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AND
CARICATURE ETCHINGS

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CONTAINING PLATES I. TO CLXX.



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career, towards the end of the last century, evangelical doctrine was at a very low ebb in Scotland; and through their instrumentality, it was owing, in no small degree, that so striking a revival has since taken place. Both brothers were authors of theological works highly esteemed in their day. James wrote on the Nature and Doctrine of the Atonement, and an Exposition of the Epistle to the Galatians. Robert's writings consist of Works on the Evidence of Divine Revelation and Inspiration of Scripture, and an Exposition of the Epistle to the Romans. Robert died in 1842, and James in 1851. Their lives, by Alexander Haldane of the Inner Temple, Barrister-at-law, were published in 1852, and the work reached a second edition.

No. CLXXXV.

SERGEANT-MAJOR PATRICK GOULD,
AND
AN EDINBURGH VOLUNTEER.

THIS is an accurate representation of the late SERGEANT-MAJOR GOULD, in the act of teaching "the young idea how to shoot." Gould (or rather Guild) was a native of Alva, in Clackmannanshire, one of the little villages located at the foot of the Ochils, where both his grandfather and father appear to have successively held the situation of village piper. His father, John Guild, was twice married.¹ Patrick, the youngest of thirteen children, was born on the 31st of January 1749. On the death of his father, which occurred suddenly, the widowed mother removed with her young family (four of whom survived) to Glasgow, where the future Sergeant-Major was brought up as a tailor; but having a strong desire to be a soldier, and entertaining no great partiality for the board, very soon after completing his apprenticeship he enlisted in the Foot Guards, where his activity procured him promotion.

In 1793, Gould was appointed Drill-Sergeant to the Argyleshire Fencibles, then about to be embodied; and the year following he was transferred to the First Regiment of Edinburgh Volunteers. How well the Sergeant-Major discharged the duties of his office is in the recollection of many citizens of Edinburgh who profited by his instructions. He was accurate, attentive, and active; and as a drill none could surpass him. During his connection with the Volunteers—a period of twenty-one years—he trained upwards of two thousand men to military exercises. Gould added materially to his income by private drilling, many families being in the habit of employing him to give "the young folks" a proper carriage, as they termed it. His manner to a pupil was some-

¹ Gould was related (but the precise degree of relationship is unknown, nor indeed does it matter much) to certain persons of a name almost similar, of considerable opulence in the district where he was born. Latterly they fell back in the world; and some of them had charges of no very creditable description brought against them.

far as to profess infidelity, but I was a more inconsistent character. I said I believed a book to be a revelation from God, while I treated it with the greatest neglect, living in direct opposition to all its precepts, and seldom taking the trouble to look into it, or, if I did, it was to perform a task—a kind of atonement for my sins. I went on in this course till, while the *Melville Castle* was detained at the Motherbank by contrary winds, and having abundance of leisure time for reflection, I began to think I would pay a little more attention to this book. The more I read it, the more worthy it appeared of God; and, after examining the evidences with which Christianity is supported, I became fully persuaded of its truth." Instead of being careless and indifferent about religion, he now came to see its great importance; and he determined to be content with his own and his wife's fortune, and to quit the pursuit of superfluous wealth. After he adopted this resolution, it appeared difficult to accomplish the necessary arrangements for resigning the command before the sailing of the East India fleet. The fleet, which had already been long delayed by contrary winds, was however detained for several weeks longer, and a gentleman was in the meantime found, properly qualified by his service, and also able to advance the money which was in those days necessary to purchase the transfer of so lucrative an appointment.

Nothing was further from Mr. Haldane's purpose at this time than to become a preacher. It was his intention to purchase an estate, and lead the quiet life of a country gentleman. But, while residing in Edinburgh, he became acquainted with the late excellent Mr. Black, minister of Lady Yester's, and Dr. Buchanan, of the Canongate Church, and others, through whom he was introduced to several pious men actively engaged in schemes of usefulness. His enterprising mind gradually became interested in their plans; and he was further stimulated to engage in preaching by the visit of the celebrated Mr. Simeon, of King's College, Cambridge, whom he accompanied in a tour from Edinburgh through a considerable part of the Highlands of Perthshire.

Shortly afterwards, his brother, Mr. Robert Haldane, determined to sell his estates, and to devote his life and property to the diffusion of the gospel in India. With this view, having sold to the late Sir Robert Abercromby his beautiful and romantic estate of Airthrey, he applied to the East India Company for permission to go to Bengal with three clergymen, the Rev. Mr. Innes,¹ then of Stirling, the Rev. Dr. Bogue, of Gosport, and Mr. Greville Ewing, then assistant minister at Lady Glenorchy's Church, Edinburgh. Mr. Haldane was to have defrayed all the charges of this mission, and was also bound to pay to each of his associates the sum of £3000, and their passage home, in case they chose to return. This benevolent design was frustrated by the refusal of the East India Company to grant their sanction to a plan, the magnitude of which excited their alarm; and both Mr. Haldane and his brother therefore resolved to devote themselves to the preaching of the gospel at home.

¹ Late pastor of the Baptist denomination, Edinburgh.

No. LXXX.

REV. GREVILLE EWING.

As the subject of this sketch is still alive, and engaged in public service, propriety forbids our entering into the minuter details of his personal history. He is a native of Edinburgh, where he was born in 1767. Being originally designed for a secular profession, he was, at the usual age, bound apprentice to an engraver. A strong desire, however, to be engaged in the work of the ministry induced him, at the close of his apprenticeship, to relinquish his intended profession and devote himself to study. He accordingly entered the University of Edinburgh, where he passed through the usual curriculum of preparatory discipline; and, in the year 1792, he was licensed to preach in connection with the National Church by the Presbytery of Hamilton. A few months after this he was ordained, as colleague with Dr. Jones, to the office of minister of Lady Glenorchy's Chapel, Edinburgh.

A deep interest in the cause of missions seems, at an early period of Mr. Ewing's ministry, to have occupied his mind. At that time such enterprises were to a great degree novelties in this country; and even, by many who wished them well, great doubts were entertained of their ultimate success. By his exertions and writings he contributed much to excite a strong feeling in regard to them in Edinburgh; nor did he content himself with this, but, fired with a spirit of true disinterested zeal, he determined to devote himself to the work of preaching the gospel to the heathen. For this purpose he united with a party of friends, like-minded with himself, who had formed a plan of going out to India and settling themselves there as teachers of Christianity to the native population. The individuals principally engaged in this undertaking besides Mr. Ewing, were the Rev. David Bogue, D.D., of Gosport; the Rev. William Innes, then one of the ministers of Stirling, now of Edinburgh; and Robert Haldane, Esq. of Airthrey, near Stirling,—by the latter of whom the expenses of the mission were to be defrayed. With the exception of Dr. Bogue, all these gentlemen still survive. The peremptory refusal of the East India Company, after repeated applications and memorials on the subject, to permit their going out, caused the ultimate abandonment of this scheme. Mr. Ewing, however, and his associates, feeling themselves pledged to the missionary cause, and seeing no opening for going abroad, began to exert themselves for the promotion of religion at home. A periodical, under the title of *The Missionary Magazine*, was started in Edinburgh, of which Mr. Ewing undertook the editorship, the duties of which office he discharged in the most efficient manner for the first three years

No. CLXXXIV.

JAMES ALEXANDER HALDANE, ESQ.,

MINISTER OF THE TABERNACLE, LEITH WALK.

THIS Portrait, taken at the period of his greatest popularity, represents MR. JAMES ALEXANDER HALDANE, a gentleman who for more than forty years devoted himself gratuitously, and with exemplary assiduity, to the preaching of the gospel; and whose proceedings, as well as those of his elder brother, Robert Haldane, Esq. of Airthrey, at one time at least, attracted much interest, not only in Edinburgh, but throughout Scotland.

Mr. James Haldane was the posthumous son of Captain James Haldane of Airthrey, and an immediate descendant of the Haldanes of Gleneagles, in Perthshire, one of the most ancient and highly connected baronial families in Scotland. His mother was the daughter of Alexander Duncan, Esq., of Lundie Castle, near Dundee, and the sister of Admiral Lord Viscount Duncan. He was born on the 14th July 1768, at Dundee, within one fortnight after the death of his father, who was cut off at the early age of thirty-nine, by a sudden illness, in the bloom of manhood. His widow only survived the death of her husband about six years, when her two sons were left under the guardianship of her brothers, Colonel Duncan of Lundie and the Admiral.

Both were educated at the High School and College of Edinburgh, and boarded with Dr. Adam, the well-known Rector. At the age of sixteen Mr. James Haldane entered the service of the East India Company as a midshipman, on board the *Duke of Montrose*. He made four voyages to Bengal, Bombay, and China; and at the age of twenty-five, the earliest period at which the rules of the service permitted him to command a ship, he was appointed to the command of the *Melville Castle*, previously commanded by Lord Duncan's brother-in-law, Captain Philip Dundas.¹

His life at sea was distinguished by many of those narrow escapes to which a sailor is often exposed. On one occasion, when ordered to go aloft to reef the sails, the man next him was knocked from the yard and drowned in the sea. At another time he fell out of a boat at night, and was only saved by keeping fast hold of the oar with which he had been steering the boat. On

¹ It was on board the *Melville Castle*, when lying at Gravesend, that Mr. Pitt and Mr. Dundas had dined on that well-known occasion, when Mr. Fox moved the adjournment of the House, and which gave rise to various satirical lampoons about "Palinurus nodding at the helm;" and also to the caricature in which Mr. Pitt was made to say, on entering the House of Commons—"I do not see the Speaker, Harry, do you?" To which Mr. Dundas replies—"Not see him, Billy—I see two!"



from the other circumstances, produced a great sensation. The people came out in crowds to hear; and while, doubtless much good was effected, not a little irritation was awakened in other quarters. In the following summer the Rev. Rowland Hill, the uncle of Lord Hill, visited Scotland with the view of preaching. In his published journal he gives a graphic description of his first interview with Mr. James Haldane. He had arrived at Langholm, where he met Mr. Haldane, accompanied by Mr. Aikman, who were on an itinerating tour through the south of Scotland. "These gentlemen," says Mr. Hill, "were then unknown to me. I was told, but in very candid language, their errand and design; that it was a marvellous circumstance, quite a phenomenon, that an East India Captain—a gentleman of good family and connections—should turn out an itinerant preacher; that he should travel from town to town, and all against his own interest and character. This information was enough for me. I immediately sought out the itinerants. When I inquired for them of the landlady of the inn, she told me she supposed I meant the two *priests* who were at her house; but she could not satisfy me *what religion they were of*. The two priests, however, and myself soon met; and, to our mutual satisfaction, passed the evening together."

The following extract from Mr. Hill's dedication of part of his work to Mr. Haldane is so characteristic that we insert it:—

"You was educated for a maritime life; and, from a situation creditable and lucrative, commenced a *peddling preacher*, crying your wares from town to town at a low rate, indeed 'without money and without price,' and scattering religious tracts as you travel from place to place; while it was my lot to be bred to the trade, and to serve a regular apprenticeship for the purpose; but, being spoilt in the manufacturing, I never received but forty shillings (a story too trivial to relate) by my occupation as a churchman. Affluence is a snare; a decent independent competency is a blessing—a blessing, if thereby we can preach Jesus freely, and prove to the poor of the flock that we can sacrifice our own profit if we can be profitable to them."

Hitherto neither of the Messrs. Haldane had left the Church of Scotland; but the visits of Mr. Simeon and Mr. Rowland Hill had so much increased the excitement which existed on the part of the General Assembly that a "Pastoral Admonition" was issued warning the people against the new preachers, and particularly prohibiting Episcopal ministers from England, like Mr. Simeon or Mr. Hill, to occupy the pulpits of the Scottish Church. This very soon compelled the Messrs. H. and their friends to secede from the church. Mr. R. Haldane, at an expense of upwards of £30,000, purchased or erected large chapels in Edinburgh, Glasgow, Dundee, Dumfries, Perth, and many other places. Mr. James Haldane became the minister of the newly-erected chapel in Leith Walk, called the Tabernacle; so named after Mr. Whitefield's places of worship. To keep up the interest of the people, eminent ministers from England were invited to preach in the Tabernacle; and, although it seated more people than any other church in Edinburgh, it was for many years crowded to excess.

In the year 1808, however, certain changes being made in the mode of conducting the divine service in the morning, which were very ill calculated to attract popularity, the attendance fell off; and, the Tabernacle being too large for the regular congregation, the lower part was converted to other purposes.

another occasion, he had received an appointment as Third Officer of the *Foullis* Indiaman. He was detained in Scotland longer than he expected, and when he arrived in London the *Foullis* had sailed. This was a great disappointment; but it turned out to be a most providential circumstance, as the *Foullis* was never more heard of, and is supposed to have been burned at sea. Various other incidents of the same kind might be related, which were calculated to make an impression on a reflecting mind, and inspire a sense of the providence of God, and the importance of being prepared for eternity.

Immediately after his appointment as Captain of the *Melville Castle*, Captain Haldane married Miss Mary Joass, the only daughter of Alexander Joass, Esq., of Colleinwart, in Banffshire, by Elizabeth, the eldest sister of the celebrated General Sir Ralph Abercromby. The circumstance of his marriage was calculated to foster a desire to remain at home; but the situation he held as Captain of an East Indiaman was at that period the sure road to fortune, and more especially in the case of Mr. Haldane, who had the double support of his own and his wife's connections—the former securing to him the patronage of Lord Melville, the President of the Board of Control—and the latter, the patronage of Sir Robert Abercromby, the Governor of Bombay and Commander-in-Chief of the Forces in India.

During the months Mr. Haldane remained in command of the *Melville Castle* at Spithead, a mutiny took place on board the *Dutton*, which gave occasion for the display of that daring courage and presence of mind for which he was at all times conspicuous. It was occasioned by the Captain of the *Dutton* sending a man-of-war's boat to have several of his men pressed for some real or alleged act of insubordination. The mutiny broke out in the night—shots were fired—and one man was killed. It was under these circumstances that Captain Haldane ordered out his boat, and went alongside the *Dutton*. The mutineers threatened him with death if he attempted to come on board. The officers and their supporters, on the contrary, invited his assistance. By the exercise of the greatest determination he succeeded in boarding the *Dutton*, amidst the clamour and menaces of the mutineers, and the cheers of the other party, who now invited him to put himself at their head, and, sword in hand, drive the mutinous crew beneath the hatches. This proposal, however, he declined; and, going forward alone into the midst of the mutineers, he addressed them on the folly of their conduct, and the certain punishment which would follow if they were successful in overcoming their officers. The result was, that order was restored without further bloodshed; and Captain Haldane, who had always been popular as an officer, was on all hands complimented for this service.

It was, however, about this time that a great change was effected in the mind of Captain Haldane. It was not sudden, but gradual. The following is his own simple and interesting account, in a letter to one of his messmates:—"I had a book by me which, from prejudice of education, and not from any rational conviction, I called the Word of God. I never got so

of its existence.¹ Exertions of a missionary kind were also made in different parts of Scotland, where a necessity for such appeared.

Out of these efforts ultimately arose the secession of Messrs. Ewing and Innes from the National Church; for, feeling themselves hampered in their efforts among their countrymen by the restrictions which an Establishment necessarily imposes, they were led—from this, as well as from other considerations of a conscientious kind—to resign their respective charges, and occupy themselves in preaching the gospel without being connected with any religious denomination whatever. They very soon, however, adopted the principles of Independency, or Congregationalism; after which Mr. Ewing removed to Glasgow, where he still remains as the pastor of a large and influential Congregational church.

In connection with his pastoral duties, Mr. Ewing has, for many years, sustained the office of divinity Professor to the denomination with which he is connected. In this office he is associated with Dr. Wardlaw, the well-known author of *Lectures on the Socinian Controversy*, and other valuable theological works. The services of both these distinguished men are perfectly gratuitous, and are rendered for six months in the year.

Mr. Ewing, though at present a widower, has been three times married. His first wife was the sister of his friend, Mr. Innes; but neither she nor his second wife, whose maiden name was Jamieson, were long spared after their marriage. His last wife, who was a daughter of the late Sir John Maxwell of Pollock, Bart., died a few years ago, in consequence of a melancholy accident experienced by the overturning of their carriage, while she, with her husband and a party of friends, were visiting the scenery on the banks of the Clyde, near Lanark. A singularly interesting memoir has been given to the public by her husband. He has one child—a daughter—by his second marriage, who is now the wife of the Rev. Dr. Matheson of Durham.

Mr. Ewing has appeared frequently before the public as an author. His principal works are, *Essays to the Jews*, Lond., 1809—*An Essay on Baptism*, 2d edit. Glasg., 1824—*A Greek Grammar, and Greek and English Lexicon*, published first in 1801; again in 1812; and again, in a very enlarged form, in 1827. These, and all his other writings, are marked by extensive and accurate learning, ingenuity of argument, and, where the subject is such as to admit of it, by great vigour and eloquence of composition. They have proved of eminent service to the cause of sound and literate theology.

In private life Mr. Ewing is distinguished by that pervading courteousness and cheerfulness which form such important ingredients in the character of the perfect gentleman. In his younger days his countenance is said to have been very handsome; and even now, in his 70th year, it is highly prepossessing. Kay's portrait was taken while he was minister of Lady Glenorchy's Chapel.

¹ This periodical has continued till the present day, under the successive titles of "The Missionary Magazine," "The Christian Herald," and "The Scottish Congregational Magazine." It has, for nearly the last forty years, been the recognised organ of the Congregational Churches of Scotland.

Mr. James Haldane preached his first sermon in May 1797, in the village of Gilmerton, near Edinburgh, then a very neglected spot, and, as now, inhabited by colliers. Mr. Haldane subsequently attracted great attention, and frequently has been known to address, in the open air on the Calton Hill of Edinburgh, a congregation of not less than ten thousand persons, attracted by the novelty of a layman and Captain being the preacher.

In the summer of 1797, Mr. Haldane made a very extended tour, in company with his friends Mr. Aikman,¹ congregational minister, Edinburgh, and Mr. Rait, minister of Alnwick, through the northern counties of Scotland and the Orkney Isles. This tour, partly from the novelty of lay-preaching, and partly

¹ Mr. John Aikman, whose death occurred on the 6th February 1834, was born at Borrowstounness in 1770. When quite a youth, he went out to Jamaica, where his uncle—to whose business and effects he succeeded—had previously been established in a prosperous commercial concern. While in Jamaica he had resolved upon establishing a circulating library; and coming home with the view of making a selection, happened to observe in a catalogue of books the title of “Cardiphonia, or Utterance of the Heart,” which he supposed to be a novel; and, having purchased it, sat down to its perusal. To this accidental acquaintance with Mr. Newton’s work he ascribed the awakening of those strong religious feelings which so decidedly influenced his future course. He went out again to Jamaica; but, no longer relishing society there, and conceiving the mode in which business was conducted—all days of the week being alike—to be entirely irreconcilable with Christian principles, he made arrangements with his partner, and returned home, resolving to devote his life to the cause of the gospel. He entered on his studies at the College of Edinburgh; and, after attending the Divinity Hall for a season or two, began to preach in 1797, by delivering, like Mr. Haldane, his first sermon at the village of Gilmerton. As already mentioned, he was subsequently engaged, along with Mr. Haldane, in various itinerating tours through Scotland, in the course of which his visits were more than once extended north to Caithness and Shetland. Although the “Pastoral Admonition” of the General Assembly had been levelled against itinerant preaching, he has been often heard to declare that he was in numerous instances treated with great kindness and respect by clergymen of the Establishment, and has frequently had the doors of the parish church thrown open to him. At the Circus he continued to share with Mr. Haldane in the duties of the pulpit till 1801, when he built, at his own expense, the Congregational Chapel in Argyle Square (now removed). Here, as a preacher of the gospel, he discharged his duties faithfully to a large and respectable body, with few interruptions, his itinerating tours having become less frequent, owing in a great measure to the state of his health, which at no period had ever been robust. While the French prisoners of war were confined in the Castle of Edinburgh, and at Greenlaw Barracks, near Penicuik, he preached to them regularly in their own language—in the speaking of which he had acquired considerable fluency during his stay in the West Indies. On their liberation, a deputation of the prisoners publicly thanked him for his kind and unremitting attention to their spiritual interests. He also received complimentary letters, in name of the Government, from the Secretary of State. In doing good, Mr. Aikman was never weary. His charity was unbounded, and so readily extended, that the artful and the knavish frequently took advantage of his generosity. As an instance, on the death of an old woman, who had for many years chiefly existed by his beneficence, upwards of £300 in cash, belonging to her, was found concealed in the bottom of a clock-case! Mr. Cleghorn, the co-pastor of the Chapel, was appointed in 1813. Although very much debilitated, Mr. Aikman preached for the last time within three weeks of his death. His remains were interred in the Chapel under the deacons’ seat; on which occasion an address was delivered by Mr. Haldane. His funeral sermon was preached by Mr. Ewing from Glasgow, who, in the course of an interesting panegyric on the deceased, took occasion to state his belief that, during the whole course of his ministry, Mr. Aikman had never pocketed one farthing by his labours. Besides a good many charities, he left the chapel clear of incumbrances to the members, with these among other stipulations, that one-fourth of the seats should be free to the poor, and service performed three times each Sabbath. Mr. William Lindsay Alexander, A.M., was appointed his successor in the Chapel. The death of Mrs. Aikman occurred in May 1837.

Mr. Haldane continued to preach to a large congregation ; and, during the forty years he was so engaged, his disinterested labours were rather the occasion of his spending than of his receiving money. The seats were all free ; and he derived no emolument whatever from his office.

Had it been the object of the Messrs. Haldane to gain a name, and become the founders of a sect, their ambition might easily have been gratified. The success which attended their joint labours was at first very great, and their chapels were well attended. But this never formed any part of their scheme ; and their adoption of Baptist sentiments separated them from many of those with whom they formerly acted. Since the agitation of the voluntary question, they have taken no part in opposition to the Established Church, considering it to be rather a political than a religious controversy.

In the early part of their career their motives were often questioned ; and it happened more than once that Mr. James Haldane was interrupted by the civil authorities when preaching in the open air. This happened in particular at Ayr, at North Berwick, and in Aberdeen ; and on one occasion an action might have been brought against an Argyleshire magistrate for arresting Mr. Haldane and Mr. John Campbell, afterwards well known as a missionary and traveller in Africa. Mr. Haldane, however, contented himself, after having been liberated by the sheriff, with going over the same ground which he had previously intended ; and the interest excited by his arrestment drew forth such numbers to hear him as amply compensated for his previous interruption.

Mr. Robert Haldane has been also laboriously engaged in the same work to which both he and his brother devoted themselves in their early manhood. On the Continent, and particularly at Geneva, and at Montambau, Mr. Haldane resided for several years after the peace, and was the means of effecting much good among the ministers and theological students in these celebrated Protestant seminaries. He also expended very large sums in education of young men as ministers, both in England, Scotland, and the Continent. We believe the number amounted to little short of four hundred. Among these there were several men of great eminence, such as Principal Dewar of Aberdeen, Mr. Russell of Dundee, Mr. Angell James of Birmingham, Drs. Paterson, Henderson, etc. Mr. Robert Haldane also published several works of very considerable value, particularly one on the *Evidences of Christianity*, and another containing a very elaborate *Exposition of the Epistle to the Romans*.

Mr. James Haldane held three services every Sunday at the Tabernacle, as well as a week-day service ; and his labours in Edinburgh, together with his former numerous itinerating tours through Scotland, and also in England and Ireland, have been the means of awakening thousands to concern for their eternal welfare. It was remarked by a late eminent minister of the Church of Scotland in Edinburgh, that when conversing with his communicants, it was surprising in how many instances they attributed their first serious impressions to Mr. Haldane's preaching. Both brothers continued with unabated energy to pursue the same schemes of usefulness. At the period they commenced their public

