

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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first sale of lots. Elected Clerk of Marion county in 1822, he held this office and that of Recorder till he was made Cashier of the State Bank, retaining that position while the bank existed. In all enterprises for the good of the city and State, Mr. Ray was prominent; in locating the Capitol here, building the State House, securing State Institutions for Deaf and Dumb, Blind and Insane, Female Reformatory, Home for Friendless, in starting first railroad, bank, gas company, cemetery, the Benevolent, Temperance, Female Bible Societies, etc. He helped to organize the first Sabbath school in this community, and for more than twenty years was superintendent of the one connected with the First Presbyterian Church. In that church he was an elder for over fifty years active in effort, wise in counsel, and liberal in its support. His love for the church and Sabbath school never abated. He aimed to make the latter a nursery of the church. "He carried the children and youth in his heart." By wise investments he acquired riches, which he used for his Master's cause and the good of others. The needy and suffering never had a warmer friend. "His full heart kept his full hand open." Friends and strangers were welcome to his home. Reverses came and his wealth disappeared, but he murmured not. Rising superior to his losses he kissed the rod that smote him, for it was in the hand of his Father. Not only was he submissive, but cheerful and even joyous in his trials. The promises of God and presence of Christ were his staff. When, through bodily infirmities, active duties were laid aside, he gave the blessings of loving words and fervent prayers. As the eye grew dim and strength failed his faith increased till his departure, February 23d, 1832.

Raymond, Rev. George Lansing, was born in Chicago, Ill., September 3d, 1839; graduated from Williams College in 1862, and studied theology at Auburn and Princeton seminaries. He was ordained and installed pastor at Darby, Pa., by the Third Presbytery of Philadelphia, April 28th, 1870, and continued in this relation, laboring faithfully, until 1874. He was Professor of Oratory in Williams College, 1874-81; and was elected Professor of Rhetoric in Princeton College, 1881. Prof. Raymond has published "Colony Ballads," "Ideals made Real," and "The Orator's Manual."

Rea, John, D.D., the son of Joseph and Isabel Rea, was born in the village of Tully, Ireland, in 1772, and emigrated to the United States when eighteen years of age. He graduated with honor at Jefferson College, when it was only a small school, kept in a log cabin near Canonsburg, Pa.; studied theology under the direction of Dr. John McMillan, and was licensed by Ohio Presbytery, June, 1803. After some three months' itinerating in the wilderness of Eastern Ohio, among Indian camps, he was appointed to supply the newly organized churches of Beechsprings and Crabapple, both, at that time, on

the confines of civilization. He was called to these churches in 1805, and installed their pastor by the Presbytery of Ohio. Soon afterwards he found that Beechsprings needed all his labor; and so untiring and devoted was he that, besides constantly ministering to his own large congregation, he found time to be instrumental in raising up some six or seven separate societies, that went out as colonies from the mother church, and are now self-sustaining and prominent congregations.

Dr. Rea died February 12th, 1855, at Union Vale, Ohio, among the people with whom he first settled, greatly and deservedly beloved and esteemed as a citizen, Christian and faithful preacher of "Christ and him crucified." Whatever else he omitted, he never neglected due preparation for the pulpit. His sermons evinced research, invention and original thought. It might be truly said of him that he was everywhere a living example of a Christian minister; he taught both by precept and daily walk.

Read, Charles Henry, D.D., was born in Redding, Conn., November 12th, 1811. He gradu-



CHARLES HENRY READ, D. D.

ated at Yale College in 1832, and for a time was in business in Troy, N. Y. He studied theology at Princeton Seminary, and was ordained by the Fourth Presbytery of New York, December 9th, 1843. From 1843 to 1849 he was pastor of Pearl Street Church, New York city. From that date he has been pastor of the United (Grace) Church, Richmond, Va. Dr. Read is an affable and agreeable gentleman. He is a vigorous writer, and an instructive and impressive preacher. His long pastorate at Richmond fur-

nishes the best evidence that he has those ministerial elements which are adapted to permanence of position and success of labor. He was a member of the Second General Council of the Presbyterian Alliance which met in Philadelphia in 1880, and read an able paper on "Ruling Elders" before that distinguished body.

Read, Thomas, D.D., was born in March, 1746, in the then province of Maryland, but within the present limits of Chester county, Pa. He was educated at the old Academy of Philadelphia, and after graduating there, in 1764, became a Tutor in the Classical Academy of Newark, to the Presidency of which institution he was subsequently chosen. Licensed to preach in 1763, he was a supply for Drawyer's Creek Church, in Delaware, of which, in 1772, he was installed pastor, and in which his labors were marked with manifest tokens of the Divine favor. In 1798 he accepted a call to the Second Presbyterian Church, Del., his pastoral relation to which he resigned in 1817, the church having greatly increased in both numbers and moral influence under his ministry. After this, he preached by request, as often as his health permitted, to the First Presbyterian Church in Wilmington, which had long been without a pastor. He died in great peace, June 14th, 1823.

Dr. Read was greatly respected and beloved in the region in which he lived. In the war of the Revolution he showed himself an earnest, active patriot. Early in 1776, he, and forty or fifty others, his neighbors and parishioners, fitted themselves out, shouldered their muskets, and marched to Philadelphia, where their proffered service would have been gladly accepted, had not the success of the American arms at Trenton and Princeton rendered it unnecessary that they should be enrolled.

Dr. Read, as a preacher, was plain, instructive and impressive, making it his object, evidently, not to gain popular applause, but to win souls to Christ. And his every day department was a fine illustration of the truths which he preached; his example and his instructions both pointed in the same direction.

Reaser, Joseph George, D. D., was born in Union county, Pa., November 2d, 1825. He graduated with honor, at Jefferson College, in 1848. He taught for a time in Louisville, Ky., at the same time pursuing his theological studies under the direction of the Rev. Drs. James Wood and W. L. Breckenridge. He was licensed to preach by the Presbytery of Coshocton, October 2d, 1850, and installed pastor of the Church of Canfield, Ohio, June 23d, 1852. In 1853 he was appointed to the Chair of "Hebrew and Oriental Biblical Literature" in the new theological seminary at Danville, Ky., which position he occupied with marked ability for four years. He then became President of Harrodsburg Female College for two years. Removing to Leavenworth, Kansas, he established a school, organized a church, and remained its

pastor for sixteen years. From Leavenworth he was called to a Professorship in Highland University, thence to St. Louis, where he is now pastor of the Westminster Church.

Dr. Reaser's life has been one of success, whether in church, school, college, or seminary. He is a genial companion, popular as a citizen, and influential in society and among his brethren. His scholarship is varied and symmetrical, and quite extensive in the direction of classical and English literature. As a preacher, he is Scriptural, solid, instructive and logical. His ready utterance and clear judgment make him a valuable member in Church Courts. He has been for years a very acceptable correspondent of several papers. Some of his publications are: "The Children of the Church," "New Testament View," a tract on Infant Baptism, and a "Reply to Bishop Ryan."

Reason, Use of, in Religion. That it is the right and the duty of all men to exercise their reason in inquiries concerning religion, is a truth so manifest, that it may be presumed there are none who will be disposed to call it in question. Without reason there can be no religion; for, in every step which we take, in examining the evidences of revelation, in interpreting its meaning, or in assenting to its doctrines, the exercise of this faculty is indispensable.

At the same time, it is undeniable, that for any one to insist upon a revelation which his reason could fully master in all its elements, which would not only tell us that such and such things are, but also explain *how they are*, is making an unwarrantable demand. It is nothing less than to declare no revelation to be necessary at all, for if Reason could follow such a revelation, why might she not have risen herself to the same region to which she has shown herself able to follow, and in such a case, which is clearly possible, of course there would be no necessity at all for the revelation, for all the topics on which it could undertake to give light were previously within Reason's reach.

The first use of reason in matters of religion is to examine the evidences of revelation. For, the more entire the submission which we consider as due to every thing that is revealed, we have the more need to be satisfied that any system which professes to be a divine revelation does really come from God.

After the exercise of reason has established in our minds a firm belief that Christianity is of divine origin, the second use of reason is to learn what are the truths revealed. As these truths are not, in our days communicated to any by immediate inspiration, the knowledge of them is to be acquired only from books transmitted to us with satisfying evidence that they were written above eighteen hundred years ago, in a remote country and foreign language, under the direction of the Spirit of God. In order to attain the meaning of these books we must study the languages in which they were written; and we must