

✓
ANNALS
OF THE
AMERICAN PULPIT;
OR
COMMEMORATIVE NOTICES
OF
DISTINGUISHED AMERICAN CLERGYMEN
OF
VARIOUS DENOMINATIONS,
FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR
EIGHTEEN HUNDRED AND FIFTY-FIVE.
WITH HISTORICAL INTRODUCTIONS.
✓
BY WILLIAM B. SPRAGUE, D. D.

VOLUME III.

NEW YORK:
ROBERT CARTER & BROTHERS
530 BROADWAY.
1858.

Entered according to Act of Congress, in the year 1856.

By ROBERT CARTER & BROTHERS,

In the Clerk's Office of the District Court of the United States for the Southern
District of New York.

asked him to make a pen for him. He immediately set about it, and in a short time gave him the pen. "Why," said Mr. P., "I could have done that as well as you." "And why did you not do it, then?" "Oh, because I wanted to see you work with your one hand."

That you may know in what estimation Mr. Patillo was held by Mr. Lacy, who was long his intimate friend, I subjoin the following extract of a Sermon which Mr. L. preached on the occasion of his death:—

"Possessed of an originality of genius, and endowed by nature with powers of mind superior to the common lot of men, he cheerfully determined to consecrate them all to the service of the Saviour, in the Gospel ministry. That the Scriptures were his delight, and that he meditated on them day and night, so as to become well versed in their doctrines and precepts, all who had the pleasure of his acquaintance, all who ever heard him preach, and all who have read his printed works, can not be ignorant. That he devoted his time and talents to the service of God, his works of faith and labours of love among you, and as far as he had an opportunity of travelling to preach, abundantly testify. His zeal was so far from being diminished by age, that it evidently appeared to increase; as if the near prospect of obtaining the crown animated him to greater exertions to be found worthy of it. My hearers! Can you have forgotten the ardour and pertinacity of his prayers, the weight of his arguments, the fervour of his exhortations, and the persuasiveness of his counsels? Did he not visit your bedside when you were sick, and there communicate heavenly instruction, to revive your fainting spirits, and pour forth the fervent prayer to God that your affliction might be sanctified? And in the social intercourse of friendship, you must remember how readily he improved every occurrence to communicate useful and religious knowledge. That his life was a pattern of resignation and thankfulness has been remarked even by those who had but a slight acquaintance with him. Always cheerful, he seemed more disposed to bless the hand of Providence for the favours he enjoyed, than to think hardly of any afflictive dispensation he suffered. When was the tenor of his soul so lost and discomposed as to unfit him for the discharge of the sacred duties of his office?"

With best wishes for your success in every good word and work,

I remain truly yours,

ANNE S. RICE.

JAMES LATTA, D. D.

1758—1801.

FROM THE REV. ROBERT P. DU BOIS.

NEW LONDON, Pa., May 9, 1850.

Dear Sir: You have requested me to prepare a sketch of the life of the late Rev. James Latta, D. D., for insertion in your forthcoming work. In this request his only surviving son has joined. However incompetent for such a task, yet thus solicited, I feel encouraged to make the attempt. For the sake of your readers, who will naturally inquire how far they may confide in my statements, it seems necessary to observe concerning myself, that I am married to the eldest daughter of one of his sons,—the late Rev. John

E. Latta, and that my father, the late Rev. Uriah Du Bois,* was his successor for twenty-three years in his first charge. As Stated Clerk, I have access to the Records of the Newcastle Presbytery, of which he was a member for thirty years. I have also examined the printed Records of Synod. I have received communications from his son and daughter, his daughter-in-law, his successor in his second charge, and Mr. David Scott, a venerable elder in that church, who remembers him well. In addition to these, I have in my possession a copy of the "Christian's Magazine" for July 1810, which contains a memoir of him, in seven octavo pages, supposed, by his family, to have been written by an eminent divine, once his pupil, and afterwards his friend and co-presbyter, the late Rev. Dr. Samuel Martin, of Chanceford, Pa. Still, with all these sources of information before me, I have been surprised to find how few things connected with the life of this good man, so long prominent in the church and in society, relentless time has spared.

JAMES LATTA, was born in Ireland, in the winter of 1732. His family was Protestant, of the Scotch Irish Presbyterian stock. His mother's maiden name was Alison; and she was related to the Rev. Dr. Francis Alison. Nothing more is known of the family in Ireland. His parents migrated to this country, when he was about six or seven years of age, bringing him with them. The vessel in which they sailed from Ireland was wrecked upon the American coast, and the family records being then lost, the exact date of his birth is not known. They settled near Elkton, Md., and are believed to have been connected with the Elk River Congregation,—now called "the Rock." He, once, in riding by a graveyard belonging to that church, pointed it out to a daughter who was with him, as the place where his parents were buried.

The time of his spiritual birth is also uncertain. He appears to have been one of those few whose hearts are renewed in early childhood, if not from the beginning of their lives. When a mere child, he discovered a very serious and thoughtful turn of mind, and a pious gravity far beyond his years. Two illustrations of this are preserved in the family. One occurred at the time of the shipwreck referred to. During the three days and nights that he remained with others on board the foundering vessel, before they could be relieved,—so remarkable was his attachment to his Bible, that he kept it continually under his arm. He seemed to think *that* the most precious of his treasures, and if he should go down, that he must carry it with him. The other was about seven years later, when, from home at

*URIAH DU BOIS was a great-great-grandson of Louis Du Bois, who was driven from France on account of his religion, and settled in New Paltz, now in Ulster County, N. Y., about 1660. He (Uriah) was born in Pittsgrove township, Salem County, N. J., in 1768; was graduated at the University of Pennsylvania in 1790; was engaged chiefly in teaching from that time till 1796; completed his theological studies under the Rev. Ashbel Green, D. D. of Philadelphia; was licensed to preach by the Presbytery of Philadelphia, October 20, 1796; and was ordained and installed as pastor of the Churches of Deep Run and Tinicum, by the same Presbytery, December 16, 1798. In 1804, he resigned his charge at Tinicum, and removed from Deep Run to Doylestown, eight miles distant, where he became the head of a large and flourishing school, and, at the same time, established a Presbyterian congregation, to which, in connection with that of Deep Run, he continued to minister till the close of life. In June, 1798, he was married to Martha, second daughter of Robert Patterson, L. L. D. of Philadelphia, by whom he had five sons and three daughters. About two years before his death, he became the subject of a wasting disease, one effect of which was the almost total loss of sight. He still, however, continued his work,—some of his pupils reciting to him in a darkened chamber, and his sermons being preached in a sitting posture. He died September 10, 1821, in his fifty-fourth year. He was a man of great energy and industry, an excellent classical scholar, an accomplished instructor, and an earnest and attractive preacher.

school. So much was he esteemed for his piety by those who knew him, that families with whom he resided looked up to him to lead their worship, although but fourteen years of age; and he did it with an understanding that charmed and astonished all who heard him.

This pious turn of mind, together with his promising talents, his thirst for knowledge, and the advice of judicious friends, prompted his parents to give him a liberal education. He was, accordingly, placed under the care of the Rev. Dr. Francis Alison, at that time Pastor of the Church of New London, in Chester County, Pa., and also the Principal of a classical school at the same place. This was the school, which the Synod of Philadelphia, in 1744, adopted as their own, paying the salaries of the Master and Tutor by yearly contributions from their churches, and offering "*gratuitous* instruction in the languages, philosophy, and divinity, to all persons who may please to send their children." Here were trained up, under this deservedly famous teacher and scholar, many youth, who, in their turn, became eminent in the Church or the State. Amongst these the subject of this sketch made rapid improvement in useful knowledge, and in religious experience.

In the year 1752, Dr. Alison, having been chosen a Professor and Vice Provost of the College of Philadelphia, then being established, and now styled the University of Pennsylvania, removed thither. His young pupil soon followed him, and having there completed his collegiate education, he received his degree at the first Commencement that took place in this new seminary. As a proof of his high standing there, he had assigned to him on that occasion, the Salutatory Oration in Latin,—an exercise allotted to the member of the class reputed to be the best scholar. I have before me his diploma, as Master of Arts, bearing date May 1, 1760, and stating on its face that he had received his first degree of A. B. on the 17th of May, 1757.

The Trustees of the College, being favourably impressed with his character and attainments, offered him a situation as Tutor. This place he accepted and held for a few years, still pursuing his favourite study,—Divinity, under the same instructor, who had so long guided him in the pursuit of knowledge. Having put himself under the care of the Presbytery of Philadelphia, and passed his trials with much approbation, he was licensed by it to preach the Gospel on the 15th of February, 1758. He still remained, however, in the College as Tutor, pursuing his studies under Dr. Alison, and enjoying the advantage of submitting his sermons to the inspection of that venerable theologian. He acquired in this way, that accuracy in the style and structure of his sermons, for which he was ever after remarkable.

The Synod, at its meeting in May, 1759, directed him to "visit the Indians" in the summer of that year, and in November following, to go with several others on a mission to the then destitute settlements of Virginia and Carolina. The former of these appointments he did not fulfil, for reasons which were sustained by the Synod; but the latter he faithfully discharged, spending some time in those Southern parts.

Mr. Latta was ordained by the Presbytery of Philadelphia in October, 1759,—it would appear as an *evangelist*, and very probably in reference to the mission to the South, on which he was to go in the following month.

The Congregation of Deep Run, in Bucks County, Pa., having presented to him a call, it was accepted by him, and he was installed there in the

year 1761. At that time, Deep Run was a Presbyterian settlement, and the church flourishing. In after times, the Germans took possession of that region, and the congregation became very small. During the pastorate of Mr. Latta, the lot of ground on which the church stands, and the parsonage house and farm, were deeded, by the Hon. William Allen of Philadelphia, to him and his successors in the ministry, for the use of the congregation.

On the 28th day of May, 1762, the Second Presbytery of Philadelphia was set off by the Synod from the Presbytery of Philadelphia. This consisted of five ministers, of whom Mr. Latta was one; and they were all strenuous advocates of what was called the Old Side. It appears from certain dissents and protests, in 1766, when an ineffectual attempt was made in Synod to reunite the two Presbyteries, that this Second Presbytery had been formed on the *elective affinity* principle, as its members professed to be conscientiously opposed to the practice of examining candidates for the ministry on their experimental acquaintance with religion, which the Synod had approved of; and had declared that sooner than remain in a Presbytery which pursued that practice, they would break off from all connection with the Synod.

In the year 1770, Mr. Latta resigned the charge of Deep Run. About that time, he was called to the pastoral care of the Congregation of Chestnut Level, in Lancaster County, Pa,—which belonged to the Presbytery of Newcastle. This call was accepted, and he was received as a member by that Presbytery on the 16th of May, 1771, and on the second Tuesday of November following, was installed in the pastoral office by Messrs. Alexander McDowell and William Foster.* The congregation, at that time, was widely scattered and very weak. The salary promised in the call was only one hundred pounds, Pennsylvania currency, which, “says Mr. Scott, (the elder above referred to,) “was never increased, and rarely all paid.” Through the importunity of some friends, who wished to educate their sons, he was prevailed on (though not without great reluctance, lest it should interfere with his pastoral duties, to which he desired wholly to devote himself) to take a few pupils under his care. This led the way to numerous applications of the same kind, so that he was induced to employ an usher, that he might have more time to attend to his ministry. This school was continued under his direction for several years, and was acquiring celebrity; but the Revolutionary war, breaking out, arrested its progress. The usher and several of the older scholars joined the army, and he being unwilling to have the sole charge of it, it was closed. After the war, as soon as learning became again an object of pursuit, a Latin School was established at Chestnut Level by Mr. Sampson Smith; but Mr. Smith having been suddenly killed, by a stroke of lightning, his pupils were left without an instructor. Here, again, Mr. Latta was constrained to take up a charge which, in his own mind, he had resolved never to resume. The eyes of these young men were directed towards him, and their affecting solicitations to take them under his care, in their desolate situation, were irresistible. He continued to have charge of the school for several years, but

* WILLIAM FOSTER (often spelled *Forster*) was graduated at the College of New Jersey in 1764; was licensed to preach by the Presbytery of Newcastle, April 23, 1767; accepted a call from Upper Octorara, where he was ordained and installed October 19, 1768; and died in September, 1780. He had a high standing as a minister, and occasionally received under his care theological students.

gave it up some time before his death. Several distinguished men were educated at this school. The income derived from it, added to his meagre salary, enabled him to purchase a farm, build a house upon it, and support his large family with decency and comfort.

Mr. Latta took a deep interest in the cause of American liberty, and firmly and zealously espoused that cause both by word and deed. He stimulated his people to defend their rights, and once, in the course of the war, when an unusual number of them were drafted to serve in the militia, with a view to encourage them, he took his blanket and knapsack, like a soldier, and actually accompanied them on their campaign. At another time, he served for a while in the army as a Chaplain.

About the year 1785, many congregations in this region were agitated upon the subject of procuring Acts of Incorporation from the State. Some of the people were in favour of this measure, whilst others vehemently opposed it, on the ground that if they were members of chartered bodies, their estates would be encumbered, as by a mortgage for arrears of salary. This controversy became very earnest at Chestnut Level. A petition was sent to the Legislature for a charter, in which, it would appear, the pastor concurred. This gave rise to a remonstrance against the petition, which was signed by a part of the congregation, and which had even the appearance of reflecting on the moral character of their minister. At least, it was so understood by him. The consequences were, great distress to his own mind, much strife and discord among the people of his charge, and the excluding from church privileges of some of the members. In this painful state of things, Mr. Latta called a special meeting of the Presbytery. It appears, from their Records, that they laboured in the matter, part of two days, patiently heard both parties, and, as the result, found (to use their own language) "that the evils complained of had taken their rise from mistaken apprehensions and injurious representations of the nature and design of the petition before mentioned; and that the persons complained of, whatever their paper might imply, disavowed all intention of impeaching Mr. Latta's character, or preventing his usefulness. The Presbytery, therefore, being desirous to adopt the most lenient and healing measures, agreed to take their solemn declaration to that purpose, as being a full justification of Mr. Latta's character and conduct. Accordingly, all the persons complained of, who were present, declared, one by one, in the most solemn manner, that they did not intend, by any means, to injure the character, interest, or usefulness, of Mr. Latta, as a minister of the Gospel." The Presbytery then, having restored them to their former standing, "exhorted all parties to unity, and to the cultivation of peace and brotherly love, and to the manifestation of a due respect to Mr. Latta." Thus was closed a breach that, at one time, threatened wide spread evil. This, so far as I can ascertain, was the only serious disagreement that Mr. Latta ever had with any of his people; and the result of it was certainly very creditable and honourable to him, and proved that, however some of them might, for a season, be led away by passion, he had in reality the confidence and heartfelt attachment of them all.

A few years afterward, some of the neighbouring churches began to introduce the Psalms and Hymns of Dr. Watts into their public worship. This was also an exciting subject in its day. Mr. Latta warmly advocated the new Psalmody, and laboured hard to have it brought into use among

his people ; but so earnest was the opposition, on the part of some of his leading members, that it never was accomplished in his day, and not until all these persons had been removed by death. At that time, the Rev. John Anderson, a minister of the Associate Church, wrote a Treatise on Psalmody, strongly reprobating the use of Watts, and challenging its friends to a vindication of it. This gave Mr. Latta an opportunity of publishing his views at large on the subject. He accepted the challenge, and sent forth a pamphlet of a hundred and eight octavo pages, the object of which was to show that the principal subjects of Psalmody should be taken from the Gospel. The pamphlet was never answered ; and the high estimation in which it was held, at that time, is evident from the fact that it passed through four editions. This is the only work that he ever published.

The honorary degree of Doctor of Divinity was conferred upon him, about the close of the last century,—it is believed, by the University of Pennsylvania.*

Dr. Latta laboured on in the ministry, until very near the close of life. In December, a month before his decease, he attended a meeting of his Presbytery at New London, twenty miles from home. The circumstances of his death, as related by one of his daughters to my mother-in-law, were as follows:—Riding to church one Sabbath with his daughter Mary, he was thrown from the carriage, and falling on his head, he was somewhat stunned. He observed to her,—“I am killed ; but do not tell your mother.” He proceeded to church, preached with some difficulty, and returned home. He soon after fell into a sleepy, comatose state, until the daughter, the next day, alarmed, related to her mother what had happened. Help was immediately called in, but in vain. He continued a few days, almost insensible, and then died. Thus no opportunity was afforded to his family and friends to enjoy the advantages of his conversation in his last moments. He died on the 29th of January, 1801, near the close of his sixty-eighth year.

“His personal appearance,” says Mr. Scott, “was not great,—slightly stooping, he appeared rather below the medium height—very spare of flesh, he always looked older than his years. There was in him a blending of cheerfulness and gravity rarely met with.” An old lady, describing him as she had seen him alight from his horse, with his venerable countenance, and his long white hair hanging over his shoulders, said he seemed to her like the very impersonation of an old Apostle. Some aged people in my own congregation of New London, to which, when vacant, he, for many years, was accustomed, in company with Dr. Read of Wilmington, to administer the Communion, have spoken to me of the grave dignity of his appearance, and of his great solemnity in the pulpit. The writer of his Memoir says,—“though of a very delicate constitution, by a remarkable temperance and care, he attained to more than the ordinary age of man.”

Dr. Latta was greatly blessed in his family. About the year 1765, he was married at Deep Run to Miss Mary McCalla of that congregation,—an aunt of the present Rev. William Latta McCalla of Philadelphia. She was a woman, eminent for her piety and amiability, and was truly a helpmeet for the man of God to whom she was united. She continued to reside

* In the Minutes of the Board of Trustees of that institution, there is a record of Mr. Latta's having been proposed for the degree, but not of its having been actually conferred, in 1799. The omission of the latter is supposed to have been accidental, as it was actually conferred by some College about that time, and his name is not found on the catalogue of any other College.

on the family farm at Chestnut Level until her death, which occurred February 22, 1810, in the sixty-sixth year of her age.

They were the parents of ten children, of whom eight survived them. Of these, four were sons, who all entered the ministry.

His eldest son, *Francis Alison*, was ordained on the 23d of November, 1796; was first settled at Wilmington, De., then at Lancaster, Pa., and afterwards at Chestnut Level,—his father's former charge. During a large part of his ministry, he also employed himself as a teacher, and in the latter part of his life, in that way alone. In this department, he was justly distinguished, and indeed there were few, if any, in his day, who excelled him as a classical scholar. He was a man of fine mind, and well cultivated, a poet, and an eloquent pulpit orator. In his disposition he was social and amiable. He was never married. He died April 21, 1834, in his sixty-seventh year, having served in the ministry nearly as long as his father.

His second son, *William*, was graduated at the University of Pennsylvania in 1794, was settled as a pastor over the united Congregations of Great Valley and Charlestown, in Chester County, Pa., and continued to have the charge of those Churches until his death, which occurred on the 19th of February, 1847, being then nearly eighty years of age, and in about the fiftieth year of his pastorate. He was also a fine scholar, was skilful in the use of his pen, and was occasionally occupied in teaching. He married Miss Mary Loyd of the Great Valley, who died about the same time with himself. By her he had four children,—one of whom is now the pastor of the Presbyterian Church at Waynesburg, in Chester County. The General Assembly, in 1847, paid a tribute to his memory, by speaking of him as "one of the venerable fathers of the Presbyterian Church." He was created a Doctor of Divinity by the La Fayette College, a few years before his death.

The third son of Dr. Latta was *John Ewing*. He received ordination on the 13th of August, 1800, and was the pastor, during the whole of his ministerial life, or over twenty-four years, of the united Churches of Newcastle and Christiana, in the State of Delaware. For a number of years, he had charge of an Academy at Newcastle, and several distinguished men were educated by him. An obituary, written by Dr. Gilbert, then a pastor at Wilmington, De., speaks of him as "intelligent, exemplary, and conscientious; attentive to the afflicted and the anxious, a man of enlarged views and liberal feelings, and a faithful, clear and instructive expounder of the word of God." He served the General Assembly, for several years, as their Permanent Clerk, and was honoured with other important offices in the Church. He was married to Catharine Van Voorhies of Philadelphia, and left behind him two sons and five daughters, who all, with their mother, still survive. He died on the 26th day of September, 1824, in his fifty-second year.

The following are his publications:—A Serious and affectionate Address to the Citizens of the United States, by a Society lately established for the suppression of vice and immorality. A Sermon preached on a day recommended by the General Assembly of the Presbyterian Church in the United States, to be set apart for Fasting, Humiliation, and Prayer, 1808. Christ's ministers, watchmen for souls: A Sermon delivered before the General Association of Connecticut, 1809. A Sermon delivered on a day recommended by the General Assembly of the Presbyterian Church in the United

States to be set apart for solemn Thanksgiving and Prayer, 1809. A Sermon preached on a day recommended by the President of the United States to be observed as a day of Humiliation and Prayer, 1812. A Sermon preached on a day recommended by the President of the United States to be observed as a day of Humiliation and Prayer, 1813. A Sermon preached at a meeting of a Committee of the Presbytery of Newcastle, and also at the opening of the Presbytery, 1814. A Sermon preached on a day recommended by the President of the United States to be observed as a day of Humiliation, Fasting, and Prayer, 1815. A Sermon preached at Newcastle, on a day recommended by the President of the United States to be observed as a day of Public Thanksgiving and Praise to God for the Restoration of Peace, 1815. An affectionate and earnest Address of a minister to the people under his care, on the important subject of Practical Religion: with short and easy Catechisms for children.

The youngest son of Dr. Latta, bearing his own name, *James*, was settled, at the time of his ordination, April 3, 1811, over the Congregation of Upper Octorora, in Chester County, Pa., where he continues to this day. He is now the oldest member of the Newcastle Presbytery. His congregation is large and flourishing, and has enjoyed several precious revivals of religion. He has had six children, of whom two sons and two daughters are now living. Any further notice, in this case, would be unseemly, as he of whom I write still lives.

The names of Dr. Latta's daughters were *Mary*, *Margaret*, *Elizabeth*, and *Sarah*. The first three were unmarried, and have all been removed by death within the last twelve years. They were intelligent, valuable women, sincerely attached to the Presbyterian Church, of which they were pious and useful members. The youngest, *Sarah*, is now living, and is the wife of Rev. Thomas Love, of Delaware State.

For a sketch of the *character* of Dr. Latta, in his different relations, I depend mainly upon the "Memoir" supposed to have been written by Dr. Martin, already referred to, and the reminiscences of Mr. Scott, the venerable elder of Chestnut Level, whose name I have before mentioned.

"As a *Teacher*," says the Memoir, "Dr. Latta was remarkably well qualified. Without severity, he had the faculty of governing well. He possessed the happy talent of making his pupils both fear and love him. They witnessed his fidelity, they saw his concern for their interests, and they revered him as a father. As a scholar, too, he had few equals: his erudition was general and profound. Such were his known abilities, and such his reputation as an instructor, that when any of his pupils were sent to the University over which the late Dr. Ewing presided, who has been so deservedly famed as a scholar, they were always received without examination. It was sufficient to know they had received their education with Dr. Latta."

"As a *man*," the writer of the Memoir observes, "Dr. Latta was truly amiable. 'An Israelite indeed' he was, 'in whom there was no guile.' Possessing a very affectionate heart, he was a steady, sincere and faithful friend. A fund of good sense and a natural cheerfulness which he possessed, rendered him both a profitable and an agreeable companion. His conversation was instructive and entertaining. It was indeed almost impossible to be long in his company without being both pleased and improved. Both old and young were fond of his society. When paying a visit to any of his

people, it was pleasing to see the youth gather around him to enjoy his conversation. Though by his deportment he always inspired a reverence for his character, yet he was easy of access, and never failed to attract the attention, and add to the entertainment, of those with whom he conversed." Mr. Scott's testimony to this point is of the same character.

"As a *Christian* and *minister*," the memoir testifies, "he was exemplary to a remarkable degree. He was an ornament to religion, and his uniform deportment was such as to recommend it to all who knew him. When cheerful, there was nothing of levity about him; when grave, there was no austerity. His conduct was always manly and dignified, and calculated to inspire both reverence and love. The Scriptures were the rule of his life, and the glory of God the end for which he lived. He was conscientious in the discharge of every duty. And with such dignity did he support the sacred office which he bore, that there was scarce ever an instance of any person conducting himself profanely or rudely in his presence. The sight of him made folly blush, and vice cover its head." To this Mr. Scott adds, that "he was a man fully furnished, both by nature and education, for a Gospel minister of the first order; a most ardent lover of the Lord Jesus, and faithful in his Master's service to the last."

"As a *preacher*," too, we learn from the memoir, "he was highly eminent. He naturally possessed a strong and penetrating mind, and this was well furnished by reading and study. His style of writing was accurate, nervous, and often elegant. Though it was evident he sought not after refinement in his composition, yet the ornaments and graces of diction seemed occasionally to force themselves upon him. In the pulpit, he possessed an uncommon gravity. His countenance and mien bespoke him to be the man of God. His manner was plain and unaffected, but interesting and impressive. The vein of good sense which ran through all his preaching, and evidently flowed from a heart which deeply felt all that he said, powerfully arrested the attention of his hearers. He was faithful to declare the whole counsel of God. While he comforted and encouraged true Christians, he held up to sinners a glass in which they might see themselves; but, in addressing them, he always spoke as with the compassion of a father. The doctrines of Grace were the burden of his preaching. On them he delighted to dwell, and his manner of handling them was peculiarly interesting. His whole life and conversation showed how near he lived to his Master, how supremely he was devoted to his work, and how much he was concerned for the salvation of souls. He himself lived, and endeavoured to teach others to live, for eternity. Though on earth, his conversation was in Heaven. Few men indeed have discovered more indifference for amassing the wealth of this world, or more diligence in laying up treasures for another. Being set as a watchman on the walls of Zion, he devoted himself assiduously to his trust. He was willing to spend, and was spent, in his Master's service. He was instant in season and out of season. For upwards of forty years he laboured faithfully in the vineyard of the Lord."

I close this long letter, but for so eminent and worthy a man, comparatively brief sketch of his life, labours, and character, with a copy of his epitaph, written by the Rev. William Arthur* of Pequea.

* WILLIAM ARTHUR was born in Peebles, Scotland, in April, 1769, received a classical education at Edinburgh, and was ordained to the work of the ministry at Paisley. In 1793, he came to this country; and having preached, for some time, both at New York and Albany, he

“In memory of
 THE REV. DR. JAMES LATTA,
 Who died 29th January, 1801, in the 68th year of his age.
 By his death, society has lost an invaluable member;
 Religion one of its brightest ornaments, and most amiable examples.
 His genius was masterly, and his literature extensive.
 As a classical scholar, he was excelled by few.
 His judgment was strong and penetrating;
 His taste correct, his style nervous and elegant.

In the pulpit he was a model.
 In the judicatures of the Church, distinguished by his accuracy and precision
 After a life devoted to his Master's service,
 He rested from his labours, lamented most by those who knew his worth.
 Blessed are the dead which die in the Lord from henceforth;
 Yea, saith the Spirit, that they may rest from their labours,
 And their works do follow them.”

With respect and affection,

Your brother in Jesus,

ROBERT P. DU BOIS.

ALEXANDER McWHORTER, D. D.*

1758—1807.

ALEXANDER McWHORTER was of Scotch extraction,—his ancestors, on both sides, having emigrated from Scotland to the North of Ireland. Both of his maternal grandparents lost their lives in the great Irish massacre of 1641, being hanged on a tree before their own door. None of the family survived this horrid scene, except his mother, who, being an infant at the time, was saved by being concealed by her nurse. His immediate parents, Hugh and Jane McWhorter, lived in the County of Armagh, where his father was, for many years, a linen merchant. Their eldest child, whose name was *Alexander*, was distinguished for his talents and piety, and spent two years at the University of Edinburgh, with an intention to devote himself to the Gospel ministry. At his solicitation the family removed to America, about the year 1730, and settled in the County of Newcastle, De., where his father was an extensive farmer, and an elder of the church of which the Rev. John Rodgers (afterwards Dr. Rodgers of New York), became pastor. Alexander died before he had completed his studies; and the subject of this sketch, being born about a month after, bore his brother's name.

The second *Alexander*, the youngest of eleven children, was born July 15, (O. S.) 1734. His parents being eminently pious persons, were especially solicitous for his moral and religious welfare, and lost no opportunity of impressing early upon his mind the great truths and duties of Christianity. In February, 1748, when he was in his fourteenth year, his father

went to Pennsylvania, and on the 5th of January, 1796, was installed pastor of the Church in Pequoa, as successor to the Rev. Dr. Robert Smith. His relation with this congregation was dissolved, May 1, 1818. After this, he preached a few months in Lancaster, and occasionally supplied his former charge. In 1819, he removed to Cincinnati; and while there, was attacked with an affection of the eye, by which he partially lost his sight. In 1825, he removed from Cincinnati to Zanesville, where he died of hemorrhage of the lungs in February, 1827. He was distinguished for his common sense and firmness of purpose, and for the brevity, point, and effectiveness, of his sermons.

* Griffins Fun. Sermon.—Stearns' Hist. First Ch., Newark.