



Bicentennial of the Brush Run Church 1811-2011



Walter Scott: The Disciples' Voice of Evangelism As Heard in the Voices and Echoes from Brush Run

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Introduction

Walter Scott is known and recognized as one of the “Four Founding Fathers” of the Stone-Campbell Movement in the early nineteenth century in America. He made many contributions to the Movement, but the major one was as Evangelist for the Mahoning Baptist Association from 1827-1830. There he preached what he called the “Ancient Gospel.”

From the first century to the present time an evangelist has been one who preached the good news or gospel of Jesus Christ. The words “evangelist” and “gospel” both stem from the Greek word “*euaggelion*” from which we derive our word evangelist. The New Testament word “*euaggelion*” can be translated as good news, gospel, or message of the gospel.¹ The gospel, then, is the message of Jesus Christ and how we are saved through faith in him as he inaugurates the Kingdom of God.² The Apostle Paul also gives numerous references to the gospel in his letters to the churches.³

Preaching the gospel of Jesus Christ has been central to the life of the church throughout its history for two thousand years. When the church has been true to the claims and promises of the gospel it has grown and flourished. Many times in history the church or particular persons in the church have perceived that the gospel has been lost or perverted, and it needs to be rediscovered or reformulated for a new day. History has shown that the church has experienced many periods of reformation. When the church has gone through a reformation, many times there have been pivotal figures associated with it and certain landmarks or churches at its center. Such was the case with Martin Luther as he nailed “The Ninety-Five Theses” to the door of the Castle Church in Wittenberg, Germany.⁴ Thus began the Reformation of the sixteenth century, and to this day we associate this

movement with Luther's "Ninety-Five Theses." The Castle Church in Wittenberg in many ways is a symbol of Luther's reformation.

The same is true of the nineteenth century Reformation or Restoration Movement. The principal leaders or "Four Founding Fathers" of the Movement were Barton W. Stone, Thomas and Alexander Campbell, and Walter Scott. The earliest leader of the Movement of the Christian wing was Barton W. Stone, and we associate him with the revival at the Cane Ridge Meeting House⁵ outside Paris, Kentucky.

Thomas and Alexander Campbell and Walter Scott were pivotal figures in the Disciples wing of the Restoration Movement in which the Brush Run Church⁶ stood as a monument or symbol. In order to see the role and significance of Walter Scott with the Disciples or Reformers, it is important to see the leadership of Thomas and Alexander Campbell in these early years leading up to the formation of the Brush Run Church.

The Christian Association of Washington was formed under the direction of Thomas Campbell at Buffalo, Pennsylvania, on August 17, 1809. On May 4, 1811 at its semi-annual meeting members of the Association met at Brush Run. They appointed Thomas Campbell as elder, licensed Alexander Campbell to preach, and chose four deacons. On this Sunday, it constituted itself as a church, which they called the Brush Run Church. There the church held its first Communion Service, the congregation being made up of thirty regular members. A decision was made to construct a meeting house. Arrangements were made for the construction of the church on the farm of William Gilcrist near the junction of Brush Run Creek and Buffalo Creek. On June 16, 1811 the first worship service was held in the Brush Run Church, although it was still in the process of being constructed. Alexander Campbell was ordained to the ministry there on January 1, 1812. The Brush Run Church was used for worship until 1828 when it was moved to West Middletown, Pennsylvania.

We may call the period 1811-1828 the heart of the "Brush Run Years," for it was during these years that Alexander Campbell came into prominence as a writer and leading voice for the Reformers. In a sense we can speak of the Brush Run Church as a monument or symbol of what the new movement represented in terms of reform for the church. We have no evidence that Walter Scott visited the Brush Run Church, although it is reasonable to assume that he knew of it. However, it was during these early years, 1821-1830, that Scott and the Campbells were closely associated. They were friends and co-workers in the new reform movement, and they exchanged ideas. Since Walter Scott had this relationship with the Campbells during these years, we can say with some justification that he was touched by the spirit of what the Brush Run Church represented for the newly emerging reform movement. It was during these "Brush Run Years" that Walter Scott made perhaps his most significant contribution to the Disciples or Reformers. During this time his *VOICE* was certainly among the most formulating voices of evangelism that has *ECHOED* through the 200 years since the founding of the Brush Run Church.

As we consider the beginning of the Disciples or Reformers wing of the Restoration Movement, it

is important to see the distinctive contribution that each of the leaders made. In Walter Scott's view, it was Thomas Campbell who restored the sole authority of the Scriptures. The Ancient Order of the church was proposed by Alexander Campbell, and the Ancient Gospel was rediscovered by himself.⁷ Since the focus of this chapter will be Walter Scott and his contributions to the Movement, one needs to see a few of the significant aspects of his early life. These would be his early years in America, his relationship with Thomas and Alexander Campbell, the association he had with the Mahoning Baptist Association, and his formulation and preaching of the Ancient Gospel as he understood it. With this before us, we may then say a concluding word about his legacy and what relevance his evangelistic preaching may have for the church in the early years of the twenty-first century.

Early Years in Scotland and America

Walter Scott was born on October 31, 1796 in the town of Moffatt, county of Dumfriesshire, Scotland.⁸ His parents raised him, along with their other children, as a Presbyterian in the Church of Scotland. They were able to save enough money to send him to the University of Edinburgh, and there he studied to become a minister in the Church of Scotland. Scott attended the University sometime during the years 1812-1818, and we are fairly certain that he completed his course of study and graduated in 1818.⁹ At the University he received an excellent education in the Arts, and was introduced to the larger world of culture, learning, and scholarship. There he studied Greek, Latin, and Hebrew and so acquired the fundamental linguistic tools that would serve him well in his teaching, preaching, and writing in America. These years at the University were important for Scott in shaping his mind and enhancing his capacity to think in a larger philosophical and theological framework.

Soon after finishing his education at the University, an invitation came to the Scott family from George Innes, his mother's brother, to send one of their sons to America. Assuring the family that he would give him assistance in advancing his career, Walter was selected.¹⁰ Leaving Greenock, Scotland, he arrived in America on July 7, 1818. Scott taught English, Greek, and Latin for a year at the Union Academy of Jamaica in Long Island.¹¹

Scott journeyed to Pittsburgh on May 7, 1819,¹² and there he met George Forrester, a fellow Scotsman.¹³ Forrester was pastor of a small congregation and also conducted an academy. Scott began to teach in the academy and joined Forrester's church, which had come into being under the influence of James A. and Robert Haldane. The Haldanes had as their purpose the restoration of the practices and beliefs of the early church. Scott, therefore, became acquainted with a church which differed from his upbringing in the Church of Scotland. A warm friendship developed between Scott and Forrester, and he was influential in Scott's biblical and theological development. In 1820 Forrester drowned while swimming in the Allegheny River, thus leaving his church and academy to the care of his young associate.¹⁴ Scott then served as minister of the church and head of the academy. While there Scott had access to Forrester's personal library, and this aided him in his biblical studies. This exposed him to a wide range of biblical and theological works.¹⁵ In 1821 Walter Scott became a tutor in a private school in the home of Robert Richardson, an early Disciples leader and friend of Alexander Campbell.¹⁶ A

short time after this, while engaged in his study and teaching, he came to the conception that was to be the cornerstone of his biblical and theological writings and preaching. Scott concluded that the central idea in the whole of the Christian faith and core of the Bible was the truth that Jesus Christ is the Son of God and Messiah. Viewing his newly discovered truth as a precious jewel to be treasured, he called it the “Golden Oracle.”¹⁷

Meeting Alexander Campbell

It was during the winter of 1821-22, while residing in the Richardson home and teaching there, that Walter Scott met Alexander Campbell. At that time Campbell lived in Bethany, Virginia, and was a member of the Redstone Baptist Association. A congeniality and warm friendship developed between Campbell and Scott that would continue for the next forty years. Although they did not always agree, the two men labored together in the new movement of the Disciples or Reformers in which they were leaders in its initial years. They were in constant communication and were familiar with each others’ writings. Scott believed that they were about to launch a new religious movement in the church, similar in many ways to the Reformation of the sixteenth century. Scott viewed his friend, Alexander Campbell, as the Luther or prophetic voice of their movement and himself as the Melancthon or co-worker. This close association between the two, found a focus of expression in the editorial field. Campbell wanted to begin publishing a new journal, and confided in Scott that he wished to call it “The Christian.” Scott suggested to him that since he was working among the Baptists he might want to call it “The Christian Baptist.”¹⁸ Campbell accepted Scott’s suggestion, and in 1823 began publishing “The Christian Baptist.”¹⁹

Walter Scott and his family moved to Canfield, Ohio, in the fall of 1827, residing there for four years. These years in Ohio were epoch-making for Scott. Besides teaching school and ministering to his congregation, the most significant chapter in his life was as Evangelist for the Mahoning Baptist Association from 1827-1830. Scott first attended a meeting of the Association²⁰ held in Canfield, Ohio, in August 1826. This was at the invitation of Alexander Campbell, who had been affiliated with it since 1824.²¹ The Mahoning Baptist Association was organized in 1820 by Adam Bentley and consisted of ten Baptist churches that had their locus in the northeastern section of Ohio known as the Connecticut Western Reserve.²² Then in 1826 six other congregations joined the Association.²³ This loose federation of churches which had been heavily influenced by Alexander Campbell’s reforming views met together annually in various cities in the area.

The Western Reserve was to be Walter Scott’s field of evangelistic activity for the next three years. The single most prominent feature of frontier American religion and especially of the Western Reserve was revivalism. In the early years of the nineteenth century the camp meetings associated with the Great Western Revival spread northward throughout Kentucky and into the Western Reserve with great fervor. In terms of denominations the Baptists and Methodists were the predominant ones in the Western Reserve.²⁴ Most of the churches affiliated with the Mahoning Baptist Association were

formed during this evangelist fervor between 1800 and 1820.²⁵

A prominent feature of the Mahoning Baptist Association was the significance attached to creeds. The Association as a whole adopted a creed, and the individual churches in the Association had a creed. In order to be voted membership in the Association, each church was required to submit a suitable creed. All of the creeds were thoroughly Calvinistic in their theological orientation, and were modeled after the Philadelphia Confession of Faith formulated at the Baptist Association on September 2, 1742.²⁶

The particular doctrines expressed in the creed of the Mahoning Baptist Association were spoken of in the parlance of the day as TULIP Calvinism, an acronym for total depravity of human nature, unconditional predestination, limited atonement, irresistible grace, and perseverance of the saints. In accordance with this Calvinistic orientation, stress was placed on the supernatural operation of the Holy Spirit in one's conversion. The Holy Spirit must act in a prevenient way directly on one's soul and mind, but this was only for the elect. One gained membership in a congregation of the Mahoning Baptist Association by standing before the gathered congregation and relating in detail an acceptable conversion experience. As we shall see, the theological orientation of Walter Scott was at variance with the Calvinistic approach.

As was stated Walter Scott first attended a meeting of the Mahoning Baptist Association held in Canfield, Ohio, in August 1826. Alexander Campbell was the first preacher to speak. Although Scott was neither a Baptist nor a member of the Association, through ministerial courtesy he was extended the invitation to preach at the Sunday morning service on August 27. Preaching from Matthew 11, he spoke with great eloquence and power, his Scottish accent holding the audience enthralled and making a lasting impression on them.²⁷

At this time most of the Association churches were in need of strengthening. Although the principles of the Campbell reform were present as a ferment in the churches, the churches themselves were not gaining in numerical strength. Some of the churches were lukewarm, others cold or dying. Robert Richardson stated the problems confronting the churches:

There had indeed been an almost entire neglect of evangelization on the part of the few churches which were originally connected with Mr. Campbell in his reformatory efforts. They had not a single itinerant preacher, and, although they made great progress in biblical knowledge, they gained comparatively few converts.²⁸

Evangelist for the Mahoning Baptist Association

One of the most significant events for the Mahoning Baptist Association and a landmark for Walter Scott himself occurred at the annual meeting held in New Lisbon, Ohio, on August 23-25, 1827. A proposal was presented to the Association that in view of the situation facing the churches an evangelist should be employed to travel among them. After due consideration the Association voted unanimously that Walter Scott was the appropriate person. Furthermore, he should devote all of his

time and energies to the task.²⁹ Scott accepted the challenge to be Evangelist for the Association, and to this task he gave his full devotion and gifts. What he was able to accomplish in the next three years was epoch-making for the fledgling reform movement spearheaded by Alexander Campbell and himself. It marks his most significant contribution to the movement in terms of evangelism. His task was to preach the Word of God to the lost souls and strengthen the churches in the Association.

It is important to see what the message that Scott preached included as he traveled among the churches of the Association. Especially significant is to understand what biblical principles he employed and the philosophical/theological ideas that formed the background for his message. One could well ask, then, what was the skeleton on which he put the flesh and meat of the gospel? We can see five particular influences that gave shape to his thinking. First and foremost Scott was influenced by the rationalism and philosophy of the English Enlightenment, especially as expressed in the writings of Frances Bacon and John Locke. Second was the Scottish Common Sense Realism formulated by Thomas Reid. Third were the English and Scottish Independents with whom he was familiar. In addition to George Forrester were John Glas, Robert Sandeman, and James A. and Robert Haldane. Fourth were the English and Scottish biblical scholars who employed the grammatico-historical method in their interpretation of Scripture. Fifth was the Covenant Theology formulated by Johannes Cocceius in the seventeenth century.³⁰

Walter Scott asked himself just what he would preach, and his message has come to be called the “Ancient Gospel.” His concern was to formulate the gospel as it was preached in the church of the New Testament and the steps one must take in order to be saved. Finally, after much study in the New Testament and prayerful thought, all of the pieces began to fall in place. His formulation of the gospel message was built around two biblical passages: Matthew 16:16-19 and Acts 2:38.³¹ Matthew 16:16 stated “You are the Christ, the Son of the living God.” Scott viewed this confession of Simon Peter as the central theme of the four Gospels, what he called the “Golden Oracle.” The Gospels were written to establish this fact as the central truth of Christianity around which all other truths revolved. Type and prophecy from the Old Testament pointed to this declaration. Peter proclaimed this truth, and Christ gave him “the keys of the kingdom.” The keys of which Christ spoke were, according to Scott, the conditions upon which persons might be pardoned and granted admission to the Kingdom of heaven, that is, the six steps in the process of salvation.

His plan of salvation was scriptural and reasonable. Along with Matthew 16:16-19 Scott drew upon Acts 2:38. He saw that the preaching of the gospel followed an orderly sequence. Based on Acts 2:38, one was to have faith, repent, and be baptized. Subsequently one received the remission of sins and gift of the Holy Spirit; on other occasions he added the promise of eternal life as a sixth step. With this recovery of the scriptural plan of salvation, in his view, a new era in the church had dawned.³²

In Scott’s thinking this was the message of the gospel as preached by Peter at Pentecost. Making his application, Scott insisted that the conditions of salvation for today are as they were at Pentecost. To receive the Word of God and obey it is to do what the multitudes at Pentecost did in

response to Peter's preaching. In essence, the invitation was to accept Jesus Christ in faith, repent, and be baptized. Remission of one's sins and the gift of the Holy Spirit would follow. This was the sermon that Scott preached on November 18, 1827 at New Lisbon, Ohio, and it met with signal success. This sermon was singularly Scott's most important one in terms of content. Here his evangelistic mission was launched on a course that would continue with enormous momentum and success during the time he was Evangelist for the Mahoning Baptist Association.³³ The invitation being extended, a man by the name of William Amend accepted the offer and was baptized by Scott on the same day.³⁴

Scott believed that this sermon and the response by William Amend was a momentous occasion, a landmark in the history of the Christian Church. It was his belief that the gospel that had been distorted and lost to the church for all these centuries had now been restored. The newness of his evangelistic appeal possessed an intensity and force as he preached in the churches of the Mahoning Baptist Association. The exciting sense that he had rediscovered the Ancient Gospel of the early church gave a quality of urgency to his efforts. His message, he believed, would strengthen and revitalize the churches.

Scott had an overall strategy in his mind as he labored among the Association churches. One could even call it a philosophy or theology of history. The Scriptures needed to be restored to a place of centrality and authority in the churches, as well as the "Ancient Order;" Thomas and Alexander Campbell had done this. The Ancient Gospel, as rediscovered and articulated by himself, needed to be preached throughout the world so that sinners could be converted. Secularism present in society would thereby be overcome, and the churches would unite. There would be a steady progress of humankind, all of which was to be a prelude to the Millennial Age and the Second Coming of Christ.³⁵

In his preaching Scott's emphasis on human reason³⁶ in one's approach to the Scriptures had a striking appeal to the common sense, practical mind of the frontiersmen in the churches that had been steeped in the Calvinistic mode of conversion. According to him, one could read the Scriptures which were inspired by the Holy Spirit and use one's reasoning to understand the revealed truths contained therein. One did not need a special prevenient act of the Holy Spirit on one's mind and soul in order to be converted, as was expressed in the Calvinism of the day.

During his first year as Evangelist for the Mahoning Baptist Association, Scott's efforts were marked by phenomenal success.³⁷ In all of the churches new converts were made. Under the impact of his preaching and evangelistic activity many new churches were begun. Ministers from other denominations were converted through his preaching. Often as they were won over to Scott's ideas and new ways of presenting the gospel, they brought with them their entire congregation into the churches of the Association. The revival fires of the early nineteenth century which had brought these churches into existence were rekindled under the impact and forcefulness of Scott's fervent evangelistic preaching.³⁸

Even though Scott had been commissioned to preach for the Mahoning Baptist Association, his biblical/theological views and method of evangelism were at variance with the Calvinistic orientation of

most of the Baptist churches. However, Scott's ideas were in essential agreement with those of Alexander Campbell and the Reformers who espoused his views. Scott became a champion for the cause of the reforming element that had already gained a foothold in the churches. Through Scott's preaching and efforts the cause of the Reformers in the Association churches was enhanced and strengthened. Their influence became stronger and more pervasive as their beliefs became widely disseminated in the Baptist churches. In many instances the churches established through Scott's efforts consisted solely of Reformers and those who embraced their views.

In March 1828 Alexander Campbell became concerned about the reports of Scott's growing popularity and success in the Western Reserve. Since the Reserve was the stronghold of Campbell's reforming efforts and influence, he wanted to know the particulars of Scott's preaching and whether they were in harmony with his own ideas. To find out just what was taking place, Alexander Campbell asked his father, Thomas, if he would go to the Western Reserve. Thomas Campbell then journeyed to the Reserve and attended some of Scott's meetings and his preaching. Hearing Scott preach and witnessing with great pleasure his evangelistic efforts Thomas was impressed. He believed that what Scott was doing would give a positive thrust and advance the cause of the Reformers. He wrote to his son Alexander:

I perceive that theory and practice in religion, as well as in other things, are matters of distinct consideration...We have long known the former (the theory), and have spoken and published many things "correctly concerning" the ancient gospel, its simplicity and perfect adaptation to the present state of mankind, for the benign and gracious purposes of his immediate relief and complete salvation; but I must confess that, in respect to the "direct exhibition" and "application" of it for that blessed purpose, I am at present for the first time upon the ground where the thing has appeared to be "practically exhibited" to the proper purpose...

Mr. Scott has made a bold push to accomplish this object, by simply and boldly stating the ancient gospel, and insisting upon it;³⁹

Alexander Campbell was satisfied, and he had no misgivings. His friend, Walter Scott, was in his opinion a true ally in advancing the cause of the Reformers.

After Scott had engaged in a year of evangelistic activity on the Western Reserve, he attended the annual meeting of the Mahoning Baptist Association held in Warren, Ohio, on August 29, 1828.⁴⁰ Two of the highlights of this meeting were the report that Scott had been instrumental in baptizing over one thousand converts during the past year and his reappointment as Evangelist for the Association for another year.⁴¹

From 1828-1830 Scott's evangelistic efforts continued with unabated success. At the Association's annual meeting at Sharon, Pennsylvania, in August 1829 it was reported that another one thousand converts had been added to the rolls of the church. In August 1830 when the Association

met again at Austintown, Ohio, one thousand more converts were reported as a result of Scott's evangelistic activities.⁴²

During this three year period not only had three thousand converts been made, but also radical changes had come about in the Mahoning Baptist Association churches. Because of the increasing influence of the Reformers, the Association had ceased to be a Baptist organization except in name. One of the issues being discussed by the Association and other associations was whether or not the Scriptures sanctioned such church associations. The Reformers in the Mahoning Baptist Association came to the conclusion that their own association was without sanction in the Scriptures and should be disbanded. Thus, at the annual meeting in Austintown, Ohio, in August 1830 the Mahoning Baptist Association voted itself out of existence.⁴³

The action in 1830 represented the formal separation of the Reformers from their Baptist moorings. Following the decision of the Mahoning Baptist Association to disband itself the Reformers were most often called Disciples.⁴⁴ The dissolving of the Association represented one step, but a decisive one, in the emergence of what was to become a new force in American religion. From that time on the churches that were advocating the reforming views of Alexander Campbell and Walter Scott constituted an autonomous, identifiable group. With this independent status and corporateness they continued to make rapid progress. Conversations were held between the Disciples and the Christians, a group in Kentucky with similar views and headed by Barton W. Stone.⁴⁵ After much discussion the Disciples and Christians united in 1832.⁴⁶

Out of this union of the Disciples and Christians emerged the Stone-Campbell Movement. Like a child in a new age, it had a destiny awaiting and a hope to be fulfilled – the union of the churches through a restoration of New Testament Christianity. Among the parents of this young child none took more pride or labored more diligently for it than Walter Scott. He was a strong contributor to the movement, and his evangelistic activity played a crucial role.

Walter Scott's Legacy

Finally, we need to ask about Walter Scott's legacy and his enduring relevance for the Stone-Campbell Movement on which he left his mark. What *VOICE* did he contribute during the Brush Run Church years, how did it *ECHO* then and how is it *ECHOING* today? Certainly, studying history is important, and we need to see what lessons it can teach us. It was Patrick Henry, the American patriot, who said: "I have no light to illuminate the pathway of the future save that which falls over my shoulders from the past." It would be wise, therefore, for the church to look to Walter Scott and see what we can learn as we stand at the beginning of the twenty-first century.

First, we can say that Scott was in many ways the mirror of a movement. He was a student of the Scriptures, and his theology was shaped by a reasoning approach to the interpretation of Scripture. As he endeavored to preach to persons in his own day, his message was shaped by his understanding of Scripture intelligently interpreted. The same is true for our own day. As the church in the twenty-first

century endeavors to make the gospel relevant, we must immerse ourselves in the Scriptures. They must be interpreted reasonably, utilizing the best in biblical scholarship that is available to us today. The church is always most relevant to the needs of persons when its preaching is scriptural, and its theological formulations stem from this.

Second, the church must ever remain true to the central affirmation of the Scriptures that Jesus Christ is the Son of God and Lord. Walter Scott always held to this truth of faith, calling it the “Golden Oracle.” It is critical in our day that the church center its faith on the Lordship of Jesus Christ and his relevance to human need. The church’s imperative is to lead persons to a trusting relationship with God through Jesus Christ.

Third, our preaching of Jesus Christ must be directed toward the salvation of persons. In this task, as in the preaching of Walter Scott, we can effectively preach the gospel of God’s saving action in Jesus Christ by focusing on Matthew 16:16 and Acts 2:38. Just as in Scott’s day persons needed a saving faith and a hope for the future, so in our own time persons are searching for a faith for difficult times and a hope to give their lives meaning.

Fourth, evangelism must always be a priority when the church considers its overall mission. Walter Scott was able to revitalize the struggling and lethargic churches in the Western Reserve and add three thousand new members in a period of three years. He did this through his strong biblically oriented and Christ centered preaching, thus taking evangelism with all seriousness. In our own day many mainline Protestant denominations are losing members at an alarming rate. The cultural and religious factors affecting this today are many and complex, and no easy answers to this come forth. Nevertheless, the churches in the early years of the twenty-first century must consider their priorities and make evangelism an imperative if the church is to be vital. History has shown that churches can be revitalized when their preaching is scripturally based and centered on Jesus Christ. In this, we would do well to look again to Walter Scott and his use of Matthew 16:16 and Acts 2:38 in his preaching and tireless evangelistic activity. It could well be that this is the spark that rekindles the fires of the Spirit in our churches and enables them to see a new day. What *VOICE* do we hear and remember any more clearly from those Brush Run years than the *ECHO* of Scott’s reasonable approach and Biblical message in proclaiming the evangelistic message of the Gospel?

Footnotes

¹ See William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press and Cambridge: Cambridge University Press, 1957), pp. 317-318 for the religious meanings of “euaggelion” and its use in the New Testament and early Church.

² Mark 1:14-15.

³ Rom. 1:1, 16-17; 1 Cor. 1:17, 9:16; II Cor. 4:4, 9:13; Eph. 1:13, 3:6; Phil. 1:7, 27; Col. 1:23; 1 Thess. 2:4; II Thess. 1:8.

⁴ See Roland Blanton, *Here I Stand: A Life of Martin Luther* (New York: Abingdon, 1950), pp. 73-74, 79-84, as he discusses the significance of “The Ninety-Five Theses” and the prominence of the Castle Church in Wittenberg.

⁵ Excellent historical treatments of the Cane Ridge Meeting House and its significance are *Voices from Cane Ridge*, Compiled and edited by Rhodes Thompson (St. Louis: The Bethany Press, 1954), and *Cane Ridge in Context: Perspectives on Barton W. Stone and the Revival*, Edited by Anthony L. Dunnivant and Foreword by James M. Seale (Nashville: Disciples of Christ Historical Society, 1992).

⁶ An excellent discussion of the Brush Run Church and its significance can be found in D. Duane Cummins, *The Disciples: A Struggle for Reformation* (St. Louis: Chalice Press, 2009), pp. 53-59, and *The Encyclopedia of the Stone-Campbell Movement: Christian Church/Disciples of Christ, Christian Churches/Churches of Christ, Churches of Christ*, Edited by Douglas A. Foster, Paul M. Blowers, Anthony L. Dunnivant, and D. Newell Williams (Grand Rapids: William B. Eerdmans Publishing Company, 2004), pp. 100-101.

⁷ Walter Scott, *The Gospel Restored. A Discourse of the True Gospel of Jesus Christ, in Which the Facts, Principles, Duties, and Privileges of Christianity are Arranged, Defined, and Discussed, and the Gospel in its Various Parts Shown to be Adapted to the nature and Necessities of Man in His Present Condition.* The Evangelist for the Current Year (Cincinnati: printed by O.H. Donogh, 1836), Preface, pp. v-vi.

⁸ A.S. Hayden, *Early History of the Disciples in the Western Reserve, Ohio; with Biographical Sketches of the Principal Agents in their Religious Movement* (Cincinnati: Chase & Hall Publishers, 1875), p. 61.

⁹ Winfred Ernest Garrison, *Religion Follows the Frontier: A History of the Disciples of Christ* (New York: Harper, 1931), p. 119, wrote that Scott graduated from the University of Edinburgh in 1818 and came to America almost immediately.

¹⁰ Dwight E. Stevenson, *Walter Scott; Voice of the Golden Oracle: A Biography* (St. Louis: Christian Board of Publication, 1946), p. 22.

¹¹ *The Autobiography of Walter Scott: 1796-1861*, ed. and with a foreword by Roscoe M. Pierson (Lexington, Ky.: Bosworth Memorial Library, The College of the Bible, 1952; reprint, by permission of ed., Cincinnati: Carthage Christian Church, 1970), p. 1

¹² Ibid., p.1.

¹³ See John W. Neth, Jr., "An Introduction to George Forrester" (B.D. thesis, Butler University, 1951), for an excellent study of George Forrester.

¹⁴ Stevenson, *Walter Scott: Voice of the Golden Oracle*, p. 27.

¹⁵ Walter Scott, *The Messiahship, or Great Demonstration, written for the Union of Christians on Christian Principles, as plead for in the Current Reformation* (Cincinnati: H.S. Bosworth, 1859), p. 7. Forrester's library consisted of numerous commentaries by leading biblical scholars of the day, in addition to works by some of the Scottish restorationists and John Locke.

¹⁶ William Baxter, *Life of Elder Walter Scott: With Sketches of his Fellow-Laborers, William Hayden, Adamson Bentley, John Henry, and Others* (Cincinnati: Bosworth, Chase & Hall Publishers, 1874), p. 56.

¹⁷ Ibid., pp. 60-61.

¹⁸ Ibid., p. 73.

¹⁹ *The Christian Baptist*, ed. Alexander Campbell, rev. by D.S. Burnet, from the 2nd ed., with Mr. Campbell's Last Corrections. 7 vols. in 1 (Cincinnati: published by D.S. Burnet, printed by James and Gazlay, 1835).

²⁰ The most thorough history of the Mahoning Baptist Association is Mary Agnes Monroe Smith, "A History of the Mahoning Baptist Association" (M.A. thesis, West Virginia University, 1943). See also *Printed copy of the minutes of the Mahoning Baptist Association and of the corresponding and circular letters sent to similar associations and member churches, 1821-1827* (Cleveland: Library of the Western Reserve Historical Society); and *Journal of the Mahoning Baptist Association. Minutes of the meetings 1820-1827; Constitution of the Association; and articles of faith of the ten original member churches as well as others which were added in later years* (Hiram, Ohio: Hiram College Library).

²¹ Stevenson, *Walter Scott: Voice of the Golden Oracle*, p. 47.

²² Hayden, *Early History of the Disciples in the Western Reserve*, p. xiii, has described the location of the Connecticut Western Reserve geographically: "This district of country, also called „Connecticut Western Reserve" and „New Connecticut," is situated in the northeast part of the state of Ohio. It is bounded on the north by Lake Erie, east by Pennsylvania, south by the 41st parallel of the north latitude, and on the west by Sandusky and Seneca counties...The area includes about 3,000,000 acres. It embraces the following counties viz.: Ashtabula, Trumbull, north part of Mahoning, Lake, Geauga, Portage, Cuyahoga, Summit, Medina, Lorain, Erie, and Huron."

²³ Mary Agnes Monroe Smith, "A History of the Mahoning Baptist Association," pp. 36-38.

²⁴ Ibid., p. 11.

²⁵ See Hayden, *Early History of the Disciples in the Western Reserve*. This is the most thorough treatment of the founding and history of the churches in the Mahoning Baptist Association.

²⁶ Baxter, *Life of Elder Walter Scott*, p. 88. See also Mary Agnes Monroe Smith, "A History of the Mahoning Baptist Association," p. 26.

²⁷ Baxter, *Life of Elder Walter Scott*, p. 82.

²⁸ Robert Richardson, *Memoirs of Alexander Campbell, Embracing a View of the Origin, Progress, and Principles of the Religious Reformation Which He Advocated*, 2 vols. (Nashville: Gospel Advocate Company, 1956), 2:199.

²⁹ Hayden, *Early History of the Disciples in the Western Reserve*, pp. 57-58. See also *Minutes of the Mahoning Baptist Association*, New Lisbon, Ohio, 1827.

³⁰ See William A. Gerrard III, *A Biographical Study of Walter Scott: American Frontier Evangelist* (Joplin, Missouri: College Press Publishing Company, 1992), pp. 49-86, 130-134 for a fuller discussion of the persons and movements that gave shape to Scott's thinking.

³¹ Scott's plan of salvation and the Creed of Christianity, or the "Golden Oracle," are given in-depth treatment by Amy Collier Artman, "An Implicit Creed: Walter Scott and the Golden Oracle," pp. 37-59, and Thomas H. Olbricht, "Walter Scott as Biblical Interpreter," pp. 89-93, in *Walter Scott: A Nineteenth Century Evangelical*, Mark G. Toulouse, Editor (St. Louis: Chalice Press, 1999.)

³² Hayden, *Early History of the Disciples in the Western Reserve*, p. 71.

³³ A summary of Scott's New Lisbon sermon was recorded by Baxter, *Life of Elder Walter Scott*, pp. 104-105.

³⁴ *Ibid.*, pp. 106-108. These steps in the process of salvation, as Scott later preached them, became popularly known as the "five finger exercise." Sometimes "resurrection" or "eternal life" was added as the sixth point in the formula.

³⁵ See Gerrard, *A Biographical Study of Walter Scott*, pp. 163-168, for an overview of Scott's understanding of history and the significance of the Nineteenth Century Reformation.

³⁶ See T. Dwight Bozeman, "Stupendous Facts: Walter Scott's Primitivist Spirituality," pp. 109-122, in *Walter Scott: A Nineteenth Century Evangelical*, Mark G. Toulouse, Editor. Bozeman shows that in his biblical understanding Scott was not a cold, calculating rationalist devoid of feeling such that conversion was a mechanical process. He points to Scott's primitive spirituality, the role of experience, emotions, and prayer that were integral to his thinking and understanding of the process of salvation.

³⁷ For a detailed account of Scott's first year as Evangelist for the Mahoning Baptist Association, see Baxter, *Life of Elder Walter Scott*, pp. 109-193, and Hayden, *Early History of the Disciples in the Western Reserve*, pp. 76-168.

³⁸ See Peter Morgan, "Walter Scott: The Artistry of His Ministry," pp. 1-9, in *Walter Scott: A Nineteenth Century Evangelical*, Mark G. Toulouse, Editor. Morgan is incisive when he notes that the beauty and strength of Scott's preaching could only come from one gifted with the heart of an artist who had sensitivity and a passion to communicate. He writes: "The artist also is passionate about communication. Like the poet-prophet Jeremiah, Scott possessed a driving compulsion to connect other persons with the truth he believed he had the privilege to see. These are the two primary gifts of the artist: to see and to communicate what one has seen," p. 7.

³⁹ Baxter, *Life of Elder Walter Scott*, pp. 158-159.

⁴⁰ Ibid., pp. 188-193.

⁴¹ Hayden, *Early History of the Disciples in the Western Reserve*, pp. 161-174. See also *The Autobiography of Walter Scott*, p. 5.

⁴² Baxter, *Life of Elder Walter Scott*, p. 216.

⁴³ Ibid., pp. 216-217.

⁴⁴ Ibid., pp. 216-217.

⁴⁵ For a comprehensive study of the life and thought of Barton W. Stone, see D. Newell Williams, *Barton Stone: A Spiritual Biography* (St. Louis: Chalice Press, 2000).

⁴⁶ The merger between the Disciples and Christians is discussed in detail by Paul A. Crowe, Jr., "The Anatomy of a Nineteenth Century United Church," pp. 24-39, *Lexington Theological Quarterly*, Volume 18, No. 4 (October 1983).