforts of three women all named Mary: Mary Morrison, Mary Ogle, and Mary Graft. It was constituted a Baptist congregation in 1817, but from its beginnings, its members did not ascribe to the strongly Calvinistic Philadelphia Confession of 1747. This congregation joined the Redstone association in 1819.

After the Brush Run church withdrew its membership from the Redstone Association in 1824, there was much controversy within the association. Members of the Somerset Baptist church had been defenders of the Bible alone as creed. This congregation was one of the 13 Baptist churches that were excluded from the Redstone Association in 1826 on the pretext that their yearly letter to the association did not reference the Philadelphia Confession of faith. Subsequently they joined with the other ousted churches to form the Washington Association in September of 1827. At this same meeting Thomas Campbell was appointed one of two evangelists for the new association, to travel among the churches and hold meetings. During the following months, Thomas and Alexander Campbell visited Somerset, preaching for the congregation there. Several baptisms were recorded in the next year.

In June of 1829 Thomas Campbell left on a tour of several counties in Pennsylvania with his son Archibald. They travelled as far as Somerset where they stayed three weeks. They received scant hearing at the large Turkeyfoot Baptist Church in the area, but in town their ministry was well received. During their stay, 30 were added to the congregation, including several influential men, two of them lawyers.

In September of 1829 the church was reorganized, with elders and deacons elected and the weekly observance of the Lord's Supper commenced. The name "Baptist" was discarded. From that time, the church was known as the Christian Church, with no creed but the Bible.

(Source: Lewis Clark Walkinshaw, *Annals of Southwestern Pennsylvania* (New York: Lewis Historical Publishing Co, Inc., 1939) pp. 46-50) and *History of the Somerset Christian Church, 1812-1973*, M.A. thesis by Henry F. Koch.

West Liberty (W. Va.) Christian Church:

This congregation had its beginnings in 1829 when a group of Long Run residents baptized by Alexander Campbell began to meet in private homes for regular worship services. In 1833 another group from Short Creek joined with them, and at a meeting called by Alexander Campbell, plans were made to build a brick house of worship which could accommodate their increased numbers just south of the old West Liberty cemetery. This stood until the late 1860's, when a frame building was constructed. Among early ministers are listed Dr. Richardson, Dr. Pinkerton, and Prof. Hagerman.

(Source: *History of the West Liberty Christian Church*, written by Forest Cochran, 1980.

West Middletown Christian Church (Independent):

The congregation at West Middletown was formed at Pleasant Hill Seminary, the school for girls established by Jane (Campbell) McKeever in 1837. They met in private homes until 1848, when a meeting house was erected and occupied until 1861. At that time, the Methodist Episcopal church building was purchased. Renovations to the current building were undertaken in 1913 with the help of President Thomas Cramblet of Bethany College.

(Source: *A History of Washington County, Pennsylvania* by Earle R. Forrest (Chicago: S.J. Clark Publishing Co, 1926))