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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.

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By ROBERT CARTER & BROTHERS,

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

honourable manner. He was one of the Vice Presidents of the American Philosophical Society, and made a number of contributions to the volumes of their "Transactions," which do honour to his memory.

Dr. Ewing had a strong constitution, and for a long course of years enjoyed vigorous health; being very seldom kept either out of the pulpit, or from the Professor's chair by indisposition. In the early part of the year 1802, he was attacked with a chronic disease, which gradually undermined his health, and finally terminated his important and useful life on the 8th of September of that year, in the seventy-first year of his age.

Since the decease of Dr. Ewing, his "Lectures on Natural Philosophy" have been published in two volumes, octavo, and another octavo volume, containing twenty Sermons from his pen. He used to speak of Dr. Doddridge as a theological writer more to his taste than any other he could name in the English language. Every thing which the public has received from his pen, is considered as honourably sustaining his reputation, both as a Divine and a Philosopher.

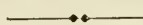
Few preachers in his day were more popular than Dr. Ewing, especially with the more intelligent and cultivated classes of hearers. He sacrificed nothing to display in the pulpit. His merits were all of the solid, instructive, and dignified character. And as a Collegiate Instructor, I suspect he had no superior.

This venerable man had a large family of children, ten or eleven of whom survived him; but it is believed they are all now deceased. A number of respectable grandchildren still sustain the name and the honours of the family.

I am, Reverend and dear Brother, with the best wishes for the success of your biographical enterprise,

Very sincerely and respectfully yours,

SAMUEL MILLER.



JOHN JOACHIM ZUBLY, D. D.

1760—1781.

FROM THE HON. EDWARD J. HARDEN.

SAVANNAH, Ga., January 24, 1855.

My dear Sir: I have not been unmindful of your request for some account of the venerable Dr. Zubly, who was, for many years, pastor of a Church in this city; though I have been somewhat embarrassed by the difficulty of gathering the requisite material. For nearly all the facts connected with his history, I am indebted to our common friend, Mr. I. K. Tefft, who has been in correspondence with Dr. Zubly's descendants on the subject, and whose extraordinary perseverance and success in gathering materials for history and biography, entitles him to the good will and gratitude of the whole country.

JOHN JOACHIM ZUBLY (as appears from memoranda still in possession of his descendants) was born at St. Gall, in Switzerland, on the 27th of

August, 1724; was ordained to the Gospel ministry, on the 19th of August, 1744; and was married to Ann Tobler on the 12th of November, 1746.

The precise time of his arrival in the then Colony of Georgia is not known; but it is pretty well ascertained that in 1760 he took charge (as its first pastor) of what is now known as the Independent Presbyterian Church of Savannah. In this church he preached in English,—in which, the portions of his correspondence that still exist, show that he was a proficient. To one neighbouring congregation, it seems, he preached in German, and to another, in French. Of the many traditions that remain of “Parson Zubly,” as he was called, there is none which does not accord to him great learning and ability; and there is no reason to doubt his entire devotion to the cause of his Divine Master.

The degree of Doctor of Divinity was conferred upon him by the College of New Jersey, in 1770.

At the commencement of the dispute between the mother country and her American Colonies, Dr. Zubly took a decided and active part with the latter. In the London Magazine for January, 1776, pp. 35, 36, 37, 38 and 39, may be found a fervid appeal, over his signature, in behalf of the Colonies, addressed to “the Right Honourable William, Earl of Dartmouth,” who had, at the date of the letter, (3d September, 1775,) been appointed Secretary of State for the American department. This paper was published at the request of “an old correspondent,” signing himself O, and who was no other, as is supposed, than the founder of Georgia,—General James Edward Oglethorpe. In the request for publication, the letter is styled an “Address to Lord Dartmouth;” and it is so creditable to the heart and head of Dr. Zubly that I will take the liberty to append some extracts from it. The address is worthy of being transcribed here entire, but its length forbids it. After alluding, in proper terms, to his Lordship’s appointment, and the hope which had been entertained from his “religious character,” and his “conscientious regard to justice and equity, as well as to the civil and religious liberties of this great Continent,” the address proceeds:—

“Unhappily, during your administration, measures have been pursued very contrary to American hopes, and we easily conceive your Lordship may think it not less strange that many friends of religion in America should be so uneasy under laws which had your Lordship’s concurrence and approbation. It is to the man and the Christian I wish to be permitted to address myself: your Lordship ranks among the highest subjects, and has a large share in all public measures; but anxiety for what may distress, and zeal for the welfare of the Empire, can be no crime, even in the meanest; and when a house is once in flames, every man is inexcusable, or must at least be so in his own breast, that does not contribute whatever he may think in his power, to their being extinguished. The effects of the present measures are visible, and it requires no sagacity to foresee what may be the consequence, should they be continued. Your Lordship may do much towards restoring and perpetuating the tranquillity of a great empire. Persons of my station have nothing to offer but hints and wishes; should these be beneath your notice, or stand in need of forgiveness, my sincere wish to contribute any thing towards a just, happy and perpetual connection between a parent state and an infant country, growing apace to the most astonishing importance, must be my only apology. *Pulchrum est bene facere republi-*

cæ, sed et bene dicere non est absurdum. ‘To bind them in all cases whatsoever;’ my Lord,—the Americans look upon this as the language of despotism in its almost perfection. What can, say they, an Emperor of Morocco pretend more of his slaves, than to bind them in all cases whatsoever? Were it meant to make the Americans hewers of wood, and drawers of water,—were it meant to deprive them of the enjoyment of their religion, and to establish a hierarchy over them similar to that of the Church of Rome in Canada, it would, say they, be no more than a natural consequence of binding them, (unseen, unheard, unrepresented,) in all cases whatsoever. My Lord, the Americans are no idiots, and they appear determined not to be slaves. Oppression will make wise men mad, but oppressors in the end frequently find that they were not wise men; there may be resources even in despair sufficient to render any set of men strong enough not to be bound in all cases whatsoever.

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“Your Lordship believes a Supreme Ruler of the earth, and that the small and great must stand before Him at last—would your Lordship be willing, at the general meeting of all mankind, to take a place among those who destroyed or enslaved empires, or risk your future state on the merit of having, at the expense of British blood and treasure, taken away the property, the life and liberty of the largest part of the British empire? Can your Lordship think those who fear the Lord will not cry to Him against their oppressors? And will not the Father of mankind hear the cries of the oppressed? Or would you be willing that their cries and tears should rise against you as a forward instrument of their oppression?”

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“Proposals publicly made by ministerial writers relative to American domestics, laid the Southern Provinces under a necessity of arming themselves; a proposal to put it in the power of domestics to cut the throats of their masters, can only serve to cover the proposers and abettors with everlasting infamy.

“The Americans have been called ‘a rope of sand,’ but *blood* and *sand* will make a *firm cementation*; and enough American blood has been already shed to cement them together into a *thirteen fold cord*, not easily to be broken.”

Such was the confidence of the people of Georgia in the intelligence and patriotism of Dr. Zubly, that he was appointed a delegate to the Continental Congress, of which he was a member in 1775–76; but, like many others of the Colonists who favoured the rights of the Colonies against the unjust exactions of the British Crown,—when the question of actual separation from, and independence of, the mother country came up for action, he was found opposed to extreme measures, and, suddenly quitting his post at Philadelphia, returned to Georgia. Here he took sides against the Colonies, and, in consequence, became very unpopular, and was finally compelled to leave Savannah. It appears, however, by his correspondence, that he was in Savannah during the siege of that place by the American and French armies in 1779, and that his losses of property, books, &c., during the war were considerable. Amidst all his sufferings, however, Dr. Zubly seems to have possessed a confiding and contented spirit. He died somewhere in South Carolina, on the 23d of July, 1781, and his remains were afterwards brought to Savannah and there interred. As he did not live to see the

conclusion of the war which resulted in the independence of the Colonies, it cannot be known what course the dominant party in Georgia would have pursued towards him; but, when the occasions for that bitterness of feeling which characterized the conflict had passed away, there is every reason to believe that his memory was cherished, even by those against whom he took part, as that of one who had acted under strong convictions of the propriety of his course.

Dr. Zubly seems to have been of ardent temperament, devoted to his calling as a preacher of the Gospel, and zealous for the success of his labours. That he was a man of great learning and unaffected piety, is every where admitted; and that his conduct in opposing the cause of American independence was not uncharitably judged by those who knew him best, seems apparent from the fact that two of the streets of Savannah, *Joachim* and *Zubly*, still bear his name, and that one of the hamlets of the town (St. Gall) yet records the name of his native place in Switzerland.

Dr. Zubly left two daughters, whose descendants are amongst the most highly respected of the citizens of Georgia.

Dr. Zubly published a small volume entitled, "The real Christian's hope in death; or an account of the edifying behaviour of several persons of piety in their last moments; with a Preface recommendatory by the Rev. Mr. Clarke, Rector of St. Phillip's Church, Charlestown," 1756; a Sermon on the value of the faith without which it is impossible to please God, 1772; a Sermon on the death of the Rev. John Osgood of Midway, 1773; The law of Liberty: a Sermon on American affairs at the opening of the Provincial Congress of Georgia, with an Appendix, giving an account of the struggle of Switzerland to recover liberty, 1775.

Regretting that I am not able to recover more of the details of a life, which, in many respects, was one of great interest,

I am, my dear Sir, faithfully yours,

EDWARD J. HARDEN.

JAMES CALDWELL.

1760—1781.

FROM THE REV. NICHOLAS MURRAY, D. D.

ELIZABETHTOWN, N. J., November 18, 1847.

My dear Sir: I am happy to comply with your request in furnishing, as much in detail as I can, the facts connected with the eventful life of the Rev. James Caldwell. Though almost seventy years have passed since his death, his name is still fragrant, not only within the bounds of his congregation, but throughout this whole region; and there are not a few among us, who are alive to every effort to honour and perpetuate his memory.

The Caldwell family, if a uniform tradition can be relied on, are of French origin, and, at the time of the Reformation, became Huguenots. Driven from their country by the fierce persecutions which succeeded the revocation of the Edict of Nantz, they fled to Scotland, where they lived