

# Four Mile Presbyterian Church Beaver County Pennsylvania

## Part I Organization

The association Presbytery of Ohio was organized in 1808. It was to this Presbytery that application was made for the first preaching in this neighborhood. The first application was made at a meeting of Presbytery, held at what was then called Greensburg, now Darlington, March 28, 1811, and Mr. Imbrie was appointed to preach. It was said that the first religious services were held in the woods, on the farm of Mr. George Barclay, South-East of his house. Again, at the meeting of Presbytery, February 13, 1812, a verbal petition for supple was presented, and Mr. Duncan was appointed to preach at Anderson's farm on the second Sabbath of March.. It is believed that the Anderson referred to in the minutes, is the Anderson who owned the land now owned by William Anderson Laird, and some more that he did own; for though he belonged to the Presbyterian Church, yet it is said that he offered the new congregation land on which to build the church. At a meeting of Presbytery, held April 7, 1812, a member, Mr Murray, was appointed to preach at the West Branch of Beaver, and Tuesday following at Anderson's. He was instructed to intimate to the congregation the necessity of sending a commissioner to Presbytery (Darlington congregation being also enjoined to send a commissioner), for the purpose of settling the boundary between Darlington congregation and the proposed new congregation, as it seems Presbyteries exercised more power in those times than they do now. They determined to what congregation within certain limits persons should belong. At the next meeting of Presbytery, held at Darlington, June 10, 1812, the commissioners of Darlington, and the new congregation, were instructed by Presbytery, to withdraw and confer among themselves respecting their boundaries, and immediately report to Presbytery. They reported in a short time that they were not able to agree as to the fixing of the boundaries. And then the record says that Presbytery entered on the consideration of their case, and agreed to organize the congregation at Anderson's, now called the Four Mile Square congregation, directing that none of their subscribers be within five miles of Darlington Church, be considered as belonging to that congregation. But when the distance was measured from Darlington, Anderson's was found to be within ten miles of Darlington; and this is believed to be the reason why Anderson's grant of land was not accepted. It was not far enough from Darlington. And though the name of the congregation is Four Mile, or Four Mile Square, yet the old church building was not, neither is the new one, included within the section of land called by this name. For the congregation was no doubt named after the name of the section of land. This land is called "Four Mile Square," because it was appropriated with other pieces of land of the same amount in various places, by an act of Legislature, passed in 1777, and again in 1778, to redeem the depreciated certificates of the soldiers of the Revolutionary War.

Mr. Imbrie was appointed to preach on the first Sabbath of July. It is believed that it was at this time that the congregation was organized, though the exact day can not be given. But it was in the month of July, 1812. At the time the first communion was held by Mr. Imbrie, Dr. Anderson, Of Service, assisting.



## Pastors

Pastors from the time of its organization, July, 1812, till November, 1820, the congregation was without a pastor, receiving their supply of preaching from Presbytery. Though in the meantime, the congregation made two efforts to secure a pastor, but failed in both cases. Four Mile, West Beaver, and Long's Run, now called Calcutta or West Union, were united as one pastoral charge. In 1817, these congregations united in a call, moderated by Mr. Imbrie for a Mr. William Craig, each one-third time. There was also a call for the same person from the united charge of Poland, Liberty, and Deer Creek. But neither of these

calls was accepted by him.

July 17, 1819, these three congregations again asked for the moderation of a call which was granted, and Mr. Imbrie appointed to moderate, and the call was sustained at the next meeting of Presbytery, August 25, 1819, for Mr. Robert Douglass. But at the same meeting there was also a call from the united charge of Poland, Liberty, and Deer Creek, for the same person. At a meeting of Presbytery, May 2, 1820, these congregations again applied for the moderation of a call, and Mr. Imbrie was appointed to preach at West Beaver, second Sabbath of May, and moderate the call at West Union on the Monday following. This call was made for Mr. Elijah N. Scroggs, and was sustained May 16, 1820. The call was accepted by him at a meeting of Presbytery, at Mercer, June 28, 1820. After passing through the usual trials, he was ordained at West Beaver, November 1, 1820, and installed pastor of West Beaver, West Union, and Four Mile. Mr. Douglass preached the sermon from I Cor. 1, 24, and Mr. Imbrie delivered the charge to Mr. Scroggs and the congregation. Though the call was made for one-third of Mr. Scroggs' time, yet, it is said, that the congregation was not able to raise the amount necessary to pay for that portion; and that by private arrangement with the other congregations, he preached in Four Mile only one-sixth of the time for a few years. The relations thus formed was different from the pastoral relation of the present day, whatever may be the reason, whether the fault is with the pastors, or the people, or both. It was one of long continuance, though a change took place after a considerable time in his relation as to the three congregations. At a meeting of Presbytery, at Scroggsfield, September 13, 1837, commissioners appeared from the three congregations of the charge, praying for some new division of Mr. Scrogg's labors. Four Mile congregation was then recommended by Presbytery to correspond with the congregation of Fallston (I don't know what congregation now was called by that name then), in the Presbytery of Shenango, with a view to form a connection with them.

But at a meeting of Presbytery, at Bethel, April 3, 1838, on account of some difficulties in the congregation of West Beaver (which it is not necessary to recall in this history), Mr. Scroggs tendered his resignation of that part of his charge. And at the same meeting of Presbytery, there were petitions from West Union and Four Mile, each for half of Mr. Scroggs' time. Presbytery, therefore, accepted the resignation of Mr. Scroggs, and granted the request of West Union and Four Mile congregations, and Mr. Scroggs accepted the charge of said congregations.

Then at a meeting of Presbytery, at Allegheny City, May 21, 1849, Mr. Scroggs tendered his resignation of Four Mile congregation, and the congregation concurring in the request, his resignation was accepted, being pastor of the congregation twenty-eight years, six months and twenty-four days. He then continued in charge of the congregation of West Union till the time of his death, which took place on the fifth day of December, 1851, aged sixty-five years and five months, and being an ordained minister thirty-one years, one month and four days.

The congregation was then vacant for nearly two years, and the next pastor was Mr. John A. McGill. The call was moderated by Mr. Scroggs on the Monday after the second Sabbath of May, 1851, and was made for whole time, and Mr. McGill was ordained and installed at Four Mile, October 7, 1851. Mr. Sawyer preached the sermon from Matthew 13,52. Mr. Harsha proposed the questions in the formula, and Mr. S. T. Herron delivered the charge to both the pastor and the people. Mr. McGill tendered his resignation of the congregation, October 4, 1853, and the congregation duly notified, his resignation was accepted by Presbytery, November 15, 1853, being pastor of the congregation two years and fourteen days. It is said that by private arrangement, Mr. McGill preached one-fourth of his time, for awhile, in Beaver, as some of the members of Four Mile congregation were nearer to Beaver. This was the beginning of Beaver congregation. After the release of Mr. McGill the congregation had a long vacancy. The union between the Associate and Associate Reformed churches took place in May 1858. Various changes then occurred in the names and boundaries of Presbyteries. For a time the Associate Presbytery of Ohio, continued under the name of the U. P. Presbytery of Ohio. But this did not continue a great while.

Cleveland Presbytery was soon after this formed - about two years - and then this congregation, with a number of others, formerly under the Presbytery of Ohio, was thrown into the Presbytery of Allegheny. At a meeting of Presbytery in Pittsburgh, September 28, 1860, Four Mile and Darlington congregations asked for the moderation of a call. Mr. D. G. Bradford was appointed to moderate. At a meeting, December 25, 1860, at First Church, Allegheny City, calls from Darlington and Four Mile, each half time, for D. H. A. McLean were received and presented. He was given till next meeting to consider the matter. At the next meeting, February 21, 1861, calls from Palestine and Beaver, each half time for Dr. McLean, were received. Presbytery then formed Beaver and Four Mile into a pastoral charge, and Darlington and Palestine into a pastoral charge. All the calls were then put into the hands of Dr. McLean, and till next meeting of Presbytery given him to consider them. At next meeting in Second Church, Allegheny City, April 9, 1861, he accepted the calls from Beaver and Four Mile. June 11, 1861, Presbytery met at Four Mile, at which time he was installed over the united charge. Rev. J. B. Clark preached the sermon from the text, "Where is the Lord God of Elijah?" Dr. Pressley proposed the questions, led in prayer, and addressed the pastor, and Rev. S. Patterson addressed the people. At East Union, third Tuesday of June, 1866, a request from Beaver congregation for all of Dr. McLean's time was received, laid on the table, and the clerk directed to notify Four Mile congregation. At New Brighton, September 25, 1866, a paper from Four Mile was received, consenting to the dissolution of the pastoral relation existing between them and Dr. McLean. The pulpit was declared vacant by Rev. E. H. Stevenson, on the first Sabbath of November, 1866. Thus Dr. McLean's pastorate was five years, three months and fourteen days. At a meeting of Presbytery, at East Palestine, June 11. 1867, a call from Four Mile for whole time for Mr. J. C. Evans was reported and sustained, and being presented, was by him accepted. He preached his ordination trial in Fifth Church, Allegheny City, August 6. 1867, and was ordained and installed at Four Mile, September 17, 1867. Rev. J. B. Clark preached the sermon from John 10, 14, 15, presided and led in the ordination prayer. Rev. J. W. Witherspoon addressed the pastor, and Rev. J. G. Barnes the people. At West Union, June 13, 1871, he was released, and directed to declare the pulpit vacant on the last Sabbath of June; and so his pastorate was three years, eight months and twenty-six days. For your present pastor the call was made on the eleventh of November, 1874. He commenced his labors on the first Sabbath of January, 1875 and was installed the seventeenth of February, 1875. Rev. J. D. Glenn preached the sermon. Rev. J. C. Evans presided. Rev. G. McElheny addressed the pastor, and Rev. John Patterson the people. And thus the existence of the congregation from its organization, July 1812 to November, 1876, is sixty-four years and three months. During that time the congregation has had a pastor part time, or whole time, forty-one years and six months, being vacant twenty-two years and nine months. Or the congregation has had a pastor seventeen years, five months and two days for one-third time; five years, nine months and ten days whole time; sixteen years, five months and six days one-half time, and one year and ten months three-fourths time. Four of the five who have been pastors of the congregation, are still living and able to engage actively in the work of the ministry.



## Elders - Deacons - Membership Elders

As there are no records to show who were elected elders at the time of the organization, we have to take the statements of living witnesses, and here there is some discrepancy. But the most reliable statements are that they were Hugh Graham, Hance Johnson and Robert Herron. After these the only way by which we have been able to get the names of the Elders, is from the list given of those who were present when the session would meet. In all the minutes there is no record of the election of Elders till 1886. In the first minutes of session that we have, we have the names of the Elders who were present at a meeting held forty-five years ago, or on the seventh of May, 1831. The list is as follows: Hugh Graham, Robert Herron, William Scott, Bernard Anderson, Robert Barnes, Andrew Ingles, John Hunter and William Vance. In 1838 the name of John A. Scroggs first appears. In 1844 the names of James Graham, John

Shane, Alexander Ewing and John Herron, first appear. In 1852 the names of George Barclay and William Galley appear. In 1855 the name of Jesse McGaffick. In 1860 the name of William Edgar. In 1871 the name of Joseph Niblock. In December, 1861, we have the first notice of an election of Elders, when N.L. McCormick was elected. From June 21, 1867, till March 13, 1868, there are no records of any meeting of session, when the names of Samuel Gibson and John Slentz appear in the roll of Elders. January 4, 1869, William A. Laird was elected. At this time the number of Elders was nine. But there was only one meeting, when the records show that all were present. June 21, 1875, David W. Scott, David Hammond and Samuel Anderson were ordained and installed elders of the congregation, making in all twenty eight Elders. So far as known, just one-half of these are dead and one-half living.

## Deacons

The first notice we have of Deacons in the congregation is in 1852, when the names are given as follows: Noble Graham, John Sutherland, Thomas Moore, John Slentz, Matthew Johnson and William Powell. The next is in 1862, when William B. McGaffick, David W. Scott, Charles Given, and John Herron were elected. Charles Given and John Herron were ordained to the office of Deacon, October 17, 1862. At a Later period D. W. Scott was again elected Deacon, and David Hammond; but the record does not show when either election or ordination took place. But it is said that they were elected and installed about 1867. It is said, too, that William Galley and Robert Ewing were Deacons before 1852, though their names do not appear in the roll as given in the minutes. But in 1852 Mr. Gailey was elected Elder.

## Membership

We have no means of ascertaining the number of members at the time of the organization, nor for some considerable time after. We have obtained the names of a number of families who were here at the time of the organization, and of some who came in no great while after. There were two Graham families, two Johnsons, McLaughlin, Herron, Ingles and soon after these English, Rhodes, Slentz, Cameron, McCullough, Anderson, Vance, and Scott. In 1862 the number of members reported in the three congregations of the charge, is 250. This, on an average, would give each congregation about 83, and it is believed that at that time the number was nearly 100 in Four Mile alone. In 1846-47 and 48, the number in Four Mile alone is reported at 104. In 1859, the first year after the union, the membership is 78; in '60, 68; in '62, 112; '64, 107; '68, 128; '69, 153; '70, 154; '71, 154; '72, 134; '74, 100; '76, 109. As we do not know how many members there were when organized, so we do not know how many were received up to 1831. So far as the record shows the number received from 1831 to 1851, or for twenty years, was 71, or an average of three and one-half a year, the number from '51 to '68, for seventeen years, was 107, an average of six, and from 1868 to the present time - eight years 48, averaging six a year, making the whole number received since 1831, 226; and estimating that the number in 1831 was 100, this would make the whole number received into the congregation 326, numbering at present a little over 100 members. In Mr. Scroggs' time, he sometimes examined the applicants privately, and then recommended them to the session for membership, and Mr. McGill also, in one or two cases, did the same as recorded. In the whole of the records of session from 1831 to 1868, there is no notice of any members being dismissed. Of course many were dismissed by certificate, but the minutes don't record the fact.

The congregations of Beaver and Beaver Falls both occupy a portion of the territory once embraced within the bounds of Four Mile congregation. And many, once members of the congregation, have removed to the towns of Beaver and Beaver Falls, and other neighboring towns. Some have removed to the West. And in addition to removal in this manner, death has been doing its work; as in a little over two years, eight or ten members have died. So that the congregation today is much smaller than it was many years ago. In 1840, the congregation engaged in the work of public social convenanting, though it is said there were some of the members who did not join in the service. For many years the public teaching in the congregation was in opposition to Sabbath School instruction; and this was not without its effect. But the influence of the opposition to such an institution gradually abated, so that in 1861 the first Sabbath

School was organized, which increased so that in 1867, it numbered about one hundred members. And with some intermissions, this is still continued, and is generally regarded as an important auxiliary in carrying on the work of the church.



## Church Buildings

The fence at the front of the church was on or close to the property line and Tuscarawas Road. A horse tied to the fence was standing on Tuscarawas Road.

People tied their horses to the trees across the road or at the right of the church. The road was relocated in the 1930's to its present location.

After the building of the church in 1872 at a cost of \$4000.00, there was no more construction until 1917-18 when the manse was built.

In 1940, the congregation started to talk about putting a basement under the church or construct rooms in the attic above the sanctuary to get more Sunday School space.

In 1943, a furnace room was dug out under the front part of the church and a coal furnace installed. Willard McGaffick was one of the men who used a pick and shovel to dig the area until it was large enough to accommodate a horse and scoop to facilitate the dirt removal.

The two pot bellied stoves that had been used to heat the sanctuary for years were removed. In 1948, a full basement was dug out under the sanctuary and provided needed space for Sunday School classes plus a kitchen at a cost of about \$12,000.00.

Church and Sunday School attendance was increasing every year making it necessary to use every available space for meetings and Sunday School classes. Some classes were held in rooms of the manse, in the furnace room and different sections of the sanctuary to accommodate the growing church. In 1951, an electronic organ was purchased for use in the sanctuary.

On Sunday, February 6, 1955, ground was broken for a new educational building to have eighteen additional Sunday School class rooms and in addition some renovations were made to the sanctuary to provide extra seating in a new balcony.

This new building was built on to the front of the sanctuary with a new entrance provided thru the bell tower. The cost for this addition was approximately \$97,000.00.

At the Dedication Service on May 6, 1956, the bell in the new bell tower was rung to call the congregation to worship.

The bell was presented to the congregation by Crucible Steel Company of America. It was from the company's well known river boat, the Midland. It had been stored for twenty-five years after the boat was decommissioned.

The bell still calls us to worship each Sunday.

Four Mile Church continued to grow but the property owned by the church was restricting further growth as the property line at the rear and west side of the church was only ten feet from the church structure.

In 1961, eight acres of ground, which was an apple orchard, became available to the church for \$8,000.00. It was purchased for expansion.

In 1964, the mortgage of the 1956 addition was burned.

In 1966, the brick educational building was completed at a cost of \$112,000.00 and, in 1971-72 the existing manse was demolished and the new manse constructed at a cost of \$62,000.00. At a congregational gathering on May 1, 1981, the mortgage for the brick educational building and the manse were burned.

The congregation was free of debt but was contemplating a new sanctuary. Money was being put into a building fund for that purpose.

The old sanctuary reached a point where on special occasions, we would exceed the safe seating capacity of the building for two Sunday services.

A new sanctuary was proposed and on January 8, 1984, the last service was held in the old sanctuary. During the construction period, worship services were held in the large basement room of the brick educational building which caused cramped quarters for over a year.

On April 14, 1985, the new sanctuary and pipe organ were dedicated to the Glory of God. The sanctuary, balcony and choir loft will seat approximately 600 worshippers.

The total cost of the sanctuary and basement including furnishings and a new kitchen was approximately \$735,000.00 of which \$150,000.00 was borrowed.

This mortgage was burned at the Fourth of July congregational picnic in 1991.



## Discipline

Solomon says that some say, "What is the cause that the former days are better than these?" But he also adds that men do "not inquire wisely concerning this." We are sometimes told that people were better long ago than they are now; that there was more piety, more religion, more godliness, or whatever you please to call it, in the church then than now-a-days. Well, now, if we take the record as it stands of many of those who were once members of this congregation, and members of session, if they were not good, if they were not godly, it was not for want of discipline; or, if we take it the other way, that they deserved all the discipline they received, then the conclusion must be that their piety or godliness was not of the highest order. If the session had not much to do in the reception of members, they had a good deal to do with a good many of them after they were received, as the records of session show. From 1831 to 1851 there were forty-eight cases of trial, or persons charged with various crimes. There was hardly a meeting of session held but some person was charged with or tried for some alleged crime or misconduct. So far as the records show, the session took the short method of dealing with members. There does not seem to have been any private dealing with them, but they were at once cited to appear before the session and answer the charge, whatever it might be.

Now discipline is a very good thing in its place, and when properly exercised, being of divine appointment; but this wholesale application of it is only an injury to the cause that it is designed to benefit. Some of the things charged were of a trifling character, while others were of a more serious nature, and as such

required the exercise of discipline. There is a large number of crimes, so-called, with which different persons were charged, but it is not necessary to recount them in this history. There was one thing that occasioned a good deal of trouble, and for which a good many persons were called to account. It is called in the records, "irregular marriage." Young men and women then were just like they are now: they wanted sometime to get married, but often didn't feel like having the matter told publicly in meeting. The same was at one time, I believe, the rule in other churches. It was a custom that had come from the old country, and it was included in the confession of faith. The rule then was, that the proposed or contemplated marriage be announced in the church by the minister or clerk - three sundry Sabbaths before the marriage was to take place. But some didn't like to pass through the ordeal of publication. They thought it easier to get married without this, and then confess to the session, I suppose, that they wouldn't do it again. At length the rule was modified so that one announcement was regarded as sufficient; and after some time it is said, about all that was necessary was to communicate the matter to the session, and they would tell their wives, and so the news would soon pass around. One of the elders, who was a Justice of the Peace, was called to account for marrying a couple without publication. He was adjudged guilty of an offense. At first he would not submit to the decision of session, and was suspended, but in a short time he acknowledged his fault and was restored. The effect of calling these things to remembrance is to produce a smile, but our fathers were no doubt sincere in regarding them as the very essence of orthodoxy.

There was another matter of a more serious nature which gave a good deal of trouble to the session. It was what was called "occasional hearing" - that is, members of the church were not allowed to go to hear the preaching of other denominations, more especially, I believe, on the Sabbath. Now, while there is a principle involved here, yet I think our fathers carried it too far. In most things there are two extremes, to one or the other of which persons are liable to go. It is well not to go to either. But the better way is, if possible, to strike the golden mean. It is presuming a good deal when a church forbids her members to hear any but her own ministers preach, or punish them if they do. The presumption is that they have all the truth, and the others have not the truth at all; that they have the gospel that saves, and the others have not. But that is more than any denomination has authority to claim. But I take it that the golden mean is when persons have preaching of their own, their place is in their own church and in their own congregation, unless in some particular case and for some special reason. They have no business to be running here and there and neglecting their own church services. They are under obligation to give encouragement to one another as members of the same congregation. They are under obligation to give encouragement to their pastor by their presence in the house of God, waiting on his ministrations. There was a case of three persons being excluded from the privileges of the church for occasional hearing. They refused to submit to the action of session, and the case was carried to Presbytery. What action Presbytery took in the case does not appear from the records of session. But as time advanced and light increased, the stringency on this question gradually yielded, and in 1852, the session had become so much easier on the matter that members might go to the Associate Reformed or the Covenanters without being censurable, if they had no preaching of their own. But the effort was finally abandoned of endeavoring to prevent members from going to hear the preaching of others. Those who went occasionally, no doubt, found that there were good, green pastures outside of their own enclosure, and, like breachy animals, having found one good picking once, they would be likely to try it again; and if they could not go and return without being punished for what they had done, many would conclude not to return at all; and if a church has no other way to retain its members in its own communion than by this method, it cannot retain them at all. I do not know of any denomination that occupies such position now, and endeavors to maintain it, but the small remnant of the Associate Church that did not go into the Union - or, indeed some of them did go into the Union, remained in it awhile, and afterwards went out, and I suppose would only ask to be forgiven for that one little sin. But there is too much intelligence and too much freedom of thought at the present day for any church occupying such position to make any progress. The car of progress is passing along, and those who will not take passage on it must be left behind. But the church will move on in its glorious work of disseminating the light of divine truth.

As the records show, at one time the spirit of insubordination seemed to run quite high. At one time thirteen persons were called to account for insubordination to the session, a part of them absenting themselves and withdrawing their support. Their case was taken to Presbytery, and it seems that the decision of Presbytery was in their favor, for at a meeting of session afterwards, the session agreed to submit to the decision of Presbytery in the case of the members that had declined.

It seems that a good many of the members of session were from time to time called to give an account of their conduct. There are several instances of this kind recorded; but it is not necessary here to recount them.

During the twenty years from 1831 to 1851, there is a notice of some case of trial on almost every page of the minutes, and in some cases two or three are noted. The time for about two years and a half from 1851, or up to October, 1853, seems to have been, so far as the record shows, the most troublesome time in all the history of the congregation. It seems to have been war times in the congregation. It was during this time that thirteen persons were called to account for insubordination, and it seems that a number of these persons, if not all of them, withdrew from the congregation at that time. Some went to the Presbyterian Church, and some to the Conventer Church. But it seems also, that they did not all stay where they went. Though the time just referred to was a time of a good deal of trouble and of division in the congregation, as all congregations have their times of trouble, yet I believe it is due to the congregation to say that its general character has not been that of a troublesome one. There have been some troubles, there have been divisions and differences, perhaps some strivings who would be greatest - yet, notwithstanding these things, a good degree of unity and harmony has prevailed in the congregation, so that they have been able to work together in the good cause; and so far as I know, there is nothing but good feeling, peace and harmony in the congregation at the present time; and I might ask, might it not be well sometimes to have more strivings who could do most for advancing the cause of God among us? Strivings of this kind would be very appropriate, and would no doubt be productive of happy results.

There are no minutes of session from October 27, 1853 to October 20, 1855. From that time up to the present, either the character of the people must have greatly improved, or a different policy must have been pursued by the session, as there are but seven or eight cases noted from that time to this.



## Financial Affairs

The matter of finance, or the money part in a congregation, is a very important matter. While the church is of divine appointment, yet it is a voluntary association. Men unite with the church of their own choice; and in this land of civil and religious freedom, men cannot be compelled by law to support religious ordinances. Whatever they give is to be done voluntarily. But God never designed that the operations of the church should be carried on without means. He designed that men should bring of their substance and devote and consecrate it to his service. This is plainly a principle running throughout the whole history of the church, under all its forms or dispensations. Gratitude itself for the enjoyment of the highest advantages, should prompt men to bring of their substance and devote it to God.

Sixty-four years ago, or when the congregation was organized in this place, the country itself was new. It was in a great measure a wilderness, or unbroken forest. The number of inhabitants was small compared with the present number. Men were emigrating from the East, and all were generally in possession of but little means. Their land was to be cleared and brought under cultivation; roads were to be made; and, indeed, everything was to be done to make the circumstances of the people at all comfortable. Indeed, what was reckoned comfortable then, would not be reckoned so now; and hence, it could not be expected that any would be able to do a great deal. Money was scarce. Even when men had grain or produce of

any kind for sale, there was no market nearer than the city of Pittsburgh, and that was but a small city then to what it is now. There were no railroads in those days.

It required longer time and more labor then to make the journey overland to Pittsburgh, than it requires now to make the trip by railroad to Philadelphia. There were not then twenty-five or 30,000 people in towns around here. But few of these towns where you now dispose of all your produce were then in existence. But the wants of the people then were fewer than they are now, and so were more easily supplied. The means contributed for the cause of God - for the support of divine ordinances - were small; and as we enumerate some of these, that you may know what was the condition of the church then, and what the people gave, you may think that they did not do much - that they gave little. But you must remember that they had but little from which to give; and taking into consideration the price of land, and the value of property generally, it would no doubt be found that men gave more then than they do now in proportion to their means, or in proportion to the value of their possessions and the facilities for making money. What was the value or price of all this land around about us forty, or fifty, or sixty years ago? One acre now is worth more - would bring more money - than two, or three, or five would have done in those times.

What was given at first for the support of ordinances here, we have no means of knowing; but the salaries of ministers in those times were about \$250 to \$300, and after awhile \$400.

The matter of arrears was one that seemed to give the congregation a good deal of trouble. This has always been a perplexing thing to congregations. After Mr. Scroggs had been pastor about two years, a committee appointed to examine the subscription lists and find how the congregation stood with their pastor, found that they were behind with him for the past two years \$10.36. This was in October, 1822. But in December, 1823, it seemed that these \$10.36 were still unpaid. In August, 1823, the amount of subscription for preaching, as distributed among the three collectors, was \$64; for 1828, it was \$110. For 1829, we have a subscription list for preaching given. There are thirty-six names on the list. The amount of subscription is \$89.50. This was one third time. There are three names for \$7 each, which would be equal to \$21 each for whole time; two names for \$6 each; one for \$5; one for \$4; six for \$3; one for \$2.50; four for \$2; two for \$1.50, and fifteen for \$1. The congregation seemed somewhat slow in paying for the brick church that was erected; for in March 1830, a committee was appointed to settle with the undertaker for building the meeting house, and the record says that the meeting house bill was \$781.43, and there was paid on this \$368.65, leaving a balance of \$412.78. And in May, 1830, the congregation agreed with the undertaker of the meeting house, that the amount of the due bills be paid in six months with interest from date, and that the seats should be sold to pay the expense of the house. From January 5, 1835, to June 27, 1842, there is no record of any doings of congregational meetings; there is no record of any meetings.

All that I will give farther of the finances of the congregation will be some items along from that time to the present, so that you may see what progress (if any) the congregation has been making. From 1842 for a while, the next sexton received \$6 a year for keeping the church, and was paid for the coal in addition. In 1844, the monthly collections run thus: \$2.88, \$1.59, \$2.11, \$1.13 3/4, \$2.12 1/2. In April, 1845, \$2.25, \$11.31; September \$11.23; December, \$1.06. In 1846, June \$12.88; November, \$9.00. In 1847, May, \$16.60; September, \$12.86.

The per diem of ministers then for preaching was \$6. To some they paid only \$5. Perhaps they paid according to the quality of the sermons. Two instances are recorded in which Mr. Hindman received \$30 for dispensing the Lord's Supper, including preparation Sabbath in one case. January, 1851, the sexton's salary was raised to eight dollars, and he was to get 6 cents per bushel for coal additional. May, 1852, including \$6.17 previously taken, was \$35.17.

The first notice of Synod's fund is in 1847, when \$10.50 were given to that fund. The next notice of Synod's fund was in 1852, when \$19.80 were given. The first notice of collection for missionary purposes is in 1854 and 1855. October, \$2.32; November \$3.17; December \$1.98; January, \$1.17; February, \$1.55. After a congregational meeting held June 16, 1855, the monthly collections for paying for supplies are noted as follows: June 24, \$1.79; July 8, \$2.01; July 29, \$1.94; August 5, \$3.01; August 12, \$2.97; August 19, \$2.72. This would seem to be a little hard on the preachers. In October, 1855, the amount paid Mr. Sawyer for preparation days and dispensing the Lord's Supper was \$24. January 27, 1857, Mr. Sawyer was paid \$3.10 for moderating in a call.

The amount for India Mission Fund for 1857 was \$16.26; for 1858 for Home Mission, \$7.86; for Synod's Fund, \$9.67. June 19, 1859, Mr. J.C. Steel and Mr. Sawyer were paid \$21 for dispensing the Lord's Supper. This was soon after the Union. Brother Sawyer who is our neighbor now and pastor of the Dissenting Brethren, was then in the U.P. Church. He went into the Union when it took Place, and remained in it for sometime, for he is credited as being paid for three other days' preaching in the close of 1858, and up to June 1859, showing that he was in the Union for something over a year; and indeed, not only he, but also a number of his members, have been at some time in the U.P. Church, and some of them in some other churches. Their reasons for their change are best known to themselves.

For 1861, the collections for Missionary Funds are as follows: Foreign M., \$34; H.M., \$23, Pub., \$4; Ch. Ex., \$4; Ed., \$4; Synod, \$8, Total, \$77. In 1863, total for various funds is: \$87.21; for Freedmen's Mis., \$112. This was in war times. Foreign M, \$104; H.M., \$45; Ed., \$5; Pub., \$6; Ch. Ex., \$5; Assembly's Fund, \$2; Synod's, \$9; Presbytery, \$4; total, \$292. For 1865, total \$291.25. For 1866, \$248; 1857, total, for H.M., \$88. For 1868, \$364; 1869, \$258; 1870, \$256; 1871, no credit; 1872, \$103; 1874, \$118; 1875, \$128; 1876, \$139. The salary of the sexton for sometime has been \$50 a year.

Mr. Scroggs's salary was about \$100 for one-third time, and \$200 for one-half time. Mr. McGill's salary was \$400 for whole time. Dr. McLean's salary for half-time was \$800. Mr. Evans' salary for whole time was \$800. And the salary at present is at the rate of \$800 for three-fourths time. The cost of the present house was about \$4000.



## The Music, or Singing

There is frequent mention made of the appointment of a singing clerk, and sometimes of an assistant clerk. The music, or service of song, is a very important part of divine service. God has endowed man with a musical talent or faculty. But this is not of much account unless it be improved, or cultivated. And, as it is directly in the service of God, and for his praise and glory, that these musical powers are to be employed, when we engage in his worship, I think it is a reasonable view of the matter, that these talents should be improved or cultivated, so that this service should be performed in the very best manner. It is not all a service of the heart, but it just as much of our tongue, and of our lips, as of our hearts. Taking this view of the matter, which I am fully persuaded is a reasonable and correct one, then the only wonder is that the manner of conducting the singing in church should have been the occasion of so much trouble in congregations as it has been, from time to time. At one time the custom was to give out one line at a time. This seemed to be on the supposition that people had bad memories, that they could not remember more than one line at a time. And when a change was made from one to two lines, many people thought it was a terrible innovation. And when another advance was made, and "lining out" was abandoned altogether, this was regarded as still worse, and the consequence was that some would not sing at all, but would shut up their books, and some would even leave the Church. Some thought that nothing but what was called the "Old Twelve" tunes should be sung. And so the introduction of what was called the "New Music" was also regarded as a great innovation. Some were opposed to repeating the tunes, and some to what are

called "choirs" - that is, half a dozen, or a dozen persons sitting together to act as leaders. But men find that they can become accustomed to these changes, and no harm be done to the good cause. And when they take a sober thought and look back, they only wonder that they ever attached so much importance to the fact whether one, or two lines were given out, or whether they were given out at all. And there are some other customs that have served their time, and have outlived their design, which would be better to be abandoned, as for example, the use of tokens in the Lord's Supper. They have no connection whatever with the ordinance. They may have been expedient in time of persecution, that no spy might be admitted among their number, or when the members of different congregations were more in the habit of communing together, and many were not known to the session where the ordinance was observed. But the reason of their introduction being no longer in existence, there is no longer even an expediency of their use, but in some respects they are only an incumbrance. And as people have made progress in some of those things referred to, as in the manner of singing, and have found it to their advantage, so we hope they will make still farther progress, and will find that the new version of the psalms and a greater variety of music, will also be greatly to the advantage of the cause.

So far as I have been able to find, only one young man, a member of the congregation, has entered the ministry - Rev. J. R. Slentz, who died some three years ago. Is it so that this congregation in the space of sixty-four years has given only one young man to the ministry? If other congregations had done no better in furnishing ministers, what would this one have done for pastors? It has now the fifth, but has furnished the church with but one. Has there been enough of consecration to the service of God? Have men thought more of the world than of the church? These are questions that are worthy of serious consideration.



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## Loyalty

The congregation has a good record for loyalty to the government, in time of the rebellion that was inaugurated by the South for its destruction. While many in the North sympathized with the South in their rebellion, and gave them aid and comfort in so far as they could with safety to themselves, but few were found in the congregation who did so - and a number of her young men were ready to go forth, and if need be, and it were God's will, lay down their lives in preserving the life of the nation. Some of them did lay down their lives, and others who did return bear the marks of good and faithful soldiers.



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## Conclusion

Moses said to the children of Israel, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness." A review of the way would recall to their minds God's goodness and kindness and mercy to them, and their rebellion, and their ingratitude to Him. It is well for individuals often to review the way by which God has led them, and it is well for the church and for congregations. A review of the way will help to avoid what is bad, and profit by what is good, in the past. A question is sometimes asked, and it is pertinent in the present connection. What is a successful congregation? And to this different answers might be given, all of which might contain less or more of truth: One that exerts a good influence on the community; one that gathers in sinners from the world; one that increases in the number of its members; one that sustains permanently the ordinances of grace; one that maintains and defends the truth of the gospel; and one that perpetuates its existence. Taking this view then, one may be more successful than another - all have not the same degree of success - and one might have been more successful than it has been.

When we come to pass judgement on the doings of others, and especially on the doings of the dead and

departed, we feel that we occupy a solemn position - that we tread on sacred ground. We should desire to judge with leniency in respect to others, as to the past, as we would desire that others would do so, in respect to us, in the future. But we would also desire to be just. Now, in many respects, we cannot say otherwise respect to the past of this congregation. It has been a centre of influence on the surrounding community, in favor of the truth of the gospel. What would this community have been without the influence that has gone forth from this place? Here many have been gathered into the fold of Christ - many a weary and heavy-laden sinner has found rest to his soul; and in the great day it will no doubt appear that this man and that man was born here. Its existence has been perpetuated to the present day, and still it lives. Here the truth, as it is in Jesus, has been maintained and defended. But is it not possible to go to the extreme even in this - to attach more importance to some things that are not at all essential to religion, than they demand? While it is our right and duty to stand by the truth and defend it all hazard, we have no right to abuse and even unchurch those who may differ from us in their religious views. Thirty or forty years ago, a minister was hardly accounted faithful unless he would abuse in his preaching other denominations. Then a minister in the Associate Church would likely have subjected himself to censure, or lost his place as pastor in a congregation, if he would have invited a minister of another denomination - a Presbyterian, for example - to preach in his pulpit.

As this was the course pursued in other places in those times, so it was the course pursued here; and I have no hesitation in saying that the extreme to which this was carried, and the harshness and severity before referred to, in dealing with members, have greatly hindered the success of the congregation. By these means, I am satisfied that this congregation has lost ground and opportunity in this community that it can never regain. There are many persons in the bounds of this congregation, who naturally belonged to it, who were raised in it, and who were once members of it, now belonging to other congregations, who, no doubt, would still have been members of the congregation if they had received a more liberal and enlarged instruction in divine truth in the case of some, and if there had been less harshness and severity in the exercise of discipline in the case of others. This congregation has suffered, is suffering now, and will suffer for time to come, from what was done long ago. The seed then sown is bearing its evil fruit. It is for those who now compose the congregation, and who desire its prosperity, to learn a lesson from the past. Though the congregation has not been as successful as it might have been, and as, no doubt, it would have been as successful as it might have been, and as, no doubt, it would have been, under a more enlarged instruction and liberal policy, yet there is still a respectable congregation - respectable in numbers and in means and ability. It can hardly be said to have been a self-sustaining congregation. Only for a few years in its history has it had a pastor for whole time. Now, is this for want of means? Are there not enough people here, and are they not in possession of sufficient wealth to sustain, and to sustain well, for the whole of the time, the ordinances of grace? Have you ever really tried your strength? Is not all that is needed a little more earnest work and a little more liberality? God has a claim on you; the church has a claim on you, and generations to come have a claim on you. Will you arise, exercise your strength, and show that you are equal to the demand? "The fathers, where are they? And the prophets, do they live forever?" One generation passeth away and another cometh. It is believed that only one of those who united with this congregation at its organization sixty-four years ago, is still alive, viz: Andrew Ingles, who now lives in the state of Missouri. As he is now nearly eighty-seven years of age, he would then have been a young man of about twenty-three. Where are all those who assisted in its organization, and who united with it for sometime after? They are gone the way of all the earth. They have given in their account to God for privileges enjoyed, or misimproved. They have gone to their rest and their reward. "They rest from their labors and their works do follow them." They were faithful to the work entrusted to their hands. They did their work, and according to their views of truth and duty, they did it well. There were men adapted to the times in which they lived - pioneers of a new country - sturdy in nature and physical strength, and this physical sturdiness impressed itself on their minds, their thoughts, and all their doings. We have their experience, we have the influence of an increased and increasing intelligence; the power of secular and religious literature, and the stimulus of activity on every hand in all departments of life. Will we, according to our increased advantages and opportunities, do as well the work given us to do, as our

fathers did their work? "Where much is given, much will be required."

We are following after them. Soon the places that know us now, will know us no more. Others will possess and occupy these lands around about us, will stand in this pulpit, will sit in these seats, will sing praises to our God on this Zion Hill. What will be the condition of this nation, and of the church in this nation, when our next national centennial year shall arrive? Of this no one can form any correct conception! What changes have taken place! What developments have been accomplished! What progress has been achieved during the past century! And with the facilities now in our possession, both for national and religious progress, the world will be hastening on to its millennial glory. And when the next centennial shall arrive, where will we all be, all we who are here today, of this congregation and community, parents and children? We will all be dead. Not one will be left.

Sometimes we ask persons whether they are going to the Centennial? Some answer jocosely, no, they believe they will wait till the next centennial year. But where will we spend our next centennial year? It will be in the future world - the land of spirits. Yes, and the time will come when God's church on earth - his spiritual building will be completed, and when "all kindreds and people and tongues shall stand before the Lord in judgment," "when the earth and the sea shall give up the dead that are in them." Then the Books shall be opened, and every man shall be judged according to things that are found written therein.

And when that day shall come, may it be the happy lot of all who are here today, and of all who have been, and are members of this congregation to hear that welcome to the Judge, "Well done, good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

The following is the Roll of Elders and Members of the Congregation at the present time:

#### ELDERS

Anderson, Samuel  
Gailey, William

Hammond, David  
McGaffick, Jesse

McCormick, N. T.  
Scott, David W.

#### MEMBERS

Anderson, Elizabeth  
Barclay, George  
Barclay, Eliza J.  
Barclay, Nannie  
Barclay, John  
Barclay, Maria  
Brown, William  
Brown, Nancy J.  
Caldwell, Rebecca D.  
Caldwell, Samuel  
Caldwell, Mary M.  
Caldwell, James A.  
Cook, Cynthia  
Dever, Isaac  
Donovan, Mary  
Donovan, Kate  
Donovan, Thomas  
Fowler, Emma  
Fowler, Mary  
Gailey, Mary  
Gailey, Nancy J.

Gailey, Daniel D.  
Gailey, Silas  
Gailey, Malissa  
Gibson, Mary  
Gibson, Penelia  
Gillespie, Sam'l F.  
Gillespie, Sarah J.  
Gillespie, Jennie  
Hammond, Marg.  
Hammond, Anne J.  
Hamilton, Martha A.  
Herron, Jane  
Herron, Rebecca  
Herron, Jane  
Herron, Elazan  
Herron, Nancy  
Herron, Eliza  
Herron, Margaret  
Herron, Searinda  
Herron, Rebecca J.  
Hunter, Jane

Hunter, Eliza A.  
Hunter, Alexander  
Hunter, Ida  
Hutchman, Nannie  
Johnston, John G.  
Johnson, Susan  
Johnson, Nancy  
Kaler, Andrew  
Kaler, Martha A.  
Lister, William  
Lister, Mary  
Marland, Eliza  
Marland, Sadie  
Mason, Maggie  
Morgan, Vir. E.  
McGaffick, Elizabeth  
McGaffick, Benjamin  
McCormick, S. M.  
McCormick, E. M.  
McFarland, Mary E.  
Moore, Silas

Moore, Mary  
Moore, Mary A.  
Moore, Sarah A.  
Moore, Tillie J.  
Neville, Matilda  
Potter, Matilda  
Reed, David A.  
Reed, Mary  
Reed, James C.  
Reed, Emma  
Reed, Sarah

Scott, C. V.  
Scott, Jane  
Scott, Maria  
Scott, William  
Scott, John  
Scott, Jane M.  
Taylor, Mary  
Taylor, Lizzie  
Thompson, James P.  
Thompson, Martha  
Thompson, Andrew

Thompson, Eliz. J.  
Thompson, E. M. G.  
Watt, Margaret  
Watterson, Andrew  
Watterson, Maggie  
Watterson, Robert  
Watterson, Elizabeth  
Wilkison, Mary  
Wylie, Sarah  
Wylie, Joseph P.  
Wylie, Nancy



## Some Notes On The Church History

Written By Rev. J. Thompson  
*By Ray Anderson*

I have been interested in the history of this area and in reading the church history there were several items that caused me to do some researching.

In the church files we have a letter from Dr. T. D. Imbrie. Dr. Imbrie's great-grandfather, David Imbrie, was the preacher at Four Mile back in 1812. He tells that Rev. David Imbrie attended Dr. J. Anderson's Theological Seminary and was ordained in 1806. He became pastor of the Big Beaver Church, (later New Brighton), Brush Run, (Greensburg -now Darlington), Four Mile and also Bethel in Lawrence Co. PA. Dr. Imbrie tells us that his great-grandfather weighed 316 pounds and that when he rode thru the woods he would take two horses and change from time to time.

He and his wife are buried in the old Seceder Cemetery above Darlington. Dr. John Anderson, Pastor of Service Church also began Service Theological Seminary of the Associate Presbyterian Church in a log cabin known as "Eudolphia Hall" near Service Church. It was the second Divinity School in America.

I wondered how Dr. Anderson got from Service Church to Four Mile in 1812. As the crow flies it is about ten miles. He could have gone to Georgetown and used the ferry to cross the Ohio to Smith's Ferry, then have taken the road to Four Mile or he could have crossed the Ohio River at Vanport which had a ferry at that time (see map of Beaver Co. 1817). It would have taken considerable time on either route by horse or horse and buggy.

Prior to 1800, the water level in the Ohio River was not as deep as today. In the dry season of the year it was possible to walk across the river in various places as the water's depth was three feet or less. Flat bottom boats, keel boats, rafts, and large canoes were used in the spring of the year to go down river when the spring rains raised the water level. Several dams had been placed in the Ohio by 1812 which raised the water level to at least three feet; then a few years later larger dams were placed which raised the level higher and permitted paddle wheel boats to come up river to Pittsburgh.

The early ministers of Four Mile shared time with other churches for a number of years. Four Mile, West Beaver, and West Union. We know where Four Mile is located but where is West Beaver? I found it to be on Ohio Route 518 west of West Point, Ohio, between East Liverpool and Lisbon, Ohio, overlooking the west branch of the Little Beaver Creek.

As a point of interest, in July of 1863 General John H. Morgan of the Confederate Army surrendered with 364 officers and men near the West Beaver Church. A large granite stone records his capture and marks the point farthest north reached by the confederate forces.

West Union or Long's Run is in Calcutta, Ohio. West Beaver Church is 13.2 miles from Long's Run Church and Four Mile is 8.7 miles from Long's Run Church. The minister spent one third of his time at each church.

There may be other questions you have of the area and want an answer. Bausman's History of Beaver County Vol. I & II is a good place to start.

With Thanks to Jeanne Hall [Beaver County CC 2000-2015]

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[Note: I did not correct the mis-spellings, the information and content is 'as is']

Martha A Crosley Graham, Beaver County Coordinator