

PENCADER CHURCH  
*Erected in 1852*

A HISTORY  
*of*  
PENCADER PRESBYTERIAN  
CHURCH

*(Welsh in Origin)*

*of*

GLASGOW, DELAWARE

*By*

THE REV. HENRY G. WELBON, *Pastor*

*Author of*

*"A History of Head of Christiana Church"*



Including Also:

SKETCHES OF ITS PASTORS

RECORD OF MARRIAGES

BAPTISMAL RECORDS

BURIALS IN CEMETERY



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[Camm Bros. Inc.; Wilm., Del.]

## A HISTORY OF PENCADER CHURCH

### The Organization of the Church

OLD PENCADER CHURCH stands at the crossroads of Glasgow, Delaware. The state highway from Dover goes by the front of the building and leads to Newark which is about seven miles north. One side of the edifice faces the busy highway between Baltimore and Wilmington. A row of giant buttonwood trees and a venerable white oak stand along the church, guarding the last resting place of those buried round about it. This old sanctuary has been the place of worship for many of those in this locality of high or low estate through the many years of its existence. In the providence of God it still continues to witness to that faith of its founders.

The founders of this church were Welsh families who came over with the settlers of William Penn. They sought for liberty of conscience, and freedom of worship in the New World. The persecutions of the latter part of the 17th Century against those who refused to worship in the Established Church of England extended also into Wales. Accordingly when Penn made his alluring offers to settlers in his American possessions the first to accept these offers were the Friends in Wales.<sup>1</sup> The unconquerable spirit of the Welsh people is a well known fact. For centuries they maintained their independence against countless odds, and finally agreed to a peaceful union with England only after a promise that their ruler should be a native born prince. How King Edward accomplished this in 1282 by presenting them with his own son, born in the Welsh castle of Caernarvan is one of the incidents in the history of Wales.

On the 13th day of the First Month in 1684 William Penn made a grant of 40,000 acres located in what is now Chester, Delaware and Montgomery counties in Pennsylvania, to the Welsh settlers in and about Philadelphia. Among these Welsh Friends were to be found also those of Baptist and Presbyterian faiths. The Welsh Presbyterians in this section, which was known as the Welsh Tract of Pennsylvania, formed very shortly the Tredyffrin Church, i.e., Valley Town or Valley Township.<sup>2</sup> It is now the Great Valley Presbyterian Church.

Another Welsh tract was set apart in Delaware by Penn to certain Welsh settlers who lived in Radnor Township in Chester County, Pa. This tract of 30,000 acres was granted on October 15, 1701, to William Davies, David Evans and William Willis.<sup>3</sup> Evans and Davies are considered to have been Presbyterians.

<sup>1</sup> Browning, Charles H., Welsh Settlement of Pennsylvania, p. 22.

<sup>2</sup> Patterson, Robert M., History of the Presbyterian Church of the Great (Chester) Valley.

<sup>3</sup> Scharf, J. Thomas, History of Delaware, Vol. 11, p. 950.

Some 11,000 acres in this tract were taken up shortly after the survey was made of the tract, which Dr. Skinner says was by the close of 1702, and shortly thereafter the settlers moved in. These settlers may have been attracted by the iron ore in Iron Hill, but the cheap land must have also been inviting them.

It is impossible to say when the Presbyterian settlers organized themselves as a church, but when we understand it was the custom of these immigrants to build meeting houses as soon as they had built or obtained homes for themselves, we can say it may have been between 1703 and 1706. According to Rev. Jason Rogers "1706 is not unlikely"<sup>1</sup> for the date of the first meeting house. The Baptists in the Welsh Tract, according to their records, organized in Wales in 1701 and came here in 1703, getting their land from the three grantees, Evans, Davies and Willis.

An interesting contemporary account of the existence of these two religious faiths together with that of the Quaker is to be found in a letter written on Aug. 26, 1708 by the Rev. Mr. Jenkins of the Protestant Episcopal Church in New Castle, Delaware, in which he says,

"Whereas we have now some hundreds in the Town and Country, that are of the Church of England, which by reason of the vast distance many of them live from the Town they cannot every Sunday give their attendance at the Church, but I meet them about half way in the Country, about 12 miles from the Town, once a fortnight to preach to them and catechize their Children, and in the last and second meeting I have had with them our congregation consisted of four-score people, and many of them were Welch with whom I have also agreed to have a meeting every three weeks amongst themselves in the Welch Tract (as it is here called). The Welch consist here in this County of New Castle and bordering upon it, of about 40 families being for the most part deluded and drawn away by Scotch Presbyterians, and a Welch Annabaptist Preacher, so that ever since their first settlement in this Country they have been divided into three parties, an Annabaptist, a Presbyterian and a Quaker Congregation," etc. He says that he will spend much "time and pains upon them in order to reclaim them from those pernicious errors, and I am already thus far encouraged that the Annabaptist preacher has promised to resign up his meeting house to my service."

Although the argument of silence is a dangerous one sometimes, it is noticed here that no mention is made of a pastor or meeting house of the Presbyterians at this date. The first meeting house was "a small frame building about 20 x 36, low pitched, one story, with sharp peaked roof and stood about where the Sexton's house"<sup>2</sup> used to be. Towards the close of the 18th Century it was bought by Jacob Faris, Sr., one of the trustees and moved to the southern part of the village of Glasgow where it was used as a dwelling house for many years. Mrs. Margaret Black, the widowed sister of Jacob Faris, and mother of Dr. Samuel H. Black, was its first occupant. In 1899 Mr. John H. Thornton occupied the building. Unfortunately it was destroyed by a fire in 1913.

<sup>1</sup> Rogers, Jason, A Memorial Discourse for Pencader Presbyterian Church.

<sup>2</sup> Skinner, W. T., M. D., History of Pencader Presbyterian Church, p. 36.

From the records of the Presbytery of Philadelphia for Sept. 22, 1710 it is learned, "Upon information that David Evans, a lay person, had taken upon him publicly to teach or preach among the Welch in the Great Valley, Chester county, it was unanimously agreed that the said Evans had done very ill, and acted irregularly in thus invading the work of the ministry, and was thereupon censured." It was agreed that David Evans should apply himself to learning and study under three ministers in the Presbytery after which he was to be licensed. It was further, "Ordered, That Mr. Wilson write to the Welch in Welch Tract, and Mr. Andrews to those in the Great Valley." It is from this last statement that the existence of a Presbyterian congregation in the Welch Tract is proven.

Mr. Evans, having pursued his studies and graduating from Yale College in 1713, the minutes of the Presbytery of Philadelphia record on Sept. 7, 1713, "Upon the desire of the people of Welch Tract, it was ordered, that Mr. David Evans reside and preach amongst them till the next Presbytery." This he did for a year and was then called to the church.

#### THE FIRST AND SECOND PASTORATES

The records of the Presbytery of Philadelphia show that on Sept. 9, 1714, "An unanimous call from the people of Welch Tract to Mr. David Evans being presented to us and approven, we offered it to him which he accepted." On the day following it is stated, "There being people in the Great Valley with whom Mr. David Evans has been concerned, it was queried whether said people should be looked upon as part of the Church and Congregation of Welch Tract or a distinct body by themselves; and it was carried by the Presbytery that they be esteemed a distinct society." This shows the close connection which had existed between these two Churches up to this time, but on account of some dispute they were at this time separated. The ordination and installation of Mr. Evans took place on Nov. 3, 1714.

In 1717 the Presbytery of Philadelphia became so large it was agreed to divide itself into three Presbyteries, one of which was New Castle. At its first meeting held March 13, 1717 David Evans was present and his elder William Williams. This is the earliest mention of an elder of this church that has yet been found.

At a meeting of the Presbytery of New Castle on May 8, 1718 it was decided, "The Oppinionative Difference of Mr. David Evans and Samuel James by a Majority of Votes was dropped, as needless & frivolous to make a matter of Dispute and Contention about." In this way, unfortunate as it was, we learn of the name of the earliest member of this church, namely Samuel James. As a result possibly of this dissension this same body reports on Sept. 19, 1718, "Appeared from ye inhabitants of Tre Dyffryn, in the County of Chefter in this province of Pennsylvania, James Parry and James Abram who prefented a

Call on the behalf & from id people to Mr. David Evans, in order to his Tranfportation from Welth Tract unto ye faid Tre Dyffryn." Apparently the people of the Great Valley had changed their minds and were desirous of the services of Mr. Evans. However, William Williams, who represented the congregation declared they "were wholly unwilling to part with their minister." The pastor asked that the matter be dropped until the next meeting, "by reason of something in difference between him and his present Congregation."

Presbytery attempted to heal these differences in the meetings which followed. Incidentally the name "Penkader" is found used in March 17, 1719 when the record says a committee, "met at Penkader in ye Welsh Tract" to draw up a paper of reconciliation. Nevertheless that fall Mr. Evans presented his resignation to Presbytery but it was not accepted until May 18, 1720.

At this point the name *Pencader* should be considered. This is a Welsh word meaning high chair or seat. Many people have supposed that it was used because of its nearness to Iron Hill, the highest hill in the tract. Mr. Edward W. Cooch in writing on this subject<sup>1</sup> quotes the Rev. W. F. Dickens-Lewis as saying he did not think the name has anything to do with Iron Hill, "but refers to a locality which received such a name on account of its significance and importance educationally and religiously." In speaking about this to Dr. Joseph Brown Turner, a well known authority on Presbyterianism in this section, it was his view that the point was not tenable, chiefly because the records of New Castle Presbytery would not bear out the belief as much as we would like to have them do. Whence then the name? It is a well known fact there is a Welsh town in Caermarthenshire (South Wales) which bears the name *Pencader*. Perhaps some of the early Presbyterian settlers came from that town, and probably from the shire. At any rate it is known that the second pastor, the Rev. Thomas Evans, came from that shire and that he was a nephew of the original grantee, David Evans and therefore cousin of the first pastor. It is also an interesting fact that there was located in *Pencader* of Wales a college or seminary. Perhaps it was there that Thomas Evans received his training.

He came before the Presbytery of New Castle on May 18, 1720 and is highly spoken of as, "a very hopeful Candidate for the ministry." After his licensure on June 28th of that year he was appointed to preach at *Pencader* every other or second Sabbath day. This he did until he was called to the church that fall. The ordination took place May 9, 1723. An interesting custom in connection with this solemn service is given in the records of Presbytery. Mr. David Evans, Esq. was appointed to make a proclamation at the door of the meeting house that if any person or persons had any thing to object against the

<sup>1</sup> The Evening Journal, Wilmington, Del., June 23, 1932.

life or doctrine of Mr. Evans they should make it known to the Presbytery now sitting. After which the service of fasting, prayer and imposition of hands was concluded.

A contemporary event of interest to this church occurred at about this time in the Welsh Baptist Church. It is concerning the putting out of Martha David, mother of Samuel Davies, who later became president of Princeton College. The account is too long to give here but may be found in the Historical and Biographical Papers of the Historical Society of Delaware. She is accused of "carrying unconnected pieces of what was talked in the church to the Presbyterians to have their opinions upon them . . . and putting it in the power of enemies to blaspheme, also to renew the variance between us and the Presbyterians for which causes she was put out of the Church March 4, 1732." On Nov. 3rd of that year there was born to her, Samuel, who was destined to attain a high place in the religious and educational fields of his day. Near Summit Bridge will be found the house where he was born and a marker which was placed there by the Historical Markers Commission of Delaware in 1933.

Mr. Evans is noted for having started an academy which was in keeping with the Presbyterian standards of an educated ministry. Webster says in his History of the Presbyterian Church p. 374, "Among his pupils were Abel Morgan, the Baptist minister of Middletown, N. J." Under Morgan, President Davies commenced his classical studies.

Towards the end of his pastorate the Presbyterian Church was rent by the division known as the Old and New Side. There was at this time a sad decline of religious devotion which was followed by the revivals of Whitefield. While great throngs were inspired by him there were those who saw a danger in neglecting to hold to the high and sane methods of ordaining and installing the great influx of students of the old country. Mr. Thomas Evans remained with the Old Side which held to the latter view. Those who seceded from Pencader formed a church at the Head of the Elk, now Elkton.

On Nov. 2, 1742 Margaret Williams, widow of Roger Williams of Pencader Hundred conveyed to David Howel, Thomas Thomas, Joseph Thomas, Thomas James, Simon James, Nathaniel Evans and Nathaniel Williams, all of Pencader, a lot of ground containing one acre and 38 perches on the road from New Castle to Head of the Elk. This was part of a larger tract which Roger Williams had obtained from the original grantees. The deed goes to say, "it was given for the purpose of allowing full and peaceable liberty to the Presbyterian Congregation belonging to the meeting-house that is builded upon the said tract of land for the true worship of God in the said place according to the Presbyterian Rule, Discipline and Doctrine and will be sub-

missive to the rules and directions of the Presbytery of New Castle and the Synod of Philadelphia, while the sd Presbytery and the Synod walk according to the sd Rule."

#### FROM THE THIRD PASTORATE TO FORMING OF THE MISSIONARY SOCIETY

The next pastor was the Rev. Timothy Griffith, who was installed in 1743<sup>1</sup>. He served here in connection with the Great Valley and Drawyers Churches. During his pastorate the Province was threatened with an invasion by Indians and he was elected Captain of the company which New Castle County furnished. He died before May 22, 1754.<sup>2</sup>

For the next 26 years the Church was supplied in connection with the neighboring charges of St. Georges, Drawyers, and Forest. On April 9, 1760 the Presbytery records, "a supplication for a supply stating it was able to pay £80 sterling per annum." Six years later the Church petitioned Presbytery for part of the time of Rev. Elihu Spencer who lived at St. Georges. The petition was not granted but it was directed that he supply them as he could. He continued to supply here until 1769. For a short time Pencader was supplied by Rev. Alexander McDowell, who was principal of the Synod's Academy which was removed to Newark in 1767.

Rev. Samuel Eakin was called here on May 22, 1776, and served the Church until 1780 when he was granted a dissolution of relations, but he continued to supply the Church until his death in 1783. This was during the Revolutionary period. The unsettled conditions hindered the cause of religion and also interfered with his support. He was the first pastor to have preached in English.

In the latter part of August, 1777, Howe landed near Head of the Elk and marched over Gray's Hill. Knyphausen and Agnew landed on Bohemia Manor, marching through Aikentown (Glasgow) and on the 3rd of September engaged in a skirmish at Cooch's bridge supposed to be where the first fighting under the Stars and Stripes took place. Captain John Crawford, grandfather of Miss Rebecca Crawford, marched from Middletown here; but owing to the positions of the two armies he was unable to join the American forces, and therefore did not participate in the battle, but quartered his Company in the old meeting house here, where they remained all night." Abraham Short, the maternal grandfather of Miss Rebecca Crawford was with Washington at

<sup>1</sup> Skinner, W. T., M. D., History of Pencader Presbyterian Church, p. 43.  
<sup>2</sup> Minutes of Synod of Philadelphia.

Valley Forge during the winter of 1777-8. He was after the War advised to apply for a pension, Dr. Skinner relates in his History, and says he became very indignant throwing it into the fire saying he "didn't serve his country for money." "Such a patriot in these days would be a 'rara avis'." We wonder what the doctor would say today.

Between 1782 and 83 the second building was erected on the place where the present edifice now stands.\* "Among the builders are mentioned Jacob Faris, Peter Williams, William Whann and Joseph Thomas. The bricks were burned on the farm of Jacob Faris. It was a low brick building with a brick floor, and high pews. The pulpit was in the east end, perched well up towards the ceiling, with sounding board over head. Each pew had a heavy oak plank laid on the floor, to prevent the feet from coming in contact with the bricks. It had no chimneys or any arrangement for warming it."<sup>1</sup> People came for miles through cold and snow and sat through long sermons without any fire. When the subject of heating the Church came up it nearly caused a schism. On the manuscript history of Rev. Jason Rogers, Dr. Skinner has written a note that Peter Williams, an elder, was one of the leaders who opposed warming the church. He was a brother-in-law of Jacob Faris, Sr. The latter favored stoves.

The Rev. Jason Rogers relates in his history that when those who were opposed to warming the house, came to church and saw the stoves they became uncomfortably warm. During the service overcoats were taken off and fans had to be brought into use, although the stove had no pipe attached nor chimney prepared for drawing off the smoke. At the close of the service these things were pointed out and Peter Williams was induced to put his hand on the stove.

Between 1783 and 1792 Rev. Thomas Smith ministered here in connection with Forest Church, Middletown. Rev. William Chealy was called to the joint pastorate of Pencader and Middletown on Aug. 2, 1796. John Veal represented the united congregation.<sup>2</sup> His name probably should be John Vail. The minutes of New Castle Presbytery show that James Porter was the elder with Mr. Chealy on Oct. 3, 1797 and Peter Williams on Jan. 2, 1798. On Aug. 12, 1801 he asked for a dissolution of pastoral relations. His elder at that time was Jared Rothwell, who was probably of Middletown. Presbytery agreed to the request.

"In 1800 David Smith, Esq., a prominent citizen of Elkton, having been many years Registrar of Wills of Cecil County, and an Elder in Pencader Church, made application to the fall meeting of Presbytery, to have Mr. Hindman as a supply at Elkton, two Sabbaths a month, viz:

\* See page 57.

<sup>1</sup> Skinner, W. T., M. D., History of Pencader Church, p. 44.  
<sup>2</sup> Minutes of the Presbytery of New Castle.

"Those Sabbaths when Mr. Chealy doth not preach at Pencader' to which Presbytery agreed."

On June 1, 1789 the church met and elected trustees in accordance with a legislative Act, passed in February 3, 1787—under which Churches were to be incorporated. The incorporation was filed on Nov. 22, 1790 and signed by Thomas Evans, David Howell, Jacob Fearis (or Faris), Matthew Aiken, Robert Middleton, Peter Williams and Adam Wallace.

According to the records of the Presbytery of New Castle, after Mr. Chealy had left, this church had no regular supply or pastor until 1808. Among those who were appointed to supply here from one meeting to the next were Mr. Waugh of the Rock, Mr. Hood, Mr. Wallace, and Mr. Burton.

In 1808 the Rev. Samuel Bell preached here and was called to the joint pastorate of this congregation with that of St. Georges. On May 16, 1812 the trustees all resigned because they felt the congregation was not satisfied with them. Rev. Jason Rogers gives us this interesting side light on conditions then. In the earliest register of the marriages and baptisms of this Church may be seen the note that "On the second Sabbath of July (14) 1816 was solemnly set apart to be ruling elders in Pencader Congregation the following brethren, William Watson, Seth Stewart and Thomas Clark."

The interest which this church has shown in missions is one of its glories. The probabilities of a missionary society being in existence here in 1819 is told in the History of Pencader Church and is prepared by Mrs. J. Wilkins Cooch.

#### FROM THE FOUNDING OF THE MISSIONARY SOCIETY TO THE PRESENT

On April 2, 1833, Mr. Bell resigned and on the same day the records of New Castle Presbytery show, "An application was made by several members of the Presbyterians residing in Elkton, Md., and vicinity, praying to be organized into a Church, and also that a committee be appointed to administer the Lord's Supper in that place." The request was granted and a committee appointed which met on May 3, 1833 for the purpose of organizing a church. Seventeen members presented themselves and were received on certificate. Most of these were members of Pencader Church. On the following day Frisby Henderson, an elder of this church presented his letter and he with Andrew McIntire were installed elders of the new church.

In the fall the Rev. Hugh Hamill was called to the combined charge of Pencader and Elkton and installed on January 21, 1834. He was a highly educated man and had a very successful pastorate here. On May 2, 1835 Jacob Faris and Robert Cann were ordained elders. During this pastorate the Presbytery of Wilmington was erected in 1833. Pencader belonged to this body. The sessional records for Oct. 18, 1835 state that it was resolved unanimously "that

in case the Synod of Philadelphia at their next regular meeting in York should divide or destroy the Wilmington Presbytery this Church wishes to return to New Castle Presbytery and will protest against being placed in Lewes." This matter was evidently settled in a manner satisfactory to the church for it continued to remain the Presbytery of Wilmington. A few years later the division known as the Old and New school occurred. In May of 1837 the pastor resigned. His wife, Mrs. Mary Louisa, was the only daughter of Andrew K. Russell, pastor of Head of Christiana Church.

James McIntire, the next pastor, also preached at Elkton. His installation took place on Oct. 15, 1838. He is noted for being successful in reaching the young people. During this period several cases of a disciplinary nature were instituted against members who were intemperate or who had neglected to attend church. A few years later a case of a leading member who engaged in an unfair business transaction was tried and he was found guilty. The contrast between the summary action of the church in such matters then and the laxity of the present day in regard to the conduct of church members cannot be overlooked. It has been suggested to the writer that one of the reasons for this is that a church had greater disciplinary powers over its members because there were fewer churches to which one might go if put out of his own. Whatever the cause, as we view the apologetic and lenient manner in which sin is looked upon today, we cannot help but feel that those who believed in a sin-abhorring God had something that many today lack. The spiritual life of the church was quickened by evangelistic meetings held in the fall of 1842. A fast day was observed and a preparatory lecture preached by the pastor. "The Lord seemed to be in our midst" the minutes of session say. Mr. McIntire resigned from his pastorates and his pastoral relations were dissolved on Oct. 9, 1849.

The next pastor was the Rev. Horatio S. Howell who came from the Third Presbyterian Church of Philadelphia. He was installed as pastor of Elkton and Pencader on Nov. 13, 1849. He resigned from this church on Oct. 12, 1852, but continued on at the Elkton charge. Dr. Murray says he served as "a Chaplain in the Union Army during the late Civil War and fell in that fearful struggle at Gettysburg."

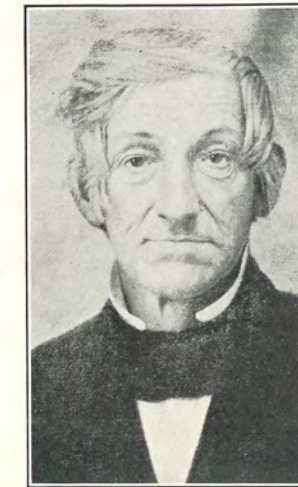
For the next three years the church was supplied by a number of ministers. The Rev. T. B. Jervis is one who is mentioned in the sessional records.

On June 25, 1854, the following men were elected and ordained as ruling elders of this church, Andrew Eliason, Henry Cazier, James Frazer and James Stewart. They were ordained by Mr. Jervis.

The present Church building was erected in 1852 at the cost of

<sup>1</sup> Murray, James O., Address, 50th Anniversary of the Elkton Presbyterian Church.

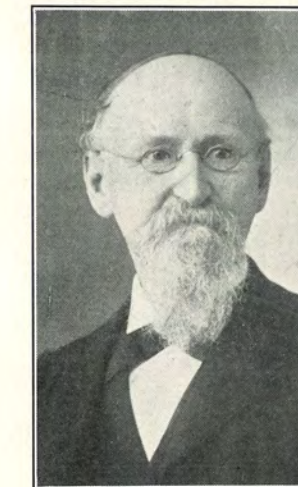
\$5,000. The records of the session for June 20th, state, "Lord's Supper administered the last Sabbath before taking down the walls



Elder Henry Cazier  
(1854-1859)

of the present ancient building to give place to a new church edifice on the same site." It was built according to the extreme simplicity of the faith of our Presbyterian forefathers. An interesting explanation for this type of architecture is given by George F. Bennett in his "Early Architecture of Delaware." In speaking of another old Presbyterian Church near here he says (p. 29) "It is as stiffly and uncompromisingly Protestant in its lines as were the backs of the men who caused it to be built. Nowhere within or without can be found any concession to religious practices more soft, more alluring, more colorful than the preaching and psalm singing of the followers of Calvin and John Knox. . . . ."

If there was no altar, there was at least, simple Communion; if no candles, there was the sunlight streaming in through many windows; if there was no ritual, there was a man to preach God on Sabbath mornings."



David B. Ferris  
(1869-1910)

The manse was built in 1856. The land and building cost about \$3000.

The Rev. George Foot, who was the next pastor was installed here on Dec. 26, 1855. He served Pencader, according to the minutes of the Wilmington Presbytery in connection with Christiana Church. On June 4, 1856, Mr. George B. Clark, an elder of Delaware City, was elected an elder of Pencader. The pastor is characterized by Dr. Skinner as "a ripe scholar and a deep Theologian." He preached here until 1866, and was very pronounced in his zeal for the Federal cause. He died at Odessa in 1867. He had lived there before coming to this charge.

The Rev. Edward Webb was installed here on July 19, 1866. He was a gifted pastor, and under his labors the church greatly prospered. He

had been ordained in 1845 at Ware, Mass., and served for nineteen years as a missionary at Dindigul, India. His wife and children presented letters from the Walnut Street Presbyterian Church, West Philadelphia. Alexander Simpson and David Brainard Ferris were ordained elders of this church on Nov. 7, 1869. Mr. Webb remained here until September, 1871. His next charge was at Andover, New Jersey. Dr. Skinner says he was the possessor of a "rare ecclesiastical business tact." In a few years he went to Lincoln University, near Oxford, Pa., where he made good use of his talent in an official position. He died suddenly on April 6, 1898, at the age of 79. One of his daughters, Mary Evarts, married Joseph Wilkins Cooch.

The next pastor of Pencader was the Rev. Jason Rogers who was installed on January 17, 1872. He was much interested in the history of this church. On Nov. 30, 1876, he delivered a lengthy and well prepared history of the Pencader Church. He remained here until 1879. After remaining away for over three years he returned and preached his last sermon. The next week he was stricken with paralysis and passed away in Baltimore on September 25 or 26, 1882, at the age of 61.

The Rev. George Rogers came to this church in the fall of 1880 and was here only two years. In that time, however, he accomplished a great deal of good work. It was through his efforts that \$700 was raised for repairing the Church. He was formerly of the Lutheran Church<sup>1</sup> a man of ability and a great reader. He asked that his resignation take effect on October 29, 1882 and entered the Episcopal Church.

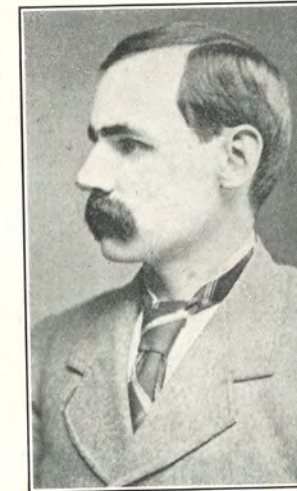
During the time when the church was vacant it was supplied by Dr. Joseph L. Polk, who was living in Newark, Delaware.

In Oct. 1883, The Rev. Thomas Coulter Anderson was installed the pastor, and remained until his death on June 4, 1891. His failing health had been noticed by his people and they gave him a vacation in the hope that he might improve. He went to Atlantic City for a short time and returned home only to die. During his ministry, on Aug. 25, 1889, Wm. T. Skinner, M. D., and John H. Frazer, Esq., were ordained ruling elders of this church. Both of these men brought great spiritual zeal to the work of the church.

In November, 1891, the Rev. Harry G. G. Vincent acted as stated supply until May, 1892, when he was installed. In the summer of 1895, he surprised the congregation by announcing his intention to resign and join the Episcopal Church. The pastoral relations were dissolved on September 2, 1895. It seems that he had had some relation to the Reformed Episcopal Church before coming here, for according to the minutes of the session his mother and sister were received by letter from the Emanuel Reformed Episcopal Church, of Philadelphia.

The Rev. Walter H. Stone was installed here on Nov. 26, 1895. He was the pastor of this church until Feb. 5, 1899, when his relations with the church were dissolved. In that same year the trustees

<sup>1</sup> McCarter & Jackson, Historical and Biographical Encyclopedia of Delaware.



Elder John H. Frazer, Esq.  
(1889-1914)

were authorized by the congregation to spend \$1200 on repairing and improving the church.

On July 11, 1899, the Rev. Thomas Chalmers Potter was given an unanimous call and began his work on the following Sabbath. His installation took place on Oct. 20th of that year. The seventieth (probably the eightieth) anniversary of the Women's Missionary Society of Pencader Church was celebrated on Oct. 15, 1899. On that occasion Dr. Vallandigham gave "Sketches of Some Pencader Pastors." Mrs. J. Wilkins Cooch gave a "History of the Women's Missionary Society," and Dr. W. T. Skinner read a "History of Pencader Church." All three of these addresses have been printed and may still be secured from some of the ladies in the church.

On Aug. 28, 1904, Levi H. Cooch was ordained an elder. The following spring he removed from the bounds of the Church. The untimely death of Dr. William T. Skinner and his daughter, Miss Rhea C. Skinner, occurred on September 29, 1906. These greatly loved members were killed when they were thrown from their carriage by a runaway horse. On Sept. 18, 1910, the 200th Anniversary of the Church was celebrated. Dr. William H. Roberts, moderator and stated clerk of the General Assembly made an address in the morning. In the afternoon Wm. E. Weitzal, General Secretary of the Women's Board of Foreign Missions, gave the missionary address. The Rev. DuBois L. Morris, of China, also brought a message. Dr. Potter resigned his pastorate here in Nov., 1910. Towards the end of his life he resided at Doylestown, where he died on Oct. 14, 1928, at the age of 74.

For several years the church was moderated by the Rev. J. R. Milligan.

The Rev. George L. Smith came next, acted as moderator on June 15, 1913, and became the pastor on July 20, 1913. On Dec. 11, 1914, John H. Frazer, Esq., passed away leaving the church without any elders. His going was a great loss to the church not only as an elder but as superintendent of the Sunday School which office he had held for twenty-five years. During the six years that the church was without elders, several members of the session of the Newark Church served as a provisional session for Pencader.

Certain friends and members of the church, who were interested in preserving the old cemetery decided to form themselves into

a cemetery association. The incorporation of "Pencader Cemetery Association" was received for record on May 26, 1917, with the following officers: President, Charles B. Evans; Vice-President, Francis A. Cooch; Secretary, Mary M. Janvier, and Treasurer, Levi H. Cooch. This organization has done much to beautify and keep in repair the old burying ground. Each year the anniversary services of the founding of the church are held under the auspices of this association.

The Rev. Walter R. Clyde, Sr., was the next pastor. He was installed the minister of Head of Christiana and Pencader Churches in November, 1918, having previously supplied in these churches about a year. On April 25, 1920, the following men were ordained ruling elders of this church, Z. T. Harris, Albert Stewart, and George G. Brown. On August 22, 1920, Mr. Clyde resigned to accept a call from the Presbyterian Church in Hospers, Iowa.

On October 22, 1920, the Rev. John McMurray was called to the joint pastorate of this church with that of Head of Christiana and was installed on January 20, 1921. In 1923 Henry C. Milliken was ordained a ruling elder of Pencader. The pastor resigned on July 15, 1928, to accept a call to the Presbyterian Church in Delaware Water Gap, Pa.

The pastor who succeeded Mr. McMurray was the Rev. John H. Moore, who was installed in the joint charge with Head of Christiana on June 9, 1929. He served here until October 16th of the same year when he resigned.

The Rev. Thomas S. Armentrout was then the stated supply of this church until the summer of 1931.

The present pastor was called on August 2, 1931, and was installed as pastor of the two churches of Head of Christiana and Pencader, on Oct. 12, 1931.

This brings to a close a rather brief history of the Pencader Presbyterian Church. It is our hope, as the founders of Pencader gave to it a name meaning chief seat, or seat of authority, that this sanctuary may continue to look to Him who sits on his "throne of glory"—the Head of the Church.

