



THE

PRESBYTERIAN
HISTORICAL ALMANAC,

AND

Annual Remembrancer

OF THE CHURCH.

FOR

1866.

BY ✓

JOSEPH M. WILSON,

VOLUME EIGHT.

PHILADELPHIA:
JOSEPH M. WILSON,
No. 111 SOUTH TENTH ST., BELOW CHESTNUT ST.,
1866.

Philadelphia, and by the Trustees of the General Assembly was placed upon a foundation created by the late Elias Boudinot for the support of a preacher to the benevolent institutions of this city. As long as he was able, he faithfully discharged his duties in this office; his health failing, he died April 7, 1865.

Mr. Kollock was twice married—first to Miss Sarah Littlejohn, of Oxford, N. C. This lady died in 1827; his second was Miss Sarah Harris, of Norfolk, Va., who died in 1859. Several children survive them.

MAGIE, D.D., DAVID—The son of Michael and Mary (Meeker) Magie, was born in a quiet rural home near Elizabeth, N. J., March 13, 1795.* His whole life was passed amid the scenes of his childhood and among the same people. His ancestors were of Scotch origin and strongly attached to Presbyterian principles and order. They impressed upon their children by their holy example and devout life the truths of religion. It was the unvarying custom of the father to call them around him every Sabbath and go regularly through the Shorter Catechism. This excellent form of sound words was thoroughly imprinted on his memory and soon began to do its office on his heart. In his sixteenth year his father died, and his mother was left with five children, of whom he was the oldest.

In June, 1813, he made a profession of his faith during a revival of religion. He had often felt a desire to be a minister, and at this time these feelings returned and became strong and influential, but the circumstances of the family deterred him. The whole care of the farm devolved upon him. By the advice of his friends he resolved to begin at once, and commenced recitation in the Latin Grammar to his pastor, the late John McDowell, D.D.

It would be interesting to trace the course of this youthful pupil during his whole career. Early bereft of his father and inured to the hardships of a farmer's life with small opportunities of early education, the probabilities of eminence were faint indeed. His habits of industry and the grace of God on which to lean enabled him to live a useful life.

He entered New College, Princeton, N. J., in the autumn of 1815, where he was graduated with honor, and in the autumn of 1817 he commenced the study of Theology in the Princeton Seminary. At the end of the first year he was solicited by the Faculty of New Jersey College to accept the office of tutor, where he remained two years, and then resumed his study of Theology in the Seminary, and having completed a full course he was licensed by Jersey Presbytery. About this period the subject of the Second Presbyterian church of Elizabeth was under consideration, the First church then under the care of John McDowell, D.D., was full to overflowing. It was this fact led to the organization of the Second church. On leaving the Seminary he was invited to become their stated supply. This was accepted, and on the first Sabbath of October, 1820, he began his labors among this people. He was ordained and installed by Jersey Presbytery, April 24, 1821. This was his only pastoral charge.

"For nearly *forty-five years* has this venerable man of God been going out and in before this people, breaking unto them the bread of eternal life. The growth of the church under his ministrations has not been rapid, but remarkably regular and constant. The increase has been gradual. Beginning with forty-one members it has now between five and six hundred.

* This sketch is taken from a Memorial Discourse delivered by Rev. DAVID H. PIERSON, of Elizabethtown, N. J.

There have been but four communion seasons during this long period without some additions on profession. There are on record six hundred and fifty-one on profession, and five hundred and ninety-six on certificate, giving an average of eight on each communion Sabbath, from the beginning until now.

"It is evident from the sketch I have given of him that he might be called a *self-made man*, in the common use of that term. In early life, deprived of the counsels and guidance of his father, he was thrown upon his own efforts and resources. He contended with many difficulties and trials; but by persevering industry and untiring efforts, often beyond his physical strength, he rose from one position of usefulness to another. The obscure, unlettered youth, toiling on a farm, in five years becomes tutor in college; in two years more pastor of a church in his native town, and then onward and upward until he has come at last to his grave, "in full age, like as a shock of corn cometh in his season."

"He was a man of great *humility*. He had no sympathy with that species of pride that lifts one above another. Integrity and worth in an humble cottage or in an humble employment was as highly esteemed by him as in gilded halls.

"He was a man of great *prudence*. He never acted rashly, but always with deliberation and forethought. He was a wise counsellor, and many, beyond the bounds of his own people, sought his advice on a great variety of subjects. His judgment, not only in ecclesiastical, but also in civil affairs, and in the concerns of every day life, was always remarkably correct.

"He possessed, in an uncommon degree, a *knowledge of the common affairs of life*. His earliest employment in agriculture, amidst trees, and fields, and flowers, and domestic animals, created in him tastes that were conspicuous to the last. No one could converse with him five minutes on any subject without gaining valuable information.

"He was a man of great *simplicity and earnestness*. He always spoke so as to be clearly understood, and from a full heart. Here, perhaps, was one secret of his great power. He made no effort to excite applause, but uttered truth as if he felt its power in his own soul.

"He was a man of great *industry*. His preparations for the Sabbath were not deferred till the closing hours of the week. The early morning found him at his work. It was his habit to prepare one written sermon every week, and among the last is one from the text: '*Thy will be done.*'

"*Devotion to his pastoral office and duties* may be mentioned among the prominent traits of his character. Vast multitudes, both of the living and the dead, can bear witness that Christ was the Alpha and Omega of all his preaching. To the cross he constantly directed his people, not only to obtain remission of past sins, but also to be girded with fresh strength to run the Christian race. He preached and prayed with a power and unction that at once affected the hearts of his hearers.

"*Strong love for his flock and deep interest in their welfare* may be mentioned not as traits peculiar to him, but as prominent in him. Never was a pastor more beloved by a people, and never a people more beloved by a pastor. Where can there be found any in all his parish, even among the most obscure and unnoticed by the world, whom he has not taken affectionately by the hand, as brother would his brother, or parent his child, to speak in their ears words whereby they might be saved? He had himself been called, from time to time, to pass through severe trials—to drink the cup of domestic afflictions. One after another of his own little flock had been taken by the Good Shepherd, until six were gathered into the upper fold. He had

been led through deep waters, and he knew well how to administer comfort to those that mourned.

"I might continue to remind you how he has instructed the young, directed the inquiring, encouraged the timid, cheered the disconsolate, and reclaimed the wandering; how he has labored to promote intelligence, industry, order, neatness, economy, temperance, purity, charity, and kindness. I might show you how he has been an example to the flock—an example of self-control, circumspection of deportment, patience, under trials, forgiveness of injuries, gentleness of temper, and equanimity in vicissitudes. I might speak of his genial, cordial manner; his bright, cheerful spirit, which carried sunshine into every dwelling where he entered; his eminent hospitality—how his door was ever open to the servants of his Master. I might speak of the light which beamed from his countenance, especially when he stood here discussing the lofty themes of the gospel. You have all seen how his face would *light up*, as if by a ray from heaven, when proclaiming the full ability and boundless compassion of a redeeming Saviour. I might speak of his *uncompromising patriotism*—how, through all the dark and bloody struggle of the past four years, his voice, in full and clear tones, has uttered nothing but unswerving loyalty to the Government and scathing rebukes to traitors, and yet the half would not be told. His interest in the success of the Government and the welfare of those who went forth in its defence never abated. He prepared a small tract called the '*Citizen Soldier*,' and 250,000 copies of it were distributed in our armies.

"During the last fifteen months of his life he was afflicted with great bodily suffering. Disease fixed its powerful hand on his noble form, and notwithstanding all that medical skill and sympathizing kindness could do, it steadily progressed in its ravages until he closed his eyes in death. All was done that mortal man could do; but his work was finished. The Master called him to a higher and nobler sphere, and though our hearts bleed, still we bow to the high mandate of heaven."

He died May 10, 1865, at his residence in Elizabeth, N. J.

Of his long pastorate, of his lovely character, and of his great usefulness, his associates in the Publishing Committee of the American Tract Society, thus speak:—

"This church had additions in revival seasons, of thirty, forty, and once seventy members, and received an average of eight members at every communion season throughout his ministry. He denied many calls to other stations of responsibility and eminence, believing the pastoral relation too sacred to be dissolved but at the unquestionable bidding of the great Master. He was indeed 'a model pastor.' Calm, genial, affectionate, sympathizing, abundant in labors, his services were welcomed by the whole people, and his influence among them gradually strengthening from first to last. Combining temperance, charity, humility, prudence, sound judgment, simplicity, and earnestness, he was a faithful, persevering, successful laborer in the vineyard committed to his charge. He preached and prayed with a power and unction which sank deep into the hearts of his hearers. None went from any sermon without having had the way of salvation by Christ affectionately and clearly presented to them.

"In the last of several written addresses sent to his people during his illness, he said to them, 'The doctrines I have preached to you now support me. Pray that I may have submission to God's holy will. Perhaps I can never leave the world so well as now.' His last words were, 'Come, Lord Jesus, come quickly—precious Saviour.'

"He was the oldest clerical Trustee of the College of New Jersey; a pillar in the Theological Seminary; a member of the American Board of Foreign Missions, and acceptably filled other important stations.

"As a member for seventeen years of the Publishing Committee to which he was nominated by Rev. Dr. Archibald Alexander, and as chairman of that committee for eight years, he was prompt and faithful, sound in his judgments, genial, pleasant, and beloved by all his associates in the Society's work. Besides several able published discourses, he was the author of *The Spring-time of Life*, an excellent volume of 350 pages, published by the Society, in which his own character, and especially his care and counsels for the young, are happily perpetuated.

MILLER, ARMISTEAD—Was born in North Carolina about 1830. Very little is known of his parents, as he was born a slave, and was not a full-blooded African. He went to Liberia when a boy, and was educated in the Alexander High School, Liberia, Africa. He returned to his native land, and received a theological training in the Ashmun Institute, Oxford, Pa. He was licensed by New Castle Presbytery, and ordained by the same Presbytery in 1859, and soon after returned to the land of his adoption and became pastor of Mount Coffee church, Liberia, Western Africa. This was his only charge. He suffered from an Abscess, and died at Mount Coffee, Africa, January 15, 1865.

He was married to Miss Eliza Jane Dickinson, who, with two children, survives him.

MOORE, J. R.—The son of William and Susanna (Maxwell) Moore, was born in Columbiana County, Ohio, January 20, 1823. He was educated in Washington College, Washington, Pa., and studied Theology in the Princeton Seminary, N. J. He was licensed by Washington Presbytery in 1861. Owing to feeble health he did not accept a pastoral charge, and was not ordained, though his mental and spiritual qualifications were of a high order.

He died of Consumption at his residence in Morgantown, West Virginia, December 12, 1864. He married Miss Elizabeth J. Moore, of Wheeling, West Virginia, who, with a son and daughter, survives him.

Rev. J. H. FLANAGAN, of Fairmonut, West Virginia, speaks of him as follows:—"Of Mr. Moore's ministerial character little can be said, for the reason that he preached but a few times. He became a teacher of youth, and in this vocation was eminently successful. He was at first elected Principal of Monongahela Academy, Morgantown, West Virginia and during his administration the institution rapidly grew in popularity and success. He afterwards, while still Principal of the Academy, established in Morgantown an institution for the education of young ladies, called 'Woodburn Female Seminary.' Both those schools continued under his administration till his death. Mr. Moore was a man of untiring energy and indefatigable earnestness, and withal of sweet, amiable disposition. He was universally beloved. During his last illness, which was protracted, he showed great patience and resignation."

MOTZER, DANIEL—The son of Daniel and Susan (Hench) Motzer, was born in Perry County, Pa., August 16, 1817. He was graduated at Jefferson College, Canonsburg, Pa., and studied Theology in the Western Seminary, Allegheny, Pa. He was licensed by Carlisle Presbytery, April 12, 1848. He was ordained by the same Presbytery, May 22, 1849, and entered upon his Master's service at Cold Spring, N. J., preaching also for