

ENCYCLOPÆDIA
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA:

INCLUDING THE NORTHERN AND SOUTHERN ASSEMBLIES.

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AND OTHER EMINENT MINISTERS OF THE CHURCH.

Including a Description of the Historic Decorations of the Pan Presbyterian Council of 1880,

By REV. HENRY C. McCOOK, D. D., LL. D.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following—PSALM XLVIII, 12, 13.

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Dr. William B. Reeve resigned the office of Treasurer of the Presbytery, and the most grateful acknowledgments were made for the kindness, courtesy, faithfulness and efficiency of his fulfillment of the duties of the office for the long period of twenty-eight consecutive years. The Rev. William H. Little was chosen to succeed him. September 13th, 1883, notice was taken of the formation of "The Woman's Home and Foreign Missionary Society of the Presbytery of Long Island," with the following officers, namely: President, Miss Amelia Smith, of Longwood, Yaphank P. O.; Vice Presidents, Mrs. P. R. Reilly, Bridgehampton; Mrs. Emma J. Hunting, Southampton; Miss Mary Hubbard Howell, Quogue; Corresponding Secretary, Mrs. H. M. Whitaker, Southold; Treasurer, Miss Sarah J. Adams, Greenport. This Society was commended to the churches.

Since the organization of the Presbytery, the growth of Presbyterianism on its field—the part of Long Island settled by English people—has more than kept pace with the increase of population; and throughout the present nineteenth century the advance of our Church has relatively far outstripped the progress of the whole population. At the beginning of this century there were fifteen ministers and fifteen churches, extending from Easthampton to Newtown. Most of the churches were severally small and feeble. Now there are on the same field forty-eight ministers and forty-five churches. The population has increased threefold; the churches fivefold in number, and even more in strength, efficiency and excellence.

Loomis, Harmon, D. D., was born at Georgia, Vt., October 26th, 1805, and graduated at the University of Vermont in 1832. He pursued his theological studies mainly in Andover and Princeton seminaries, and was licensed by the Northwestern Congregational Association of Vermont, October 10th, 1834. In 1836 he became stated supply of the Union Presbyterian Church in New York city, which he served for nearly a year. He was ordained by a Congregational Council at Vergennes, Vt., August 31st, 1836. As Chaplain for the American Seaman's Friend Society of New York, he began preaching, January 8th, 1837, to seamen in the city of New Orleans, in which work he continued four years. From the beginning of 1841 to March, 1845, he was stated supply to the Presbyterian Church at Mt. Joy, Pa. From March 1st, 1845, until October 1st, 1871, he was Corresponding Secretary of the American Seaman's Friend Society in New York, and labored with uncommon zeal and success. From the latter date he resided in Brooklyn, N. Y., leading a retired life, and occasionally supplying churches in various places, as opportunity was afforded him. He was also actively engaged in promoting the cause of Temperance, and in various literary labors, having published a number of volumes and pamphlets. He died January 19th, 1880.

Dr. Loomis was a man of sincere and earnest piety, of great zeal and activity of mind, of large reading and most industrious habits. His long and faithful labors on behalf of seamen entitle him to be placed in the front rank of their benefactors.

Lord, John Chase, D.D., was born at Washington, New Hampshire, August 9th, 1805. He graduated at Hamilton College, N. Y., in 1825, and immediately after went to Buffalo, where he studied law, and practiced successfully about two years. He studied theology at Auburn Seminary, 1831-3. He was ordained by Buffalo Presbytery, September 4th, 1833; was pastor of the Second Presbyterian Church, Geneseo, N. Y., 1833-5, and pastor of the Central Presbyterian Church, Buffalo, N. Y., from its organization, 1835-73. Here his labors were largely blessed, more than a thousand members having been received into the Church during his pastorate. Dr. Lord died at Buffalo, January 21st, 1877. He was Moderator of the General Assembly at Charleston, S. C., in 1852. He published "Lectures to Young Men," "Lectures on Civilization," etc., a volume of occasional poems, besides a great number of sermons, essays, and contributions to periodicals.

Lord, Willis, D.D., LL.D., was born at Bridgeport, Conn., on the 15th of September, 1809. His parents, Daniel and Anna (Choate) Lord, were originally of Norwich. Rev. Benjamin Lord, D.D., for



WILLIS LORD, D. D., LL. D.

many years a trustee of Yale College, was his father's grandfather. Having graduated at Williams College, in 1833, he at once entered the Seminary at Princeton, where he remained till the completion of his theo-

logical course. His first pastoral charge was at New Hartford, in his native State. In 1840 he became pastor of the Penn Square Presbyterian Church, Philadelphia, where he remained till 1850, when he accepted a call to the Broadway Presbyterian Church, Cincinnati. This charge he resigned four years later, owing to impaired health. When sufficiently restored to resume work, he accepted the pastorate of the Second Presbyterian Church, Brooklyn, N. Y., left vacant by the death of the Rev. Dr. J. S. Spencer, and there remained until chosen, by the General Assembly, Professor of Biblical and Ecclesiastical History in the Seminary of the Northwest, at Chicago. Subsequently, in 1867, he was transferred to the Chair of Didactic and Polemic Theology in the same Institution.

At the time when the University of Wooster was organized, in 1870, he was called to the presidency, and remained at the head of this rapidly growing and prosperous Institution, until, in 1873, he was compelled, by declining health, to ask release. He subsequently accepted temporary charge of the Central Presbyterian Church of Denver; then, in 1877, of the First Presbyterian Church of Columbus, O., and is now residing at College Springs, Colorado.

Dr. Lord is a man of dignified, graceful and attractive manners, extensive reading and accurate scholarship. He has the faculty of interesting and strongly impressing those with whom he comes in contact in social life. His style in preaching is clear, concise and vigorous, logical in method, not lacking in ornament, often revealing the play of a rich and cultured imagination, yet keeping all subordinate to the great aim of exalting Christ and winning souls. His delivery is earnest and impressive; never boisterous in tone or violent in gesture; deliberate, yet singularly effective in attracting and holding the thoughtful attention of his hearers.

In 1874 Dr. Lord gave to the press his "Christian Theology for the People," a systematic and comprehensive exposition of Christian doctrine, which has been widely appreciated. His experience as a teacher of theology, his power of condensation, and his terse and lucid style, have specially qualified him for the preparation of this work. Three years later he published a smaller work, entitled "The Blessed Hope; or, The Glorious Coming of our Lord;" a discussion of questions relating to the second advent, which has also had a wide circulation. In addition to these, many addresses, lectures and sermons from his pen have, from time to time, been given to the public.

Lord's Prayer—The. This Prayer is twice given in the New Testament (Matt. vi, 9-13, Luke xi, 2-4), in slightly differing words. From its delivery to the present hour it has excited the admiration of the wise and good throughout the world; and down through all these centuries it has been the single golden link, running through the ages, that has bound together in one the whole vast company of the prayerful. Even the stupid infidel and the shallow

scoffer have not failed to perceive its beauty, sublimity and comprehensiveness. It is little in words, but great in substance; so short that the weakest memory may retain it, and yet so full that it comprehends all things which relate to ourselves or others, to our bodies or souls, to time or eternity; proper for all exigencies and occasions; as well for the last ages of Christianity as the first, as well for the private devotions of the closet as the public service of the temple, including every part of religious worship, supplication and intercession, confession and deprecation, resignation and thanksgiving; adapted to all periods of life, to all kinds of character, to all countries and capacities, and suited to all conditions; equally proper for high and low, rich and poor. The child may lisp its simple sentences as soon as it knows how to pray; it comes with no less fitness from the wrinkled lips of age. It may be taken up and used alike by the penitent in the first hour of his return to God, the struggler in the thick of the spiritual conflict, and the believer in the highest soarings of his faith and love. The youngest, the oldest, the simplest, the wisest, the most sin-stained, the most saintly, can find nothing here unsuitable, unreasonable. It gathers up into one what they all can and should unite in saying as they bend in supplication before God.

The existence of a progressive sequence in the prayer is seen, even on a casual view. At the outset, the suppliant appears lost in the contemplation of the Being to whom his spirit ascends; next, he turns his thoughts upon himself and his own wants. Further, it is not difficult to recognize a progression in the first three petitions, and in the three (or four) last. The recognition of the name of God is the basis on which alone the kingdom of God can be established; and again, this kingdom is the sphere in which the will of God is fulfilled. Further, the prayer for the maintenance of the life of man precedes the prayer for the forgiveness of his sins; and again, it is only when the guilt of the past is removed that the thought is directed to the temptations of the future. The thoughtful reader, who has derived from other sources the knowledge of the Trinity, will also find a reference to that truth in the scheme of this prayer. The petitions of the first and second parts refer to God as Creator and Preserver; the second petition of either part refers to God as Redeemer; whilst the third of either part relates to God the Holy Spirit, by whom the divine will comes to be fulfilled, and through whose power temptation is overcome.

Evidently it was not our Lord's meaning that we should use this prayer exclusively, for the second form of it, as already stated, in Luke, varies considerably from that in Matthew. It was intended as a model rather than a mold. Highly appropriate as it is, both in public and private devotion, it was never intended to confine within the limits of its few sentences the free spirit of prayer. It was given rather as a specimen, by the spirit and order and proportion of whose