

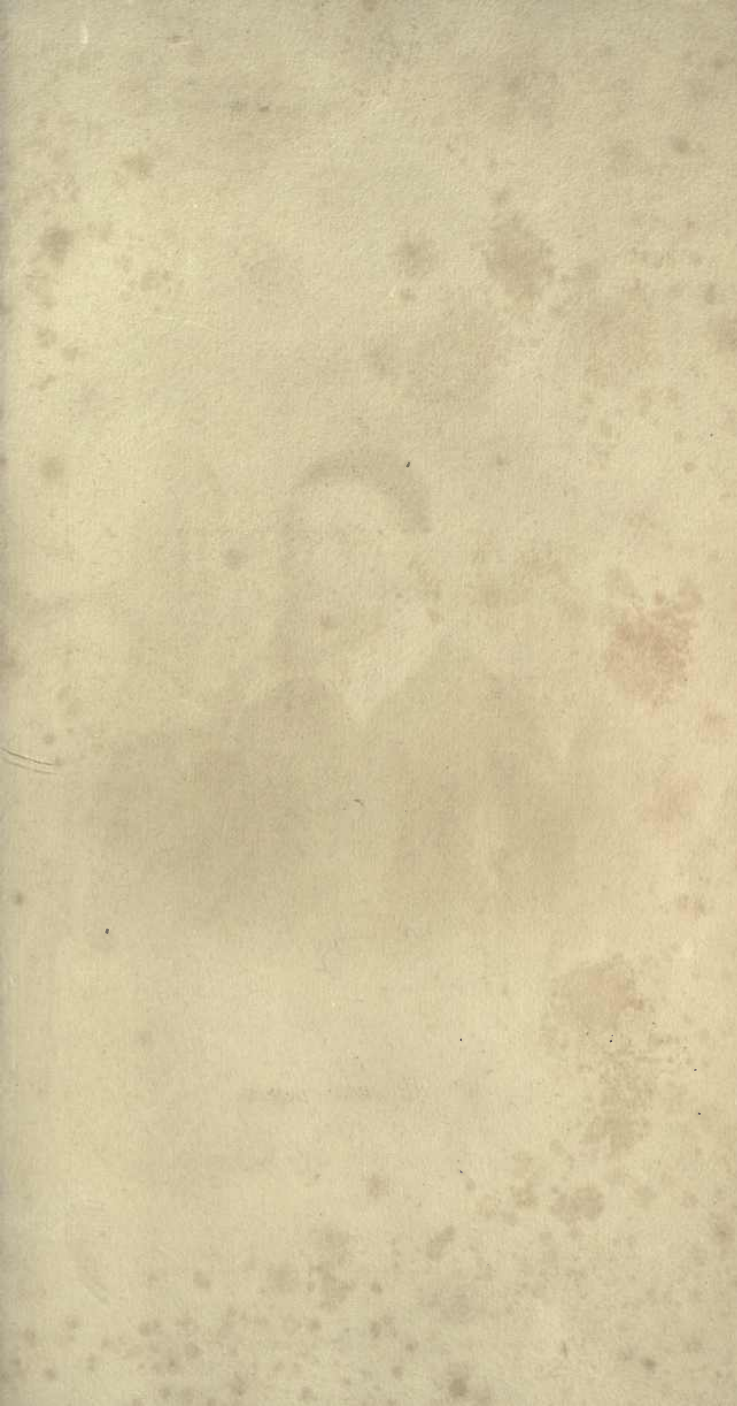
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THE
HISTORY
OF THE
SCOTTISH CHURCH,
ROTTERDAM.

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OF THE
SCOTTISH CHURCH,
ROTTERDAM.





Mr Alexander petrie.

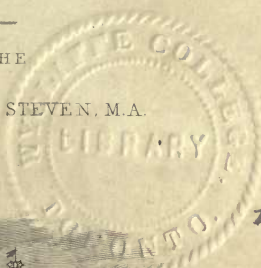
MINISTER OF THE SCOTTISH CHURCH, ROTTERDAM.

From

1643 to 1662.

THE
HISTORY
OF THE
SCOTTISH CHURCH,
ROTTERDAM.

BY THE
REV^d WILLIAM STEVEN, M.A.



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K. Schellens del.
St. Sebastian's or old Scots Chapel, Rotterdam. *W. A. Knapp del.*

Edinburgh;
WAUGH & INNES: WHITTAKER & CO. LONDON;
AND
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THE
HISTORY
OF THE
SCOTTISH CHURCH,
ROTTERDAM.

TO WHICH ARE SUBJOINED,
NOTICES OF THE OTHER BRITISH CHURCHES
IN THE NETHERLANDS;
AND A BRIEF VIEW OF THE
DUTCH ECCLESIASTICAL ESTABLISHMENT.

BY THE

REV. WILLIAM STEVEN, M.A.

JUNIOR MINISTER OF THE SCOTTISH CHURCH, ROTTERDAM.

WAUGH AND INNES, EDINBURGH;
W. CURRY, JUN. & CO. DUBLIN; WHITTAKER & CO. LONDON;
AND VAN DER MEER & VERBRUGGEN, ROTTERDAM.

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HISTORY

SCOTTISH CHURCH

ROTTERDAM



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PREFACE.

IN compiling the following historico-biographical Memoir, the Author has endeavoured to make a legitimate use of every accessible source of information. From the Sessional Register of the Scottish Church, which is fortunately complete and in excellent preservation, the leading facts in the *History* are principally derived. Many collateral particulars in this part of the work, as well as in the subjoined *Notices*, have been obtained from documents equally authentic, and hitherto in a great measure unexplored.

The Author's original intention was merely to give an account of the Church, with which he has the honour to be connected; but frequent mention being necessarily made of the other English Congregations in the Netherlands, he considered that historical sketches of the Sister Churches in this country, might be acceptable. It may be proper to observe that, in most cases, these *Notices* are the result of a minute personal examination of the several Consistorial and Vestry Records.

Eagerly does the Author seize this occasion of assuring the members of the Scottish Consistory and Congregation at Rotterdam, how much he appreciates the Christian friendship, which, collectively and individually, they have extended towards him; and of gratefully acknowledging the encouraging interest which they, as well as others on the Continent, have taken in this little work. He gladly embraces this opportunity also of tendering his warmest acknowledgments to his respected brethren, the British ministers in the Netherlands, for the prompt and handsome manner in which they granted access to the Records of their respective charges. To those gentlemen entrusted with the keeping of the Minute-books and papers of the discontinued churches in Holland, the Author's best thanks are due. Invariably has he taken care to quote his authority, whether printed, or manuscript: and his specific obligations to the promoters of his undertaking, will be observed in the course of the work. He cannot, however, omit mentioning, with becoming gratitude, the valued services of a much respected friend, who, as the Author's residence abroad prevented his superintending the press, undertook the task of correction. He alludes to the Rev. THOMAS MURRAY, M. A. of Edinburgh; whose learning, talents, and sound principles, are well known by his *Literary History of Galloway*, *Life of Samuel Rutherford*, and other publications. The Rev. HEW SCOTT, M. A. assistant minister at Cockpen, must likewise be ranked among the kind contributors to the present volume. Much time has been devoted by Mr. Scott, in examining and mak-

ing important extracts from the Records of our Synods, Presbyteries, and Kirk-Sessions. It is to be hoped that, receiving due countenance, he will prosecute his laudable design of furnishing, what is a great *desideratum*, an illustrative catalogue of the established clergy of Scotland, since the period of the Reformation.

An engraved portrait of the Rev. Alexander Petrie, from an original painting in the possession of Consistory; together with views of the old and present Scottish Churches at Rotterdam, executed by three of the most eminent Dutch artists, will, it is presumed, be regarded as no unwelcome accompaniment.

The writer indulges the hope, that this first attempt to preserve some memorials of our Continental Churches, will meet with a favourable reception; especially from such as venerate the distinguished worthies who, in the days of persecution, sought in Holland a safe and honourable retreat. The names of many of these pious and learned refugees, will be found to occupy a prominent place in the succeeding pages. To such as are, or whose relations have been, connected by office or otherwise, with our churches in the United Provinces, the present work, with all its imperfections, may perhaps be regarded with peculiar interest.

To the illustrious family of Orange, the hereditary patrons of our Presbyterian churches in this country, and to the Netherlands Government, whose munificence, uninfluenced by political changes, has always been generously extended to our religious institu-

tions, the unfeigned respect and gratitude of every true-hearted Briton will ever be most cheerfully rendered.

The Brief View given of the Dutch Ecclesiastical establishment has been drawn up, chiefly from the obliging communications and suggestions of several highly respectable individuals, particularly the Rev. MR. VAN DER TUUK, editor of a standard work on the affairs of the Netherlands Reformed Church; the Rev. DR. YPEY, emeritus, professor of Theology and Ecclesiastical History in the University of Groningen; and the Rev. MR. DE VRIES of this city.

In the Appendix are inserted several original and curious documents, illustrative of the text.

346, *Wine Haven*,

ROTTERDAM, October 6, 1832.

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THE HISTORY

OF THE

SCOTTISH CHURCH, ROTTERDAM.

CHAPTER I.

1642—1675.

Scotsmen settle in Rotterdam early in the 17th century.—Scottish Church established in that City under the authority of the Dutch Government.—Rev. Alexander Petrie of Rhynd is inducted as Minister.—Circumstances of the Church under his Ministry.—His Death.—Is succeeded by the Rev. John Hoog of South Leith.

CELEBRATED as a place of commerce, Rotterdam, at a very early period, became much frequented by the British; and the Scots, proverbial for their enterprising spirit, were among the first foreigners that settled in this city. Along with their sterling integrity and industrious habits, they brought with them a deep-rooted attachment to religious ordinances, which soon manifested itself by an eager desire to have divine service publicly performed thrice every Sabbath. For a considerable time the Scottish Presbyterians had no stated clergyman, although, many years prior to 1640, they enjoyed the occasional ministrations of dif-

ferent individuals, who were either chaplains in the army, or established at other towns in the Netherlands. Those of the residents who had a competent knowledge of the language, attached themselves to the Dutch Reformed Communion, which, in doctrine and discipline, corresponded with the Church of Scotland; and some of them attended the ministry of Mr. John Durie, chaplain to the English merchants, or frequented a recently formed congregation of Independents.*

The magistrates kindly lent their powerful assistance in enabling the Scots to procure a pastor, whose salary might be paid out of the public purse. Much to their honour, the States of Holland gave a prompt and satisfactory reply to the memorial which had been transmitted to them; and the following resolution is recorded in the minutes of the Chambers:—

CHAPTER I.
“*The Hague, July 19, 1642.*”

“On a proposition of the Lords of Rotterdam, after mature deliberation, it was found good, that, within said city, there shall be erected and instituted, a church for the Scottish nation; and their Noble Great Mightinesses, for carrying on the same, agreed to, and agree by these, that there shall yearly be paid, in behalf of the States, for a salary to the minister of that church, the sum of five hundred and fifty guilders.”†

The municipal authorities, in the most liberal manner, besides furnishing a place of worship, unanimously resolved to supply, from the city funds, an additional annuity, which secured to the person who should be selected

* The present English Presbyterian Church at Rotterdam, originally, and until the year 1652, belonged to the Independents; but, through the instrumentality of Mr. James Nalton and Mr. Thomas Cawton, it “was brought off, and remains so to this day.” Cawton’s *Life*, Pp. 51, 52. London, 1662, 12mo.

† Wiltens’ *Kerk-Plakkaat-boek*, 4to, vol. ii. p. 351.

as minister, the handsome stipend of twelve hundred guilders.

Letters were now addressed to the Presbytery of Edinburgh, entreating their friendly assistance in procuring a pastor, fitted at once to foster the infant church, and to discharge, with strict fidelity, all the duties that devolve upon a minister of the Gospel. The Presbytery almost immediately made choice of Mr. Alexander Petrie, minister of Rhynd, in the neighbourhood of Perth, and strongly recommended him, as, in their opinion, every way qualified to supply the office which they had been commissioned to fill; and the General Assembly, being consulted, harmoniously agreed to his translation. Those who had taken an active part in this affair, and, indeed, every one desirous of enjoying the privilege of a stated and effective ministry, were truly delighted to learn, that Mr. Petrie was likely to be prevailed with to leave his parish, and proceed to Rotterdam; for, in addition to genuine piety, he was known to be gifted with talents of a most respectable order. Repeatedly had he distinguished himself as an active member in our church judicatories; and, from the unprinted Acts of the General Assembly, he appears to have taken his full share in the discussions which came before that venerable House, when he sat as one of the Commissioners from the Presbytery of Perth.*

I can plainly perceive, from frequent allusions in various papers, inserted by himself in the Records of Consistory, that it was with feelings of no ordinary kind, that Mr. Petrie

* *Acts of Assembly.* From the following extract of a speech delivered by him in the Session, it would appear, that Mr. Petrie had held another living before his settlement at Rhynd: "I have been many times," says he, "in Kirk-sessions, both wher I was minister, and wher other ministers have been: I have been in sundrie Presbyteries, and in the Synodes of Bishops, and in the Provincial Synodes of Perth and Sterlin, and Fife; and I have been in fyve General Assemblies." *Consist. Reg.* Dec. 26, 1650.

came to the determination of breaking up the close connection which had long subsisted betwixt him and his attached parishioners, and of proceeding direct to the new scene of labour which Providence had marked out for him abroad.* There is, it must be confessed, something peculiarly touching, in quitting one's native land for a permanent appointment in a foreign country. Those who have experienced best can tell what is endured, when bidding, it may be, a last farewell to many endeared relatives and friends; and moulding the

_____ "heart anew, to take the stamp
Of foreign friendships in a foreign land."

Not all the flattering prospects, which fancy had pictured, of increased respectability and usefulness in other climes, could afford even momentary relief to the mind, on which the grief of a lengthened separation deeply preyed. And frequently, long after arriving in the land of the stranger, does memory summon into our presence the revered parents, and other affectionate friends of early days; and there is a painful ease in reverting to the trying hour, when we received the weeping benedictions of those to whom we were allied by the ties of blood, or the bonds of companionship.

Mr. Petrie, it is true, was not called upon to endure, as others have, in all its force, the anguish attendant on a parting, such as we have represented; but there were other, and, what might be considered by some, still stronger inducements, for Mr. Petrie's continuance in Scotland. Not only were all his friendships already formed, but, as we shall shortly see, his family had attained that age, when, as a father, he would naturally be most unwilling to leave

* Mr. Petrie became minister of Rhynd in 1632. Rev. Hew Scott's *MS. Extracts.*

his native country, to stake his own happiness, and the comfortable settlement of his children, on an appointment in Holland, where he had an entirely new acquaintance to form. But higher and nobler motives constrained him to leave Rhynd. His brethren in the ministry, conscious of his peculiar fitness for the charge, employed their persuasive powers with effect, conjuring him not to disregard their earnest entreaties, but submit to the sacrifice as a service done to the church. Mr. Petrie's scruples being at length got over, he repaired to Rotterdam, where he was welcomed with the greatest cordiality. On the 2d of August 1643, he preached his first sermon in a house in the Wine Street, which had been fitted up for the purpose, by the magistrates, who, along with other influential individuals, were present on the occasion. As was expected, his introductory discourse gave general satisfaction; and the Classis, or Presbytery of Rotterdam, who also had warmly promoted the application of the Scots settlers and mariners, caused an edict to be served, and appointed the Reverend William Spang* of Campvere to preside at his admission, which was fixed for the 30th of the same month. On that day, accordingly, in presence of the congregation, and several Dutch clergy and elders sent to assist at his induction, Mr. Petrie was solemnly set apart as spiritual overseer of this little flock. In a few days the same deputation again met, with the view of aiding Mr. Petrie in the election of office-bearers, and thus forming a kirk-session. Two elders and two deacons were unanimously chosen from a list of individuals, Scotsmen by birth, who had recently obtained an honourable attestation from the Dutch church, of which they were members. Mr. Rein Berkel, the oldest city mi-

* Before his settlement in Walcheren, Mr. Spang, the cousin of Principal Baillie of Glasgow, had been a doctor or teacher in the High School of Edinburgh. *Regist. of the City of Edinb.* vol. xiv. folio, 152. He was appointed minister of the Scottish Church at Campvere, January 27, 1630. *Records of the Convention of Royal Boroughs in Scotland*, vol. v. ff. 236-7.

nister present on this occasion, with several of his clerical brethren, and in name of the municipality, the States, the Classis and Synod, solemnly and publicly declared "that now this Scottish kirk is established, and these elders and deacons being received, this is a free congregation in itself as any other, and the consistorie thereof is absolute as the consistorie of the Dutche kirke is*." By the same authority, Mr. Berkel farther intimated, that the Scots congregation in Rotterdam should unmolestedly enjoy all these voluntary bestowed privileges; and, besides, be for ever exempted from the observance of holidays and the formularies; and that it should stand or fall with the commonwealth, the city, and the Netherland church†.

The greatest precaution was observed in the admission of members, as regarded both their moral and religious character. The Covenant, or Confession of Faith of the Church of Scotland, was repeatedly read and explained by Mr. Petrie: and, previously to members being received, a most solemn avowal of their belief was required, and given in the face of the assembled congregation‡.

On the 7th of January 1644, the sacrament of the Lord's supper was administered for the first time in this church,—the Friday preceding having been observed as a day of preparation for that holy ordinance. Four massy silver communion cups, still in use, having the arms of the city engraved upon each, were then presented by the reigning burgomasters||.

* *Consist. Regist.*

† Van Reyn's *Geschiedkundige Beschr, der Stad Rotterdam*, vol. i. p. 324. Rott. 1832. 8vo.

‡ "The Confession is expounded in the publik sermone, and after sermone many hunders swear unto it by solemne lifting up of their handes, and by subscribing it, as is to be seen in the register appointed for that end and other roles." *Consist. Register*. Jan. 6, 1644. This register, unfortunately, is not now to be found.

|| In the year 1827, two handsome silver communion-plates were presented to the church by Mr. William Van Houten, of Ypelaar, near Breda, formerly a member of the congregation.

Shortly after its establishment, the Scottish Church was so far incorporated with the Classis, as to be allowed to send commissioners to sit in that reverend court*. This arrangement, besides, whilst it has never had the effect of producing a single alteration in our national presbyterian form of worship, has been singularly beneficial to the congregation. Whatever immunities the Dutch clergy have enjoyed from the State or the city, the Scots ministers have always had their full share. And during the troubles by which the continent of Europe was agitated, more especially when Holland was under French domination, the circumstance of the Scottish church forming part of the Dutch ecclesiastical establishment, was, as will afterwards be seen, of immense avail; and, under a gracious Providence, has mainly contributed to its existence to the present time.

According to the good old custom which long obtained in Scotland, and still prevails throughout protestant Netherlands, the Scriptures were wont to be publicly read in this church before the service commenced. The people met at least half an hour previously to the clergyman's appearance in the pulpit: and the reader, who was usually precentor, had pointed out for him a portion of holy writ illustrative of the subject which was to be discoursed upon, or he went regularly through a particular book, selected by the minister. It was never expected that the reader should offer any explanation of the prescribed passage; all required in him being a clear and audible voice, and that he could read the Bible with becoming solemnity and fluency.

Upon such conditions, Mr. Alexander Petrie, the minister's eldest son, accepted the office of reader, with an

* "Matthew Paton is chosen to goe with the minister into the classis convening the morne, and crave that this kirk be enrolled in their societie as a member thereof." *Consist. Regist.* Nov. 15, 1643. The request was most readily complied with.

annual salary of three hundred guilders, and liberty to choose a substitute as precentor or leader of the congregation. Young Petrie, who had followed his father's profession, having completed his theological studies, was occasionally absent in the autumn and winter of 1644, on preaching excursions, particularly at the Brielle, where a number of respectable Scotch families resided*. He embraced a call from the English Consistory at Delft; and on his leaving Rotterdam in 1645, a misunderstanding arose in defining the precise duties of the person who might succeed to the vacant clerkship. By some it was thought expedient that the reader should be qualified "to conceive prayers publicly," and capable also of expounding the Scriptures, that, in the event of an emergency, he might supply in part the minister's place. The proposition at first met a hearty reception; and a considerable sum was actually raised by voluntary subscription, to remunerate the individual to be so employed. The propriety of the measure was repeatedly canvassed at consistorial and special church meetings; and a majority finally decreed that the exposition of a whole chapter at once "bordered on Brownism or Papistry," and was therefore contrary to the Confession of Faith, and established usage. In vain did Mr. Petrie, when presiding at these meetings, endeavour to convince his tumultuary auditory, that, in the proposition, there was nothing unscriptural or opposed to presbyterian polity. The following extract from the minutes of consistory affords a curious specimen both of the manner in which business was at times conducted in those

* "Our preacher's sone being called to the Briel, the preacher did desire me to read in his place, and desired me to change my English tounge to the Scots.—His sone not being placed at the Briel, the English members propounded unto him, that they would contribute for his sone, and he should interpret chapters and teach once in the week." *Robert Howstoun's Paper of Grievances prepared for the Commissioners who met April 5th, 1645. Consist. Reg.*

days, and especially of the turbulent spirit that possessed the refractory party on the occasion alluded to.

“Because some sayd last Wednesday, they understood not what wes petitioned anent the exposition of chapters, and some sayd, it wes contrarie unto the Confession of Faith, &c., and none wes appointed to read or sing in the kirk, the minister did read on Sunday, and as he had read a chapter, he did declare the generale heades of it, and gathered some doctrines thereupon shortly, and after did shew that he had done so for example, to let all see what wes intended by the exposition of chapters. And he did requir all the members, that if they could shew any errour in that which was done, or did conceive any such errour, they should appear before the session this day and declare it; or, if they did judge it expedient, they wold appear this day and shew their willingnesse to have it continewed: or, if they wold not appear, they should be so exponed as judging it lawefull, but not willing to have it continewed.

“And now the minister declares that he has heard how some have gone thorow the towne, persuading the members into factiones, which, when he did understand, he had admonished some of them, and also had dissuaded others from coming hither this day, who wer to come and shew their willingnesse to the exposition of chapters continewed, because he is desirous of quietnesse; as also, he exhorted the members of the session not to speak against trueth, and submitte their willes in a quiet forme unto the pluralitie of voices. Whereupon, it is voiced, whether the exposition of chapters in such manner as wes done by the minister on Sunday last before the sermone, be lawefull or erroneous? All, both elders and deacones, in one voice, consent that it is lawefull in itself. The coster [church-officer,] is bidden call on others who think it erroneous or unlawefull. John Tomson, Robert Howstoun, and others compear and say, it is lawefull, but it is not expedient. The minister telleth them, that the question is not yet proponed, whether it

shal be continewed, but only, whether it be lawfull; and, therefor they should remove till the other question be proponed; and so they doe. Arthur Logy comes and sayth, it is unlawfull, as being contrarie unto the Confession of Faith. The minister demandeth, what word of the Confession condemnes it? Arthur answereth, it is not in the Confession. The minister demandeth,—think you that we may not believe nor practise any thing which is contained in that Confession? Know ye not that that Confession is principally an abjuration of erroures, and contains not, neither the positive doctrine, nor what is to be done in the kirk, because these wer penned before in another Confession, and the Bookes of Discipline? Patrick Gibbison answereth, he sayeth not that is unlawfull, but it is not expedient. In the meantime, a multitude without make a great tumult, and the minister goeth furth to stille them; and preasing [endeavouring,] to satisfy them, they will not hear him, and upbraide him. He oftimes craves audience, all in vaine. After a long time he readeth the former act concerning the lawfulnessse of expounding the chapters, and shewes that no more is yet proponed. Patrick Gibbison sayeth in all their audience, that the act is wrong written. The people believing Patrick Gibbison, falling into railing against the minister, so that he is glad to be out from them, and entereth unto the session-house. Then it is voiced, whether the exposition of Scripture, as wes done on Sunday last, shal be continewed? By pluralitie of voices, for the time it is determind, that it shall not be continewed. The minister goes furth again, and reads this determination, and chargeth the multitude to departe.”*

From these strange proceedings, it must be apparent that Mr. Petrie's situation was far from enviable. Regardless of the respect due to him as a man and a minister, the office-bearers of the church,—they who ought to have been

* *Consist. Reg. 30 Sept. 1644.*

foremost to support him,—rejected his friendly counsels; and not a few of his deluded hearers acted a part which ill became them, towards a pastor, who appears to have zealously laboured in word and doctrine for their spiritual edification. Tired at length, however, his contentious elders and deacons tendered their resignation; and, contrary to their expectation, Mr. Petrie at once allowed them to retire, and found no difficulty in suitably filling the vacant seats. In order, if possible, amicably and finally to adjust matters, Mr. Petrie, with great good sense, applied for advice in a quarter of indisputable authority, and he had the satisfaction of soon producing a paper which he received from England, affording most seasonable information on the subject of dispute. On the 25th November 1644, “the minister shewes and readeth a letter written by the commissioners of the Kirk of Scotland, lying now in London, wherein they declare, that the exposition of a chapter at once, is not only lawfull, but since the Reformation hes been alwyse practised in some of the kirkes of Scotland, and now is appointed by Synode of London to be a parte of the uniformitie of divine service in all the kirks of the thrie kingdomes; and also advising us to use discretion in receiving communicants.”* This pastoral epistle, which was ordered to be made known to the congregation, had a wonderful effect in restoring tranquillity. Many of the actors in the late disgraceful affair, came voluntarily forward, acknowledged their fault, and expressed a readiness to make every reparation in their power.

For several months Mr. Petrie had been laid under the necessity of conducting the whole public service, but the nomination of a reader shortly afterwards, relieved him of the additional duty, and that continual anxiety which he had experienced ever since the departure of his son to Delft. Notwithstanding the care which was taken in the admission to church-membership, it would seem

* *Consist. Register.*

Mr. Petrie, soon after his settlement, had to lament that his congregation was composed of rather discordant materials. Not a few individuals who attended his ministry, were much more disposed to wrangle with him about the outward forms of religion, than anxious to derive substantial instruction and comfort from his faithful exposition of divine truth.

About this period Mr. Petrie's attention was directed to a work published in defence of Millenarianism, by a person named Maton. It would appear that the unscriptural views of this author were industriously propagated in Holland, and entertained by several in Rotterdam. In order, therefore, to afford his people an antidote to the pernicious tendency of that volume, Mr. Petrie sent to the press a judicious and well-timed reply.*

In the preface of this tract, inscribed "To his beloved Scotese and Englishe of the wortheie the Scots congregation," after enumerating Cerinthus, Swenkfeld, and others who had strenuously maintained that Christ should personally reign on earth for a thousand years, Mr. Petrie conjures them not to be led away by such "an old Jewish fancy and Cerinthian fable." "What I have done," says he, "is for your good, for, I. You have heard this error preached, instead of the doctrine of Christ (albeit it was first broached by the enemies of Christ,) by some of the authors of the Apologetical Narration for Independency, who had in their congregations, not only Millenaries but gross Anabaptists: and so their practice manifestly declares, what they write

* The following is the title of this pamphlet, which is exceedingly rare; and for the perusal of which and other scarce works, I am indebted to the kindness of Joshua Wilson, Esq. Highbury Place, Islington, London:—

"*Chiliasto-mastix. or, The Prophecies in the Old and New Testaments concerning the kingdome of our Saviour Jesus Christ, vindicated from the misinterpretationes of the Millenaries, and specially of Mr. Maton in his book called Israel's Redemption. At Roterdame, printed by Isaak Waesbergen, at the signe of Fame on the Steiger, 1644.*" Quarto, pp. viii. and 71.

obscurly in that narration, p. 12. saying, "We took measure of no man's holiness by his opinion, whether adverse unto us, &c."—to wit, whatsoever noveller is welcome unto them. Their Dinah is liberty of conscience, their grand ammunition is anarchy or no discipline; and they call it a bondage to be tied in the faith. 2. The book of Mr. Maton, called *Israel's Redemption*, has often been put into your hands, and upon several occasions of my declaring the truth in this point, you have been entreated to put that book into my hand; wherefore you have need of an antidote. Peruse this plain refutation of it; whereby, I hope, you shall see, that the reward of your serving Christ, is not meat that perishes, but everlasting life, which the Son of Man shall give unto you, John vi. 27; and that the kingdom of God comes not with observation, (or worldly respect and attendance), but behold! the kingdom of God is within you, Luke xvii. 20. And as the wicked cannot have hope of long immunity from just punishment of their bodies and souls in hell, so our deliverance from the bondage of corruption, into the glorious liberty of the children of God, shall not long be delayed. Walk you, therefore, in holiness, with sincerity and cheerfulness, as it becomes the heirs of so great salvation, and give all diligence to make your calling and election sure; for so an entrance shall be ministered unto you abundantly, not into an earthly monarchy, but the everlasting kingdom of our Lord and Saviour Jesus Christ." *

There is nothing particularly striking in this performance, either as regards sentiment or stylé, to make it desirable that we should give further extracts. The pamphlet is, at the same time, creditable to the author's judgment and taste, and affords evident marks of an experimental and critical acquaintance with the Sacred Volume. He appears throughout, the humble, sober-minded Christian,

* *Dedication*, p. vi.

established in the faith; and he prosecutes the task which he has undertaken with fidelity and due decorum. When exposing the fallacy of his opponent, which he does with considerable adroitness, he may be thought to express himself rather warmly; but he never forgets himself so far as to use language which propriety and the fairest criticism would not sanction. Mr. Petrie is a staunch supporter of what we esteem the Scriptural and only rational opinion of the millennium; namely, that the thousand years' reign, when it shall arrive, will be signalized, not by the corporeal presence of Christ, and the re-appearance on earth of departed saints, but by the rapid growth and universal spread of vital piety: that the church shall then flourish with unprecedented lustre; that all ranks, animated with one soul, will shew an universal eagerness to advance this heavenly state of things, and derive unwonted delight in the daily manifestation of love to God and man. Society being thus closely knit together in the exercise of the kindest affections, the business of life, civil as well as sacred, will move onward, free from envy and every interruption. We know that this faint description of millennial felicity will not come up to the standard of rapturous bliss, which some modern advocates have unguardedly ascribed to that delightful period. By a sad wresting of Scripture, and a perverted imagination, the millenarians of the present day, contrary to sound reason, and the settled opinion of the ablest divines, have taken the language of holy writ in a literal instead of a symbolical sense; and, in our apprehension, have daringly presumed to fix upon the year when Messiah's personal reign at Jerusalem shall actually commence.

Whilst Mr. Petrie, by the publication which we have just noticed, shewed a commendable zeal to have his people established in the faith, his personal ministrations were unremittingly and successfully directed in warding off the envenomed arrow which threatened their spiritual stability.

Towards his persecuted countrymen at home, also, Mr. Petrie bore the most affectionate sympathy: and he shewed himself a true son of presbytery by the deference which he uniformly paid to the enactments of his suffering mother church.

In the month of February 1645, the General Assembly issued "a Seasonable Warning," representing the existing calamities of the land, and the most abounding sins, the causes thereof; and exhorting all unto repentance. This circular was appointed to be read in all the churches of the three kingdoms. The Scottish Consistory in Rotterdam, taking a deep interest in the transactions, ecclesiastical as well as civil, of a country endeared to them by so many ties, unanimously resolved that the utmost publicity should immediately be given to this paper. Wednesday, the 5th of April, was fixed upon, and observed as a season of fasting and solemn prayer, on account of the commotions in Scotland and England, and of deprecating the infliction of that punishment which their iniquities, collectively and individually, so justly merited. The devotional exercises being ended, a meeting was held in the vestry to take into consideration the case of a member of the church who had caused much trouble, and continued to set at nought the authority of the session. By particular request, the Consistory had the good fortune to secure the attendance of Robert Baillie, afterwards Principal of the college of Glasgow, and George Gillespie, one of the ministers of Edinburgh, who had been driven into the Maese during a storm, when on their way to London, as commissioners to the Assembly at Westminster. The visit of such distinguished divines must, at any time, have been truly gratifying to Mr. Petrie; for, independent of being two of the brightest ornaments of the national church, with whom he had often acted in concert in ecclesiastical courts, their unlooked-for appearance was most seasonable. Lord Forbes, who then held an official situation in Hol-

land,* and Mr. John Durie, minister of the English merchants' chapel, at Rotterdam, were also present on this occasion. The business, for the settlement of which this respectable assembly was convoked, was, by their united wisdom, soon brought to an amicable adjustment: and the person accused of scandalously traducing Mr. Petrie and his Consistory, appeared deeply affected, and meekly bore the solemn admonition, to evince, by his future deportment, that his contrition was sincere. The reverend visitors openly declared that this kirk-session had a vested right to summon before it, and deprive of church privileges, all who violated those laws which, at admission, they had sworn to maintain. "The ministers, Messrs. Robert Bailie and George Gillespie doe entreat my Lord Forbes, that, seeing ther be so many inordinate and stubborne persones of our nation in this towne, his lo. wold be pleased to give his concurrence and assistance unto the minister and session for restraint of such persones. My lord promiseth to doe any good that lyeth in his power, so long as he hes occasion to be in the towne."†

Although, as we have said, Mr. Petrie's mind was greatly relieved by the happy termination to which this extraordinary meeting had brought the dissensions among his people, he had frequent occasion, even afterwards, to lament the existence of the spirit of discord. Years glided on; and the worth of Mr. Petrie being increasingly and duly estimated by the public, he was universally regarded by his fellow-citizens, especially by the native clergy, as a truly estimable member of society, and a most conscientious minister. That his value was rightly appreciated is apparent from the repeated enlargements which the place of worship under-

* In the Register of Christenings in the Scottish Church, Rotterdam, I find the following entry:—"1645, Nov. 12, Robert, son to Alexander Lord Forbes. Witnesses, Tho. Cunningham, Conservator, John Forbes, and Matthew Paton."

† *Consist. Reg.*

went; and the necessity the congregation was under to repair for more comfortable accommodation to another quarter of the town. In the month of May 1658, they left their temporary church in the Wine Street for an ancient chapel in Lombard Street, originally built at the expense of the society of Cross-bowmen, and dedicated by them to St. Sebastian. This edifice, given to the French Protestants when they elected their first minister in 1591, was enlarged in 1627, since which time it has undergone little alteration. The French were yet in possession, when the magistrates granted this chapel to the Scottish inhabitants also; and, by mutual accommodation, it would seem, both congregations worshipped under the same roof for the space of four years. A handsome church having in the meantime been built for the Walloons, to which they removed in 1662, St. Sebastian's chapel was then given over entirely to the use of the Scottish presbyterians.

Mr. Petrie improved his residence abroad by collecting materials, not easily to be obtained at home, for the purpose of enriching a work on ecclesiastical history, upon the composition of which he must have spent many years. This book exhibits uncommon industry and useful research; and the Christian spirit which pervades the whole is remarkably pleasing. The volume, now become scarce, is much more interesting than is generally believed; and affords abundant evidence that the author had, with great pains, extensively and minutely studied the Christian Fathers, and the early writers on church affairs.* Having attentively perused this *Compendious History of the Catholic Church*,

* The following is the title of the work:—*A Compendious History of the Catholick Church, from the year 600 untill the year 1600, shewing her Deformation and Reformation; together with the Rise, Reign, Rage, and Begin-fall of the Roman Antichrist, with many profitable Instructions, gathered out of divers writers of the several times, and other Histories, by Alexander Petrie, Minister of the Scots Congregation at Rotterdam. Hague: Printed by Adrian Vlaek, M. DC. LXII. Folio, pp. 1169.*

we are inclined to think that Mr. Petrie, with all his quaintness, is deserving of a respectable place among our numerous and useful writers in the same department. To compile from original sources, the history of the Church of Christ for the period of a thousand years, was no easy task: and it is indeed difficult to estimate the immense toil endured by the man who seeks his materials in manuscripts almost illegible, and in the dense folios of former ages. Mr. Petrie dedicated his *History* to the Prince of Orange; and, in securing the patronage of one distinguished alike by exalted station and personal worth, the author bade fair to enlist as readers all who valued the unspeakable blessings of civil and religious liberty, and who prized in a historian, that primary recommendation,—impartiality.

“The experience of alteration in the church,” says Mr. Petrie, “suffereth the history to be divided into five parts. The first age or part, is of the church spreading and suffering, when the word of the Gospel was in sowing thorow the world, and the professours thereof were under persecution, about the space of 300 years, until the days of Constantine the Great. The second age, is of the church flourishing and wrestling with heresies the space of other 300 years, until the days of Phocas Emperour. The history of these two ages is plainly written by diverse, both ancient and late writers; but the other three are not so easie to be found: therefore was I moved to gather these observations out of sundry authors for my particular use. The third age, is of the church fading, and of antichrist rising, which contains 400 years and more, till the days of Pope Gregory the VI.; during which time, churchmen did swell in pride and ambition, and were no little changed from the simple sincerity of the primitive times: albeit in outward profession there was some face of a church, yet corruption of doctrine, superstition, and hypocrisie, came apace; and the Roman empire being removed, antichrist, or the Bishop of Rome, by degrees, lifteth up his head

above all that is called God. The fourth age is worse, of antichrist reigning, and the church lurking; and contains the space of almost 300 years, in which time, both doctrine and holiness of conversation was almost utterly extinguished. In the east the Mahumetists did prevail thorow Asia and Africk; and in the west, the bishops of Rome turn all upside down, except that in some places and persons, as well in the east as west, holiness of life, and purity of doctrine, did in some measure remain; but Pope Gregory VII. and his successors, so far as they could, did wrest all religion to serve their gain and ambition: and to this end they violate all order, dissolve all discipline, deface all religion, and domineer over princes, emperors, nations, and consciences of men. The fifth age, is of the church reverting, and antichrist raging, untill this present age, when reformation was aimed at and begun in the west, antichristian pride was detected, and the number of true believers did increase. Then Satan was let loose again, the thousand years of his binding, from the daies of Constantine, being expired: then persecutions were frequent; antichrist foamed, and opened his mouth wide to devour the sheep of Jesus. But he who preserved the woman in the wilderness is the stronger, so that the gates of hell were not able, nor shall be able, to prevail against her; yea, by the breath of his mouth and preaching of the word, his enemies are scattered, antichrist is revealed, and true Christians are multiplied. And in these five diversities of times (I suppose) the Church-History may well be comprised. Herein my aim hath been, to see where the true church was before Martine Luther, as the papists are oft objecting; and when the Romish virgin became a whore. And for better method herein, I have distinguished the foresaid Ages into their own centuries, and every century into five chapters. The first chapter is of emperors, because times were reckoned by them; and in the second age they became chief members of the church, (under Christ the only Head,) both

in degree and authority; and we have just reason to think, that some chapters (or large passages,) of the holy revelation are understood of their estate; seeing the visions of Daniel run for the most part upon the civil monarchies. The second chapter is of the bishops, or popes of Rome, that we may know when the tyranny of antichrist did arise, and how it came to such height. The third is of divers countries, and contains the most notable things that have befallen in other parts of the world. The fourth is of Britain, that we be not strangers at home. The last chapter is of Councils, and declares the most remarkable Acts of the Church; yet all the canons that I have picked out, are not of one sort, for some are to be rejected: which I have marked to let see, that such errors and ungodly constitutions have not been alwaies in the church, as the vain-glorious papists believe, or would make us believe.”*

In following out the plan which we have here given in his own words, Mr. Petrie satisfactorily redeems his promise; and the flattering manner in which the performance was received by his contemporaries at home and abroad, sufficiently attests the importance which they attached to our author's labours.† In recounting the rise and progress of the reformation on the Continent, particularly in the Netherlands, Mr. Petrie has shown uncommon industry in collecting interesting facts illustrative of the subject. But what, in our opinion, renders the volume now worthy of especial notice, is the circumstance of its containing copious extracts from Records of the General Assembly of the Church of Scotland,‡ which were unfortunately destroyed by a great fire, which happened in the Lawn-market, Edinburgh, in the year 1701. Mr. Petrie mentions, besides,

* *Preface*, 1, 2.

† In the *Life of the Rev. James Borstius*, one of the ministers of the Dutch Reformed Church, Rotterdam; a work to which we shall have occasion shortly to refer,—very favourable mention is made of Mr. Petrie.

‡ Petrie's *History*, Part ii. pp. 242, 407, 555.

the liberal use which he had made of important original papers, throwing great light on the history of the church, which he found in the possession of John Erskine of Dun.* This individual was the warm friend of Mr. Petrie; and to him, and several members of his ancient house, Scotland is eminently indebted for zealous and unwearied services in the cause of religion and literature.

Mr. Petrie did not long survive the publication of his history, having died of a protracted and painful illness, September 6th, 1662. An original portrait of him, habited in the clerical costume of the age in which he flourished, is in the possession of the Consistory. His countenance is pleasing; and the represented features bespeak one who would suffer no undue liberties to be taken with him; firmness and gentleness seem finely blended. From this fine old painting, an engraving, distinguished alike by great fidelity and beauty of workmanship, has now, for the first time, been executed, as a frontispiece to the present volume.

He left two sons and three daughters. Alexander became minister of the Scots Congregation at Delft, in the year 1645, and died there, June 2, 1683;† George, an apothecary, who was a deacon in his father's church, had several children; and one of his grandsons, also an apothecary, left at his death in 1755, the sum of two thousand guilders to the Scots poor; Christian was married to Mr. Andrew Snype, minister of the Staple Port at Campvere;‡ Isobel, first to Mr. William Wallace, merchant, afterwards to Robert Allan; and Elspeth to George Murray.§

In drawing this sketch of Mr. Petrie to a close, we ought

* Petrie's *History*, Part ii. pp. 444, 448. Mr. Petrie had also diligently examined the manuscripts deposited in the College of Edinburgh. *Ib.* p. 191.

† *Records of the Scots Church at Delft*, ap. an.
‡ Mr. Snype was Scots minister at Campvere from 1664 till his death in 1686. Yair's *Account of the Scotch Trade in the Netherlands*, p. 276.

§ *Reg. of Marriages, Scot. Ch. Rott.*

to observe that, though possessing talents of a respectable order, and of undissembled piety, he was rather of a hasty and warm temperament. Easily irritated, he made little allowance for the uneducated persons with whom he acted; and he was wanting in that winning disposition, by which he might legitimately have made and secured many friends. But let it not be inferred that we wish to impugn his memory. On the contrary, we regard him as an able theologian, and an impartial writer. He had turned his particular attention to ecclesiastical law; and unreasonably expecting that a promiscuous auditory abroad, would attend to the forms of the mother church, as much as his former parishioners, he felt unnecessarily hurt when some of his people questioned the validity of those regulations which he meant to enforce. At times, he seemed to forget that he was in a foreign country, and that it is next to impossible for a clergyman so situated, to put in force that salutary discipline, which, judiciously directed, is productive of the happiest results.

To Mr. Petrie, succeeded Mr. John Hog or Hoog, who was admitted by Mr. James Borstius, one of the city clergymen, on the 31st December, 1662.* He had been successively minister of Linton, in Tweeddale, of the Canongate, Edinburgh, and of the parish of South Leith. In the last mentioned place, he exercised his pastoral functions for the period of ten years, immediately preceding his embarkation for the Continent.† Though Mr. Hoog seems to have been zealous in the discharge of his professional duties, and suffered for conscience sake,‡ he possessed neither

* *Consistory Register.*

† From the Records of the Presbytery of Peebles, it appears, that Mr. Hoog was ordained at Linton, Feb. 5, 1640. He was thence translated by Synod, 6th May, 1646, to the Canongate; and on the 28th July, 1653, he became one of the ministers of South Leith Parish. Rev. Hew Scott's *MS. Extracts.*

‡ Crookshank's *Hist.* ii. p. 215.

the talents nor the turn for business of his predecessor at Rotterdam. During his incumbency, or rather, until he had the good fortune to obtain an efficient colleague, the Records of Consistory, imperfect in other respects, are unfortunately taken up in detailing some unseemly encounters betwixt the minister and several of his discontented hearers.

More propitious days, however, both to the cause of religion, and the internal peace of the congregation, were happily at hand. Desirous of obtaining a more central situation, Consistory petitioned to have better church accommodation. The chapel of St. Sebastian in Lombard street, was found not only too small, but rather remote from that quarter of the city where the Scots then mostly resided; and it was especially inconvenient for seafaring men, by whom the religious privileges thereby conferred, were then, and still are, duly appreciated. Instead of granting what existing circumstances loudly called for, the magistrates erected a gallery,—an addition which is rarely seen in the churches of Holland. It was not till the lapse of twenty years, that another and more commodious place of worship was erected.

(the)

CHAPTER II.

1675—1677.

Church became Collegiate.—Rev. Robert MacWard appointed Second Minister, —memoirs of him,—owing to the interference of the British government, obliged to leave Rotterdam,—retires, along with Colonel Wallace, and the Rev. John Brown, to Utrecht.

THE cure had hitherto been served by one clergyman, but various causes rendered the appointment of a second minister highly desirable. The flourishing state of the port; the great influx of settlers, especially Scots refugees, who found in Holland what was at this time denied them at home,—a safe retreat, and the liberty of worshipping God according to their consciences,—these, with other weighty reasons, were not offered in vain to the proper authorities.

Rotterdam, as we have already remarked, like other towns in the Netherlands, afforded an asylum to many who were glad to avoid, by voluntary or constrained exile, the tyrannical and persecuting government of the Stuarts. There were several banished presbyterian ministers now in town, who had been ejected from their parishes in Scotland for non-conformity; so that, for once, the inconvenience which our churches abroad have at times experienced during a vacancy, was not felt. The difficulty principally lay, not so much in procuring the stated services of one of these excellent men, as in giving no offence to the rest, by the selection which it behoved the session to make, before they could obtain the sanction of the burgomasters. It was in the month of February 1675, that Consistory first agreed to sup-

plicate the States of Holland and the lords or magistrates of Rotterdam, for an additional pastor, being thoroughly convinced that one minister could very inadequately discharge the public and private official duties of an increasing and widely scattered flock. Those in power at once allowed Mr. Hoog a colleague; and though, on this occasion, a salary was denied, we shall not proceed far in our narrative, until we have the pleasure of recording, that the State generously guaranteed, in all time coming, the second minister's stipend, as it had done that of the first clergyman. In an affair of so great concernment, as that close connection which subsists betwixt a pastor and his people, the utmost caution ought ever to be exercised by those vested with the right of nomination. With peculiar pleasure, therefore, do we mention to their honour, and as worthy of imitation, the laudable procedure of the Scots Consistory on the present occasion. They met repeatedly for the express purpose of beseeching the Great Head of the church to direct them in the choice of a man after God's own heart.

The individuals whose qualifications, in a religious and literary point of view, appear to have attracted most attention, were Messrs. John Carstares and Robert MacWard, who had been respectively ministers in the Inner and Outer churches of Glasgow, and Mr. John Brown, formerly of Wamphray. Though the name of the first was put on the nomination list, Mr. Carstares had a little before sailed for Britain; so that it was at length resolved by the electors to confine their attention to the other two. Both candidates being men of tried and acknowledged worth and ability, found most strenuous supporters in the Consistory. The result shortly brought in Mr. MacWard as the successful favourite, six having voted for him, and three for Mr. Brown.

After maturely considering this call, Mr. MacWard, to the unspeakable delight of the congregation, consented to

accept, on a mutual understanding, that, as soon as public affairs in Scotland allowed his return, he should be at liberty to proceed thither. On the 23d of January, 1676, in presence of a crowded and attentive audience, he was cordially welcomed as second minister.*

Mr. MacWard was truly a man of elevated piety. Having savingly felt the influence and power of divine truth himself, he eagerly embraced every opportunity of affectionately making known to others the glad tidings which had cheered his own breast. In seasons of severe suffering he had experienced and exhibited that solid satisfaction and entire resignation, which can alone distinguish the faithful follower of Jesus; and few were better fitted to encourage the timid inquirer, to alarm the thoughtless, or edify and comfort the established Christian.

Mr. MacWard was a native of Glenluce in the south of Scotland.† The time of his birth, and the condition of his parents, have not been recorded with any degree of certainty. His circumstances were such as enabled him to prosecute, without interruption, those preparatory studies which his chosen profession, as a minister of the Gospel, behoved him to pursue. The celebrated Samuel Rutherford was professor of theology at St. Andrew's, when Mr. MacWard was enrolled there as a student in divinity; and by that eminent scholar and divine he was greatly beloved. He accompanied Rutherford to London in the capacity of amanuensis, when the latter proceeded to the metropolis, as one of the Scottish Commissioners to the Westminster Assembly.‡

At this period it was no unusual thing for young men, before entering upon the stated exercise of their holy vocation, to be employed as regents or teachers in our universities and grammar schools. MacWard, for a time, oc-

* *Consist. Reg.*

† Murray's *Literary History of Galloway*, 2d edit. p. 107.

‡ Murray's *Life of Samuel Rutherford*, p. 233.

occupied one of the chairs of philosophy in the ancient seminary of learning, of which his illustrious friend and patron, Rutherford, was Principal.

On a joint recommendation from the masters of the New College, Mr. MacWard applied, July 26, 1655, to the presbytery of St. Andrew's, to be taken upon probationary trials. On the 10th of October following, he was enjoined to confer with Mr. Colin Adams, minister of Anstruther, Mr. David Forret of Kilconquhar, Mr. Patrick Scougall of Leuchars, and Mr. Henry Rymer of Carnbee, "concerning his not keeping a fast appointed by the Assembly, 1655, and his joining in a protestation in the meeting of the University against the choosing of a Commissioner to the General Assembly, because indicted by a preceding Assembly of a corrupt constitution." MacWard "refused the conference, because he thought to submit to a conference of that kind, a receding from that quhilk he formerly owned, quhilk he mynded not to doe."* I have not learned where he took license, but, in the subsequent year, he appears as one of the ministers of Glasgow, having succeeded the celebrated Andrew Gray in the Outer High Church of that city. It says much for the piety and talents of Mr. MacWard, that he was, when yet so young, considered worthy to fill this important charge. For, it ought to be remembered, it was then, and, indeed, till within these few years, the practice of the magistrates, who are patrons, not to nominate any but such as had some experience, and had held a country living.†

In this extensive sphere of usefulness, he laboured with apostolic zeal for the space of five years; and by a conscientious discharge of his official engagements, he gained

* For this information, derived from the Minutes of the Presbytery of St. Andrew's, I am indebted to the Rev. Hew Scott.

† Cleland's *Annals of Glasgow*, where will be found, along with a variety of curious and valuable information, a list of the Presbyterian clergymen in that city, from the Reformation to the year 1816, pp. 127-133.

an imperishable name for pastoral fidelity. While thus employed, he incurred the marked displeasure and hatred of the prelatie party, whose influence at court was now daily on the ascendant. A mind like that of MacWard, deeply imbued with Christianity, and strongly attached to presbyterianism in all its simplicity, could ill brook the imperious dictates which were incessantly issuing, with the insidious design of depriving Scotland of its ecclesiastical polity. He timely and loudly raised his voice against those inroads which were making, under the sanction of the king, and which threatened not merely the annihilation of presbytery, but the extinction of the religion of the land. For a sermon, preached in the Tron Church of Glasgow, February 1661, in which he bore public testimony to the "glaring defections of the times," he was arrested, carried to Edinburgh, thrown into prison, and indicted by his majesty's advocate "for sedition and treasonable preaching."* Wodrow, the historian, has preserved the speech delivered by Mr. MacWard, when he answered the citation of parliament on the 6th of June. Before this tribunal, he triumphantly defended his conduct; but he spoke to prejudiced judges, who, it is to be feared, regarded more the wish of their sovereign, than the unspeakable satisfaction and honour of passing an impartial verdict. By those invested with precarious, short-lived power, he was looked upon as a very dangerous person; and this was quite suffi-

* The celebrated discourse, which undeservedly occasioned Mr. MacWard's banishment from Scotland, was translated into Dutch by Mr. John Hofman, and appeared in a duodecimo volume of sermons by different authors, chiefly English, printed at Utrecht, 1711. The translator mentions, in a prefatory notice, that there were living in Utrecht, at the date of publication, many Christian people, who cherished, with fond remembrance, the rare piety and ability of Mr. MacWard. I have not had an opportunity of perusing this discourse, except through the medium of Mr. Hofman's version, but, I may say, that it is characterized throughout by great pastoral fidelity, and is far from being inflammatory.—The subject is taken from Psalm L. 16, 17.

cient to sway the justiciary lords, who passed what they doubtless thought a lenient sentence; decreeing, that he should leave the kingdom within half a-year,—be permitted to sojourn one month in Glasgow, and be entitled to the following year's stipend. Getting his matters settled as best he could, Mr. MacWard and his family embarked for Holland, and arrived at Rotterdam, where he met with a hearty reception. In his correspondence, much of which has happily been preserved, Mr. MacWard speaks in warm and grateful strains of the sympathy and attention shewn him abroad. To Lady Kenmure, relict of John Viscount Kenmure, with whom he seems to have kept frequent intercourse by letter, he says, "If your ladyship be desirous to have any account concerning my condition, know that I have met with much undeserved kindness. I am ashamed to call my lot a suffering lot, for He hath rather hied me from the storm than exposed me to trouble. I have occasion now and then to preach at Rotterdam, where we have ane old Scots minister who is dissatisfied with the times."*

Independent of having the use of Mr. Petrie's pulpit, Mr. MacWard's time was occupied in collecting and arranging the papers of his honoured preceptor Rutherford, who died in March 1661. Having prefixed some biographical notices of his deceased friend, he gave to the world the Religious Letters of Rutherford, which have long been popular, and deservedly valued for the vein of piety by which they are pervaded.† Mr. MacWard, after this, retired to Utrecht, where he resided several years. At this seat of learning, resorted to by students from distant kingdoms, on account of the celebrity of its teachers, he

* *Wodrow MSS.* vol. lviii. No. 53. Lady Kenmure afforded pecuniary assistance to Mr. MacWard, and other banished ministers. *Memoirs of Lord Kenmure*, prefixed by the Rev. Thomas Murray to his recent edition of Rutherford's *Last and Heavenly Speeches of Viscount Kenmure*. Edin. 1827, pp. 38-9, 18mo.

† Rutherford's *Letters* were first printed at Rotterdam, in 1664.

made himself uncommonly useful to his young countrymen, by encouraging them in their academical pursuits, and benefiting them by his friendly counsel and holy example. With some of the professors, particularly Voetius and Nethenus, eminent theologians, he was on an intimate footing. In the English church of Utrecht he repeatedly preached; and the following extracts from its records afford gratifying proof of his unwearied exertions in the cause of truth, and shew the consistent spirit of the Covenanters, in non-compliance with ecclesiastical forms, which, he conceived, Scripture no where enjoined, and which Presbytery, in its purest days, never tolerated.

1666, *February 5*,—"The number of the poore, and poverty of the same encreasing, and the collections, by reason of the bad times, growing lesse, the brethren thought on means to supply the wants of the poore, and nothing more convenient occurring as an ordinary weekly lecture, Mr. Best* was desired to speake to Mr. MacWard about it, and aske him whether he would take upon him, so long as his abode shall be here, to preach once a weeke, either on the Sabbath or Wednesday morning, that so the saving knowledge of God might be furthered, and the poore better solaced."

— *March 5*,—"Mr. Best acquainted the brethren with his (Mr. MacWard's) answer, namely, that he was willing to doe God and the congregation any service; and if the brethren desired one sermon a weeke of him, that he would be willing to doe it, as long as he shall stay here, on such a day and time as they shall thinke most conve-

* The Rev. John Best was pastor of the English congregation at Utrecht, from the 29th of April 1655, till his death, September 13, 1696. *Regist. Eng. Ch. in Utrecht*. His grandson, Dr. William Best, was admitted Professor of Law in the University of Harderwyk, April 21, 1717, and died, generally regretted, August 16, 1719. *Boekzaal*. Several of his descendants have been clergymen in the Dutch Reformed Church. *Ib.* and Soermans' *Kerkelyk Register*, 12mo. Haarlem, 1702, p. 148.

nient. Hereupon Mr. Tatwall was desired, with Mr. Best, to goe to Mr. MacWard's lodging, and desired [him] to preach every Wednesday morning, at nine of the clock."

1667, *February 11*,—"Upon some occasion there was a large and earnest discourse about the use of the liturgy, and Mr. MacWard's never concluding his prayer with the Lord's prayer; also some expression in prayer concerning England."

— *March 4*,—"Mr. Best being desired, with Mr. Van Ceulen, to speake with Mr. MacWard about his not praying the Lord's prayer, did at length condescend to it."

— *April 8*,—"Mr. Best acquainted the brethren, that, for the recovery of his sight, he was counselled to goe for Rotterdam, to an experienced master there, and desired that they would, in the time of his absence, let Mr. MacWard supply his place. Some of the brethren being not pleased with his not praying the Lord's prayer, yet at last did condescend to it, because it was likely it would not be above 6 weekes."

— *May 6*,—"The brethren were much disconcerted to understand, that Mr. MacWard would not answer the principall matter propounded unto him, but desired to be excused; saying, that he was minded to supply the place of Mr. Best during his absence, continueing his former manner of praying, except he were hindered by the brethren. Whereupon, Mr. Van Cleeft was desired to acquaint Mr. Best with the same, desiring him, that, if his indisposition did not permit him to come home at the expiration of the consented time of leave, or six weekes, he would be pleased to procure another, who, with consent of the consistory, might preach in the place of Mr. MacWard."

— *May 15*,—"The consistory having understood that Mr. MacWard unexpectedly had refused to preach any

longer, untill Mr. Best came home, whereby it happened, that the congregation, coming to church on the wednesday following, were faine to returne back againe, by reason that there was no sermon; therefore, to prevent all further disorder in that kind, did write unto Mr. Best, desiring him to take care that his place might be supplied; and, in the mean time, there were sermons read by Mr. Tuer, reader, according to ancient custom in minister's absence."

1667, *June 1*,—"The Consistory having understood that the sunday before, being the 26 of May, in the afternoone, between two and foure of the clocke, and at evening, between five and seven, there were two several meetings at the house of Mrs. Simson, by [near] the Jacobi church, in which Mr. MacWard did preach with prayers before and after sermon, like as he hath, for a considerable time, used to doe at Mr. Best's house, on sundayes after sermon, between 5 and 7 of the clocke; and that also, in the winter, at the time of the publicke evening sermons, in the dutch churches; therefore, to prevent such meetings on the sunday following, the consistory found good to send to Mr. MacWard, to desire him, lovingly, not to continue in the causing or keeping on, any such private meeting; also to desire Mr. Best, that he would admonish to leave the same."

— *June 3*,—"After some discourse about booking of the Acts, especially that which past the 11 of Feb^r. and reading of that which past in the absence of Mr. Best, it was propounded of one of the brethren, and, by plurality of voices, concluded and resolved, that henceforth no minister shall be admitted to preach in this congregation, that refuseth to say the Lord's prayer, and to use the formes of liturgy in the administration of baptisme, Lord's supper, confirmation of elders and deacons, and solemnization of marriage, according to the orders of the church, arrested in this province. Mr. Best, minister, upon this

wish, that the brethren had not proceeded in such a manner, and so farre in his absence, and would forbear to take such a resolution, and did shew his dissent from those brethren by protestation, judging this resolution very prejudiciall to the practise and liberties which the English churches in the Netherlands hitherto enjoyed.”

As the name of Mr. MacWard does not appear in the records of the Consistory, I presume that the captious elders carried their point, and that the congregation was no longer edified by the searching discourses of this good man.*

In the year 1668, he brought under the notice of Nethenus, Professor of Divinity at Utrecht, the manuscript of Rutherford against the Arminians. Labouring, as this work did, under all the imperfections of a posthumous production, it was so esteemed by him, and by Essenius and Voetius, to whose critical inspection it was submitted, as to be considered worthy of immediate publication. Nethenus undertook to superintend the printing, and, in the preface, he handsomely acknowledges his obligations to Messrs. MacWard and Livingstone, for the valuable assistance they afforded him in his capacity of editor of this masterly refutation, which, it may be observed, for circulation among the learned, was written in the Latin language.†

About this time, MacWard returned to Rotterdam, where a greater number of banished Scottish ministers resided than at any other town in the Low Countries. This may be accounted for from the circumstance of there being a vast concourse of Presbyterians who had resorted thither, with the view of engaging in commercial pursuits, then most lucrative; which enabled them to enjoy the high sa-

* *Minutes of the Scottish Church in Utrecht*, ap. an.

† A particular account of this work, and the part taken in its publication by MacWard, will be found in Mr. Murray's elaborate *Life of Samuel Rutherford*, p. 334.

tisfaction of relieving those of their countrymen who had left home for conscience sake. The claims on their generosity were many and frequent; and the recorded instances of their united and timely liberality remain as evidences at once of their wealth, and the noble use they made of it. Among those, who countenanced and aided our exiled countrymen, I must here mention, in terms of the most respectful gratitude, the magistrates of Rotterdam. The large sums given out of the town chest, and of which the Scottish Consistory were almoners, could never have been required, except for the purpose of relieving respectable individuals unexpectedly plunged into distress, in consequence of their property being confiscated by the rapacity of King Charles' partizans. But indeed, the church treasurer's book bears ample evidence of the extreme delicacy with which they administered the money placed at their disposal by the benevolence of private individuals and the corporation.* Of the munificence of the magistracy, it may be sufficient to state, that, besides oft-repeated extra allowances, the kirk-session, for a long series of years, were in the annual receipt from them of upwards of one hundred guineas for the use of the stated poor and strangers. And with regard to the donations and bequests of individuals, we may have occasion yet to speak; and, as far as in our power, will give in our appendix, a chronological list of the benefactors of the Scottish Church. Although most of the expatriated clergy and laity were not in the most affluent worldly circumstances, they were not wholly dependent upon the generous sympathy, either of the Scottish residents or of foreigners. Many of them, we know, had considerable property at home, which it was impossible advantageously to dispose of in the brief space

* *Kirk Treasurer's Account Book, passim.* The money was always voted and paid out in presence of the session, upon whom the strictest secrecy was enjoined. The objects of charity are styled "poor gentlemen," and "ministers' wives and children." *Ib.*

given them to prepare for a final departure from their native shore; but they fortunately received the proceeds of sale through the kind exertions of their attached friends, whose unfeigned respect for their exiled brethren, distance of place increased rather than diminished. Into the midst of this interesting society, Mr. MacWard was now introduced; and daily converse with kindred spirits, must have been refreshing to him in the extreme. That he should have been named to supply the place of second minister, when men of such talent were numerous in Rotterdam, speaks volumes in his praise, and the selection was truly honourable to the Scottish Consistory.

Mr. MacWard effected many important improvements. At his suggestion, a sessional meeting was held every Monday morning for religious purposes, and prayer for the success of the Gospel at home and abroad. With him, also, originated the proposal to levy a small gratuity for the poor of the congregation, from every Scottish vessel arriving at Rotterdam. He successfully arranged matters, and got the owners and masters of ships readily to enter into his benevolent views. For this acceptable offering, which has been uninterruptedly and cheerfully continued to the present day, free church-accommodation is granted to captains, mates, and sailors, who have distinct pews.*

The services of Mr. MacWard were highly valued by the whole congregation, and by those trading to the port. He was, indeed, no common man. His pious and becoming deportment; his anxiety to promote personal and family religion, endeared him to his flock; and from ship to ship, as well as from house to house, he stately went, speaking of

* This voluntary tax upon Scottish vessels, is put, every voyage, to the account of the owners, by the ship-brokers, who, in the month of January, faithfully deliver to Consistory the collections made during the preceding year. Originally, each ship carried a 'Box for the Scottish Poor,' but this practice was discontinued long since. Similar boxes are now placed in the counting-houses of those merchants who trade with Scotland.

the things that pertained to the everlasting peace of his hearers. As might be expected, his addresses from the pulpit, energetic and truly affectionate, could not be heard with cold indifference, by a people, for whose welfare he shewed such concern.

The Scottish church, however, was not to be long favoured with the acceptable services of this man of God. The creatures of Charles the Second, who had driven Mr. MacWard from his native country, could not brook the idea of his being comfortably settled, even in a distant land. And the king, if he did not originate, heartily entered into every measure suggested for the annoyance or destruction of his non-conforming Presbyterian subjects. It might have been thought, now that Mr. MacWard had exiled himself, that the active malice of his persecutors would be stayed, and that he would unmolestedly enjoy the pastoral inspection of his affectionate friends at Rotterdam. But it was far otherwise. And with grief must it be recorded, that few governments would have stooped so low as did that of England at this time, in seeking farther to distress Mr. MacWard and other humble individuals who had already borne, in its utmost extent, the sentence of banishment passed against him.* The British cabinet, we verily believe, never gave greater proof of its weakness and implacability, than it did in the present instance. Spur-

* We ought to mention that Charles, some years previous to this period, had formally applied for Mr. MacWard's expulsion from Holland. The demand of his Britannic Majesty was laid before the assembled States, July 26th, 1670. It accused Robert Trail, Robert MacWard, and John Nevay, formerly ministers in Scotland, and then residing within the jurisdiction of the State, of writing and publishing *pasquils*, and other infamous productions, against his Majesty's government. On the 23d of September, their High Mightinesses decreed that the three individuals complained of, be immediately posted up, as sentenced to quit the Dutch territories within fifteen days, under pain of being prosecuted as "stubborn rebels." *Resolutions of the States of Holland and Westfriesland*, for 1670, p. 365, and pp. 431, 432. Mr. MacWard remained in seclusion near Utrecht. *Storie's MS.*

red on by Sharp, the king wrote a holograph letter to the States-General, entreating them forthwith to expel from the United Provinces, Robert MacWard, John Brown, and Colonel James Wallace, whom he characterized as rebels, unworthy of the least countenance; and that, if the States regarded the request, they would lose no time in complying with his earnest demand. But the States-General, to their immortal honour, were not to be hurried into an unjustifiable measure, merely to gratify the resentment of the king and his ministers. They properly viewed the request of Charles as an encroachment on their prerogative, and accordingly enjoined their ambassador in London to acquaint his majesty, that the States-General did not feel at liberty to molest the individuals referred to, or, indeed, any one who, for similar reasons, sought refuge in the Netherlands. Neither did they wish to become the instruments of un-called-for oppression in the hand of an English monarch, whose jurisdiction, they conceived, did not extend into foreign territories, and in whose unreasonable demands, especially, they respectfully, yet pointedly, declined acquiescing. Charles, however, was not so easily to be rebuffed. By his extreme urgency, and the extravagant colouring which he gave the whole affair, representing it as a matter that involved his personal safety, and the peace of the realm, the States were at length induced, as mediators, to devise some measure, in order, if possible, to pacify his Majesty, and to convince the accused, that the Dutch government were exceedingly averse to interfere.

Before laying before our readers some further particulars relative to the proceedings of the States-General in the foregoing case, it may be satisfactory, if we shortly advert to the previous history of Mr. MacWard's companions in this heartless persecution. Mr. John Brown has already been mentioned, as having been on the short leet, when his friend Mr. MacWard was appointed second minister of the Scot-

tish Church in Rotterdam. As a writer on practical divinity, he is most advantageously known. For non-conformity, he was ejected from the parish of Wamphray, in the presbytery of Lochmaben, and was cruelly treated for the conscientious, bold, and honourable stand which he made against the restoration of Charles II. In consequence of the severities to which he was subjected, by being confined in a damp cell during the winter of 1662, he was induced to send in a representation to the council, setting forth, "that he had been kept close prisoner these five weeks by-past, and seeing, that by want of free air and other necessaries, for maintaining his crazy body, he is in hazard to lose his life; therefore, humbly desiring warrant to be put at liberty, upon caution, to enter his person when he should be commanded." The lords of council "ordain the suppliant to be put at liberty forthwith of the tolbooth, he first obliging himself to remove and depart off the king's dominions, and not to return without license from his majesty and council under pain of death." The alternative was a hard one, but rather than pine away in a dungeon, he chose to bid a last adieu to his beloved flock and his numerous friends in Scotland, and repair to Rotterdam, where several of his acquaintance had already taken refuge. Mr. Brown was allowed two months from the 11th of December, to prepare for his final departure from his native country; and in the spring of 1663, he landed on the Continent. He resided partly at Utrecht and partly at Rotterdam; and, though he preached frequently in both places, and was eminently useful in public and private, he was never admitted pastor of a particular congregation abroad.* When the resentful mandate of King Charles reached the Stadt-

* The historian Wodrow, and the succeeding biographers of our Scottish Worthies, represent Mr. Brown as one of the stated clergymen in the Scottish Church, Rotterdam. This, however, was not the case. He merely favoured the two ministers, Messrs. Hoog and MacWard, with his greatly valued assistance in the pulpit, and in visiting their people.

holder, Mr. Brown was at Rotterdam peaceably enjoying the Christian society of his expatriated brethren, and consoling, by his printed writings and private letters, the dear friends among whom he now dwelt, as well as those whom he had been forced to leave behind. Here, however, must we for the present close our brief sketch of Mr. Brown, in order to introduce a few biographical notices of Colonel James Wallace, Mr. MacWard's other partner in tribulation and illegal prosecution. This estimable individual, who had early made choice of the military profession, was descended from an ancient and most respectable family in Ayrshire. The estate of Auchens, in the parish of Dundonald had been, for centuries, the patrimonial seat of his ancestors. For his bravery during the civil war he was raised to the rank of Lieutenant-Colonel. "He belonged," says Dr. M'Crie, "to the Marquis of Argyle's regiment, which was sent to Ireland in 1642, and was recalled in 1645, to oppose the victorious progress of Montrose. He was taken prisoner at the battle of Kilsyth. When Charles II. came to Scotland in 1650, the Parliament ordered two regiments of Life Guards to be embodied, one of horse and the other of foot, to be composed of the choicest of the army, and fittest for that trust."* Lord Lorn was appointed Colonel, and Wallace Lieutenant-Colonel, of the foot regiment of guards. Wallace was present at the battle of Dunbar, so disastrous to the Scots, and was taken prisoner on that occasion. His commanding officer, Lord Lorn, strongly recommended him to the favourable notice of parliament, as well entitled to promotion, and an equitable compensation for the losses he had sustained in the cause of freedom. It does not appear, however, that government ever rewarded his patriotic services, or indemnified his private loss, which was very considerable.

* M'Crie's *Notices of Colonel Wallace*, prefixed to *Wallace's Narrative of the Rising of Pentland*, pp. 357, 358.

He lived in retirement after the Restoration, until the year 1666, when he came forth from the seclusion as the determined asserter of his country's liberties, and of the presbyterian religion. And he was placed at the head of the presbyterian forces, who reluctantly, but justifiably, had recourse to arms at the battle of Pentland.

“In the appearance which he made at this time, and in accepting the dangerous post to which he was chosen, Wallace could be actuated only by the most disinterested motives. He had no private quarrel to revenge; he had given no personal offence to the government; and, as he was not involved in the circumstances which led to the first rising, he had no cause to be alarmed for his own safety. The prospects, when he first engaged in the design, were far from being flattering, especially to one of his knowledge and experience in military affairs, and he had it in his power to retire, as others did, after he reached the west, and saw the real state of those who were in arms. Nor was his conduct, during the short time that he commanded, discreditable to his military talents; especially when we take into consideration the small number of men which he had under him, the miserable manner in which most of them were equipped, and the want of inferior officers to conduct. ‘Wallace himself was a gentleman godly and resolute; but such an undertaking was for a man of miracles.’* By the line of march which he chose, he gave an opportunity to the friends of the cause, in the most populous counties, if they had been disposed, to join its standard. He prevented General Dalziel from obtaining that advantage which he sought, for attacking him during his march. If the government had been disposed to suppress the insurrection without bloodshed, he gave them an opportunity of accomplishing this by the moderate letter which he sent to the General of the royal forces. The ground which he

* *Kirkton*, p. 245.

chose on Rullion Green, and the disposition which he made of his men, was the very best, when he had to oppose an enemy three times the number of his own troops. By fighting at the time he did, instead of delaying, as he knew he could easily do, he provided for the better escape of his men, in the event of their being worsted; and, indeed, the loss actually sustained was less than it would in probability have been, if, without engaging, he had disbanded his army during the night. The battle of Pentland-hills was a well-fought field, not a disgraceful rout, like that which afterwards happened, under a very different leader, at Bothwell-bridge.

“On the loss of the battle, Colonel Wallace left the field in company with Mr. John Welsh, and, taking a north-westerly direction along the hills, escaped the pursuit of the enemy. After riding to a sufficient distance, they turned their horses adrift, and slept during the remainder of the night in a barn. Having concealed himself for some time, Wallace at last got safely out of the kingdom. The battle of Pentland was fought on the 28th of November, and on the 4th of December, the Privy Council issued a proclamation prohibiting all persons from harbouring or corresponding with Colonel Wallace, or any of those who had been in arms with him, under the pain of being treated as accessory to the late rebellion. And, on the 15th of August, Wallace, and six others who had absconded, were found guilty and condemned to be executed as traitors, when they shall be apprehended, and all their lands and goods to be forfeited to his Majesty's use. This sentence was ratified by Parliament in 1669, and was rescinded at the Revolution.

“For several years Colonel Wallace was obliged to wander from one part of the Continent to another for the sake of security. For the same reason he assumed the name of Forbes. In the year 1670 he was on the borders of Germany. When he thought the search after him had

relaxed, he took up his residence at Rotterdam; but he was not allowed to remain there undisturbed.”*

Colonel Wallace was a constant attendant at the Scottish church in Rotterdam, for a considerable time prior to the induction of his revered friend, MacWard, as one of the regular pastors. And it was not long after his settlement, and most probably at his suggestion, that Mr. MacWard had the satisfaction of admitting Colonel Wallace as a member of his session. The Colonel, with universal approbation, was ordained as an elder in 1676.†

We consider it unnecessary to insert entire, the proceedings of the States-General in this business, especially as these have already been given to the public, partly by Wodrow, and particularly by Dr. M'Crie. Having had access to the Transactions of the States-General, deposited in the Royal Library at the Hague, we were gratified by the fidelity of the excerpts printed by the historians alluded to, and found little else worth extracting.

King Charles continued to molest the Dutch government in such a way, that the States, unwilling to incur his Majesty's threatened displeasure and even hostility, came to the following resolution on the 6th February 1677, in regard to Messrs. MacWard and Brown, and Colonel Wallace:—

“It is found good hereby to declare, that although the foresaid three Scotsmen have not only not behaved and comported themselves otherwise than as became good and faithful citizens of these states, but have also given many indubitable proofs of their zeal and affection for the advancement of the truth, which their High Mightinesses

* M'Crie's *Notices of Colonel Wallace*, *ut supra*, p. 362.—I need hardly say, that this work, like every other of the same distinguished author, is marked by an accuracy rarely equalled and never surpassed. To the volume itself I must refer for the original authorities, as also for several valuable notes.

† *Consist. Reg.*

have seen with pleasure, and could have wished that they could have continued to live here in peace and security. Considering the risk they run, however, and with what pressing earnestness his Majesty had repeatedly insisted, by three several missives, and verbally through his envoy extraordinary, and with great reason apprehending a breach between his Majesty and these States, as Sir Temple has expressed himself on the subject in terms that cannot be mistaken, they feel themselves necessitated, in order to obviate so great an evil at this conjuncture, to cause the foresaid three Scotsmen—withdraw from this country; and that consequently notice shall be given to the foresaid James Walles, Robert MacWard, and John Brown, in order that they may be able to avail themselves of the good intentions of their High Mightinesses, in having their effects properly disposed of before the 5th of March next;—and for this end, an extract of this resolution of their H. M. shall be sent to the counsellors of the States of Holland and West Friesland, in order that due notification may be given, and the foresaid Scotsmen may regulate their proceedings accordingly. They shall also find enclosed, for their behoof, separate instruments *ad omnes populos*, word for word with the following, which shall be sent to the foresaid commissioners of the Council of the High and Mighty the States of Holland, to be put into the hands of the foresaid James Walles," &c.

The instrument referred to in the preceding decree, so far as related to Colonel Wallace, was in these terms; and Messrs. MacWard and Brown had each one to the same purport:—

“The States General of the United Netherlands, to all and every one who shall see or read these presents, health.

“Be it known and certified, that James Walles, gentleman, our subject, and for many years inhabitant of this State, lived among us highly esteemed for his probity, submission to the laws, and integrity of manners. And, there-

fore, we have resolved affectionately to request, and hereby do most earnestly request, the Emperor of the Romans, and all Kings, Republics, Princes, Dukes, States, Magistrates, or whomsoever else, our friends, and all that shall see these presents, that they receive the said James Walles in a friendly manner, whensoever he may come to them, or resolve to remain with them, and assist him with their council, help, and aid; testifying that for any obliging, humane, or kindly offices done to him, we shall be ready and forward to return the favour to them and their subjects whensoever an opportunity offers. For the greater confirmation whereof, we have caused these presents to be sealed with our seal of office, and signed by the president of our assembly, and have ordered them to be countersigned by our first secretary, in our assembly, the sixth day of the month of February, in the year one thousand, six hundred and seventy-seven."

The fact that the States refused the demand of King Charles, coupled with the above ample certificate in favour of those whom he bitterly accused, convincingly shew the extreme reluctance of the Dutch government to comply. But the report which Sir William Temple made to his court must not be omitted. His words are remarkable. "The business of the three ministers* hath been the hardest piece of negotiation that I ever yet entered upon here, both from the particular interests of the towns and provinces of Holland, and the general esteem they have of Mackaird being a very quiet and pious man; but chiefly from the firm persuasion they have, of not being obliged to it by any bare letter of his Majesty, without any sentence having passed against them, by which they are adjudged rebels and fugitives. And, on the contrary, after a sentence of banishment against Mackaird and Brown,

* Wallace is here spoken of, says Dr. M'Crie, as a minister, though it is evident from the correspondence, that both parties were quite aware of his real profession.

which, they say, is by all writers esteemed wholly to extinguish their subjection, and, consequently his Majesty's right of declaring them rebels after they are banished and become subjects to another state. But I found the King's honour so far engaged in this matter, by three several letters which must have been public, that I have left no sort of arguments unessayed with the prince, the pensioner, and deputies, both of the provinces and towns, to procure his Majesty's satisfaction, and make it pass for a thing necessary for the campaign."*

The Scottish church in Rotterdam had the greatest cause to lament this constrained decision of the States, as they were thus to lose the justly appreciated services of three excellent men. The mournful intelligence was communicated at a full meeting of Consistory, held on the 1st of February, 1677.—“It was there signified to them by Mr. Robert Mac Ward, minister, that there was come an order from the States-Generall, that he, Mr. John Brown, and Mr. Wallace, behoved to remove from this place, and out of the Seven Provinces belonging to the said States, with all possible diligence; which ordinance so resolved, was imposed upon them, doubtless from the Court of England. At which the session being very much grieved, thereby to be deprived of their faithfull, painfull, and pious preacher, and of such another also, who every Lord's day was an helper in the work of the Lord, and likewise of the most painfull and useful elder they had amongst them: which sad and dreadfull stroake they could not look upon, but as a signal and eminent token of the Lord's high displeasure against this congregation, for the manifold sins and grievous provocations thereof, but especially for their unfruitfulness and barrenness under the many waterings and powerful means of grace, not only of them, but of many other faith-

* Sir William Temple's *Letters*, vol. iii. pp. 291, 292: comp. 248, 268, 311.

full, able, and painfull ministers of the Gospel, formerly removed by death, whose labours in the Gospel had been very successfull elsewhere; so, that by the heavy stroake, added to all the former, they could not but foresee, in all probability, that the Lord hereby intended to forsake this place, and to extinguish utterly the light of the Gospel therein. Which, taking to their consideration, they judged it their duty to be deeply humbled before the Lord, in deprecating the fierceness of his wrath, and earnestly to plead with him for mercy and pardon, and not utterly leave and forsake some small remnant in this place, and to continue with the congregation, the other faithfull and painfull minister, till the Lord in his mercy and good providence should reduce and bring back these others, now unjustly banished from them. The which Mr. MacWard they do still own and avouch to be their minister, and the said Mr. Wallace their elder, notwithstanding of any Act or Ordinance now past out against them, as aforesaid, procured by the means of wicked and malicious instruments and enemies to the truth and power of godliness in the court of England, so as they are bound before God, and hold as a duty incumbent upon them, to receive and embrace them with all cordial affection, and brotherly affection in the work of the Lord, whensoever he, in his providence, shall be pleased to take off this restraint, and bring them back to this place again.

“The said day the session taking into consideration, that this congregation cannot be well served any considerable space in the dyets of preaching, catechising, and other ministerial functions, such as they have had these many years bygone, having now only left with them Mr. John Hog, minister, although very painful in the ministerial work. They judged it most convenient to have some other faithfull, laborious, and godly minister of the Church of Scotland, to be called to officiat here in the work of the ministry, in the vice and place of the said Mr. MacWard, and

during his absence therefrom allenary and under this restraint. And, because the said Mr. MacWard was best acquainted with such faithfull and pious Gospell ministers as the necessity of this congregation doth call for; and, withall being most confident of his fervent love to the congregation, and earnest desire to have it supplied with such a Gospel ministry, they ordained an Act of the Session to be subscribed by the whole members thereof, empowering him to pitch upon any person he should judge fit, and could find most willing to embrace his said call.* Mr. MacWard readily promised to use his best efforts that the Scottish congregation should continue to enjoy its full complement of ministers, and that his place should be filled as speedily as possible, with an able and zealous labourer in the vineyard." At this meeting, the last at which he presided, Mr. MacWard had the satisfaction of congratulating Consistory on the establishment (principally effected by his own exertions) of an English school under their auspices, and of formally introducing the newly elected teacher.

This school has existed for more than a century and a half, under the immediate patronage of the Scottish Consistory, who have had gratifying proofs of its utility; and it has afforded gratuitous instruction to several who have remarkably prospered in life, and have attributed their success, under a gracious Providence, to the benefits which they derived from an attendance at this little seminary. The branches taught at the Scottish School are, the principles of religion, English, arithmetic, writing, and geography. In addition to the charity children, the master, who receives a salary from the church, is allowed to take other scholars; and, it is but justice to say, that the present teacher has gained the good opinion of his constituents, and has proved himself a successful instructor of youth.†

* *Consist Reg.*

† As in the mother country, the office of precentor or reader was usually, though not always, conjoined with that of schoolmaster. A chronologi-

The congregation was certainly in a most flourishing state during Mr. MacWard's short incumbency at Rotterdam; and pleasing evidence was afforded that his ministerial labours had not been altogether in vain.

Before his departure Mr. MacWard partook of the Lord's Supper with his people, and addressed his fellow-communicants on the solemn occasion.* On the morning of Sabbath, February 25th, 1677, he preached a farewell discourse, "being to remove the 27th instant, as he did, to the great grief of all truly godly in the place."†

cal list of the masters of the Scottish School, Rotterdam, will be found in the Appendix.

* "1677, Feb. 4.—The session appointed a congregational fast to be kept upon Thursday next, the 11th instant, before the celebration of the Lord's Supper, which they appointed to be celebrat upon the Lord's day thereafter, the 14th instant, and intimation of both to be made from pulpit the next Lord's day, and of a sermon of preparation upon the Saturday before, and of a sermon of thanksgiving upon Monday morning after the Sacrament. Which day of fast the session ordaines to be constantly observed in all time coming.

"Mr. Wallace and Mr. Allane are appointed to serve the tables, and David Edmonstone to fill the cups." *Consist Reg.*

—"Feb. 13.—After the preparation sermon, the tickets were distributed by Mr. MacWard before all the members of the session." *Ib.*

—"Feb. 14.—The Lord's Supper was celebrat,—Mr. John Hog having preached.

"Mr. John Brown (who should have preached at night) falling sick, Mr. John Hog did preach in his vice, and Mr. MacWard preached on the morrow the thanksgiving sermon." *Ib.*

† *Ib.*

CHAPTER III.

1677—1681.

MacWard, on leaving Rotterdam, solicited by Consistory to nominate a suitable person to succeed him.—Steps taken by him relative to this matter.

Rev. Robert Fleming inducted as second minister.—Farther account of Colonel Wallace and Mr. Brown.—Notices of the Rev. James Borstius.—Memoirs of MacWard concluded.—His death, character, and writings.

MR. MACWARD retired to Utrecht, or its immediate neighbourhood, along with Mr. Brown and Colonel Wallace.* It does not appear that the two former ever found themselves under the necessity of removing farther from Rotterdam. From the States there was little likelihood that they would be molested; and his Britannic majesty was so far gratified in learning, that they had been obliged to relinquish for ever the public exercise of their sacred functions. But Colonel Wallace, who was particularly obnoxious to Charles, by reason of the active share which he had taken against the royal cause at Pentland, did not consider himself safe, even in the desirable society and prudent seclusion of his two clerical friends. He, therefore, reluctantly quitted them, and hastened to a more secure concealment on the borders of France.†

The name of Mr. MacWard, as we have seen, was not erased from the session roll; and Colonel Wallace also was still regarded as a member of the Scottish Consistory.‡

* *Consist. Reg.* and *Storie's MSS.*

† *M'Crie's Notices of Colonel Wallace*, p. 371.

‡ "The session taking into consideration the great loss the congregation is at by being deprived of their brother, Mr. Wallace, who made it his work from day to day to visit families, instructing in the principles of reli-

The letters written by Mr. MacWard, in reference to the supply of the vacancy at Rotterdam, breathe such an excellent spirit, and evince so uncommon a degree of real piety, that their insertion here might be pardonable.

It will be remembered, that the session had empowered him to fix upon any clergyman belonging to the church of Scotland, whom he might regard qualified to succeed him; and that they agreed, besides, to abide by his decision.

Conscious of the importance of the trust with which he had been charged, he proceeded with becoming caution; and it was after he had unsuccessfully besought the pastoral services of an eminent young divine, that he acquainted Consistory with his proceeding in the business, and his grief of heart at the unexpected issue of his suit.

There is a remarkable modesty, simplicity, and savouriness in the following extracts from Mr. MacWard's first letter to his "dear colleague and brethren."* "I did first cast mine eyes and thoughts upon an eminently gracious young man, who, besides his singular piety, and zealous

gion, and exhorting them to the exercise of family-worship, and all Christian duties, appoints that some expedient mean may be thought upon to supply this great defect, which the session doth judge very expedient; and that, because the said Mr. Wallace, in presence of all the session, some few dayes before he went away, did declare, that through mercy he had found his paines, both in his visitations of families, and at his own chamber, in some more successful, than he had expected, which he earnestly intreated might be intertained, lest the beginnings of some warmth and affection to the truth he had found in many, might coole again." *Consist. Reg.* 18 March, 1677.

The session "unanimously concluded, that there should be five elders, besides Mr. Wallace, whom yet they own as such, notwithstanding of what is gone against him; and also five deacons." *Ib.* 22 January, 1678.

* This letter was presented by Mr. Hoog, and read at a sessional meeting, held on the 17th of June, 1677. Neither date nor place appear on the copy recorded; but, according to Storie, who must have known well, it was evidently written at Utrecht, a few days prior to its production in Consistory. Instead of the full signature, Mr. MacWard's initials only are attached to each of his letters.

peaceableness, is a person of known prudence and parts for government and discipline; and wrote both most pressingly to himself and Mr. Carstares, (who, as he hath weight with him above all others, so your concerns are upon his heart above many of his own,) to deal with him, and interpose effectually with him to come over and help us. That which made me,—besides his fitness for the place,—begin with him was, I hoped thereby you might have been most easily and quickly supplied, to all our satisfactions; and the poor remnant at home least prejudged. But I had both his return, and also a return from worthy Mr. Carstares, who had laboured much to persuade him, wherein he utterly declined it; and, amongst other things, I perceived it affrighted him into a peremptory aversion, to think he was called to succeed in a place late supplied by these great men of God, Mr. Livingstone, Mr. Nevay, and Mr. Brown.”

Mr. MacWard goes on to mention his having earnestly besought another eminent minister, of whom he gives a high character, both as respected talents and piety. With this individual, however, who turns out to be Mr. John Carstares, he was equally unsuccessful, though, he says, he offered to “risk home, in order that the Scottish Church of Rotterdam, might secure a pastor of such shining gifts.” He conjures the members of Session, seriously to ponder the reason why his strenuous efforts to get them supplied should be so unaccountably nugatory. He regarded it as the marked displeasure of heaven for their non-improvement of former advantages. And he entreats the session to invoke the special interference of the Most High, to prosper the application, and incline the heart of one fitted for the task to accept the call. In alluding to the signal ministerial services which the Scottish congregation had remarkably enjoyed, and of which he feared, they had not been hitherto fully aware, he begs them not to imagine that he had the remotest reference to his personal labours

among them. Deeply was he aware of his own shortcomings, and heartily did he mourn over the many imperfections which stained his holiest religious exercises both in public and in private. "I must tell you this much," continues Mr. MacWard, "to prevent prejudice, that often I was made to wonder at the patience of God, who mingled not the blood of such a preacher as I was, with his sermons and sacrifices; though, alas! my wonder did never reach, but was still short of its just altitude, that God did not consume me in your sight, for kindling strange fire upon his altar, is one signal proof above thousands, of the patience and forbearance of God. Alas! can I remember how I have spoken of Him, and his Christ, and these mysterious depths of salvation; and in that reflection, rather wonder, that the earth did not swallow me up, than that pulpits and congregations should spue me out. Oh! let it be my mercy to go wondering at this, and weeping over my pulpit provocations to the grave. I judge it would be an arrogance which God would be displeased at, if ever I should even myself to appear again in the capacity of a preacher, either amongst you or others, except it were to weep out my moisture in an acknowledgment of the wrongs I had done my master, and the souls of his people by my insidious trifling in the matters of God's glory, and the everlasting concerns of men; and when that dried up and done, then disappear and drop into the grave, never any more to be seen to spill preaching and worship in the assembly: and I beg of you, my dear brethren, that you will by all manner of prayer and supplication, seek from the hearer of prayer, that greater giver, a broken and bleeding heart, as my bosom companion to the grave upon this account. Oh! what will He give me if I get not this? Or can I, or dare I even myself to be a sharer of that salvation which I have preached unto others, if godly sorrow, in the remembrance of my unworthy way of doing it, be not my daily exercise, till my days and nights be at an end? Oh! may I hope

to obtain mercy to die a penitent, with my finger upon this sore, the iniquity of my holy things, and my eye towards the remedy,—I say I do not mistake, as if I judged you at so great a loss by my removal. No, no,—let this sad interjected parenthesis prevent both your provocation and prejudice. But have the people been belaboured by all of you to impress them suitably with the sin of despising the Gospel, which hath brought on this desolation? Or have you endeavoured to make them sensible of their loss, by having so many great ambassadors for Christ recalled from negotiating a peace betwixt God and their souls by death? Oh! when I remember that burning and shining light, worthy, and warm Mr. Livingstone,* who used to preach as within the sight of Christ, and the glory to be revealed; acute and distinct Nevay;† judicious and neat

* *John Livingstone* was successively minister of Stranraer and Ancrum. Upon the demise of Charles I. he was sent to the Hague, and afterwards to Breda, as one of the commissioners from the parliament and church of Scotland, to treat with his son;—whose vacillating and dissolute principles, he had the discernment to discover; and shrewdly suspected that the prince was insincere in his vows and engagements. Mr. Livingstone, in consequence of his refusal to keep the anniversary of the death of Charles I., and to take the oath of allegiance in the precise way it was dictated to him, was condemned, Dec. 11th, 1662, to quit his native land within two months. Having repaired to the Continent, he studiously devoted his years of exile to the prosecution of biblical literature, and in preparing a Latin version of the Scriptures, which, however, it is to be regretted, was never published. He died at Rotterdam, August 9th, 1672.

† For refusing the oath of allegiance to Charles II., *John Nevay*, minister of Newmills, and chaplain to the Earl of Loudon, was banished from Scotland, 23d Dec. 1662; when he became bound, under pain of death, to remove forth of the kingdom before the 1st of February. He then sailed for Holland, and spent the remainder of his days at Rotterdam, greatly respected. The General Assembly entertained so high an opinion of Nevay's poetical abilities, that they appointed him in 1647, along with three others, to revise the metrical version of the psalms. He is author of a paraphrase of the Song of Solomon, in Latin verse. Prefixed to the sermons of the Rev. James Borstius, an eminent Dutch Divine at Rotterdam, will be found two copies of Latin stanzas, signed *Joannes Nevius, Scotus. Vustien Predicatie, door Jac. Borstius*, pp. 151, 152, and 580, Utr. 1696, 4to. The

Sympson;* fervent, serious, and zealous Traile;† when I remember, I say, that all these great luminaries are now set, and removed by death from one people, and out of one pulpit in so short a time, what matter of sorrow presents itself to my eye? But because it is less taken notice of when eminent instruments are removed by death, therefore, that he who runs may read displeasure fore a despised Gospel gone out against us, some must be thrust from you in another manner. The Lord hath suffered men to rob you of Mr. Brown, of whom I have confidence to say, for a conjunction of great learning, soundness in the faith, fervent zeal for the interests of Christ, and the souls of men, together with his unwearied painfulness, while upon the brink of the grave, spending his life to give light to others, and laying out his great receivings for the vindication of precious truth, contradicted and blasphemed by adversaries, I know no minister alive (though the residue of the Spirit

former is a paraphrase of Isaiah, ii. 1-5, and consists of 72 lines. It is most creditable to the piety and scholarship of the writer. Mr. Nevay's son married Sarah Van Brakel, whose poetical powers are favourably exhibited in her elegy upon a popular preacher, and a kind friend to the British refugees. *Theological Works of the Rev. W. à Brakel*, (in Dutch) 4to. Dort, 1767. In the year 1737, there was published at the Hague, the 4th edition of a small tract, by Sarah Nevius, entitled, *The Devout Disciple taught by the Lord Jesus himself*.

* *James Simpson*, minister of Airth. In the autumn of 1660, when on his way to Ireland, he was suddenly seized, and causelessly thrown into prison at Portpatrick. There he was kept in close confinement till the year following, when, by order of parliament, he was, without the privilege of being heard in his own defence, banished the king's dominions. Mr. Simpson never returned from Holland, where he took shelter. The period of his death, however, I have not ascertained.

† *Robert Trail*, minister of the Gray Friars' Church, Edinburgh, received sentence of banishment on the same day as Livingstone; along with whom and other persecuted brethren, he set sail for Rotterdam. In 1670, Charles II. made application to the States-General, to remove Trail, MacWard, and Nevay, from the Dutch territories. Mr. Trail secluded himself for a while, and afterwards lived unmolested in Holland, till his death, which took place several years afterwards.

be with him) that would fill his room if he were removed: and whatever particular churches or persons may think, Mr. Brown would be missed out of the church of God at this time, that the greatest men he left behind would count themselves obliged to mourn over that miss. Yea, whatever others may think, it is beyond delate with me, if our captivity were this day returned, that this Mr. Brown, now removed from the Scottish congregation of Rotterdam, would, by a General Assembly, be pitched upon to fill the most famous place in the Church of Scotland."

"Many prayers sent to heaven from souls bleeding in the remembrance of former misimprovements, might make him, who is Lord of the harvest, thrust forth and send you over such a minister, as might make many praises be sent to heaven out of Rotterdam. O! that he would be entreated yet concerning this, and condescend to send such a labourer, and accompany him so at his work, as it might appear he is indeed a worker together with God. And sure if we were frequent in this duty, and more frequent in that frequency, he might make us yet say, blessed be the Lord who hath not turned away our prayer, nor his mercy from us."

* * * * *

"I will tell you freely, that Mr. Kirkton's the man pitched upon; and who, by many providences seems to be pointed at, as a person well known for his singular grace, and shining parts to some of you, and deservedly looked upon by all, as one of the most eminent, accomplished, faithful and zealous ministers that is at present in the church of Scotland. I once intended to have concealed his name, for some reasons; but lest that might have been liable to some mistakes, and might have seemed upon my part a too implicit craving of your concurrence to homologate my invitation, I have told you who the person is, but withall, I must tell you, it concerns you both in point of conscience and prudence to keep it amongst yourselves,

for you know, if you fall a talking of it there, it will be presently spread abroad at home, which, as it might infer no advantages to him in his present circumstances, so, upon supposition, he absolutely decline to come, next addressed unto, would be so much the more unwilling to listen to our call, that so great a man in so good a case to come, and so much dealt with, had refused. Upon the sad supposition that Mr. Kirkton will absolutely refuse, I intend to write another letter equally (sic) person to a blank person, leaving it to Mr. Carstares, (within whose I resolve to send it) to be indorsed and delivered by him, if need be: and do you also send alongst with it your homologating of the same invitation, which needs be no other, but just a double of what you send Mr. Kirkton; only, Mr. Carstares, as I have said, if yours and mine be made use of, must endorse both. Besides, brethren, though I will not take upon me, to prescribe to you what is convenient, yet I judge it will not be amiss, nay more, I judge it worthy of you to write a line of thanks to Mr. Carstares, for the great pains he hath been at, and for what he must further do in order to your being planted.”

Mr. MacWard, besides, hints to the session the propriety, along with their sincere regrets on learning that Mr. Carstares could not be persuaded to become their pastor, to urge him to reconsider the matter, and heartily delight them by his speedy compliance. Mr. MacWard was indeed apprehensive that a renewed application would, as it proved, be useless. In what estimation Mr. Carstares was held by him, the following testimony pleasingly demonstrates. “If his bodily condition and other things had suffered him to come, you would quickly have had a conviction, that in planting the place with him, I had done it by one whose liveliness in preaching the Gospel would have made all the congregation to have blessed the Lord that my withdrawing had made way for planting such a burning and shining light amongst them; and in remembrance of that mercy, (if be-

stowed, O if it might yet be !) my soul should have allowed them either an oblivion of me, or such a remembrance as would only have provoked them to have prayed for pardon to me that I sinfully wanted that shining seriousness, which they would have found in him; the observation whereof gives me confidence to say, that though we conversed long together as colleagues, and I judge no two ministers on earth live in a more intimate fellowship, yet such was the eminence of the grace of God in him, and so manifest was the presence of God with him, that to the best of my remembrance, I did never open my mouth where he was, but with the greatest reluctance."

We give only another extract from Mr. MacWard's letter.

"In the interim of this dependance, suffer me to beseech, obtest, yea humbly charge you who are members of that session, to lay out at this time yourselves more than ever, for the edification of the people; seeing you know well your revered minister, Mr. Hog, cannot positively perform both preaching and visiting work. And brethren of the eldership, suffer me to say to you without a mistake, since your minister, whom the Lord hath yet spared with you, doth not spare himself, but undertakes that which used to give many work enough, this noble example should provoke you to some more than ordinary diligence in supplying the want of that worthy elder, Mr. Wallace, of whom I dare say, he was in his visiting, and going from house to house, of more use and advantage to the souls of that poor people, than ever I was in the exercise of my ministry. Such an elder at this time is a rare jewel in the church of God. Therefore, my dear brethren of the eldership, set yourselves to prevent the devil's getting all the advantage he designed in driving that feckful and faithful man from you."

"Dear brethren, affection towards you, and desire to have your souls prosper, and that you may dwell together,

and converse together, as a company with whom, and in whom God dwells, and will have at last to dwell with him, hath made me weary both you and myself. I shall therefore say no more at present. If you please to let me know wherein I can be useful to you, I can only say, you shall find me willing. A blessing, a rich blessing, a shower, a plump and plentiful shower of all blessings, particularly of the best blessing be upon you, and upon that poor flock." *

Agreeably to the advice given by Mr. MacWard, the Consistory lost no time in writing to Mr. Carstares, conjuring him to come over and exercise his ministerial gifts among his countrymen at Rotterdam. And should he, to their unfeigned grief, peremptorily refuse their unanimous invitation, he was requested to use his best efforts to secure Mr. Kirkton. In the event of Mr. Kirkton and himself positively declining, the session inclosed also a signed call to be filled up by Mr. Carstares; being perfectly satisfied that, as he was well aware of their wants, he would offer the call to none but such as would do honour to his choice. † The united efforts of Mr. MacWard and Consistory, were unavailing, so far as regarded the two individuals named, and the blank call was put in requisition. Mr. Robert Fleming, who had been minister of Cambuslang, in the presbytery of Hamilton, after much pressing, conditionally accepted the letter of nomination.

After having already met with repeated disappointments, Mr. MacWard rejoiced to know that his Scottish correspondents, unwilling themselves to close with the invitation, had nevertheless been scrupulously careful in securing a most efficient substitute. Mr. MacWard instantly made the session acquainted with the happy result of the applica-

* MacWard's Letter to the Kirk Session. *Consist. Reg.*

† The letter forwarded to Mr. Carstares, and the invitation given to Mr. Kirkton, preserved in the Session Records, are exceedingly creditable to all parties.

ion, and from long personal knowledge, he informed them, that Mr. Fleming was a person of tried worth, and uncommon Christian experience, and likely to fill with universal approbation, the pastoral office at Rotterdam. When he accepted the call of the Scottish Consistory, Mr. Fleming was residing in London; and, as a mark of their high regard for their pastor-elect, Mr. Charles Gordon, student in divinity, afterwards minister of Dalmeny, was chosen as the bearer of the following letter to him:—

“Rotterdam, 31st August, 1677.

“REVEREND SIR,—We having understood from that worthy person by whom our call was to be transmitted unto you, that he had used all diligence to convey the same to your hands. And, understanding likewise by another particularly concerned in that affair, that you had received our call, and were resolved to come over, we judged it an indispensable duty, first to let you know, that we with much satisfaction of soul hear the account that was given us, and look upon ourselves as under an obligation to bless Him who hath the hearts of all men in his hand, for determining you unto this compliance with our call. And we are hopeful that the same Lord who, by many things which have emerged in this affair, seems particularly to have pointed at you, and pitched upon you, as the man by whom he will serve himself amongst us, will also, to our advantage and the rejoicing of your own soul, let you see and find he will accompany you, hold your hand, and help you as a worker together with himself; and that by your ministry, Jesus Christ shall engage some poor strangers to him, and confirm and edify those that are engaged, and so see of the travail of his soul, and be satisfied, and give you cause also, as often as he hath given you, of triumphing amongst us. Secondly, we judged, likewise, ourselves called, both out of respect to your person, endeared to us and to many for your work’s sake, and for hastening and

facilitating your coming over, to send one of our number immediately to attend you, and wait upon you hither; and, accordingly, James Gordon was pitched upon; but, therefore, finding that his affairs made it morally impossible for him to undertake it, we pitched upon his brother Mr. Charles unanimously, to supply his place; whom, as we have cause to look upon, on many accounts, as a person that will be acceptable to you, and fit to supply what his brother could not perform, so his brother pitched upon at first by us, to make it appear how far his affairs did cross his inclination, in rendering it impossible for him to be our messenger unto you, did most cheerfully and readily concur in, and press his brother to undertake this piece of service for us, as that which, with much satisfaction, he would have done himself, if in other than the present circumstances.

“Reverend Sir, this is all we have to acquaint you with at present, only our desire to see you amongst us, and the confidence that we have that you shall come in the fulness of the blessing of the Gospel of Christ, makes us to entreat you will make all possible haste to come over unto us; assuring you, that as our longings after you are great, so we hope you shall find our endeavourings; that your hands may be strengthened, while you work the work of the Lord, shall witness how dear you are unto us, and how much desired by your affectionate brethren, who long after you in the Lord.”*

During the two months which intervened before Mr. Fleming arrived in Holland, Consistory were actively employed petitioning the Magistrates to grant an adequate stipend to Mr. MacWard's successor; having had suggested to them the extreme probability, that such a request, if now made, would meet with a favourable hearing. And they were not disappointed in the present instance.

* *Consist. Reg.*

The city of Rotterdam generously decreed, that a sum, equal to that paid Mr. Hoog, should be settled, in perpetuity, upon the second minister of the Scottish Church in Rotterdam; and the States also sanctioned this Act of the municipal regency, ordaining at same time, that the person who might be chosen, as well as his successor in office, should have secured to him the same privileges and emoluments as the native clergy.* To the above munificent pecuniary allowance of the Dutch authorities, Mr. Mac-Ward thus feelingly adverts, when offering to session his felicitations on Mr. Fleming's acceptance. "I have nothing to boast of, either as a Christian or minister, but upon the contrary, much to be ashamed of before God and before you; yet I cannot say, but your condition since I left you hath been somewhat heavy unto me. Of late I have been much eased of that load, and comforted over any former sorrow I had in reference to you, by being informed, First, that it hath pleased the Lord to make the magistrates of Rotterdam so tender to that poor congregation, as to settle a maintenance for the future, for another minister to labour amongst you, for which, as I desire to bless the Lord, (and I hope the posterity will utter abundantly the memory of his great goodness for this so special a mercy to them,) so I desire showers of all sorts of blessings, particularly of the best blessings, to be rained upon that city, and upon the magistrates thereof. Let the good Lord, who forgetteth not a cup of cold water given to any for his sake, remember that city, these honourable magistrates, their families and posterity, and every one who hath been instrumental in this settlement, this their work and labour of love, shewed for his name's sake. Secondly, I have been more specially comforted, not only that another minister hath a suitable maintenance, but, by the coming of that eminently pious and faithful minister of Jesus Christ,

* *Records of the City of Rotterdam.*

Mr. Fleming, there is bread enough now in his house amongst you. You have plenty of manna and meat for your souls; your streets run to an overflowing with wine and milk, while many of the people of the Lord mourn for want of water, and because their bread for their soul is not brought into his house. O how strangely hath he dealt with you! Others, in a manner, are famished that you may be fed; other churches are robbed, that you may be enriched and served by those who will travail in birth, till Christ be formed in you.*

Although Mr. Fleming accompanied Mr. Gordon to Rotterdam, and preached several weeks in the Scottish Church, it would appear he had at first no idea whatever that it was expected, notwithstanding a call had been given, he should be permanently settled as Mr. Hoog's colleague. Beyond the pulpit he did not conceive that this engagement extended; and he was not prepared, and he thought delicacy forbade it, to enter into closer ministerial bonds with a congregation whose exiled pastor might ere long return. These amiable scruples were considerably removed by the persuasive earnestness of the members of session, and especially by the production of a letter which they had most opportunely received from Mr. MacWard, who, after expressing his surprise at not having heard of his successor's induction, concluded in language which Mr. Fleming could not misinterpret or listen to without emotion.

"I declare," continues Mr. MacWard, in the letter already quoted, "my cordial and cheerful concurrence with you, in calling that worthy servant of Christ, Mr. Fleming, to the exercise of the whole ministerial work, in all its parts, amongst you: and all I have to say besides, and the mark at which all I have said is levelled, is, earnestly to beseech you, with all diligence, dexterity, and incessantness, to press and pursue your call, till you have over-

* *Consist. Reg. Dec. 9, 1677.*

come him into a compliance. The God who hath, in many remarkable steps of this procedure, pointed him forth, and pitched upon, as the person by whom he will be served in the Gospel of his Son amongst you, will, I hope, bear home your earnest beseechings upon his soul, so that he dare not slight, or any longer shift that settlement. And, as I know from what you have now found upon your own souls, since he came amongst you, while under the preachings and persuadings of such a singularly serious Gospel minister, you will be restlessly solicitous till he be settled; so I hope, yea, I am very confident, that the same God who hath brought the matter this length, will give such weight to your persuadings, that he dare neither withstand your desirings, nor add to your sorrow, by deferrings and delayings, to come under that relation to you. I need lay before you the reasons persuading, to the utmost of instancy, in urging a present settlement, and how little (though great in itself,) his assistance in preaching will do, as to the answering the end of your call, and the necessity the congregation stands in to be visited, exhorted from house to house, and catechised. As these things lie more open to your eye, in their urgency, so I doubt not but they make a deeper impression upon your heart, than they can do upon mine; and, therefore, in the assurance and confidence of this, I forbear to use any further arguings to persuade you to a restless importunity, till this business be at the much-desired and long-looked for close, whereof it will be the joy of my soul to hear. And, moreover, I assure you, I will never be glad till I hear it is done. I shall at present trouble you with nothing else, intending, if the Lord will, to write my mind at greater length, when I hear it is settled.”*

The selection of the Scottish Kirk-Session being unani-

* *Consist. Reg.*

mously approved of by the burgomasters, Mr. Fleming, to the great joy of all interested, consented to become one of the stated pastors. His letter of acceptance is as follows:—

“ To the Reverend and Worthy the Minister, and remanent Members of the Consistory of the Scots Congregation in Rotterdam,

“ Having, with some seriousness, considered your call, and the case you are now in, whatever difficulties I have otherwise had to wrestle with, yet, upon the interest of my blessed Master, and for his work’s sake, in this place, I do accept and consent thereto, to exercise my ministry, for some time, amongst you, with this provision, until the Lord shall clear my way and duty otherwise; and this I desire may be insert in your register, as it is here expressly qualified.

Dec. 23rd. 1677.

R. FLEMING.”*

No time was lost in notifying to the people the gratifying intelligence, and that Mr. Fleming would be solemnly set apart on Thursday the 30th of December. The following account of his admission is extracted from the records of Consistory, of same date: “ After the sermon preached by Mr. John Hog, minister, it was by him demanded of Mr. Robert Fleming, conform to the usual way in the Church of Scotland, in such a case, First, if the said Mr. Robert did believe the Scriptures to be the alone word of God, and rule of faith and life? He answered, that he did believe the sacred Scriptures of the Old and New Testaments to be the word of God, and the undoubted standing rule of faith and life. Secondly, if he owned the Reformation of the Church of Scotland, in the doctrine, discipline, and government thereof, sworn unto by

* *Consist. Reg.*

the Covenant, and conform to the word of God? To which he answered, he did own the Reformation of the Church of Scotland, in the doctrine, discipline, and government thereof, sworn unto by the Covenant, to be consonant to God's word; and that, in defence thereof, he hath been put from the exercise of his ministry in that land, counting it not only his duty to maintain the same, but also his honour to suffer in maintenance thereof. Thirdly, it was asked at him, that, seeing he had got a most unanimous call to the exercise of the ministry in this congregation in the absence of Mr. Robert MacWard, if he would exercise all the parts of the said function, in public and private, as becomes a minister of the Gospel having the charge of souls? To which he answered, that, having come hither, upon their invitation, to help in the word of the Lord in this congregation for a while, he had no intention to enter into the charge of a pastor here, but, being so called, as said is, after much seeking after the mind of God therein, he was content, for a time, to officiate in all the parts of his ministry, through the Lord's assistance, till it should please the Lord more fully to clear his way, conform to the circumstances wherein he stood at the time, as he had hinted at in a paper he gave in to the Consistory of this congregation. Whereupon, the minister desired him to take by the hand all the members of the Consistory sitting beside him at table, in sign of his willingness to accept of the charge aforesaid; and the minister coming down from the pulpit, took him by the hand also, who, ascending to the pulpit again, prayed for a blessing on his ministry; and having sung a part of the Ps. 132, pronounced the blessing."

Among those whom this settlement gladdened, we must particularly mention Mr. MacWard, who embraced an early opportunity of largely giving vent to his holy satisfaction. In his excellent and appropriate letter on this

occasion, he solemnly conjures the Session, publicly and privately, to strengthen the hands of their new pastor.*

It were impossible to suppose, that the ministers, and not a few members of the Scottish Church in Rotterdam, having themselves suffered by the cruel abettors of prelacy at home, could cease to remember, with prayerful regard, their devoted friends, whom persecution, in its fiercest forms, still unsparingly assailed. They sincerely lamented the yet suffering lot of their countrymen; and on days specially set apart for the purpose, piously did they commit them, and their noble cause, to the safe protection of an all-wise God.†

Having thus recounted the steps taken by Consistory, in conjunction with Mr. MacWard, to fill up the vacancy, and the cordial unanimity with which the congregation received Mr. Fleming, we may now resume and close our brief account of Colonel Wallace, and his two clerical associates.

Mr. Brown and the Colonel returned to Rotterdam in the year 1678, and Mr. MacWard soon joined them. No notice, however, except the simple fact, that they were then in town, can be found in the session record; and I have no doubt, had any of them again acted in an official character, the fact would have been mentioned or alluded to in the register of the church. But, though their countrymen were denied the active services of these worthy individuals, whom, indeed, bodily inability, as well as the

* See *Appendix*, Note C, where this letter, the last written by Mr. MacWard to Consistory, is inserted.

† “Ordained that the 28th day of April (1678) be set apart for prayer and humiliation before the Lord, for the sad and deplorable condition of our brethren in Scotland, in the west and south parts thereof, being under sad sufferings for their owneing and maintaineing the truth and cause of God, conforme to the Covenant, against the innovations and corruptions introduced contrary thereto, and to the word of God.” *Consist. Reg.*
“The sd. fast was observed by preaching and prayer the whole day.” *Ib.*

existing ban of Charles, kept in retirement, they were nevertheless most usefully employed in counselling and encouraging their fellow Christians. In their private chambers, sanctified by prayer, they were eagerly resorted to by those who loved spiritual things, and the communion of saints. The house of Mr. Andrew Russel, an elder of the church, was a favourite place of rendezvous, where the banished clergy weekly expounded the word of God to a select circle; and, with this worthy Scottish factor, whose name is honourably enrolled among our persecuted countrymen, Mr. Fleming and others of the Scottish ministers lodged. At these holy convocations, well calculated to promote personal and family religion, the spiritual welfare of the Scottish congregation was specially enquired into, and the preparatory steps taken for its melioration; the most recent intelligence was also communicated, concerning the real condition of the Church and State of Scotland. While health permitted, Messrs. MacWard and Brown were of this little party.*

Colonel Wallace, to the unspeakable grief of the congregation, died at Rotterdam in the close of the year 1678. In discharging the duties of ruling elder in the Scottish church, he was beyond all praise. Like his divine Master he went about continually doing good; and the voluntary testimonies borne to his patriotism and unwearied zeal for the furtherance of vital godliness among the flock over which he jointly presided, entitle him to hold no mean place in the catalogue of those distinguished worthies, who fought and fell in the cause of religious and civil liberty. As an office-bearer in the church, his example ought to stimulate his successors to take a deeper concern in the eternal welfare of their spiritual charge. The colonel rightly viewed the duties of an elder as involving obligations,

* The record of the Scottish Consistory makes frequent allusion to this private meeting, more especially before any business of importance was brought under the judicial cognizance of the Kirk-Session.

more sacred and binding than the world generally regards this ecclesiastical office as embracing. He studied, as every conscientious man will, who enters into a similar engagement, to attend to those apostolic injunctions which St. Paul has recorded for the direction of the successive overseers in the church of God. This excellent person expired in the arms of his tried friend Mr. MacWard, who has given a particular account of the colonel's triumphant death in the following letter to the Rev. John Blackader.* "I doubt not but you have heard of the removal of worthy and great Wallace, of whom I have no doubt it may be said he hath left no man behind him in that church, minister nor professor, who hath gone through such a variety of tentations, without turning aside to the right hand or to the left. He died in great serenity of soul. He had lived abroad such an ornament to his profession, as he was not more lamented by us than by all the serious English and Dutch of his acquaintance, (who were many,) as having lost the man, who as a mean was made use of by the Lord to keep life amongst them; yea, the poor ignorant people of the congregation of Rotterdam, (besides the more se-

* The Rev. John Blackader, minister of Troqueer, died in 1686, when imprisoned on the Bass, an insulated rock in the Firth of Forth. Mr. MacWard paid great attention to Mr. Blackader's sons while prosecuting their studies at the Dutch Universities. Dr. William Blackader, who took his degree of medicine at Leyden, in the year 1680, has gratefully acknowledged his deep obligations to Messrs. MacWard and Fleming, in the dedication of his Thesis, where he has honourably inscribed their names. The letter in the text, dated 5-15 Dec. 1678, was lately printed for the first time, from the original in the Advocates' Library. *McCrie's Memoirs of Veitch*, &c. p. 515. Mr. MacWard informed Mr. Donald Cargill, (who suffered at the cross of Edinburgh for his adherence to truth, July 27, 1681,) of the colonel's decease in these remarkable words: "Great Wallace is gone to glory. I shut his eyes while he went out of my sight, and was carried to see God, enjoy him, and be made perfectly like him in order to both." *Ib.* p. 517. When writing his friends in Scotland, Mr. MacWard, from prudential motives, frequently assumed the name of Mr. Long. Crichton's *Mem. of the Rev. John Blackader*, p. 308.

rious and knowing amongst them,) bemoan his death, and their loss as of a father. And they have good reason; for I must say, he was the most faithful, feckful, compassionate, diligent, and indefatigable elder in the work of the Lord, that ever I knew at home or abroad; and as for his care, solicitude, and concernedness, in the work and people of God, I may say, the care of all the churches lay more upon him than upon hundreds of us, so that the church of God hath lost more in the removal of that man than most will suffer themselves to believe. Only we who know it, have this to comfort ourselves, that the residue of the spirit is with Him who made him such, and that the Great Intercessor lives to plead his own cause, and the causes of his people's soul. I forgot to tell you, that when the cause for which he suffered was mentioned, when it was scarce believed he understood or could speak, there was a sunshine of serene joy looked out of his countenance, and a lifting up of hands on high, as to receive the confessor's crown, together with a lifting up of the voice with an *aha*, as to sing the conqueror's song of victory. And to close, I must tell you also, he lived and died in a deep detestation of that wretched indulgence, and of all the ways of supporting it; and this abrupt account of his death you may give to our friends. In a word, as a compound of all, he fell asleep in the furnace, walking with the Son of God, and now his bones will rise up with the bones of the other great witnesses buried in a strange land, as a testimony against the wrong done to Christ, and the violence used against his followers by this wicked generation, whom the righteous Lord in his time, from him who sitteth upon the throne to the meanest instrument that hath put the mischiefs he framed into a law in execution; will make a generation of his wrath, of special wrath, which must answer and keep proportion unto the wrongs done to the Mediator."

Mr. Brown died at Rotterdam, September 1679, having

survived Colonel Wallace scarcely ten months.* Of Mr. Brown, it may with the greatest truth be affirmed, that his heart was in his work. Deeply impressed with the responsibility of the ministerial office, it seemed ever his grand and primary aim, faithfully and affectionately to discharge its important duties. Rather than violate conscientious scruples, or relax in his firm adherence to the sacred cause, he willingly “suffered the loss of all things;” and, like numbers of his brethren equally minded, he meekly and cheerfully bore many indignities and privations, which a despotic prince, by means of fiend-like emissaries, cruelly delighted to inflict. The annexed sketch of his character, written immediately after his decease by Mr. MacWard, will be read with interest, coming as it does from one so competent to appreciate Mr. Brown’s remarkable piety and great personal worth. The letter, which has never before been printed, and of which we give a short extract, is addressed to a friend in Scotland.†

—“During all the space we were together in the country, I observed him, (his chamber being just above mine,) to be as much in prayer and communion with God as ever I observed any, yea more, insomuch that my esteem for him grew above what it had been, though as I had good cause. There was no minister now alive in the Church of Scotland, in the same class with him in my esteem and account of abilities, fixedness, faithfulness, and pure zeal according to knowledge; and to sum up all, I must say,

* *Consist. Reg.*—“Mr. Russell shewed to the Session (Oct. 12, 1679,) that Mr. John Brown, before his death, had appointed 100 guilders to be given to the session, for use of the poor, after the selling of his books.” *ib.*

† Wodrow’s MSS. Advocates’ Library, vol. lviii. art. 108. I am indebted to the politeness of my esteemed friend, the Rev. Thomas Murray, Edinburgh, (to whose *Literary History of Galloway* and other works I have already referred,) for kindly transmitting Mr. MacWard’s letter,—the orthography of which I have modernized. Since writing this note, I observe that Dr. Burns has published the whole of this letter. *Wodrow*, v. iv. pp. 500-1.

alas ! the witness of the Church of Scotland ; the man who withstood the present course of desertion ; the man who, in resisting the adversaries of the truth of all sorts and sizes, was helped to do valiantly, and made able to do exploits for his God ; the man who, while the archers, (his brethren I mean, for they were the bowmen,) have sorely grieved him and shot at him and hated him, yet his bow abode in its strength, and the arms of his hands were made strong to his very grave, aye, the hands of the mighty God of Jacob.—How hateful soever it may render us to such who hated a man so greatly beloved of his Lord and Master, to have the reasons of what I said rendered, yet as the Lord may, and I hope shall, prepare me to bear the load above the burden they had already laid upon my loins, so they must prepare themselves to hear these set before them. And my friend, I give you warrant moreover to let as many know as you please, that however some were pleased to give it out that there was a difference and dryness betwixt us, (because many wish it, and would have it had been so,) yet it pleased the Lord to keep us, till death hath now made a separation, of the same sort and sentiments in all things relating to the public work and interest of Christ, yea we were more so than ever.—As I hope the Lord in his mercy will never leave me to a turning aside from those paths wherein with so much oneness of soul we had walked together, so through his strength and grace, I am resolved there shall no man attempt the straining of the memory of that famous man, (who in all respects is of more blessed memory than all who will make the attempt,) but I will essay, poorly as I am able, to vindicate him ; and if I can do it no other way, then I will set myself down till the Lord raise up one who can, to wipe away the black ink off the face of that famous light, with the tears of a bleared eye. But it may be, my blessed and compassionate Lord will, by shutting my eyes ere long, give an escape from the windy storm and tempest, and I hope till that day he will

not suffer me to be tempted above what, through grace, he will make such a weak wriggling able to endure, but that with the tentation, he will make a way to escape, that I may be able to bear it. O pray for this to me, and get all my friends to pray for the same to poor desolate me, deprived of my brother, father, companion and guide, and and so left alone. But He lives to be a leader, who brings the blind by ways that they know not, and leads them in paths that they have not known, who makes darkness light before them, and crooked things straight; and now let him do those things to me and not forsake me, and then the forsakings, reproachings, and buffetings of all will be easily borne."

The Dutch entertained a high opinion of Mr. Brown's theological attainments. Professor Leydecker and Spanheim, and Messrs. Borstius, à Brakel and Koelman, distinguished native divines, were his intimate friends; and by their united and individual commendations and labours, did all that in them lay, extensively to disseminate the able treatises on practical religion, written by Mr. Brown, during his exile. It is not my intention to analyse or specify the numerous books of which he was the author. There are materials in his printed works and unpublished correspondence, sufficient to fill a moderate sized volume; and, if we are not greatly mistaken, a separate Memoir of this distinguished divine, would be regarded by the religious public as no small accession to our Christian biography. We may here mention, as not generally known, that several of his more popular writings were circulated in Holland, some years previous to being printed in the English language, by means of the translation of Mr. James Koelman,* who obtained the manuscripts from the author,

* Mr. James Koelman was ejected from his charge at Sluis in Flanders in consequence of refusing to observe the festival days and formularies of the Dutch Church. He appears to have been a very conscientious, worthy man; and when his pastoral connection with Sluis was at an end, he devot-

and rendered them into Dutch with extreme fidelity. I have seen five editions of this foreign version of Mr. Brown's *Christ the Way, the Truth, and the Life*, and different impressions of some of his other productions, which are still prized in Holland. This eminent man, who is styled in the register of the Scottish Church at Rotterdam, "a painful helper" in the cause of their divine Master, richly deserves to be honourably mentioned in the annals of a church where his services were so appreciated. Did our limits permit, we would willingly dilate on his acknowledged erudition, and the ability and singular zeal, by which he was distinguished both at Wamphray and Rotterdam. His memory let us devoutly cherish! By the grace of God he was what he was; and in studying the writings and the life of Mr. Brown, and his devoted coadjutors, we cannot fail to admire their assiduity, and earnestly desire to follow them, as they followed Christ.*

ed his time to the composition as well as the translation of religious books, most of which he dedicated to his former flock. With the banished Scottish ministers Mr. Koelman was on an intimate footing, and was consulted by them in their correspondence with the States-General. Besides many original and useful works, he is advantageously known as the able translator of Guthrie's *Great Concern*, Amst. 1668; Rutherford's *Letters*, Flushing, 1673; Dickson's *Chr. Matthew*, Amst. 1686. Many more might be enumerated, all of which have gone through several editions. In an original work which he published on the Festival days of the Reformed Church in the Netherlands, (Amst. 1680, 4to.) he mentions that Mr. Spang of Campvere, who was personally known to him, was author of *Historia Motuum*, &c. Dant. 1641.; and that *Naphtali* (written by the Rev. James Stirling, minister of Paisley, assisted by Sir James Stewart of Goodtrees) was translated into Dutch by Mr. Borstius, and printed at Rotterdam in 1668, under this title, *Historie der Kerken van Schotland tot het jaar, 1667*. *Ib.* p. 149. Mr. Koelman died at Utrecht, Feb. 6th, 1695.

* For an account of the Rev. John Brown, and a complete chronological list of his works, see *Edinburgh Christian Instructor*, vol. xxi. pp. 659-668; also 778; and vol. xxiii. pp. 827-831. Among the latest public acts of Mr. Brown, may be mentioned the ordination of the famous Mr. Richard Cameron, which took place in the Scottish Church, Rotterdam, in the year 1679; Messrs. MacWard and Koelman assisting on that solemn occasion. *Con-*

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On the 1st of July 1680, the Dutch community of Rotterdam, and particularly the British refugees, sustained a heavy loss by the lamented death of the Rev. James Borstius. As this estimable individual lived on the most intimate terms of friendship with Mr. MacWard and the other banished ministers, a short sketch of his life and his connexion with our countrymen, will not, we trust, be considered altogether extraneous. He was born in 1612, and in his twentieth year entered the university, where he remained six sessions. When a student, he became acquainted with Mr. Hugh Goudgier,* pastor of the English Church at Leyden; a man universally respected for his talents and active piety, and in whom Borstius found at once an experienced counsellor and a willing instructor. Under this reverend and kind preceptor, he speedily acquired a thorough knowledge of the English language, which he ever after spoke with remarkable fluency. His progress in theological learning gained him the marked attention of the professors; and on completing his academical studies, he was presented to the parish of Wormerveer, where, however, he was not allowed long to continue. In 1643, Borstius received an unanimous call to Dordrecht. During his abode in that town he formed an intimacy with the Rev. Robert Paget,†—a man of extensive biblical know-

sist. Papers. When the other two had removed their hands, Mr. MacWard continued his on Mr. Cameron's head, exclaiming, "Behold all you beholders, here is the head of a faithful minister and servant of Jesus Christ, who shall lose the same for his Master's interest, and it shall be set up before sun and moon, in the view of the world." *Scots Worthies*, p. 369. Mr. Cameron was shot at Airds-moss, 22d July 1680; and, by order of the Privy Council, his head was fixed upon the Nether-bow port, Edinburgh, and his hands beside it, with the fingers upwards. *Ib.* p. 372.

* Hugh Goudgier or Goodyear, succeeded Robert Durie as minister of the English Church at Leyden in 1617, and died in 1661. Soermans' *Kerkelyk Register*, p. 52. Several particulars, which honourably attest the learning and benevolence of Mr. Goudgier, are to be found in the *Life of Borstius*.

† Robert Paget, was minister of the Scottish Church at Dordrecht for

ledge, but of extreme modesty,—by whom he was introduced to the accomplished linguist, Dr. Marshall,* the English Episcopal minister there. Borstius, now become a favourite preacher, was invited to Rotterdam, and admitted one of the city ministers, May 17th, 1654. In this extensive sphere of usefulness he laboured with unusual acceptance till the close of life. He had now more than formerly an opportunity, which he gladly embraced, of cultivating an acquaintance with the British residents at Rotterdam. His biographer informs us that Borstius was the bosom friend of Mr. Thomas Cawton,† and Mr. Alexander Petrie, both of whom, he says, were very pious, learned, and zealous men; that from the latter he from time to time had particular intelligence of the sufferings endured by the Scotch on account of religion; and that he was distressed by the minute and faithful recital afterwards given him by Messrs. Robert MacWard, John Livingstone, Matthew (John) Nevey, Robert Trail, and John Brown, who, having escaped the threatened vengeance of the prelatie party, came over to Rotterdam, and were frequent-

the long period of 46 years; having been admitted in 1633, *Soermans*, p. 5.

* Balen, the native historian of Dort, says, that Thomas Marshall, D.D. after having been sixteen years minister of the Merchant Adventurers' Church at Dort, returned to England, where he then enjoyed the Rectorship of Lincoln College. *Balen*, p. 195. Dord: 1654, quarto.

† Thomas Cawton, an eminent non-conformist divine, accused of being concerned in Love's plot against Cromwell, after having endured much persecution at home, (*Neal*, IV. pp. 234, 236,) sought refuge in Holland, and in the year 1652, became pastor to the English Presbyterians at Rotterdam. "He himself observed that Providence kept him about seven years in every place he was in: God so ordered his affairs that he was seven years at Cambridge, seven at Wivenho, seven at London, and as many at Rotterdam. He would often say towards the end of the seventh year in Holland, where shall I be next? but God had no more apprenticeships for him to serve." *Cawton's Life*, pp. 52 and 60. He died at Rotterdam, August 7th, 1659, aged 54; "and the Dutch ministers took order to have him buried in their own grave, and accordingly attended him to it." *ib.* pp. 83 and 84.

ly in the company of this worthy divine. To Borstius, and to all who knew them, continues our respectable authority, they afforded much pleasure by their learned and holy conversation; their quiet disposition; their judicious love for their king, and their exemplary conduct in affliction. The cross appeared sanctified to them, and served to purify them. Among them was no shadow of division, but one spirit and one feeling. The conscience which objected to the domination of bishops in Scotland prevented them also wishing to be bishops in Holland; but, with the character of servants, to remain quiet. They were not merely orthodox in church discipline, but in every thing. They were under no classis or synods; nor did they require it; because they had learned to be a law to themselves, and not to mock its authority. They were indebted to no man for support, but contented themselves with the little which was their due from their Father-land. To visit, assist, speak for, and sometimes comfort at the Lord's table, those virtuous servants of Jesus Christ, was indeed a pleasure to him. He was delighted in once being able to free, in time, some property sent to these men, in a Scottish ship, but which rapacity would have seized and sold, under pretence of being contraband: in which good office he was assisted by the honourable and not less pious John Ruiter, member for Gelderland, at the Board of Admiralty.

The Scottish brethren, to shew that they sought the peace of the churches, and that there was nothing among the members which they were not willing to make public, wrote against the schismatic and selfish Labadie. Borstius translated that paper; as also some parts of the works of the excellent Rutherford and Durham, two luminaries of the Church of Scotland. He stated their sentiments in the form of question and answer.

On his death-bed, he experienced great satisfaction and comfort of soul from the seasonable conversation of the

pious Robert MacWard, who visited him two days before his dissolution, and expressed, for the last time, the gratitude he, and all the Scottish brethren, entertained for the kindness Borstius had uniformly shewn them. The interview was affectionate on both sides, but, as they spoke in the Scottish tongue, which was not well understood by those present, all that was recorded is, that the dying Christian declared, he was particularly strengthened by the presence of a man, who was not only pious, but had almost suffered death for Christ's sake, having expected to seal his testimony by his blood, and could therefore speak more feelingly!

Borstius gave his soul, in full confidence, to the faithful Shepherd, a few days before he had completed his 68th year.*

The talents and ardent piety of our non-conforming ancestors, who were forced to seek shelter abroad during the domineering ascendancy of prelacy, will not, we think, be questioned by any one open to conviction. It is gratifying, at the same time, in addition to the authentic narratives already published in Britain, of their cruel sufferings, to possess the unexceptionable testimony of the respectable foreigner, from whose memoir of Borstius we have made the preceding extracts.

Mr. MacWard, though he had yet a goodly number with whom he could hold sweet fellowship, deeply bewailed those frequent bereavements which he was called to sustain. Yet he bore all these trials with the calm composure and resignation of a Christian. He repined not at the doings of God, but, animated by the spirit of his departed fellow-exiles and counsellors, patiently awaited the solemn hour when he would be ushered into their blissful society. Nor did Providence design that he

* The narrative in the text is abridged from the *Life of the Rev. James Borstius*, prefixed to his *Sermons*, 4to. Utrecht, 1696.

should tarry long behind them. The precise time of his death is not known, but it must have occurred towards the close of 1681. In his last illness, he requested Mr. Shields, and other waiting friends, to carry him out, that he might see a comet which then appeared; and on beholding this "sign in the heavens," which was then generally regarded as the sure presage of the "distress of nations," Mr. MacWard, it is said, blessed the Lord, that he was about to close his eyes, and was not to witness the awful days that were coming on Britain and Ireland, but particularly on Scotland. "Astronomical science was then little cultivated in Scotland; and few were aware that the revolutions of a comet are as regular as those of the moon, though its orbit may be so large as to admit of its appearance only once in hundreds of years."*

A half-length original portrait of Mr. MacWard has been preserved in the Scottish Session-house at Rotterdam; and it is, indeed, an interesting and valuable memorial. The portrait is a happy index to his character. In his countenance there is something so heavenly, that we verily believe no one could look on his likeness without respect. The complexion is ruddy; and the long auburn hair falls in natural ringlets on the shoulder.

So far as I have learned, he left no children; but his widow, an estimable person, remained in Holland, and resided chiefly at Rotterdam; but sometimes also at Utrecht.†

Mr. MacWard carried on a very extensive epistolary correspondence during his residence in Holland. Preserved among the Wodrow MSS. in the Advocates' Library, Edinburgh, are no fewer than seventy original letters addressed by him to various eminent persons. Shortly before his decease, he endeavoured to collect all the letters of im-

* *Scots Worthies*, edited by M^cGavin, p. 421.

† *Consist. Regist.*

portance which he had written, in order, as it would seem, to be preserved at least, if not published. And he appears also to have kept *minutes*, or copies,—or extended these minutes from memory, sometime afterwards. These epistles are mostly about the backsliding of his countrymen: occasionally are they animated with the greatest ecstasies of personal piety, and devotedness to the cause of presbytery, and of pure and undefiled religion; and, at other times, they shew a heart glowing with the warmest affections, and breathing an intensity of love and friendship never surpassed. They contain very little historical or biographical knowledge; yet we are inclined to think, that a judicious selection from these genuine papers would be no unacceptable present to the religious public. We have heard, indeed, with much pleasure, that it is in contemplation to print them; and we have no doubt but those who hold in reverence the piety, the talents, and the important services rendered by the Scottish Worthies, will be forward to patronize such a publication. It is much to be regretted that Mr. MacWard's History of the Church of Scotland, which he left in manuscript, cannot now be found. We flatter ourselves, however, that this invaluable memorial of Scottish ecclesiastical affairs, which would unquestionably throw much light upon the eventful era in which its author flourished, may yet be discovered in some unheeded corner of our public libraries, or extensive private collections. Should these lines, therefore, meet the eye of those who have the power of instituting such a desirable inquiry, we conjure them to set about a search which, to their lasting honour, may perhaps be crowned, by the discovery of this, or some other equally interesting monument of better days.

When his friend, Mr. Koelman, was favouring the Dutch with translations of our choice divines, Mr. MacWard was repeatedly applied to by him for biographical information regarding the different authors. I have now before me

Koelman's Version of Mr. Hugh Binning's excellent little treatise on the *Principles of the Christian Religion*, printed at Amsterdam in 1678; and to it are prefixed several interesting particulars, gratefully acknowledged by the translator as the contribution of Mr. MacWard.

Several of Mr. MacWard's writings were given to the world during his lifetime, and some were printed long after his decease. Whoever has read Mr. Brown's works must be well acquainted with the very able recommendatory essays of Mr. MacWard, by which they are preceded.* Condensation, it is true, is no distinguishing feature in his style. With a heart full of his subject, and earnestly desirous to impress every reader with the vast importance of salvation, he seems fearful lest, in his direct appeals to the conscience, he may have omitted any consideration which might happily induce even a solitary individual, immediately to choose God as his portion. This is one of the causes, we apprehend, which gives to MacWard, and many of our old divines, much of that verbosity, which the present generation so loudly deprecates. But whilst we disclaim against a vitiated taste, and with some reason denounce the unnecessary subdivisions, the lengthy discussions, and involved sentences of a former age, there is, it is to be feared, ground for suspecting that we run into an opposite extreme. The searching simplicity of Gospel statement is too frequently sacrificed at the shrine of taste. Those touch-

* I refer particularly to Mr. MacWard's preface to Brown's Treatise entitled, *Christ the Way, and the Truth, and the Life*; the first English edition of which was printed at Rotterdam, 'for John Cairns, bookseller in Edinburgh,' 1677. This work, however, had been published the preceding year in the Dutch language by Koelman. See also Brown's *Swan Song*. There is a paper by Mr. MacWard on *Holy Walking with God*, prefixed to Koelman's translation of Binning's *Common Principles of the Christian Religion*, 12mo. Amst. 1678. MacWard also wrote a recommendatory preface to Durham's *Commentary on the Revelation*, a work which appeared in Dutch at Amst. 1744-5, in 2 vols. 4to., accompanied by a just tribute to its excellence, by the Rev. Dr. Cornelius Van Velzen of Groningen.

ing remonstrances with the sinner; that apt scriptural quotation and allusion which carried conviction to the understanding, and powerfully affected the heart, are not now so often met with; and it may be, are sometimes purposely kept back, in order to secure the short-lived approbation of the world. Mr. MacWard sought not the applause of men. Like every conscientious minister, he hesitated not to publish, whether from the pulpit or the press, the whole counsel of God. He knew that this might bring upon him the sneer of the profane, but derision and persecution he was willing to endure, and did endure, without a murmur, in the cause of his Divine Master.

I have perused most of the small treatises written by Mr. MacWard. His *Solemn Appeal to Preachers in the times of spiritual declension*,* struck me as an awakening and touching address. *The Poor Man's Cup of Cold Water, ministered to the Saints and Sufferers for Christ in Scotland*,† was received with avidity, and esteemed as a timely and consoling draught by the Presbyterians, "who were amidst the scorching flames of the fiery tryal." To these may be added, *Banders Disbanded*, and an acute controversial work ascribed to him, written in reply to Bishop Burnet. ‡ It has been repeatedly asserted that the well known work entitled, *Napthali, or the Wrestlings of the Church of Scotland for the Kingdom of Christ*, was

* In 1674, this work which, so far as I know, was never published in English, was translated into Dutch by Mr. Koelman, who says he procured the copy for that purpose from a pious lady residing at Utrecht, but the writer's name was then concealed. In the dedication of the third edition, now before me, Mr. Robert MacWard is acknowledged as the author of the piece, which is entitled, *De Wekker der Leeraaren in tyden van Verval*, 12mo. Rotterdam, 1733.

† "Printed in Anno 1678. And Edinburgh, reprinted by John Reid, junior, in the 1709." 4to.

‡ *The True Non-Conformist, in answer to the modest and free conference betwixt a Conformist and a Non-Conformist, about the present distempers of Scotland.* 12mo. printed in the year 1671.

edited by Mr. MacWard. This statement, however, is incorrect.*

There is still another volume, which, in accordance with chronological exactness, ought to have been mentioned before.† But as that book chiefly refers to the keenly agitated question on the Indulgence, in which Mr. Fleming, of all the British ministers in Holland, entered most warmly, we have purposely abstained anticipating a subject, which will naturally fall to be considered in the next chapter.

* See above p. 73.

† ΕΠΙΓΡΑΦΙΣΜΟΙ; or, *Earnest Contendings for the Faith; being the answers written to Mr. Robert Fleming's First and Second Paper of Proposals, for Union with the Indulged; the first Paper printed Anno 1681. In which Answers, more sound and solid proposals for a safe and lasting union are offered; and a solemn appeal thereanent made. Whereunto some of the Author's Letters, relative to the sins and duties of the day, are annexed. By that faithful servant of Jesus Christ, Mr. Robert MacWard, sometime minister of the Gospel in Glasgow. Never before published. 12mo. printed 1723.* This work was edited by Mr. John M'Main, Schoolmaster, at the Foot of Libertoun's Wynd in Cowgate, Edinburgh.

CHAPTER IV.

1681—1695.

Biographical Sketch of the Rev. Robert Fleming.—Mr. John Hoog declared Emeritus,—is succeeded by the Rev. James Brown.—Death of Mr. Fleming, —and his son, the Rev. Robert Fleming, elected in his stead.

MR Robert Fleming, whom this church obtained in place of Mr. MacWard, was born in the year 1630, at Yester in East Lothian.* His father, Mr. James Fleming, the pious and learned pastor of that parish, had been first married to Martha, eldest daughter of John Knox, the illustrious Scottish reformer. The subject of this memoir, however, was by his second wife, to whom he must have been united when considerably advanced in life.† After distinguishing himself at the university of Edinburgh, Robert repaired to St. Andrews, that he might attend the theological prelections of Samuel Rutherford. Under that excellent professor he greatly signalized himself, and was regarded by his able teacher and youthful contemporaries, as a serious, prudent, and highly respectable student. He was not long a preacher; for in his twenty-second year he became minister of Cambuslang, near Glasgow. On

* Burgess' *Funeral Sermon on Mr. Robert Fleming*, p. 18. prefixed to the folio edition of the *Fulfilling of the Scripture*, Lond. 1726. Several particulars mentioned in the text, are derived from this discourse.

† *Life of John Knox*, vol. ii. p. 269, 5th edition. My honoured friend, Dr. M'Crie, has, I suspect, fallen into a mistake in regard to Fleming's connection with the family of Knox. It is not the author of the *Fulfilling of the Scripture*, but his son Mr. Robert Fleming, jun. who uses the following explicit language: "My grandfather did, indeed, marry the daughter of the first Mr. Knox, usually called the Reformer; but my father was by a second match." Fleming's *Practical Discourse occasioned by the Death of King William*, Pref. p. xiii. Lond. 1702. 8vo.

the restoration of Charles II., it is well known that many of our national clergy were deprived of their livings for non-conformity; and, as Mr. Fleming had the honour to belong to that conscientious body, he was, with a wife and seven helpless children, thrown destitute upon the world. But Providence, ever mindful of the righteous, raised up for him sympathizing and liberal friends. Of his lot in life he was accustomed to say, "that it was made up of seeming contrarieties; great outward trouble and great inward comfort; and that he never found more comfort than when he was under most affliction." Torn from his flock, who deservedly revered him, and bewailed his compulsory departure from among them, he took up his abode in Edinburgh, where he frequently preached. He also made professional excursions to the country, especially to Fife, where he often prolonged his stay. Along with several ejected ministers, he was summoned to appear before the privy council, September, 1673; but, deeming it prudent to absent himself, he escaped, for a time, the vigilance of his persecutors, and took shelter in London. While there in 1674, he received the melancholy tidings of his wife's death; and shortly after that mournful event, he ventured down to Scotland. It was during a second visit which he paid to England, when sojourning in the metropolis, occasionally preaching to his countrymen who were settled there, that Mr. Fleming was induced, in 1677, to accept of an invitation to Holland. Like his immediate predecessor at Rotterdam, he was unremitting in his zealous endeavours for the spiritual improvement of the congregation, and of these numerous British seamen, who were his frequent hearers. He is represented as a powerful, lively preacher, and as having particularly excelled in the gift of prayer.

In December 1678, Mr. Fleming, who, it appears, had brought none of his family with him to the continent, obtained leave to visit Scotland. A short time before his de-

parture, at a meeting of the Scottish Consistory, it was unanimously resolved, according to custom, that a diet of prayer should be observed, preparatory to the annual nomination of new office-bearers, "The whole members of the sess. except James Norrie, having met [December 19th] at Mr. Russell's house in order to the election, where, after some time spent in prayer, the forsaid act was read. Whereupon, Mr. Fleeming, minister, layed out before them, that in regard he had been about one year and a half without sight of his children, then in Scotland, and knew not well how they were, he did intend to take the first opportunity to go thither, where he intended not to stay. And that the place in his absence might be supplied, he had spoken with Mr. Adair, a young man at Amsterdam, who promised to come within a few dayes, whom he hoped would supply his place dureing his absence. Whereupon, the session, takeing into consideration, that albeit this diet was simply appointed for prayer, and after that, the diet for election of the members might be appointed; yet not knowing but Mr. Fleeming might be called to go away, (he went on the morrow) before that diet might come,—it was carried by plurality of votes that presently they should fall upon the election. Whereupon, the said Mr. Fleeming did declare, that as he had been much refreshed since his entry into the ministry here, by their fellowship in the work of the Lord with him; he did expect, that now while he was goeing for a short space from them, that none of them would be so peremptor as to desert the work of the Lord, but submit to the determination of the rest of the members of Consistory, as to their continuance in charge, which would be very refreshing to him now at his departing. Whereupon Mr. Hog, moderator, asking every man's vote about, it was carried by plurality, that no change of any member should be for the tyme, and that upon the considerations forsaid."*

* *Consist. Reg.*

Mr. Fleming had reason to believe that this visit to his native country would not be embittered or unnecessarily prolonged by the interference of any officer of the crown. His relatives and other friends in Scotland rejoiced to see his face once more; and, like himself, were delighted at the prospect of having, for a short season, uninterrupted christian fellowship with one another. Unfortunately, however, they were grievously disappointed in their hopes. In those dark days of oppression, it was almost certain to bring down upon them the haughty resentment and rigorous prosecution of the government, if a few pious people were known to assemble in their private dwellings, or in any solitary spot in the open air, for spiritual exercises. Such conventicles were, it is true, composed of men whose hearts beat high in the cause of religious and civil freedom; but let it be remembered, that it is only the voice of calumny which has represented them as solely designed to undermine the constitution, and to hasten the downfall of lawful authority. The lords of privy council, having learnt that Mr. Fleming, an old offender in this way, was again encouraging and addressing his yet suffering Presbyterian brethren, issued orders for his immediate apprehension. He was thrown into Edinburgh jail, where he was confined several months. Some time after the battle of Bothwell-bridge he, and other pious ministers were released from prison “upon their engaging to live peaceably, and not preach at field-conventicles.”*

During his absence from Rotterdam, the pulpit of the Scottish Church was at first supplied by Mr. Adair, whom he had employed as assistant, and subsequently by Mr. Thomas Hoog, a young preacher, who happened to be here on a visit to his paternal uncle, Mr. Fleming's col-

* Crookshank's *History of the Church of Scotland*, vol. ii. p. 60. Lond. 1749, 8vo. and MSS. in possession of Old-Burgomaster Hoog, Rotterdam.

league.* Of Mr. Thomas Hoog, who afterwards honourably filled different situations in the United Provinces, and who in 1723, died minister of this church, we shall have occasion to speak in the sequel. In October 1679, Mr. Fleming returned to his charge, and resumed, with wonted ardour, those official duties, from the stated exercise of which among his own flock, he had been forcibly detained so long.

Those acquainted with the ecclesiastical history of Scotland are aware, that the Acts of Indulgence occasioned great dissensions both at home and abroad. Friendships, which suffering in the common cause of religious liberty had more closely cemented, were broken by the acceptance or non-acceptance, or even by the approval or disapproval of these plausible, but designing gifts of the king. As Mr. Fleming, and several other Scottish ministers in Rotterdam, warmly discussed, and took different views of this subject, it behoves us to introduce the short notice which we mean to take of that unhappy controversy, with a few explanatory observations. To forward his long cherished resolution of rooting out from Scotland every vestige of presbytery, and planting prelacy in its stead, and especially to put an end to private meetings or conventicles, which annoyed him exceedingly, Charles determined to *indulge* some of the parochial clergy, whom he had ejected in 1662: and at different times, from the year 1669, issued certain insidious proclamations in their favour, first in the shape of an *indulgence*, and afterwards in that of a *liberal accommodation*. The bishops, together with an eager anxiety about their generally despised hierarchy, acted in concert with the civil power in harassing the Presbyterians, that, if possible, they might ensure to themselves and their underlings, the most implicit submission. Heedless as the prelates were as to the character and attainments of

* Hoog MSS. and Consist. Regist.

those whom they hastily put in holy orders, they were unable to furnish curates in room of the four hundred Presbyterian ministers, so cruelly driven from their benefices. The country was dissatisfied with the curates, and had good reason to be so; for, it is a notorious fact, that they were not only illiterate, but shamefully immoral. Can we wonder, then, when the newly established religion of the land was of so meagre a kind, that such of the former incumbents as were still at large, and their numerous adherents, should frequently meet to worship God according to their consciences,—to mourn over their spiritual vassalage,—and to pray for a speedy enlargement? For engaging in such exercises, and for absenting themselves from the profitless harangues delivered in most of the parish churches, the Scottish gentry, as well as peasantry, subjected themselves to heavy fines and imprisonment. To pacify the nation, government threw out the bait of indulgence, inviting the Presbyterian clergy to accept office, *subject, however, to the bishop of the diocese!* An attentive perusal of the following royal message to the council, being the *first* act of indulgence, will give the reader some idea of the wily designs of his majesty.

“ Charles R.

“ Right trusty, and well-beloved cousins, and counselors, &c. Whereas, by the act of council and proclamation at Glasgow, in the year 1662, a considerable number of ministers were at once turned out, and so debarred from preaching of the Gospel, and exercise of the ministry; we are graciously pleased to authorise you, and our privy council, to appoint so many of the outed ministers, as have lived peaceably and orderly in the places where they have resided, to return and preach, and exercise other functions of their ministry in the parish churches where they formerly resided and served, (provided they be vacant,) and to allow patrons to present to other vacant churches, such

others of them as you shall approve of; and that such ministers as shall take collation from the bishops of the diocese, and keep presbyteries and synods, may be warranted to lift their stipends as other ministers of the kingdom: but for such as are not, and shall not be collated by the bishop, that they have no warrant to meddle with the local stipend, but only to possess the manse and glebe; and that you appoint a collector for these and all other vacant stipends, who shall issue the same, and appoint a yearly maintenance to the said not collated ministers, as you shall see fit to appoint.

“ That all who are restored, and allowed to exercise the ministry, be, in our name and authority, enjoined to keep kirk-sessions, and to keep presbyteries and synods, as was done by all ministers before the year 1638, and that such of them as shall not obey our command in keeping presbyteries, be confined within the bounds of the parishes where they preach, ay and while they give assurance to keep presbyteries for the future.

“ That all who are allowed to preach, be strictly enjoined not to admit any of their neighbours, or any other parishes unto their communions, nor baptize any of their children, nor marry any of them, without the allowance of the minister of the parish to which they belong, unless it be vacant for the time. And if it be found, upon complaint made by any presbytery unto you, our privy council, that the people of the neighbouring or other parishes, resort to their preachings, and desert their own parish churches, that, according to the degree of the offence or disorder, you silence the minister who countenances the same, for shorter or longer time; and, upon a complaint verified, that you silence again for a longer time, or altogether turn out, as you see cause; and upon complaint being made and verified, of any seditious discourse or expressions in the pulpit, or elsewhere, uttered by any of these ministers, you are immediately to turn them out,

and further punish them, according to law and the degree of offence.

“ That such of the outed ministers who have behaved peaceably and orderly, and are not re-entered or presented as aforesaid, have allowed to them four hundred merks Scots yearly, out of the vacant churches, for their maintenance till they be provided of churches; and, that even such who shall give assurance to live so for the future, be allowed the same yearly maintenance.

“ And, seeing by these orders, we have taken away all pretences for conventicles, and provided for the wants of such as are, and will be peaceable; if any shall hereafter be found to preach without authority, or keep conventicles, our express pleasure is, that you proceed with all severity against the preachers and hearers as seditious persons, and contemners of our authority. So leaving the management of those orders to your prudence, and recommending them to your care, we bid you farewell. By his majesty's command.

“ LAUDERDALE.*

“ Given at our Court at Whitehall,

“ June 7th, 1669.”

This was indeed a bold thrust at the independence of the Church of Scotland; and although several worthy ministers accepted the above, and other indulgences which, in succession, were thrown out to entrap them, we candidly confess that the conduct of those who acceded to the royal proposals was not a little reprehensible. By returning to office they recognised the king's supremacy in matters *ecclesiastical* as well as civil, and they thus disregarded a nobly prominent feature in the constitution of our national Presbyterian church, which acknowledges no head save Jesus Christ. Painful separations took place between the indulged and non-indulged. The latter, always opposed

* Wodrow's *Church History*, vol. ii. pp. 130, 131. *Octavo edition.*

to the measure as a whole, suspected also, as it afterwards really happened, that the promises of Charles' government would never be made good. And the memorable words of the Roman poet, *Timeo Danaos et dona ferentes*, must then have often dropped from the lips of the strict Presbyterian, with peculiar significancy.

Mr. Fleming was the first at Rotterdam who keenly espoused the cause of his indulged countrymen in Scotland, and he published one or two pamphlets on the subject. Mr. MacWard was equally violent on the other side, and was greatly displeas'd that his successor requested some of the indulg'd ministers to preach. In his posthumous volume, entitled *Earnest Contendings*, Mr. MacWard has left a triumphant refutation of his opponent's arguments. But it is truly distressing to observe how much the two divines, otherwise most excellent men, were left to themselves in the progress of this controversy. As it can serve no beneficial purpose, we refrain entering more into the dispute, but will satisfy ourselves by giving a specimen of the least objectionable of Mr. MacWard's reply to Mr. Fleming.

In the second Proposal of one of his printed tracts to which we have referred, Mr. Fleming inquires, "May we on any safe ground break up church-fellowship, and communion, so far with these, who have accepted the late indulgence, as not to hear, or receive the publick ordinances from them, as being such?"

"Might I not retort the question," says Mr. MacWard, "and ask you, 1st, Why your indulg'd have broken up church communion with us? For, did they not run away from us, when they rushed upon this acceptance without ever consulting God, by setting time solemnly apart, to pray together, in order to their being led in a right way; when it was evident to all of them that the cause of the church of Scotland was no less concern'd in the case, than in the case of Episcopacy, if not more? And here, sir,

you must hear it, and I am little solicitous about your censure or the censure of any man, who will rage at what follows: I fear not, I scruple not to say, it had been good for the poor church of God in Scotland (if so it had seemed good to Him; but now we must be silent, and adore any holy trying providence,) that all our indulged, without excepting a man, from first to last, had at first turned into Episcopacy. 2dly, Why did they not consult their brethren, in the case, who had obtained as much, if not more, mercy to be faithful in the evil day, than any of the acceptors, and so were as like to have the mind of Christ? Yea, 3dly, Why did they not consider their covenant obligations, (especially when it was evident, that the enemy did professedly design to *divide*, that he might more easily *destroy*,) of not suffering themselves to be divided from their brethren?—which was the sad regret of some of the most eminent of them, when going in before the tribunal. 4thly, Why did they not consider and consult, (I shall not say, the humour as now it is phrased, but) the edification and satisfaction of the godly in that nation antecedent to that acceptation? But waving, and undervaluing all these things, forward they will run, follow who will, or be stumbled who will, it is all one to them. If we will not be huffed and hectored into a compliance with them in this cause-destroying deed, they will stand upon the legs of their old credit, and contemn all who will dare to mutter, *Ill did they.*”*

“How comes it to pass,” observes Mr. MacWard, “that you, who would be so prodigal of your life for peace and union, are yet so prodigal of your time and pains, (which, I can demonstrate, might be much better spent) in raising much dust and distraction in a society, who, these eighteen or nineteen years, have been of one soul and shoulder? For, sir, all who are now alive, can bear witness that, till

* MacWard's *Earnest Contendings*, pp. 90—93.

your coming, there was nothing but a sweet and serene harmony amongst us. And it can escape the observation of no man, (and though, I know, in this I am not pleasant, yet the interest of truth and peace makes me plain :) That whoever fall in with you, in your course, and are proselyted by you into a compliance with your design, fall off from these who have been hitherto unite, and continue to be so still, in owning the good old way of the Church of Scotland; and lamenting both our defection from it, and the way of such who stand in the way of having its wickedness detected. And since I am driven to plainness, I must likewise tell you, that it is a sad change in the pulpit of Rotterdam, when the more serious must not only sorrow for the silence of our defection, while it grows; but also that there is so much rage against that just and faithful freedom, which some are constrained unto, not only from the present condition of our church, but from the silence and worse of others. Sir, these things ly so obvious to the observation of all men, and I am so much concerned in the true peace and unity of a society, who, hitherto, have been so much one in the Lord, as I could not, out of a real regard to them, and also out of a true tenderness to you, forbear this plainness. And it is vain to think, I will be silenced, while I observe these things, with a noise of pretences and great words. No, sir, it is things and seen realities that will either silence me, or satisfy others.”*

Fleming was naturally of a gentle disposition, but MacWard being an extremely ardent spirit, was apt to exceed the limits of propriety. As a controversialist, the former kept a due check upon his expressions, and though sufficiently tenacious of his opinion, seldom forgot whose servant he was. MacWard, again, like some master minds, delighted to expose, with unnecessary minuteness, the weakness of arguments which affected any of his own positions.

* *Earnest Contendings*, pp. 198—200.

When allowed time for cool reflection, however, he saw, with sorrow, that Christian principle had not always guided him in the contest, and that it is “a rare thing to gain an ounce of truth by dispute, and for the gaining disputant not to lose a pound of goodness.”

This boisterous storm, which confounded and saddened many, was withdrawn by Providence, after purifying the moral atmosphere which it had so greatly convulsed. Mr. John Blackader, a worthy Presbyterian minister, who was hostile to all indulgences, and had repeatedly corresponded on the subject with Mr. MacWard, most opportunely arrived from Scotland, in the summer of 1680, and was usefully instrumental in bringing about a better understanding among his brethren, especially betwixt Mr. Fleming and Mr. MacWard. He imparted, what was much wanted at Rotterdam, correct intelligence respecting the state of affairs at home; and, besides privately allaying the unfortunate animosities which distracted his exiled countrymen, he also acceptably preached in the Scottish Church for the period of three months.* From the Consistory Register it appears that not only the two stated pastors, but the other members of session, entertained very different views on the question of the Indulgence. At a meeting held on the 4th of March 1683, they passed in Mr. Fleming's absence, eighteen resolutions, which had been under consideration at previous sederunts, relative to a congregational Fast.

This paper, of which the draught was prepared by the Rev. John Hoog, contains a series of important reasons for the congregational observance of a day of humiliation; and, although the session were divided on one or two particulars, they all concurred as to the propriety of such a motion,

* *Consist Reg.* and *Crichton's Memoirs of the Rev. John Blackader*, p. 283, 2d edition. For further information relative to the disputes mentioned in the text, I refer to Wodrow, and particularly to Brown's *History of the Indulgence*, printed (at Rotterdam) in the year 1680.

and approved of the spirit of piety that pervaded the document, of which the following is a copy :

“1. We desire to confess and be humbled before the Lord, that, in the day when he had delivered the Reformed Churches from darkness and distress, and put them in the peaceable possession of the Gospel, as there was not a suitable acknowledgment of him in what he had done for them, but evident unthankfulness for such inestimable mercies, so, the offer of Jesus Christ was not valued and entertained, but professors satisfied themselves with, and rested upon, a confession of the truth, and an enjoyment of ordinances, without a fervent labouring for the power of them upon their hearts; whereby it came to pass that those who had lightly taken up a profession, without laying a solid foundation, soon withered; and those who appeared really to have accepted, and put on Jesus Christ, soon began to languish and decay, growing cold and formal in their worship, and many untender in their walk, so that instead of bringing forth the fruits of the Gospel, having left [their] first love, there was a sudden discovery of a detestable indifference in the matters of God, amongst persons of all ranks, and an inordinate pursuing worldly interest, with such deboardings to luxury, vanity, pride, unrighteous dealing, and oppression, as brought up a reproach both upon religion and the professors of it.

“2. That notwithstanding the Churches have enjoyed so great a measure of light, and have had the contrivance of salvation, and our Lord Jesus Christ, in the excellency of his person, the nature and use of his offices, more clearly held forth from the Scriptures than in former ages, yet ignorance has exceedingly abounded, and there has been such a turning back, unto the darkness, and licking up of that vomit of Popery; such a following the delusions of Quakerism, such a bold venturing upon that damnable doctrine of Socinianism, with such a light entertaining [of] Arminian and other erroneous principles,—whereby Satan

and his instruments have endeavoured to wrest the Scriptures, and in opposition to our Lord Jesus Christ and the Holy Spirit, to spreading of that pernicious doctrine of Erastianism, and pleading against the morality of the Lord's day, with many other wildnesses in opinion, as if the Beast's deadly wound were now to be healed, and all the locusts of the bottomless pit were broke loose, and had spread themselves up and down through the Reformed Churches.

“ 3. That as the native effects and just punishments of such sins, religion and the power of godliness, have not only decayed, but atheism and a high contempt of the Gospel, accompanied with a spirit of persecution, exposing, reproaching, and mocking godliness, and good men have broken loose and abounded, and prodigious profanity, as a flood, has broken in, and overflowed the churches.

“ That in those churches where the civil powers professed the same truths, there was not a concurrence for advancing the interests of the Gospel, and suppressing profanity, superstition, error, and heresy, as might and ought to have been done.

“ 5. That the Reformed Churches have not evidenced such a mutual concernment in the case of one another, as did become members of the same body.

“ 6. That notwithstanding the Lord has discovered our sins unto us, and declared his displeasure against us for them, and has warned us by his word,—by frequent threatenings, and beginning to excite judgments, but in such a way, and with such long intervals, accompanied with new mercies, as did evidently declare he not only called but courted us to repent and turn again to him; yet there has been so little sense of sin, and so little fear of wrath,—such a shutting out of conviction and hardening of heart, that now vengeance seems to be upon the wing, and unless speedy repentance prevent it, the Lord's wrath and our own wickedness is like to be poured out upon us; the rather, that there are so few mourners who offer themselves to

stand in the gap; and that in the few essays which have been made for agreeing upon causes for mourning and seeking the Lord together, they have mostly ended in debates, with a disappointment to the end.

“7. That in the Church of Scotland, where we had abrogated and abjured the government of the church of bishops, and set up presbyterian government in its just purity and first simplicity, solemnly swearing to adhere thereunto, and endeavour for the purity of the Gospel, so that before the late revolutions, we had a ministry and government truly ecclesiastic, being held and exercised as committed by, and depending upon, our Lord Jesus Christ alone, as King in Zion, and head of his Church, yet notwithstanding, there was little improvement made of these high privileges, but a very unsuitable and contrary walking to such obligations as our solemn acknowledgment of sins and engagement to duties do witness for the time before, and the several steps of our declining do testify since.

“8. That when we did see the storm gathering, and ready to break upon us, which could not but overturn the Church, there was little concernment to seek the Lord together, or apart, for counsel what to do, and for grace to suffer when called to it; so that many things were neglected which ought to have been essayed.

“9. That when some ministers were seized upon, and imprisoned for being met together, and about drawing a paper which they designed to present to the king, and thereby to represent to him what obligations he stood under, and the hazard of doing contrary to them; that notwithstanding presbyteries and synods had then access to meet, yea, that some were actually sitting, and had formally renewed former engagements, yet nothing was done to declare their owning their brethren in their cause and suffering: And when the motion was made and pressed, in one of the best constitute synods in Scotland, that a petition should be presented on their behalf, it was rejected, and not

so much as a draught of one could be admitted to be read, neither did many particular ministers and private Christians countenance them and other sufferers about the same time, as they ought to have done.

“ 10. That when the civil powers had evidently declared their design for overturning the whole form of presbyterian government in our Church, and by several acts had deprived it of the civil sanction; discharged all ecclesiastic meetings in synods, presbyteries, and sessions, during his majesty's pleasure, and until they should be authorised and regulated by a new authority; ordered the re-establishment of the government of bishops, upon the foundation of the king's supremacy, and had rescinded all acts whatsoever whereby the king's perogative was any ways limited, and whereby church power and jurisdiction was asserted to stand in her offices and judicatories, by which they had, as far as it was possible for them, razed the government they were solemnly sworn to maintain, and built a new structure upon another foundation. Withal, when they had by these, and two subsequent acts about a national synod and for delating the supremacy, not only thrust in a new kind of officers upon, but set a new master over, the Church; to our sin and shame we must confess that, when these things were doing and done, neither any synod, presbytery, or session, or any company of ministers or professors, did suitably witness their sense of, and sorrow for, such wrong done to our Lord Jesus Christ, by giving a just testimony against them; yea, so universal was our fainting, and so great our unfaithfulness, that nothing is to be found upon record to vindicate us from an accession to, or at least a detestable indifferency in, those matters, either before God or the churches about, except the particular testimonies of some few who were seized and called to suffer.

“ 11. That ministers and their flocks were not more faithful in strengthening the hands of one another, but suf-

ferred themselves to be so easily parted, and the incumbent duties upon both to be interrupted and cease.

“ 12. That there was no more care taken to preserve so much as a vestige of government in the church, unto which as we were bound by our Lord’s institutions, and the solemn engagements we had taken upon ourselves, so we might have easily foreseen that, without it, we would fall into distraction and confusion.

“ 13. That when the whole non-conforming ministers and professors in the Church of Scotland were engaged in one common cause under the same lot and circumstances, wherein they had access to follow the Lord’s work—tho’ with personal hazard—and wanted not evidences of his acceptances, that then, there should have been some ministers, and these learned and godly men, who, without, yea, against their brethren’s advice, and without due seeking of the Lord in the matter, did venture upon treating about, and at last an acceptance of, the so called Indulgence, whereby, to the ensnaring of themselves, weakening the hands of their brethren in their work, sharpening the persecution against them, the visible hazard of offending and stumbling of many, and opening a door to such divisions as could not but rend the church, they went out from, and left the rest; and albeit these, and more sad effects have been seen to follow upon the course, they are not to this day persuaded to return.

“ 14. That some professors, upon their offence at this, have deboarded to such excesses both in principles and practice, as hath been matter of scandal to religion, and have a tendency to dissolve the whole visible church.

“ 15. That in the differences and debates which have arisen upon this, there has been upon all hands too little of the spirit of meekness, and too much of men’s own spirit many times vented.

“ 16. That amongst those who have hitherto escaped persecution and suffering there has been a living at ease, and little evidence of a just regard unto the temptations and dis-

tress of others, or sympathy with such who have borne the heat and burden of the day.

“17. That the most part of our land have carried so indifferently about our falling under a popish prince, and some so industriously to secure his succession without seeking a just security to the Protestant religion, that the world may justly reckon us both unfaithful to God, our own interest, and the church universal.

“18. That our land has been so frequently and heinously involved in perjury, not only by the breach of our covenants with God, but as our rulers have been industrious in contriving and imposing many different, yea, contrary oaths; so persons of all ranks, and many of whom it was not expected, have boldly run or suffered themselves to be driven upon them, whereby men’s consciences have been ensnared and debauched, and the most high God most grievously provoked.”*

Upon the 28th of November this year, (1683) at a meeting held at Glasgow, the *United Societies*,—as the strict Conservative Presbyterians in the west of Scotland were denominated,—thoughtlessly passed certain resolutions censuring, and that, in most unchristian terms, Mr. Fleming, and other members of the kirk-session of the Scottish Church at Rotterdam, for admitting to the Lord’s Table such refugees as had heard the indulged ministers, and given bonds of peace, &c. in Scotland. This strange production, signed in name and by the direction of the Societies, by their clerk, Mr. Michael Shields, was forwarded to Holland, and entrusted to Mr. Robert Hamilton, (son of Sir Thomas Hamilton of Preston,) who was requested to present it to the Consistory. Instead of faithfully delivering the original manuscript when it came into his hands, Mr. Hamilton most unjustifiably got the *Protestation*† printed

* *Consist. Regist.*

† *The Protestation of the Antipopish, Antiprolatick, Antierastian, true Presbyterian, but poor and persecuted Church of Scotland, against the*

at his own expense, and did what in him lay to disseminate this calumnious attack upon the Session,—who actually knew nothing of the existence of this *private* communication, till, to their astonishment and grief, they discovered that it was in extensive circulation.

His constituents were much displeas'd with Hamilton; and they found themselves call'd upon, publicly to apologize for his indiscretion, and for their own untender, bitter, and offensive language.* Hamilton belonged to the more strict class of covenanters,—was a well disposed, but narrow-minded man; and there appear'd something vindictive in the spirit which led him to assail the Scottish session at Rotterdam. Some of its members happen'd to differ from him; and he was one of those unfortunate individuals, who regard their own peculiar views faultless, and of course, unworthily stigmatized, should a man of independent mind question the propriety of their sentiments or line of conduct. After the defeat at Bothwell, which was attributed to his imprudence and cowardice, Hamilton was glad to seek shelter in Rotterdam. Not only in Holland, but at Geneva and in the Palatinate, he endeavour'd to excite the sympathy of foreign Protestants, with the sufferings of their Scottish brethren. He continued till the Revolution, to reside principally at Rotterdam, although the British government, apprised of his intention of returning to Scotland with arms and money to the assistance of his persecuted countrymen, repeatedly urg'd upon the States an application for his delivery.†

The unprofitable discussions regarding the Indulgence were now finally set at rest; and the Scottish community at Rotterdam, clergy as well laity, were living together in unity, when the glorious Revolution of 1688 open'd a door

Scottish Congregation at Rotterdam in Holland. Printed May 1684.
Two leaves small quarto.

* Wodrow's *History*, vol. iii. p. 511.

† *Ib.* (note by Dr. Burns) vol. iii. p. 51, and *Consist Regist.*

for the safe return to Britain, of the surviving exiles. This ever memorable event, under Divine Providence, was effected by William, Prince of Orange. That illustrious personage, at the call of an oppressed nation, proceeded with his amiable consort to England, and succeeded his father-in-law, James II., whose cruelties and wickedness had now become insupportable. William and Mary ascended the abdicated throne; and the wise and patriotic measures, which they pursued, endeared them to their subjects, and have secured to them, from an admiring posterity, the most grateful and enthusiastic applause. To King William the Third, Scotland especially lies under many obligations. Inexpressible was the joy of that portion of his dominions, when, by an act of the legislature, Presbyterianism was once more declared the established religion of North Britain.* It remains so to the present day; and, agreeably to his coronation oath, every succeeding sovereign is bound to preserve inviolate the privileges of the Church of Scotland. From the port of Rotterdam our pious countrymen, who had been banished for conscience sake, during the persecuting reigns of Charles and James, sailed in great numbers; and, filled with gratitude to the Supreme disposer of all events, they longed to join their friends at home, and unite in the suitable ascription of praise to the Most High, for his wonderful doings in behalf of his long suffering church and people.

It cannot, at this distance, with any degree of certainty be ascertained how many of our expatriated countrymen resided in Holland at a given time, or left it at this re-

* The Church of Scotland is now strictly Presbyterian; and experience has shewn that this form of ecclesiastical government is most congenial to Scotchmen. At the Reformation in 1560, the Presbyterian form of religion was established in Scotland by law; from 1572 to 1592, Episcopacy obtained the ascendancy. From 1592 to 1610, it was Presbyterian. From 1610 to 1638, it was again Episcopalian. In 1638 Presbytery was restored. In 1662 it became a third time Episcopal, and remained so till the Revolution in 1688, when the present Presbyterian form was permanently fixed.

markable era of British history. The indefatigable Wodrow and subsequent writers, have endeavoured to enumerate the Scottish Presbyterians who fled hither during the Episcopal persecution; and the industrious Neal, Calamy, and others, have furnished interesting particulars of the worthy English Puritans who also sought refuge here.* To notice, even in the most cursory manner, all the excellent men, who, for the sake of a good conscience, were induced to take up their abode at Rotterdam, and other places in the Seven Provinces; and worthily to speak of their unwearied exertions, while abroad, to effect that happy change in their native land to which we have adverted, would far exceed the limits of a single volume. The Scottish congregation of Rotterdam, as fully appears from the consistorial, baptismal, and marriage registers, had frequently the benefit of the valuable pastoral services of the exiled Scottish divines. If the members of the Scottish Church rejoiced at the heart-cheering cause of their brethren's return, they also had reason to lament the blank which their absence would occasion. The parting scene must have been a deeply affecting one; and joy and sadness, in rapid succession, would overpower all concerned. The homeward bound exiles forgot not to leave a blessing behind them; and upon the land, whose shores they were now quitting, they implored, with thankful hearts, that heaven might ever shower its choicest mercies, and richly repay the duly appreciated kindness of their Batavian friends. I experience an inexpressible degree of pleasure while tracing these lines in the country which af-

* Those of my Dutch readers who are desirous, and have not an opportunity, of consulting Wodrow's *History of the Sufferings of the Church of Scotland from the Restoration to the Revolution*, may advantageously peruse in their own language, Crookshank's faithful abridgment of that large and interesting work. The Dutch version was prepared by Mr. John Ross, who, at the same time, translated Neal's *History of the Puritans*. The two publications, forming three volumes quarto, and printed at Rotterdam, 1752-3, are never sold apart in Holland.

forded them shelter, and in the very city, too, where many of them long resided, awaiting, with prayerful anxiety, the return of better days to Scotland. Aware of the heavy debt of gratitude which Britain owes her generous friends the Dutch, ever since the persecuting reign of the Stuarts, I cannot resist this opportunity of bearing my humble yet warmest testimony to the Christian sympathy and signal liberality which our exiled countrymen uniformly met with in Holland. And there is, I am persuaded, no true hearted Presbyterian,—no lover of civil and religious liberty,—who would not cordially subscribe to an encomium, however inadequate, which might bring into merited and livelier recollection, the seasonable protection which the States, and the towns of the different Provinces, gave our forefathers in the day of their distress. Blessed with religious freedom, the Dutch unequivocally demonstrated that they were truly solicitous that others also, when severed from the land they loved, should breathe and enjoy with them, the sweet air of liberty.

Mr. John Hoog, now far advanced in life, and unable satisfactorily to perform his clerical duties, repeatedly availed himself of the assistance of Mr. William Berman, an ordained clergyman then residing at Rotterdam. In the early years of his ministry in this church, Mr. Hoog mightily offended some querulous hearers by discontinuing the ancient practice of reading the Scriptures, and expounding the psalm which was sung at the opening of the morning service. They blamed him, besides, for not using, as his predecessor, Mr. Petrie, had done, the Lord's prayer at each meeting; for omitting to read the twelve articles at baptism; and for employing strange ministers to preach for him.*

At a meeting of the kirk-session, held July 1, 1689, "Mr. Hog† declared his desire and resolution for his desist-

* *Consist Reg.* Dec. 25, 1664.

† He usually wrote his name thus: "Joannes Hog," though sometimes Hogg, and also Hoog. I have adopted the last as being the one by which

ing the publick exercise of the ministrie in this place, in regard of his great age, as he hath petitioned the magistrates of this city for his being *Emeritus*, and has obtained the same; also it's likely to be obtained from the States Generall at the Hague. Therefore, he desires the Consistorie may endeavour to have the vacancie supplied; and he promises to continue his assistance in the publick work till there be a supplie,—if his abilitie will permit.”* For a few months longer he regularly took his turn with Mr. Fleming; but he soon withdrew altogether from active service, on being declared a *miles* or *minister emeritus, salvo honore*. His retiring pension, which was nearly his full salary, was ordered to be reckoned as commencing on the 1st of the preceding May. He continued to live at Rotterdam,—preached rarely, and died in the spring of 1692,† leaving a son and daughter, of whose subsequent history I can furnish no particulars. An original portrait of Mr. Hoog is preserved in the session-house.

Owing to several untoward circumstances, Mr. Hoog's place could not be filled for two years, although the Consistory instantly proceeded to take the necessary steps relative to the election of a suitable successor.‡ According to custom, they sent up to the burgomasters the names of three ministers, namely, Mr. William Carstares, Mr. James Brown, and Mr. George Hamilton. The first on this lect was unanimously chosen and approved of by the corporation. But Mr. Carstares of Leyden, (afterwards Principal of the University of Edinburgh,) declined the call, as he was on the eve of proceeding to England upon important business with which he had been charged by King his nephew's numerous descendants in Holland are best known. The nephew's first signature was Thomas *Hogg*, but he had not been long on the Continent when he changed it into *Hoog*.

* *Consist. Regist.*

† *MS. Book of Requests*, in possession of Consistory.

‡ From March till about the end of 1690, Mr. Campbell was the temporary colleague of Mr. Fleming; and Mr. James Brown, the next assistant minister, was chosen to fill the vacancy.—*Church Treasurer's Book*.

William, whose confidant he was. From a second leet the kirk-session made choice of Mr. David Blair. In a letter from London, where he then was on a visit, he stated, that, in addition to the difficulty of coming over by reason of the French pirates, he was not released from his pastoral relation to the English congregation at the Hague,—and was already under a conditional promise to the magistrates of Edinburgh to accept one of the churches in that city. Unwilling to take this refusal, the Consistory once more pressingly urged him to acquiesce; but Mr. Blair, upon the 28th Nov. 1689, gratefully acknowledged this reiterated proof of affection to him; and farther informed them, that he had that very evening received his honourable dismissal from the Hague, and that, following the leadings of Providence, he had accepted the prior invitation, and was preparing to go down to Edinburgh to enter immediately upon his new engagement there.* Mr. Blair was held in great estimation as a man and a minister; and in the General Assembly, where his influence was considerable, he, along with Carstares, afterwards shewed, on more occasions than one, an affectionate concern for the spiritual interests of the Scottish congregation at Rotterdam. He died “much lamented by his brethren and people,” June 10, 1710.† Robert, his eldest son, was the accomplished minister of Athelstaneford, and author of the beautiful poems entitled the *Grave*.‡

* *Consist. Regist.*

† Anderson's *Life of Robert Blair*, p. xi. Edin. 1826. 12mo.

‡ Blair's *Grave*, has appeared in the vernacular language of Holland. Messrs. B. Ledeboer and J. Moll, formerly elders in the Scottish Church, Rotterdam, engaged, *con amore*, that each should render the poem into his mother tongue, the Dutch. The former gentleman furnished a prose translation; the latter a metrical one; and having completed their voluntary task, they carefully compared and amended their respective productions. The metrical version underwent several alterations, and was, in 1825, inserted in the first volume of the *Fakkkel*, an able literary annual, edited by the Rev. J. P. Sprenger van Eyk of Rotterdam.

After a long and disagreeable state of suspense, the Consistory at length found a colleague to Mr. Fleming, in the person of the Rev. James Brown. His acceptance was expressed in the following communication addressed to the session.

ROTTERDAM, August $\frac{8}{18}$ 1691.

REVEREND AND MUCH HONOURED,—I have endeavoured, with much seriousness, to consider your call before the Lord, and though difficulties not a few have appeared unto me to discourage me, which I need not mention here, besides, the constant inclination I had to return to my *patria*,—being also often desired earnestly by many there to return. Yet, considering the immediate providences of God that have passed over me since I came to this place,—known to you all—whereby I was still stopped from going away; considering also the harmony of the congregation in your unexpected call,—besides other things well known to the Lord and myself, I dare not reject the call, but do offer my weak service to the congregation so long as God shall clear it up to me that I should stay with them. This is from, Sirs, your affectionate friend and servant in the Gospel of Christ, JA. BROWN.

P. S. This only I would add, that if, after pains taken upon this people, several of them should prove obstinate, indocile, and untractable, or others divide and withdraw from ordinances dispensed amongst us, whereby my hands would be weakened, and my labours amongst others of the congregation frustrated: if, I say, that should fall out, (which I hope God will prevent,) then I shall look on myself as at freedom to go when and whither the Lord shall please to call me. *Idem qui supra.*

On the morning of Sabbath, September 2, 1691, Mr. Brown was admitted in due form. He was then in the

fifty-seventh year of his age,—had been an ordained clergyman since 1660; and had stately exercised his ministry not only upon the Continent, but also in England.* Where he was first settled I have not learned; but in 1677 he was pastor of a congregation at North Ferriby, on the Humber, eight miles above Hull. His hearers principally belonged to Ferriby, Swanland, South Cave, Anlaby, Hessle, Skidby, and the adjacent villages in that rich and delightful district. The members or communicants of his church amounted to a hundred and upwards.† He appears to have left Yorkshire in the course of the year 1683, when he proceeded to East Prussia, and became Chaplain to the British residents at Koningsberg, a large commercial town on the Pregel. Our countrymen do not seem to have established themselves in great numbers for any length of time at Koningsberg; and, except during Mr. Brown's short incumbency, I am not aware that divine service was ever stately performed in that city in the English language. This assertion is borne out by the result of an investigation recently made for the special purpose. Of the existence of a British church there, no trace can now be found; and the corporation records and the city historians are silent on the subject. It is, therefore, highly probable that the Scottish and English inhabitants never possessed a regular church, but merely a temporary building as a place of worship. They soon entirely forsook Koningsberg; and, moving westwards, settled at Danzic, where a vast number of Scotchmen had long resided, and enjoyed particular privileges in consequence of important services rendered to the city by a Scottish family of the name of

* *Consist. Papers.*

† I possess a small memorandum book, which contains, in Mr. Brown's hand-writing, a register of the children belonging to the Church at Ferriby, whom he had baptized from Nov. 1678 till April 1683; a record of marriages from 1677 to June 1683; and a catalogue of the regular communicants in 1678 and the following year.

Douglas.* Mr. Brown was not above five years at Koningsberg; for, in 1689, he had taken up his abode at Rotterdam, and, as previously noticed, preached during the vacancy, and was thus favourably introduced to the Consistory, who elected him to succeed Mr. Hoog.

Long before the period of which we treat, the fame of Mr. Fleming, now become senior minister, was honourably established. His personal piety was very remarkable; and, according to his biographer, "the sun stood still all the time in which he had no design for God's glory on foot." When a youth of fifteen, he commenced the practice, which he devoutly continued during life, of setting apart the first day of every year to a self-surrender of himself to the Lord Almighty. As a specimen, we give what he inserted in his private diary in 1692:—

* The Scotch established at Danzig had considerable commercial intercourse with their countrymen at Rotterdam and Campvere. Latterly the majority of the British settlers at Danzig were Episcopalians; and in 1706, through the activity of Dr. John Robertson, (afterwards Bishop of Bristol,) at that time Queen Anne's Envoy Extraordinary at the courts of Sweden and Poland, a sum of money was raised by voluntary subscription, with which a small but neat church was erected, and a theological library formed. From the end of the 17th, till the beginning of the present century, when the French took possession of Danzig, the English service had been uninterruptedly performed by the following clergymen. The first pastor after the British inhabitants united, was Mr. Alexander Burnet, who was established in 1693, and died 1712; Mr Alexander Davidson succeeded him in 1713, and held the situation till his death in 1722; Mr. William Bickerton of London, arrived in 1723, but in October 1727 he returned to his native country; Mr. Peter Hay, who died in 1760, had been chaplain from 1727; Mr. M. Tucker, settled in 1761, tendered his resignation three years afterwards; Mr. Richard Jamieson was minister from 1764 to 1790, when he repaired to Britain; Dr. Gardiner entered upon his clerical duties in 1790, and left for Edinburgh in 1806. From the last mentioned date, there was no fixed clergyman until 1822, when Mr. J. J. Tucker was invited, but he resigned in the course of two years. Since then, divine service has been occasionally performed by clergymen of the Church of England in the service of the Missionary Society. For most of these particulars, extracted from the *Vestry-Register*, I am indebted to Mr. C. H. Bulcke, Jun., Danzig.

“It is in the entry and first day of this year, that I desire here, as formerly, to enter (in this hidden record,) a new surrender and offering of myself to my dear Lord and Master, who hath been wonderfully tender and gracious to me, and hath brought me by his immediate conduct, through the days and years of my pilgrimage; and oft hath still cared for his poor servant, and given more singular mercies and evidences of respect than to many else, and now hath taken me through this year with singular evidences of his presence and assistance. And now do I here, with my full and joyful consent, testify my giving up myself to the Lord, and to his work and service; here and wherever he shall call me, my desire is to consecrate my old age to the God and guide of my youth. I love my master and his service, and let my ears be nailed to the posts of his door as one that would not go free from that blessed gate and service.”

From Mr. Fleming's Journal, entitled, “A short index of some of the great appearances of the Lord, in the dispensations of his providence to his poor servant,” we extract the subjoined:

“That I, of all my father's sons, being four, should be spared, when the other three were so promising and desirable above me; and should thus become the only male heir surviving of such a stock.

“That solemn and memorable day of the communion at Grey Friars, [Edinburgh] in the entry of the year 1648, where I had so extraordinary a sense of the Lord's presence; yea, whence I can date the first sealing evidence of my conversion, now forty years past.

“Those two great deliverances at sea in going to Dundee; the first time in company with the Duke of Lauderdale, the other time in company with Mr. Andrew of Glasgow.

“The great and conspicuous seal given to my ministry from the Lord, in the conversion of several persons; with

that marvellous power which then accompanied the word on the hearts of the people.

“ My deliverance from so eminent hazard of my life, in my fall from my horse at Kilmarnock.

“ That as my entry to my charge was with so bright a sunshine, so no less did the Lord appear at my parting from that place, [Cambuslang] wherein all things did meet, in a remarkable juncture, to make the same both honourable and comforting.

“ The preservation I had in going over to Fife, in the year 72 [1672] with the solemn times I got there.

“ That most solemn providence and wonder of my life, my falling under the York coach in Aug. 1674, when the great wheel went over my leg, so as I could feel it pressing me, without hurting, far less breaking my leg; as if it had been carried thus over in a just poise, to let me see how Providence watched over me,” &c.

The published writings of Mr. Fleming are, for the most part, judicious and well calculated to be useful.* His principal work, *The Fulfilling of the Scripture*, has gone through six large impressions, and is both entertaining and improving. Annexed to the folio edition is an extremely favourable attestation by Dr. Isaac Watts, Mr. Jabez Earle, Mr. Daniel Neal, the historian of the Dissenters, and other eighteen distinguished ministers in London. The writer, they ob-

* *Works of the Rev. Robert Fleming, Sen.* 1. *The Fulfilling of the Scripture*, was originally printed at Rotterdam. The first part appeared in 1674. The sixth and latest impression is that of Glasgow, 1801, in two vol. 8vo.—2. *Truth and Certainty of the Protestant Faith*, &c. 1678.—3. *Epistolary Discourse*, dedicated to Queen Mary, in two parts.—4. *The Church wounded and rent by a spirit of division*, 1681, 4to.—5. *The One Thing Necessary*, 1681.—6. *Joshua's Choice; or the confirmed Christian*, 1684. This was previously printed the same year at Amsterdam, in Dutch.—7. *Confirming Work of Religion*, Rott. 1686.—8. *Survey of Quakerism*.—9. *A Discourse on Earthquakes*, Lond. 1693.—10. *Present Aspect of our Times*, &c. Lond. 1694.

serve, "is universally known to have been a person of singular worth and piety, and his works declare him a diligent and careful observer of the provides of God towards his church and people. Many such instances, which no other author has taken notice of, and which, were they not well attested, would appear almost incredible, are to be met with in his book called *The Fulfilling of the Scripture*; a performance which has so far entitled itself to the esteem of all serious Christians, as not to need our recommendation." The work was originally printed in Holland, where, as throughout the British Empire, Mr. Fleming acquired a lasting reputation. It is designed to shew the workings of a particular providence, and, in our opinion, is a production which does much honour to the piety and sound professional learning of its author. Few Christians more habitually recognised the overruling hand of the Almighty than did Mr. Fleming; and indeed in every object and event, he devoutly traced the divine operations. From the history of all nations, and especially from that of his native, as well as of Holland, his adopted country, he has gratefully recorded several ever memorable instances of a public and private kind, which afforded evident proofs of the merciful interference of heaven in the hour of extremity. *The Fulfilling of the Scripture* is divided into three parts. I. An essay shewing the exact accomplishment of the Word of God in his works of Providence, performed, and to be performed, for confirming believers, and convincing the atheists of the present time; as also many rare histories of the works and servants of God in the Church of Christ. II. The faithfulness of God considered and cleared, in the great event of his word. III. The great appearances of God for his church under the New Testament, with many choice speeches of suffering and dying Christians.

Mr. Fleming repeatedly visited England, and remained there sometimes four or five months at a time. Whilst in London in the summer of 1694, he was seized with fever.

When first attacked, he remarked, in a particularly solemn manner, that sickness and death are serious things. Calling to his bedside a brother clergyman, he spoke thus: "What freedom do you find in prayer for me; seems God to beckon to your petitions, or does he bind you up, and leave dark impressions on your mind? This way," continued he, "I have often known the will of the Lord." When his friend lamented being in darkness as to his case, the dying saint instantly replied, "Well, I know your mind; trouble not yourself for me. I think I may say, that I have been long above the fear of death." His latter end pleasingly verified this declaration; and after a short illness of only eight days, he calmly breathed his last, July 25th, old style, in the year 1694. He left two sons, both of whom were in London, and present when he expired; and upon Robert, the elder of the two, devolved the melancholy duty of communicating to the bereaved church, the loss which it had sustained in the loss of his worthy father.

Having imparted the mournful intelligence to the burgomasters, the Consistory were enjoined by the corporation to be particularly careful in selecting a worthy successor to their deceased and generally esteemed pastor. The session did themselves honour, and manifested the highest respect for the memory of their departed minister, by unanimously calling in his stead, his excellent son, then minister of the English Church at Leyden.

CHAPTER V.

1695—1723.

Rev. Robert Fleming, Jun.—Increase of the Congregation,—and a handsome church erected for their use.—Mr. Fleming removes to London,—is succeeded by the Rev. Thomas Hoog.—Mr. Brown becomes Emeritus,—and the Rev. Robert Black chosen in his room.—Death of Mr. Thomas Hoog.

OWING to the strong opposition which Mr. Fleming's translation met with from the congregation at Leyden, he was not admitted to the co-pastorship of this church, till the 30th of January 1695. It appears from the records of the kirk-session that burgomaster John Steenlack, then a member of the Scottish Consistory, was chiefly instrumental in bringing him to Rotterdam. This worthy and much respected magistrate, during a long life of great usefulness, always shewed a paternal solicitude for the Scottish and English Presbyterian churches established in his native city. The more effectually to manifest his real disinterestedness towards the British residents, and to render them every service in his power, he was generally officially connected with one of the churches; and in the minutes of both Consistories, high and well merited encomiums are passed upon his christian zeal and unwearied labours of love. Along with two of his colleagues in the kirk-session, Mr. Steenlack went to Leyden in order to prevail upon the English Consistory there to grant Mr. Fleming's dismissal. Although by particular request, the learned Dr. James Triglandius, professor of divinity, acted as chairman at this conference, and in name of the Leyden church, and as a personal friend, keenly argued the propriety of Mr. Fleming's continuance at the seat of the university, the weighty rea-

sons adduced by the deputation ultimately prevailed.* The church of Rotterdam had good cause to be satisfied with the happy result of the mission; for their young minister was fully capable of sustaining, with credit to himself, and advantage to the congregation, the reputation which his father so largely enjoyed. When a child, the greatest possible care had been successfully taken by his excellent parents, to impress his heart with the superlative importance of spiritual things, as well as to enrich his mind with the most useful knowledge. His uncle, the Rev. John Sinclair, minister of Ormiston, and of whom some notice will be found in our account of the English church at Delft, had the direction of his classical education, and prepared him for college.

Young Fleming came over to Holland, and had the benefit of his father's excellent counsel and example,—and having fixed upon the ministerial profession, had the advantage of finishing his studies at the Dutch universities. The judicious manner in which he improved his privileges at this time was most exemplary: and the modest account which he has himself left on record, is far from being uninteresting or unedifying. “When I had passed,” says he, “the ordinary course of school and academical studies, and had resolved to devote my life wholly to the study of divinity, with the joint approbation of my friends and teachers, I thought it my duty to bind myself by a solemn resolution before God to prosecute that sacred work with the utmost intention of mind; divesting myself, as far as possibly I could, from all prejudices arising either from education, party, or interest. And I have reason to thank God that, (while I was very young,) my overhearing my father solemnly declare, to some particular friends, that he had all along acted thus, did leave such an impression on my mind, that I took up this resolution very early, though not so solemnly as afterwards, when time and experience

* *Consist. Regist.*

had farther ripened and improved my reason. In pursuance of this resolution, I took a quite different method, while I studied in the university at Leyden and Utrecht, than I found the students usually did. For whilst they reckoned it enough to digest and improve what the masters did read in their private and public lectures, pursuant to the design of such, or systems and compends of theology, or particular treatises upon controverted points and cases: I made it my business, over and above, to procure or borrow the most famed writings of those of the contrary persuasions. And by doing so, I did too frequently observe, that their arguments appeared quite another thing, and with another face, than as they were proposed under the name of objections by our authors.

“ However, though this course was the result both of reason and conscience, and, in many respects, delightful and satisfactory, yet I found it attended with great difficulties, and not a little danger too; for I must own that I was frequently non-plussed, and rendered pendulous and doubtful what to think and believe in several cases. I lamented my own weakness and want of acuteness and penetration in comparison of others, who were as confident in their opinion of the most difficult things, as if they had been the most facile. However, one thing I pleased myself with, that if other students exceeded me in knowledge and learning, I seemed to exceed any I conversed with in charity to those of different sentiments and professions. I saw they had so much to say for themselves, as was enough to engage even men of the best sense to think as they did; and, therefore, I durst not usurp God’s providence, in judging men’s hearts and consciences, far less in passing any damning sentence upon them, but left them to their judge and mine, to be dealt with as he should see proper. And I am persuaded God will give vastly more allowance for men’s education and circumstances, and, consequently, for their method of thinking, than any of us can attain to do, with re-

lation to our fellow creatures, seeing he is as infinitely above us in goodness and mercy, as he is in wisdom and power.

“ Having thus divested myself of all prejudices, as far as possibly I could, both as to men and notions, I proposed to myself to forget, for a while, in what age I lived, in order to converse with the ancients, that I might see what the sentiments were that obtained in former ages, with men of the greatest figure and fame. And in doing this, I thought it might not be amiss, first to consult the remains of heathen antiquity, that I might see what notions were entertained by the several nations of the world, consistent with, or different from, those that now obtained among us. In this study I spent some considerable time, as in a spacious, but, for the most part, barren and uncultivated country, with various success. For sometimes I was tired with long and tedious discourses, where I found some good things hinted amidst a heap of confused and dark stuff. At other times, things ordinary in themselves appeared great and venerable, upon the account of the native simplicity with which they were written, as well as by reason of the antiquity of the authors. Sometimes I could not but admire the greatness of soul that appeared in some, under the greatest disadvantages. And some things like pedestals, rests and remains of noble edifices, seemed to give a greater idea of a lost and unfinished work, through the mossy lawn with which it was overspread, than the work itself, if perfect, would perhaps have afforded us. But the rays of light which now and then darted through the closest thickets of error, though, as it were, tinged with cloudy vapours, and blended with offensive exhalations, afforded variety of pleasure and satisfaction, as discovering their first original and ultimate design.

“ Thus satiated with the philosophies, histories, and morals of the Gentiles, and tired with their fables and stories, as well as their superstition and dotage, I came, with a new appetite, to enter upon the perusal of the first

Christian authors, whose genuine remains afforded me equal pleasure and profit. I found a new scene open to me here, quite different from our moderns. And as far as they exceed the fathers in exactness of method and connected reasoning, so far did I perceive them outdone by the ancients, for the most part in the freedom of thought, and an unaffected search after, and discovery of truth. But after a diligent examination of the fathers of the first three centuries, and some careful perusal of the most valuable pieces of the learned age that followed, and of some of those of the greatest name that wrote in the fifth and sixth centuries, I began to think it high time to stop, and to allow myself a breathing time, in order to look over again, with second thoughts, the most improvable things in the first and best authors I had read; as finding a sensible decay, as to learning, but especially as to pure divinity, in the writers of the subsequent ages; excepting that here and there some particular treatise seemed to be too valuable to be wholly overlooked. But finding that the first and purest Christian writers, who breathed most of the Apostolic spirit, and wrote nearest to the scriptural style, gave us quite different ideas of most truths, from those which moderns had taken up from philosophy and the schoolmen, I was concerned to find from what source and original they had borrowed their notions; especially seeing they seemed more adapted to the sacred writings than any thing that had afterwards been obtained among Christians. For, besides, what was plainly proved by, and clearly deduced from Scripture, abundance of things occurred to me, which I perceived them to have borrowed from other writers, or, at least, to have obtained by a traditional conveyance. This obliged me to cast my eyes upon the Jewish nation, as the first and most celebrated of any, as to true learning, from whom, I could not but see the most ancient and eminent of the heathens had received their best notions; though they had proudly arrogated them to themselves, or

invidiously ascribed them to the priests or sages of other Gentile nations. And, though I pretend not to have dived so deep in this part of learning as the rest, far less to equal many others this way; yet, I believe, I shall never repent my having spent so much time as I have done, in this study. For though no study was ever more barren than this appeared to be at first view; and though sometimes I seemed to be raking in nothing but rubbish and dirt, yet now and then I fell upon those things that I could not but receive great satisfaction from.

“But when I had taken all this pains, and run round in this mental survey of learning, I began not only to tire and grow uneasy, but disrelish, and in some sort nauseate all human writings. I found that there was no end in reading, as well as in writing books; and that much study was a weariness to the flesh: nay, that vanity and vexation of spirit were themselves entailed upon this, as well as upon all other things that the children of Adam busied themselves about. I resolved, therefore, to betake myself for the future, to the study of the sacred volumes alone, as my main business, and to make no other use of other books, than as they might become subservient to me in the understanding and improvement of the same. For, I may truly say with David, that I easily ‘see the end of all human perfection, but that the law of God was exceeding broad;’ as appearing still greater and greater, the more it was searched into and understood. Having resolved to make this the great study and business of my life, I thought it might be of use to lay down some solid rules and maxims to myself, which might render me the more fixed and steady in my future inquiries into truth.”*

We shall insert the excellent rules which Mr. Fleming carefully drew up for his own guidance and improvement, —referring to the work from which the preceding ex-

* Fleming’s *Christology*, General Preface.

tracts have been taken, for copious and satisfactory illustrations of each. "In the prosecution," continues he, "of my theological studies, I do sincerely and fixedly resolve, through the grace and assistance of God, 1st, To admit of nothing which is inconsistent with the plain foundations and first principles of natural religion and common humanity. 2d, To admit of nothing as the revealed will of God, which tends to render human nature vile and mean; for I must look upon Christianity itself as a contemptible thing, if this were the design and result of it. 3d, Never to admit of any thing as truth, which is inconsistent with the glorious nature and perfections of God. 4th, Never to admit of any as the will of God, which is plainly absurd, and involves what is a contradiction in itself. 5th, I can never admit of any pretences to rapture, revelation, or spiritual experience, even the highest, fairest, and most specious, either in myself or any other person, to be the will of God, if these revelations, suggestions, or imperfections, be either, as to matter, manner, or tendency, inconsistent with Scripture, or claim to be set up in any equality with it, as our rule. Therefore, 6thly, I am resolved ever to make the Scripture the only rule of my faith."*

With his mind so well enriched and disciplined, Mr. Fleming, upon the 9th of February 1687-8, was privately ordained at Rotterdam, by several ministers of the church of Scotland. But though thus solemnly set apart, he had not as yet obtained the spiritual oversight of any particular flock. Shortly after this important era in his life, however, he went to England, and resided for a season with Bartholomew Soame of Thurlow, Esq., in the capacity of domestic chaplain.† He enjoyed and improved this retirement; and, from conscientious scruples, he could not be prevailed upon to accept a pastoral charge, which more than once he had in his offer. It was whilst living under the roof of

* Fleming's *Christology*, General Preface.

† The Epistle Dedicatory to the *Paraphrase of the Song of Solomon*.

this hospitable and serious family, that Mr. Fleming, in 1691, published his *Poetical Paraphrase of the Song of Solomon*, and his *Miscellaneous Poems*. The former piece he appropriately inscribed to his honoured friend, Mrs. Soame;* and the *Poems*, with much affection and gratitude, he addressed to his maternal uncle, George Hamilton of Binny, Esq. General Receiver of their Majesties' Supply and Inland Excise, for the kingdom of Scotland, and Paymaster-general to the army there. The *Paraphrase*, considered as the work of so young a man, is extremely creditable to the author's piety, and critical acumen. If, as a metrical composition, we be not disposed to estimate it very highly, we must allow, that the annotations annexed to it discover no ordinary degree of patient philological research, in discovering the true meaning of the remarkable and singularly beautiful portion of the inspired volume which he professes to illustrate. His minor poetical essays are on religious and moral subjects, including a very fair translation of four of the Odes of Pindar, from the original. At one time he intended to have rendered into English verse, the whole of Pindar's works, for which his accurate knowledge of the Greek language perfectly qualified him; but he abandoned the design, wisely considering that loftier, and more directly professional, pursuits became him.†

It has been said of Mr. Fleming, by one of his contemporaries, that he "gain'd souls to God by prose and verse;"‡ and certainly, the greatest proportion of such of his writings as have reached us, are well calculated, through the blessing of heaven, to effect this desirable end. We subjoin a specimen of his poetical talents, entitled

* Mr. Fleming preached and published a *Sermon on the death of the truly pious Mrs. Susanna Soame, who deceased Feb. 14, 1691-2, with some account of her life and death*, Eccles. vii. 1.

† *Pindariques*, p. 160.

‡ Lines addressed "to the Reverend Author," prefixed to the *Paraphrase*.

A REFLECTION ON A SUDAIN ALTERATION OF MIND
TO THE BETTER.

- | | |
|--|--|
| <p>1. Whence come these rayes
To heart and eyes,
So dead and dark before ?
What makes my mind
Just now inclin'd
To sloth, awake and soar ?</p> | <p>6. Who doth incline,
Without repine,
My will, and makes me love
What I of late
So much did hate ;
And ill doth far remove.</p> |
| <p>2. Since I espye,
That it's not I,
That sets my mind on fire ;
Since even now,
I clearly view,
On <i>sin</i> was my desire.</p> | <p>7. Those then do lye,
Who do deny
That God doth rule the will,
Since he alone
Its motion
Conserveth as he will.</p> |
| <p>3. Nor possibly
Can it be <i>he</i>,
Who once from heaven fell ;
Else should this fire
Not up aspire,
But savour should of hell.</p> | <p>8. Him, him, therefore,
I will adore,
And call upon his name ;
Since he alone,
As from the throne,
My wilful will doth tame.</p> |
| <p>4. No ; it's my God,
Who hath abode
And dwells in purest light ;
Who doth attend,
And me doth send
Eye-salve to cure my sight ;</p> | <p>9. My lips I'll give
A sacrifice
To him his love to sound :
My tongue alway,
To dying day,
His praises shall resound.</p> |
| <p>5. Who with a smart,
Doth wound my heart,
And make me grieve for sin ;
A smart, yet which
Containeth much
Of sweet to me therein.</p> | <p>10. Up then, my soul,
All mists controul
From earth's dark dungeon cast :
Mount to the light,
Which gives thee sight,
And shall when time is past.*</p> |

While the poetical effusions to which we have been adverting, were in the press, Mr. Fleming paid Holland a visit. The English Presbyterian church at Leyden, hav-

* Fleming's *Miscellaneous Poems*, pp. 48-50.

ing at this time become vacant, he embraced a unanimous invitation sent him by that Consistory, and in the course of 1692, was duly inducted as their pastor, in room of the deceased Mr. Henry Hickman. As noticed before, Mr. Fleming did not remain much above three years in this his first settlement, but, though induced to become his father's successor at Rotterdam, he always entertained the liveliest regard for his affectionate people at Leyden; and conscientiously fulfilled a promise, made previous to his departure, of frequently preaching there, and regularly dispensing the Lord's Supper once a quarter, till his friendly services were no longer requisite, by the appointment, in 1696, of the Rev. John Milling, then a chaplain in the army.*

We must now advert to Mr. Fleming's joint exertions for the prosperity of the Scottish church in Rotterdam. St. Sebastian's chapel, where our countrymen still worshipped, could not nearly contain the stated hearers, who amounted to about one thousand souls, far less allow mariners and occasional visitors the privilege of attending divine service. Besides, the locality of this place of worship was inconvenient both as regarded the Scottish settlers, and the regular traders. The Consistory had long lamented, and repeatedly made known to the authorities, the want of church accommodation, and the distance of the old chapel from that quarter of the city where most of the congregation resided. The present seemed a favourable moment to renew the supplication to the magistrates to remedy the evil complained of, and they did not let slip the golden opportunity. The corporation had uniformly manifested every inclination to patronise the Scottish church; but one of the most influential of the civic body, happened at this time to be in the eldership. This was burgomaster Steenlack, of whom we have lately spoken. When requested by the Consistory to aid them with his assistance, "he very cheerfully declared

* *Consist.'s Regist. S. Ch. Rott.* (April 11th 1698,) and Van Miris' *Beschr. der Stad Leyden.*

his willingness and readiness, and told them he was sufficiently convinced of the reasonableness of their petition. And so answered also Sir Gilbert Sasch, (an elder,) upon the like desire, both of them being persons of great moyen in the place.* The way being thus made plain before them, the kirk-session, upon the 12th of May 1695, agreed to, and signed the following petition:—

“ To the Right Honourable Lord Burgomasters of this city of Rotterdam.

“ May it please your Lordships,—The members of the Consistory of the Scots Church in this city, doe find themselves necessitated and obliged, with all due reverence and respect, to signifie unto your Lordships, that the number of those of our nation, inhabitants of this city, with others often frequenting the same, is so great,—that the church which at present, under your Lop: favour, and protection, we enjoy, is not able to contain the same, so that a number on the Lord’s day (especially when a Scots fleet is here) get not in at the doors, whereby those that are serious are much grieved, being thus deprived of the public means of grace, and food of their souls,—not understanding other languages; and others are tempted to profane that holy day by idleness, or by frequenting taverns, &c. to the great dishonour of the Most High God, offending of others, and endangering their own souls. By this means also, the ordinarie collections for the poor, every Lord’s day, are much impair’d. May it therefore please your Lordships, graciously to take this into your grave and prudent consideration, and resolve on the best expedient for the effectual help of all this. The knowledge that we, and many others, have of your Lordships’ constant kindness unto, and care of the Protestant Reformed Church, as true nursing fathers; and the experience that we, of the Scots nation in particular, have

* *Consist. Regist.*

had of the same, ever since the first foundation of our church in this city, encourageth as to make this humble address to your Lordships.”*

The magistrates, having taken some time to consider, were pleased, without a dissentient voice, to grant a favourable reply; and immediately caused the city architect to prepare a plan for their approbation. A piece of ground in the south-west side of the town, on what is called the Vasteland, was appropriated as a suitable site for the proposed erection. This was the best situation which could have been chosen; being exactly at the south end of a long street, called the Schiedam, or Scottish Dyke, from its being then inhabited by numbers of that nation. Running parallel to, and very near the Dyke just mentioned, is the Leuve-haven, which, from time immemorial, has been occupied by the Scottish shipping. To manifest their grateful sense of the signal benefit which was about to be conferred upon them,—to lessen the outlay from the city chest; and in order that they and their successors might hold property in the edifice, the Consistory and congregation raised a considerable sum, with which they purchased and brought from Scotland all the stones used in the building. It deserves also to be mentioned, that the owners and masters of vessels trading betwixt Rotterdam and the different ports in the Firth of Forth, seemed anxious to outvie one another in furthering the good cause. They liberally volunteered the use of their ships, and would accept of no remuneration for the freight of 2500 feet of stone, nor for their personal services at Borrowstounness, Queensferry, Elie, Pittenweem, and the adjacent places whence the stone was obtained.† Andrew Kennedy,‡ youthful son of Sir Andrew Kennedy of Clowburn,

* *Consist. Regist.*

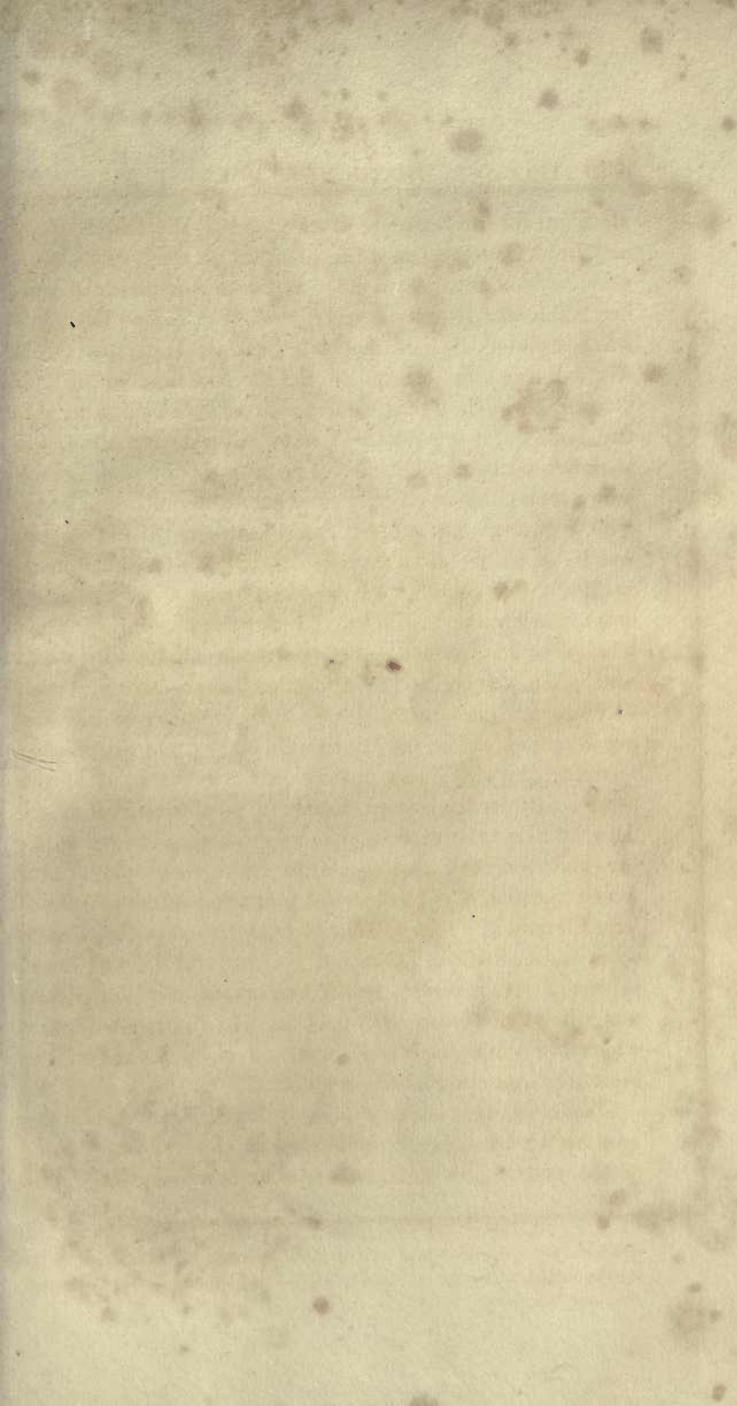
† *Consist Papers.*

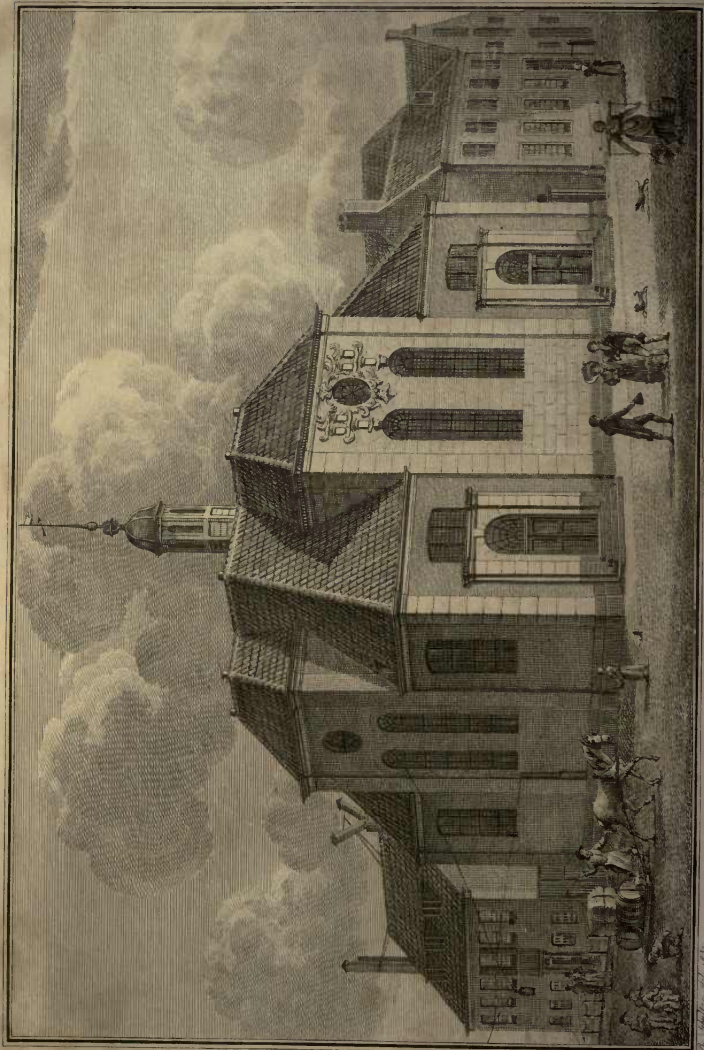
‡ Andrew, son of Sir Andrew Kennedy, Kt. and Mary Weir, his wife, was born at Rotterdam, April 11th, 1692. *Regist. of Christenings in Scot.*

Resident for the kingdom of Scotland at the Dutch court, and Lord Conservator of the Scottish privileges at Campvere, laid the foundation stone of the new church, December 13, 1695. Nearly two years elapsed before the work was completed. Upon the 13th October 1697, the Scottish congregation assembled for the last time in St. Sebastian's chapel. This ancient building remains to this day much in the same state as when in their occupation, and is now used by the Dutch clergy, who, in rotation, preach here every Sabbath afternoon, chiefly to the poorer classes. The principal entrance is from Lombard Street on the west,—of which, as well as of the whole external appearance, a pretty correct idea may be formed from the small engraving on our title page. But of the interior, we must be allowed to note one or two particulars. On the south wall is the antique carved oak pulpit, whence the first stated pastors of the church, whose history we are endeavouring to record, as also the expatriated clergy, addressed eager listening hearers. The gallery on the right hand of the pulpit, with its open front, fenced by a balustrade of massy oaken pillars; the venerable looking benches ranged along the wall beneath; and the large blue grave stones with which the chapel is paved,—all seem calculated to solemnize the mind. Void of superstition, I confess that I have often lingered within its walls, surveying with intense interest every corner of this edifice, which no Scotchman can possibly visit without emotion, as the consecrated place where his countrymen were wont to worship, and where their ashes now peacefully repose.

The following Lord's day, being the 20th of October, the new church was opened with great solemnity, in presence of the magistrates and other public functionaries. The

Ch. Rott. In July 1717, he was nominatd by Geo. I. as his father's successor in the Conservatorship. *Convention Records.* Mr. Kenndy, like his worthy parent, was a warm friend of the Scottish families settled at Rotterdam and Campvere. He died in the year 1726.





J. C. Mackenzie del.

STATIONARY SCOTCH CHURCH, H. M. G. S. N. S.

A. Johnston sculp. 1841.

morning service was conducted by Mr. Brown, the senior clergyman, who delivered an excellent discourse from Exodus xx. 24, "In all places where I record my name, I will come unto thee, and I will bless thee." Mr. Fleming, who preached in the afternoon and evening, gave two highly appropriate and much admired sermons,—the one from Luke vii. 8, "For he loveth our nation, and he hath built us a synagogue;" the other from Isaiah xxxii. 8, "The liberal deviseth liberal things; and by liberal things shall he stand." The place was crowded to excess at each meeting; the most devout attention was observable in all; and many averred that this was the pleasantest Sabbath that they had ever spent.*

This Scottish Church, accurately represented in the accompanying plate, is a substantial and handsome structure, surmounted by a steeple and vane. The edifice is of brick, with the exception of the stone in front, where, immediately above the two large windows, are six projecting shields, and over each, a coronet in high relief. Upon these shields, the arms of the then reigning four burgomasters, and of the two ediles, or inspectors of public works, were beautifully cut. But, in 1795, the French usurpers, sillily fond of eradicating every emblem of Dutch heraldry, ordered the armorial bearings upon the front of this, and the English Presbyterian church, to be entirely effaced. The church, which has no gallery, measures seventy-seven feet in length, sixty-five in breadth, and thirty-seven in height. It can accommodate nine hundred persons; is neatly fitted up, and well lighted, there being five windows on each side of the pulpit, and the same number in front. The ceiling is supported by four columns of the Tuscan order. The pulpit, which is at some distance from the wall, is elegant and lofty; and, like most of the pews, is of brown wainscot. A raised seat was appropriated for the use of the magis-

* *Consist. Regist. and MSS. penes me.*

trates, who often were hearers, and sometimes members of session. For the British seamen who frequent this port, there are also a number of pews specially and gratuitously set apart, and designated as those of *captains, mates* and *sailors*. As is the practice in Holland, every seat is supplied by Consistory with quarto Bibles and psalm books. In con-partments, similar in size to the windows, on the south or back wall, the session caused to be painted 1st, Rom. x. 4; Tit. ii. 12, and Matth. vii. 12.—2d, The Lord's Prayer; Rev. i. 5, 6; 1 Thess. v. 21, 22.—3d, and 4th, The Decalogue; sum of the law, Matth. xxii. 37—40; sum of the gospel, John xvii. 3; and Matth. xvi. 24.—5th, The Creed. From the High Admiralty Court of the Maese, the Consistory was presented with a fine painted window, which was placed in the centre of the east wall. This gift was procured through the influence of Sir Gilbert Sasch, principal secretary of that body, and formerly an elder in the Scottish Church. Besides the arms of Great Britain and Holland, upon it were those of the Admiralty of the Maese, of the thirteen lords or commissioners of that court, and of their advocate fiscal and secretary. This valuable ornamental present, which was intended as a small token of regard from the Netherland to the Scottish nation,* got so much injured in the course of years, that reparation was found impracticable, and accordingly, in 1751, it was replaced, at the expense of the city, with plain glass.

At the time of the opening of the church, the session was composed of the following individuals: the Rev. James Brown and Robert Fleming, *ministers*; Messrs. John Christie, Peter Verbeek, David Edmondston, John Gordon, Gerard Steenlack, (the burgomaster's brother,) *elders*; Andrew Storie, James Scott, Thomas Crawford, Robert Allan, Alexander Naughten, *deacons*.

Shortly after this, a commodious consistory-chamber was

* Van Reyn's *Beschr. der Stad Rott.* vol. i. p. 327.

erected, at the charge of the city, immediately behind the church. Here all public business connected with the congregation is transacted; and the room contains original portraits of eight of the early ministers,* as also of King William III.

An Advertisement concerning this Church, for the Use of Posterity, was prepared by Mr. Fleming; and this brief historical account, approved of by Consistory, was, by their desire, inserted at the beginning of their minute-book. † It is matter of regret, however, since he did voluntarily undertake the task of historian, that he confined himself to such narrow limits; for his narrative, derived solely from the session-register, does not occupy four pages. The *Advertisement* was never printed, but an inaccurate copy has found its way into the Bodleian Library at Oxford. ‡

The Scottish congregation, now so admirably supplied by the munificence of the town regency with a place of worship, were happy in the enjoyment of two faithful pastors; but, to their unspeakable grief, they had soon the mortification of being deprived of Mr. Fleming's ministrations. Mr. Nicholas Blakie, a Scottish clergyman established in London, having, through age and bodily debility, become unfit regularly to discharge his official duties, warmly co-operated with his people in endeavouring to secure for them and himself the associated services of the junior pastor of the Scottish church at Rotterdam. When Mr. Fleming first intimated to his session that such a thing was in agitation, they earnestly besought him to give the

* In 1737, Mr. Alexander Carstares, (brother to the Principal,) a considerable merchant in Rotterdam, presented to the kirk-session, of which he was long an active member, half-length portraits, in oil-colours, of the Rev. Messrs. Alex. Petrie, John Hoog, Robert MacWard, James Brown, and Robert Fleming, junior. The remaining three likenesses were successively gifted by the representatives of Messrs. Robert Black, John Enslie, and Dr. Kennedy.

† *Consist. Regist. Feb. 6, 1698.* ‡ *Rawlinson MSS. Miscell. No. 205.*

callers no encouragement; and they lost no time in dissuading Mr. Blakie and his flock from prosecuting their announced design. For several months Mr. Fleming did “not come to a fixed determination as to the acceptance or refusing that call, yet he was resolved to go to London, that he might know the circumstances of that place, in order to balance circumstances, that, with full clearness, he might know what was duty in that case.” At this meeting, held April 11, 1698, he informed the session that, though as yet no reply had been received from the calling church, he purposed in a few days to sail for England; “and that, after he was there, he would, with the first he could, write to Consistory, and give them an account of his resolution, within a month or thereabout after he arrives in London, and that Mr. John Chalmers is to supply the church during that time.” Upon this unexpected announcement, Mr. Brown, the moderator, expressed himself as follows:—“That whereas the Rev. Mr. Robert Fleming, my colleague, has told us that a call is come to him from the reverend Mr. Nicholas Blakie and his people at London, to be his assistant, I do declare that I am utterly unclear to give my consent to his acceptance of that call, and that for many weighty reasons intimated by me to himself, part whereof also are in our consistorial letter to Mr. N. Blakie and his people. Wherefore, I do hereby solemnly protest, that whatever hurt may come to this church, or whatever other inconveniences may follow upon his acceptance of that call, (if he do accept it,) may nowise be imputed unto me, as being no way accessory to the same, either by concurrence or connivance; and I do require that this be inserted in our Consistory-books, *ad futuram rei memoriam*.

“After Mr. James Brown had thus declared himself, the whole Consistory unanimously assented thereunto, and joined with him in the foresaid declaration and protesta-

tion.”* The expostulatory letter which the session addressed to Mr. Blakie, to be communicated, has been preserved, and contains several cogent reasons why the London congregation should relinquish the pursuit. We have not room for the whole, but the subjoined extract from it is not uninteresting:—

“ Consider, to call a minister from this church to Britain is a thing unprecedented ever since the first foundation of it. Worthy Mr. Fleming, now in glory, was called at the late revolution to return to his first charge in Scotland, but absolutely refused to go, having no clearness to leave this so public a post, to go to any particular church in Britain; and we know you reverence his judgment and memory. Famous Mr. MacWard, also, did often say that he was so far against taking a minister from this church, that if it wanted one, he would, if he were in a General Assembly, give his vote for transporting a minister, even from Glasgow, to supply it. And pray, whither shall we go for supply when we want a minister but to Britain? With what clearness, then, can any of our nation seek to deprive us of what we have?

“ Pray, consider how difficult, if not impossible, it would be to get this place suitably supplied at this time, when Scotland has none such to spare? Such also that are aged and have families, will not willingly cross the seas, though they were permitted; and a novice is not fit for this charge.

“ We have that persuasion of your integrity, that we hope you will take no advantage of this, that neither of us is subordinate to any superior church judicatory, so as to take liberty to do that which no honest church judicatory could approve of; and we have no doubt but, if this matter came before any church judicatory now in our native land, we should scarce have one vote against us.

* *Consist. Regist.*

“ Tho’ we do highly commend you for endeavouring to keep up a Scottish church in London, yet, after most serious thoughts, we cannot approve of this method and means for its standing, which visibly may tend to the hurt, if not the ruin, of this church; especially when you may be well provided another way. Considering, withal, that how expedient soever it may appear to be that there be a Scottish church in London, yet it is nothing so needful as a Scottish church is here. For, in very deed, there is no more absolute necessity of a Scottish church in London, nor there is of an English church in Edinburgh, there being the same language and the same religion in both. And you know, that before you and Mr. W. T. there was no Scottish church in London, but our countrymen joined with the English, as a great many of our nation do still, some whereof we know to be worthy persons; whereas, a Scottish church in this place is absolutely needful,—the language of the place being unknown to our nation.”*

Mr. Fleming was allowed another month in London; but, much to the mortification of the Scottish session and congregation at Rotterdam, he intimated, by letter dated June 3d, his acceptance of the proffered call to be Mr. Blakie’s assistant. Upon receipt of this communication, the Consistory saw, that the only alternative left them was, to proceed without delay, to fill up the vacancy with the fittest man they could find.

Before we narrate the steps taken to obtain a colleague to Mr. Brown, we shall give a sketch of Mr. Fleming’s subsequent history. It has been said that he was induced to make this exchange by King William.† Be this as it may, certain it is that he was frequently received at court, and privately consulted by that patriotic monarch. The Scottish congregation in London, over whom Mr. Fleming

* Letter of the kirk-session, dated 21 March 1693,—*Consist. Regist.*

† Chalmers’ *Biograph. Dict.* art. *Robert Fleming.*

became pastor, June 19, 1698, met then at Founders-Hall Lothbury; and was the oldest of that nation assembling in the metropolis. Two years after Mr. Fleming's entrance, the church was rebuilt on the same spot; and so numerous had the hearers become in 1764, that in that year the well-known chapel, London Wall, was erected for their use. Mr. Blakie was the first minister of this respectable congregation.* He had been ejected by the Glasgow act in 1662, from the parochial charge of Robertson, in the presbytery of Lanark; and it would seem, that, shortly after his expulsion, he went to London, where he soon acquired popularity as a faithful preacher of evangelical truth. There is reason to believe, also, that his unwearied labours were peculiarly beneficial to the inhabitants of London in 1665 and 1666, on occasion of the plague and burning of the city.†

When Mr. Fleming entered upon this engagement, Mr. Blakie, by reason of extreme age, and long continued excruciating pain, was wholly incapacitated from taking any active part in the pastoral duty. Within six months after Mr. Fleming had been joined with him in the ministry, he died at London, in the beginning of December 1698, much lamented.‡

Probably few clergymen have enjoyed a larger share of

* *Consist. Regist.* and *Wilson's Dissenting Churches*, vol. ii. p. 461.

† *Memoirs of William Veitch*, pp. 54, 55. (Note by Dr. M'Crie.)

‡ *Consist. Papers.* I have now before me an original letter, dated London, Dec. 17, 1698, written by Mr. Fleming to the Rev. James Brown of Rotterdam, from which I extract the following paragraph in reference to the Rev. Nicholas Blakie. "I suppose Mr. Chalmers has told you of Mr. Blakey's death; for I wrote to him of it. When he was opened, three great stones were found in his left kidney, the greatest as big as an ordinary hen's egg;—but which was most strange, five other stones were found which hung together on a string, one of them five-cornered, two four-cornered, and two three-cornered, hard like flint, and the corners exactly shapt like thorns, and as sharp; so that it is incredible the pain he has endured.—It is strange he lived so long, and bare his pains with such patience." MS. *penes me.*

public esteem than Mr. Fleming. He was respected alike by high and low ; and among his personal friends he numbered the archbishop of Canterbury, and other dignitaries of the church, as well as the most eminent protestant dissenters. In May 1701, he was chosen one of the six preachers of the lecture instituted by the merchants of London, at Salters-hall, every Tuesday. Had he wished, he might have obtained more than one lucrative and honourable appointment. We allude to an offer which was made him of the office of Principal in the College of Glasgow, by his noble relative, John Lord Carmichael, then Secretary of State for Scotland, and chancellor of that university.* Not only did he decline the tempting offer to become head of this ancient and celebrated seat of learning, but he also refused a presentation to the church of Linlithgow, and to other parochial charges.†

Besides conscientiously and acceptably discharging his stated pastoral duties, and regularly taking his turn at the various lectureships in the metropolis, he found time to prepare for the press a number of single sermons, and of larger and more durable monuments of his sanctified erudition. The most remarkable of his smaller publications is one which first appeared in 1701, on *The grand Apocryphical Question concerning the Rise and Fall of Rome Papal*. This learned and singular discourse excited immense interest towards the close of last century, from the astonishing coincidence between Fleming's conjectural interpretation of the Fourth Vial in the Revelations, which he supposed to relate to the humbling of the French monarchy, before the year 1794,—and the calamitous events which, about this revolutionary period, occurred at Paris. The discourse in question, now brought forth from obscurity,

* Fleming's *Rise and Fall of the Papacy*. Dedication.

† MSS. *penes me*.

was read in every circle, was often reprinted in Britain and America, and translated into several European languages. Fleming's calculations are novel and ingenious; and all his conjectures are built upon rational data, derived from an extensive acquaintance with history. The performance well merits an attentive perusal, as it is distinguished throughout by uncommon ingenuity and modesty; whilst the improvement of the whole is truly excellent.

Mr. Fleming's *Practical Discourse on the death of King William*, is honourable to the author's piety and sagacity. If we except, probably, a little overcolouring in his delineation of the character of that illustrious prince, we may safely aver, that Fleming's estimate of William is as just and concise, as any that has yet appeared. Subjoined to this funeral discourse, is a poetical tribute to the memory of his royal master, inscribed to Principal Carstares, of whom the king, a little before his decease, said, "I have known him long, and I know him thoroughly, and I know him to be a truly honest man." The following is the 23d stanza of the elegy:—

O virtuous William! glory of our times,
 Sent of past reigns to expiate the crimes:
 Thou wast in all things good and great;
 State did not honour thee, but thou didst honour state.
 In Rome hadst thou the sceptre sway'd,
 Ev'n Brutus had thy kingly power obey'd,
 And Cato, too, aside his jealousies had laid.
 Had Dane or Norman thy mild reign but seen,
 They had thy willing subjects been,
 And learn'd nor to oppose, nor to complain.
 But we, alas! did ne'er thee prize aright,
 Till now thou'rt taken from our sight,
 And join'd thy own Maria bright,
 In th' higher regions of eternal light.*

That which most entitles Mr. Fleming to be ranked as

* Fleming's *Poetical Essay on the Memory of King William*, p. 16.

no ordinary theologian, is his largest and well-known work, *Christology*. When he first announced this publication, the author signified that it would be completed in six books; but from some cause or other, only the half of this learned work was given to the world. What has been printed is comprehended in three volumes octavo. The first volume, which is dedicated to Queen Anne, contains, Book I. A general View of Christology; being a new exposition of two memorable passages of Scripture, viz. Christ's words, John v. 21, and God the Father's, Matth. xvii. 5. Book II. The *Logos*; or an account of Christ as such. The second volume, inscribed to Princess Sophia of Hanover, contains, Book III. The *Loganthropos*; or an account of Christ as he is, the Word made man. Volume third,—the *Loganthropos* concluded; and a Dissertation on the first resurrection, wherein the prior and special resurrection, and reward of the most eminent Christian witnesses during the reign of Paganism and Anti-christianism is considered, in two grand inquiries, 1. Concerning the certainty and genuine idea of this truth. 2. Concerning the epocha of this truth, and of the millenium. Being a new key, by which further light is brought, not only into the text and context insisted upon, but also into many other memorable passages of Scripture. The unpublished portion embraced the following topics: Book IV. *Logocracy*; or an account of Christ's government, both of the world and church of old. Book V. *Christocracy*; or an account of Christ's government as he is *Loganthropos*, with respect to the world in general, and to the church in particular; more especially since his assuming our nature. Book VI. *Christianoklesis*; or the calling and duty of a Christian, as he is Christ's subject and servant.*

The work, whose contents we have just enumerated, has

* *Christology*, Introduction, p. 5.

now become rather scarce. It every where affords satisfactory proof, that the writer possessed an independent and well cultivated mind; and that his biblical knowledge and critical powers were of a high order. Sir Isaac Newton, Dr. Doddridge, and other celebrated commentators, whilst they have properly rejected several of Mr. Fleming's views as rather fanciful,—have regarded his interpretation of some parts of the prophetic language of holy writ, as evincing uncommon ingenuity and erudition. We cordially assent to the character of this treatise given by a late judicious author, who says, that “many ingenious thoughts occur in the *Christology*, and many passages of Scripture are placed in a new light.”*

Mr. Fleming had much at heart the best interests of Britain and Holland; and his services in behalf of both countries are said to have been unremitting and important. His society was courted by men of piety, genius, and learning; and by his flock he was greatly venerated. He died at London, May 21, 1716, leaving a widow and several children.†

But it is time that we should advert to the way in which Mr. Fleming's place in the Scottish Church of Rotterdam was supplied. Three clergymen were selected by the session and the burgomasters. The individuals so named were, Messrs. Thomas Hoog of Campvere, Alexander Shields at St. Andrews, previously chaplain to Colonel Ferguson's regiment of foot soldiers in Flanders, and Charles Gordon, minister of Ashkirk.‡ Mr. Hoog was

* Orme's *Bibliotheca Biblica*.

† For further particulars, see Dr. Joshua Oldfield's *Sermon on the Death of the Rev. Ro. Fleming*; and Wilson's *Dissent. Churches*.‡ Prefixed to the *Christology*, is a print of Mr. Fleming, engraved by R. White in 1701, from a likeness taken by C. D. Gard. It is either the original, or a copy of Gard's painting, which is now in the possession of Consistory.

‡ *Consist. Regist.*

unanimously chosen, and the magistrates not only sanctioned this election, but generously paid the expenses of a Consistorial deputation appointed to proceed to Zealand with the call. A favourable reply was given on the part of Mr. Hoog, who consented, however, on condition that he was orderly released by the Church of Scotland, under whose jurisdiction the stated Scottish minister at Campvere always was. Agreeably to his advice, the Consistory applied to the Commission of the kirk to remove him to Rotterdam; and requested the Rev. David Blair, and Mr. James Dunlop, merchant in Edinburgh, to plead their cause before that reverend body. Burgomaster Steenlack also proceeded to Loo, in order that, through the friendly intervention of Mr. William Carstares, who at this time was sojourning at the palace, King William might be induced to grant his royal concurrence. But the church and staple-port of Campvere were not less alive to their interest. They represented the incalculable injury which they would sustain if deprived of Mr. Hoog's valued labours. Sir Andrew Kennedy, the Conservator, acting for the royal boroughs, was particularly active in endeavouring to prevent the translation; and there is ground for suspecting that the worthy knight, actuated doubtless by the purest motives, was chiefly instrumental in obtaining the deliverance of the Commission. Their decision, communicated to Consistory through their moderator, Mr. Blair, was, in effect, that the Commission could not acquiesce in the prayer of the Scottish Church at Rotterdam, because the settlement of the business had not been confided to them by the General Assembly.* To the next annual meeting of the Church of Scotland, the session and their nominee respectively applied; and their letters, (copies of which are now before me) contained such cogent reasons, as made the Assembly at once accede. Along with an extract of transportation, the following let-

* *Orig. Letter from the Com. of the Gen. Assemb.*

ter from Mr. Blair, was addressed to the Rev. James Brown, Rotterdam :

Edinburgh, Feb. 11, 1699.

R. AND DEAR BROTHER.—I endeavoured to do you some service formerly in detaining your late colleague with you ; but wherein I failed in that endeavour, I have been some way enabled to make up in getting you a new colleague. But it is the Lord only who gives success to endeavours. I hope you shall have in the paquet which brings this, the extract of the Assembly's Act of Dimission to Mr. Hoog in your favours. I said in my last of 2d current, that the Assembly had granted your desire both out of respect and kindness to your church made up of people of our nation, and also out of a due regard to the Honourable Magistracy of Rotterdam. And I think I had reason to say so : for as soon as I was allowed by the Assembly, (not having been chosen a member of it,) to speak as commissioned by your Consistory, the two main things I insisted upon were, first, the interest the Assembly had in your church, (although independent of them,) in that it was a General Assembly of the Church of Scotland that gave your church its first minister Mr. Petrie, famed for his Ecclesiastical History, and even by transportation out of the Synod of Perth. Another main thing I insisted on was, the concern of the Honourable Magistrates of Rotterdam had, and the part they took in the desired transportation of Mr. Hoog. I represented that their city had been as a city of refuge to our people in the day of distress, as many hearing me could bear me witness, (in speaking of this I thought their countenances seemed to assent.) I took also the freedom, and had the confidence to say : that the Honourable Magistrates of Rotterdam were worthy that the General Assembly of the Church of Scotland should do something for them : for they love our nation, and have built us a synagogue ; and this last was affirmed

to be even literally true from the express words of your address.

“ It is true I did plead before equitable, yea, and even favourable hearers, for when parties were bidden remove, I went out with these words, ‘ I remove cheerfully, seeing I leave behind me in this house many who love Rotterdam as well as I, and who can sustain their interests much better.’ And the event has shewed that I was not mistaken in my conjecture, and in my boding well. If the honourable government of Rotterdam shall be pleased to think they have received a kindness in this matter from the General Assembly, I wish their lordships may be also pleased to express it by strengthening the hands of you all. Give my hearty service to the whole Consistory, and to Mr. Hoog, whom, though I never saw, yet have had a very good character of, from those that knew him. And I am, D. Br.

“ Your most affectionate brother in the Lord,

“ D. BLAIR.”*

Mr. Brown had at length the happiness of admitting Mr. Hoog, as his colleague, upon the 10th of May 1699.† For three generations, Mr. Hoog’s paternal ancestors had been respectable ministers of the Church of Scotland. His father, the Rev. Thomas Hoog, of the united parishes of Larbert and Dunipace, was married to Marjory Murray, the niece of Sir John Murray of Philiphaugh. Thomas, the subject of this sketch, was born at the manse of Larbert, in the month of August 1655. At the age of seven, he was placed at the High School of Edinburgh, and six years afterwards he entered the University of that city; and after publicly defending his thesis, in the great hall of the college, July 21, 1673, O. S. he received the degree of M.A. He now fixed upon the law as the profession of his

* *Consist. Regist.*

+ *Ib.*

future life. With this view he was placed with a Writer to the Signet; and young Hoog is known to have had the charge of several processes before the Court of Session. Although, from his family connexions, he might reasonably have calculated upon an excellent practice, he soon forsook the study of the law for that of divinity; and, with exemplary assiduity having devoted himself to theological learning, was licensed to preach the Gospel, March 7, 1678. In the course of the same year, he was privately ordained. He never had any parochial charge in Scotland, but preached, while he could do so with personal safety to himself and his Presbyterian countrymen. The unsettled state of public affairs induced him to leave his native land, and on the 1st of April 1679, he arrived at Rotterdam. Here, for about half a year, he regularly preached in rotation with his uncle, whose colleague, Mr. Fleming, sen. (as mentioned in the beginning of our Fourth Chapter,) had been detained as a prisoner, when on a visit to Edinburgh. After the battle of Bothwell Bridge, Mr. Thomas Hoog, on an invitation from Glasgow, where he had often preached, ventured back to Scotland; but, owing to the Episcopal persecution, he was not merely prevented settling there, but from privately dispensing the bread of life to his friends at home. Once more, therefore, he resolved to seek refuge in Holland, where he landed in 1681. He soon acquired the Dutch; and his knowledge of the dead languages recommended him to the notice of the magistrates of Tergoes in Zealand, as a suitable person to fill the situation of rector of the Latin school of their town. Mr. Hoog was appointed Oct. 7th, 1686; and by his ability and zeal, contributed greatly to the celebrity of this seminary.* Whilst holding this office he married a respectable Dutch lady, Mrs. Johanna van Stryen, widow of a Mr. Broedellet.

* Vrolikert's *Vlissingsche Kerkhemel*, &c. p. 357.

The English church at Delft having become vacant, by the death of Mr. John Sinclair, (to whom he, as well as many of our Scottish clergy, had been indebted for classical and philosophical instruction,) Mr. Hoog was chosen his successor; and, upon the 27th of September, 1689, he was formally invested and introduced, by his uncle, Mr. John Hoog, emeritus minister of the Scottish Church at Rotterdam.* In the autumn of 1693, he received a call from Campvere, which, having accepted, he entered on his duties there, February 1694.† For the space of five years, he assiduously laboured in that congregation, and in doing good offices to the numerous Scotchmen who frequented the staple-port.‡ In January 1697, he received a most pressing invitation from the elders of the parish of Clackmannan, to become their pastor. This case was long in dependence before the ecclesiastical judicatories; and the presbytery of Stirling, in whose bounds the charge is situated, as well as the presbytery of Edinburgh, to which Mr. Hoog was amenable, did all in their power to have him permanently established in his native land. It ought to be mentioned, that, on his first receiving a call to Clackmannan, he had written to the kirk-session, to the heritors of that parish, and to the clergy who had any interest, earnestly beseeching them not to proceed in the business, as he found no clearness to accept. Again and again, the “elders of Clackmannan” solicited his services; and the General Assembly concurred in a sentence of the presbytery of Edinburgh, permitting him to leave Campvere. He complained of the church courts for prematurely deciding, without giving him or his people time to bring forward their objections. And they and he being of one mind, the parish of Clackmannan dropped the prosecution. About the same time, also, the magistrates of Ayr wished him to accept

* *Records of Eng. Ch. at Delft.* † *Records of the S. Ch. at Campvere.*

‡ See our Article on the *Scottish Church at Campvere.*

the place of second minister of that burgh ; but he politely declined that situation, as he had done a similar offer, to be assistant and successor to his friend, the well-known Mr. James Fraser of Brae, the worthy pastor of Culross.

In a letter to the Conservator, whose usual place of residence was Rotterdam, Mr. Hoog mentions that his situation at Campvere was becoming every day less pleasant, in consequence of some of the official men in that town conducting themselves towards him and other Scotchmen with an undeserved superciliousness. And the cold behaviour of others, from whom he had reason to expect a different treatment, determined him to close with the call from the Scottish congregation of Rotterdam. Besides, independent of a larger sphere of professional usefulness, and the advantage of getting his children better educated, there was still another inducement. His esteemed and beloved brother-in-law, the Rev. James Van Stryen, a popular minister, had very recently been removed from Middleburg to Rotterdam.

After Mr. Hoog had been three years Mr. Brown's colleague, he was honoured, in June 1701, with an unsolicited call to fill the chair of divinity in King's College, Aberdeen. Though he seemed much inclined to listen to the urgent request which he received from the synod of Aberdeen, in whom the appointment is vested ; and though, in his letters addressed to that reverend court, and to the principal and professors of the University, he expressed a strong desire to be useful to his mother-church, yet he was hindered not less by the warlike state of Europe, than by the affectionate entreaties of the Scottish Consistory and congregation. In a reply to the kirk-session at Rotterdam, signed by the Rev. Thomas Blackwell, moderator of the synod, and Dr. George Middleton, Principal of the college, is this sentence :—" When we took advice at the sitting of the last General Assembly, whom we should call to be professor,

there was none by far so much recommended to us as the Rev. Mr. Hoog.”

It appears from his epistolary correspondence in regard to this affair, that Mr. Hoog had also the offer of a theological professorship in one of the Dutch universities, but that he preferred continuing his pastoral connexion with the Scottish congregation at Rotterdam.*

The trade carried on betwixt Holland and Scotland was very extensive, especially during the seventeenth century; and the goods then imported from the latter country so greatly exceeded the exports, that it was customary to remit the payments in Dutch coin, which was long current in the north of Scotland.† In the beginning of last century, however, the Scottish trade turned in favour of the Dutch. But the commerce of Rotterdam was materially injured by the Union. Previous to the passing of that act, Mr. Hoog, in a letter‡ to a respectable merchant in Edinburgh, thus refers to the great political change which was then on the eve of being accomplished: “Men of prudence in this country are anxious about the issue of your parliamentary determinations, concerning the projected union; which, some are afraid, may prove a seed of perpetual division. The ruin of your church, as now established, is inevitable, if once ye become England’s tail, to be moved by them as their prelatie and proud spirit may think fit, for their interest or pleasure. And it is more than probable, that the avarice and ambition of those who pretend public good, but design nothing more than private interest, to which they subordinate all things else, and sacrifice all that is civil or sacred, shall at length meet with miserable disappointments. However, events are wholly in the hand

* See *Appendix*, Note D, for extracts from Mr. Hoog’s MS. correspondence, relative to his various calls to Scotland.

† Storie’s *MS. Memoranda*, and Kennedy’s *Annals of Aberdeen*.

‡ Orig. letter, dated Rott. Dec. 28, 1706, from Rev. Tho. Hoog, to Mr. James Nimmo, formerly a member of the S. Consist.

of a good God, who doth all things well, and will never forsake those that trust in him." When we read the above forebodings, and compare them with the actual and happy effects of the treaty of Union, the extract is both curious and instructive.

Upon his own solicitation, Mr. James Brown was declared emeritus in July 1713; but he enjoyed his retiring pension of eight hundred guilders scarcely four months, having died, unmarried, on the 22d of the following November, at the advanced age of 79.* He was a faithful preacher, and a most benevolent man. Much of his time he sedulously devoted to the temporal and spiritual welfare of the mariners who frequented this port: and he was instrumental in establishing at Rotterdam, in the year 1697, a friendly society, called the *Scottish Seamen's Box*. He drew up the regulations of this association, and as well by contributions, as by his frequent presence at its monthly meetings, did all in his power to encourage the members to persevere in their commendable and provident design of timely preparing for those casualties to which a seafaring life is so liable. This society flourished many years, and afforded pecuniary assistance to its shipwrecked, sick, and aged members, and to their widows and children. In 1760, the association was finally dissolved by mutual consent; and the small capital, much reduced by the irregularity of some of the subscribers in paying their rates, was given over to the Scottish Consistory, who engaged to aliment during life, all those connected with the society, who might be in necessitous circumstances.†

The session, on the 1st of January, 1714, orderly proceeded to fill up the vacancy occasioned by Mr. Brown's

* *Consist. Regist.* Mr. John Smith, probationer, was for some time assistant to Mr. Brown. Altogether, he was employed from Sept. 1712, till July 1714, when he returned to Scotland, and was soon appointed to a living there.

† *Record of the Scottish Seamen's Box*, in the possession of Consistory.

removal. Having agreed upon a short leet, they appointed a committee to present it to the burgomasters for their approbation. This list contained the names of the following eminent clergymen: Messrs. Robert Baillie at Inverness, John Brown at Abercorn, and Ralph Erskine* at Dunfermline. Mr. Baillie was unanimously elected. His translation to Rotterdam was vigorously opposed: and being brought before the supreme ecclesiastical court on the 8th of May, it was decided in favour of Inverness. Mr. William Mitchell, one of the ministers of Edinburgh, who was moderator, in name, and by authority of the General Assembly, intimated to Consistory, "That it was with regret they found themselves obliged to continue him [Mr. Baillie] in the place where he at present is. They testified a great regard for you their countrymen and brethren, and inclination to fall in with your desire. But such are the present circumstances of Inverness, and of the country about, and such is his influence and usefulness there, that they could not, without great prejudice to the interest of religion in that country and corner of our Lord's vineyard, remove him from that important post. And it is earnestly desired and hoped, that ye, our dearly beloved brethren, would not be discouraged by this disappointment, nor mistake the venerable Assembly, in that they were under an inevitable necessity to do."—"Such was the General Assembly's concern for you, and willingness to have you speedily and comfortably supplied, that they have instructed their commission to cognose and finally determine all causes that shall be brought before them for planting your vacancy with a minister of the communion of this church, without waiting the meeting of another General Assembly; and they pray that you may be directed of God to the choice of an able and faithful minister

* One of the founders of the Secess. Church in Scotland, and the celebrated author of the *Gospel Sonnets*.

of the New Testament, who may be had with as little trouble to you, or prejudice to others, as possible.”*

Shortly after receipt of this, the commission was requested by Consistory to name some evangelical ministers, any one of whom, in the event of being elected and accepting, might find no bar thrown in the way of his removal thither by the ecclesiastical courts. A list of clergymen, well fitted for this foreign station, was forthwith received from Scotland; and from a reduced leet, the Rev. Robert Black of Lesmahago was selected.† He was translated to Rotterdam by a vote of the General Assembly. In the court “there was much heat and debate, and the evil of division and unwarrantable separation much exposed:” and many of the members, especially the commissioners from the presbytery of Lanark, were greatly against his going, and strenuously did what they could to prevent it.‡ In some respects, however, his translation, so far at least as he himself was concerned, was rather desirable; for it appears by an act *for preventing of division in the church*, passed May 12th, the day after it had been decided he should go to Rotterdam, that the General Assembly took into consideration a representation from the heritors of Lesmahago, concerning the irregular and disorderly practices of some elders and people in that parish, in withdrawing from ordinances dispensed by the Rev. Robert

* *Orig. letter from Gen. Assemb. to Scot. Consist. Rott.*

† Before Consistory proceeded to this election, their reduced leet stood thus: Rev. Messrs. Ro. Black, Lesmahago; Arch. Campbell, Weems; Wm. Brodie, chap. to Col. Britton’s regiment; John’ Chalmers, Campvere, and formerly assist. min. at Rott.; John Brand, Bo’ness; Daniel Bayne, chap. to the garrison at Courtray.

‡ *Acts of Assemb. 1715, session 7th; and Crichton’s Life of Col. Blackader, p. 458.* The memoir to which we refer, is an interesting piece of biography; and contains the Diary and Letters of a brave officer and eminent saint; to whom the Scottish church of Rotterdam was on many occasions greatly indebted, by his appearance in its behalf in different ecclesiastical courts.

Black, one of the ministers of the said parish, and others who had taken the oath of abjuration, when duly appointed to supply that charge. The Assembly seriously exhorted and obtested all concerned in that and other parishes, to forbear and avoid those disorders, which were so prejudicial to peace and unity, and so much obstructed the success of the Gospel; and further ordered the presbytery of Lanark to give all brotherly assistance to the Rev. Thomas Linning, until another colleague should be appointed him; and that they failed not punctually to supply the vacancy occasioned by Mr. Black's removal, by members of their presbytery, without distinction, the more effectually to dispose the people to their duty.*

Mr. Black brought with him to Rotterdam, the following official letter addressed to the Scottish Consistory:—

“REVEREND, WORTHY AND ENDEARED FRIENDS,—The last General Assembly did, as you have heard ere now, take the affair of your congregation into their serious consideration, and did manage so, as it might appear they had a particular esteem for you, and a tender regard to what might be for your satisfaction: and, therefore, they complied with your call to the Rev. Mr. Black, the bearer hereof; concerning whom, I am appointed by the General Assembly to acquaint you, that Mr. Black's character and conduct have been such, as made them have so great a value for them, that they would not have deprived themselves of his useful labours in his own country, had they not had a particular respect to your satisfaction, and compassionate consideration of your circumstances, with sense of what is owing to the continued generous kindness of the lords of your city. I doubt not but you will give Mr. Black all the encouragement that you can, and question not but his prudent conduct and pious behaviour, with his

* Act 6th of Gen. Assemb. 1715.

commendable ministerial qualifications, will endear him to you all.

“ I persuade myself that none of you will doubt my having always been heartily concerned for your interest, for I look upon myself as under special obligations to be so, and to have more than *common* interest in you. However, what is above, is, at the appointment of the General Assembly, signified to you, by him who is to you all,

“ Yours in true affection to love and serve,

“ William Carstares, *Moderator.*”*

Upon the 10th of August 1715, Mr. Black commenced his pastoral labours in Holland. He was called, on an annual stipend of seventeen hundred guilders; and this sum exactly, which is paid regularly once a quarter, still continues the legal salary of each of the three British presbyterian ministers established at Rotterdam.

We have already remarked, that the Scottish kirk-session of this city had been repeatedly entrusted with certain sums of money, either for immediate distribution, or for occasional charity. Mr. Hugo Verboom, who died in the month of October 1721, had often afforded Consistory the gratification of seasonably supplying the wants of poor householders and other deserving objects, both native and British. Mr. Verboom was an opulent merchant in Rotterdam, had been long a much respected member of the Scottish church, and so far back as 1690, was elected a deacon,—an office which, though urged to accept, he modestly declined. He had a high esteem for the Scottish inhabitants; and, by his last testament, conveyed considerable property in perpetual trust to the session, whom he appointed hereditary almoners, and the sole guardians of his charity. The Consistory, during the lifetime of his widow, did not receive the legacy; but on the de-

* *Consist. Regist.*

cease of Mrs. Verboom in March 1728, they came into the uncontrolled possession of it. Like all funded property in Holland, this bequest was materially diminished by Napoleon's sweeping order for the reduction of the national debt. Conformably to testamentary directions, nearly all the interest of the impaired capital is expended among persons of reputable character and needy circumstances, who can produce satisfactory evidence of their being related to Mr. Verboom. By a singular clause in the Will, a deputation of the Scottish Consistory, accompanied by a notary public, "are obliged four times in the year to take inspection of his [Mr. Verboom's] grave-stone, in the south aisle of the Great Kirk; and to take care that nothing be broken off or wanting in it,—the number of the grave being one hundred and forty." Failing to accomplish this unmeaning survey, not of his tomb, (for he was interred in Gelderland,) but of his cenotaph, in St. Laurence's Cathedral, Rotterdam, the Scottish session would incur a heavy fine, payable to the Dutch Consistory, with whom a notarial certificate of visitation must be lodged, and a written acknowledgment obtained for preservation.

Upon the sixth of January 1723, the congregation sustained a heavy loss, by the death of the Rev. Thomas Hoog. He was confined to his chamber for several months; and during his last illness, he afforded a gratifying spectacle of humble yet firm reliance on the divine promises, and an assured hope of a blissful eternity. At home and abroad, he was respected for his piety, talents, and worth. If his imaginative powers were not remarkable, there was much of solidity and good sense in his intellectual character. Of his abilities as a Christian divine and scholar, we possess very honourable evidence: and his correspondence, part of which is inserted in the Appendix, gives us a favourable insight as to the motives which induced him to decline some flattering offers of preferment. Though he might have appeared with advantage as an au-

thor, we are not aware that any of his writings were ever published. Mr. Hoog had seven children, viz.

Martha Marjory,—who was married to Mr. William Scott of Rotterdam, and died at Edinburgh, Dec. 1755.

Marinus, born at Delft, April 8, 1690. Died emeritus minister of Schoonhoven, January 21st, 1766.

Thomas and James, who died young.

John, born at Campvere, January 10th, 1697. He was minister of Brouwershaven in Zealand, and died Oct. 15th, 1726.

William, born March 28th, 1699, a merchant, and long an active member of the Scottish Consistory, Rotterdam—died July 13th, 1768.

Cornelius, born August 31st, 1701, minister of Ooltgensplaat, in the island of Over Flakkee,—died Oct. 30th, 1739.

To Marinus Hoog, Esq. Advocate, many years burgo-master of Rotterdam, and the great-grandson of our Mr. Hoog, we have been indebted for most of the preceding information relative to his worthy ancestor. And by the kindness of the same gentleman, we are enabled to present our readers with several original letters written by the minister of the Scottish church, whose descendants now in Holland, reflect equal honour on the name they bear, and the public offices which they fill.*

* See *Appendix*, Note E.

CHAPTER VI.

1723—1774.

Rev. John Enslie.—Scottish Poor-House instituted at Rotterdam.—Rev. Hugh Kennedy.—Rev. William Walker.—Rev. Archibald Smith.—Rev. Alexander Layel.

MR. PATRICK PAISLEY, a licentiate of the Church of Scotland, who had been several months assistant minister, continued his services after Mr. Hoog's decease, but he was shortly recalled home, to occupy a pastoral charge in Ayrshire.* After Mr. Paisley's departure, the session engaged Mr. John Gunter, an English Presbyterian preacher, from Woodstock, in the county of Oxford, then living at Rotterdam. He was employed in the same capacity, not only for the remainder of the present protracted vacancy, but was always invited, when circumstances rendered it necessary, during the subsequent twelve years which intervened until his death.†

A second, and strenuous, though unsuccessful effort was made by the kirk-session to obtain Mr. Baillie, who posi-

* *Consist. Regist.* and *Storie's MS. Memoranda.*

† Mr. Gunter never held any permanent situation in Holland. Along with Mr. Charles Jervey, presented to Campvere, he received ordination in the session-house of the Scottish church, Rotterdam, October 20, 1730. The examiners, appointed for that purpose by the presbytery of Edinburgh, were the Rev. Robert Black and John Enslie of Rotterdam, and the Rev. Daniel Bayne, chaplain to Colonel Cunningham's regiment. *Records of the Scottish Church at Campvere, Oct. 23, 1730.* Mr. Gunter died at Rotterdam, April 18, 1736, and was interred in the Prince's Kirk there. *MSS. penes me.*

tively refused to leave Inverness, where his pastoral labours continued so eminently useful.*

Mr. Alexander Dunlop,† professor of Greek in the University of Glasgow, apprized of this renewed disappointment, which the Scottish congregation had met with, wrote to Mr. Black, warmly recommending Mr. John Enslie as an eligible person to become his colleague. The Consistory forthwith prepared a leet, for the purpose of receiving the approbation of the magistrates. This list contained the names of three probationers, namely, Messrs. John Enslie, Patrick Simpson, and Andrew Martine. Mr. Enslie, who was unanimously elected, was on the eve of being settled at Anwoth, in Galloway, where the celebrated Samuel Rutherford first exercised his ministry. The corporation heartily sanctioned the choice of the kirk-session, and voluntarily issued the following document; which, conformably to the practice then frequent in Holland, was, by mistake, addressed to the civil, instead of the ecclesiastical authorities.

“ The honourable burgomasters and magistrates of Rotterdam, having seen the consistorial act of the Scottish congregation in this city, by which they have called the godly and learned Mr. John Enslie, preacher, within the bounds of the classis of Kirkcudbright, in Scotland; and being fully informed of his learning, eloquence, and other needful gifts, which the charge he is here called to doth require; and being persuaded, that, by reason of his piety

* Mr Robert Baillie, a Scottish divine of great popularity, was ordained minister of Lamington, as successor to his father, in 1693. He was, by decision of the General Assembly, translated in 1701 to Inverness, where he died in the year 1726. Besides the two calls to Rotterdam, Mr. Baillie also refused an invitation to Keith in 1699, and to Gladsmuir in 1710. *Consist. Papers*, and Rev. Hew Scott's *MS. Extracts*.

† Mr. James Dunlop, merchant, and several years member of the Scottish Consistory at Rotterdam, was uncle to the professor, whose father died Principal of Glasgow College, in 1700. *Consist. Regist.* and Wodrow's *Church History*, vol. iv. pp. 522, 524.

and other excellent qualifications, he shall be found very fit for edifying, and doing all good service to the church and people of God in this city, have, therefore, approved, and do hereby approve the foresaid call; desiring the said Rev. Mr. John Enslie to accept the same freely, without making any difficulty, considering the harvest and need of this city, where he may employ his gift to the remarkable edification of the church of God; and withal, beseeching the honourable magistrates of Kirkcudbright, that they may be pleased for that end to dimit the said Mr. John Enslie, and allow him to come over to this congregation in our city,—the design of all being, that the holy name of God may be magnified, and the kingdom of our Lord Jesus Christ enlarged. Done this 19th day of September, 1724, and extracted from the city register, by

“ J. V. BELLE, *Secretary.*”

No little difficulty was experienced by the Consistory, ere they had the satisfaction of having their minister-elect finally established among them. The subjoined extracts from the Records of the Assembly, and the commission of the church, present a sufficiently complete view of the various steps taken in this business, and shew also the manner in which calls were wont to be disposed of in our ecclesiastical judicatories.

“ *At Edinburgh, Monday, May eighteenth, one thousand seven hundred and twenty-four.* The which day the General Assembly of the Church of Scotland having read a letter from the minister and Consistory of the Scottish congregation at Rotterdam, in Holland, and considered the same, with the opinion of the committee of bills in the matter, they did, and hereby do instruct and empower their commission to cognose, and finally determine, in any process or appeal that may be brought before them for supplying the vacancy of the Scottish congregation.”

“ *At Edinburgh, Wednesday, the twelfth of August, year*

aforsaid. The Reverend Mr. William Mitchell gave in to the commission of the General Assembly a letter, directed to him and Professor Hamilton, from Mr. Robert Black, minister of the Scottish congregation in Rotterdam, shewing their design to call Mr. John Enslie, probationer, to be one of their ministers, but were informed he had gotten a call to Anwoth; and, therefore, craving that a stop may be put to his settlement there, until they be heard. The commission having considered the said letter, and finding that the planting of the vacancy in the foresaid congregation is referred by the General Assembly to them, they appointed that a letter be written to the said Mr. John Enslie, intimating this to him; and that another be written to the presbytery of Kirkcudbright to the same purpose, and proposing to them to consider if it be not advisable to delay the settlement of Mr. John Enslie, at Anwoth, till they have the whole of that matter before them; and the rather, because Mr. Robert Black doth write, that the foresaid Consistory designs to prosecute their call, though the said Mr. Enslie be settled at Anwoth."

"*At Edinburgh, Wednesday, November the eleventh, one thousand seven hundred and twenty-four years.* There was laid before the commission, an appeal entered by the commissioners from the Consistory of Rotterdam, against the sentence of the presbytery of Kirkcudbright, refusing to transport Mr. John Enslie, minister of the Gospel, from the parish of Anwoth, to the said church of Rotterdam. And parties being called, there compeared for the said Scottish congregation of Rotterdam pursuers, Lieutenant-Colonel Erskine, Mr. William Mitchell, Mr. Andrew Martine of Clockbrigs, their commissioners; and for those of the parish of Anwoth defenders, compeared Lieutenant-Colonel Maxwell of Cardonness, Mr. M'Culloch of Ardwell, and other heritors and parishioners, and also the members of the said presbytery that are members of the commission, and also Mr. Garthshore; but there not being sufficient time this fore-

noon to discuss this affair, the commission resolved to take it in as their first business this afternoon, and parties were warned, *apud acta*, to attend the said diet."

"Eodem die et loco, post meridiem.

"The commission being to proceed to the consideration of the call of the Scottish congregation at Rotterdam, according to their resolve before noon, parties were called, and compeared as at the forenoon's diet. And the commissions, given by the Consistory of the foresaid congregation to their proxies, were read, as also the act of the late Assembly, empowering the commission to judge in any process or appeal, for planting the said church. This being done, the proceedings of the presbytery of Kirkcudbright, containing their sentence, refusing to transport Mr. John Enslie from Anwoth to Rotterdam, appeal therefrom, reasons thereof, and answers thereto, were allowed. And the commission finding, that the reasons of the appeal did touch the merit of the cause, they, by consent of parties, did resolve to proceed directly to consider the cause itself, passing any question about the legality of the appeal; and to that effect, they caused to be read the call of said Scottish congregation of Rotterdam, to the said Mr. John Enslie, to be their minister, reasons of transportation, and answers thereto; also, a petition given by the parishioners of Anwoth to the presbytery of Kirkcudbright, pleading for the continuance of their minister with them; also a letter from the magistrates of the city of Rotterdam, to said presbytery, earnestly entreating them to send the said Mr. John Enslie to them. Then parties were fully heard, and particularly Mr. Enslie was heard to give his own thoughts with respect to his transportation; and, after prayer put up to God for light and direction to the Commission in their reasoning upon, and determination of this important affair, parties were removed, and the Commission did at great length discourse and reason upon the matter. And, after

mature deliberation, the vote was put, Transport the said Mr. John Enslie from the parish of Anwoth, to be minister of the Scottish congregation at Rotterdam, or not; and it carried, Transport, *nemine contradicente*. And, therefore, the commission of the General Assembly did, and hereby do, transport the said Mr. John Enslie, from his charge in the said parish of Anwoth, to be minister of the Scottish congregation in the city of Rotterdam, in Holland; and appoints the presbytery of Kirkcudbright, to declare the said parish of Anwoth vacant, the first Sabbath of January next; and ordains the said Mr. John Enslie to go, and be settled minister of the said Scottish congregation of Rotterdam, as soon as conveniently he can. And parties being called in, the premises were intimated to them; and, thereupon, the commissioners of Rotterdam asked, and took instruments in the clerk's hands.

“Extracted by me, *sic subscribitur*,

“JOHN DUNDAS, *Cls. Eccl. Scot.*”*

Dr. William Wishart, Principal of the University of Edinburgh, as Moderator of the Commission, addressed a letter to the burgomasters as well as to Consistory, making known the above decision of the Court, and recommending their young and reverend brother as worthy of fostering countenance.† Upon the 10th of June, 1725, Mr. Enslie was admitted, and entered upon his ministry at Rotterdam.

Prior to this period, it had been customary in the city, when a vacancy occurred, to invite none to supply it but those of long standing in the church. Highly desirable as it unquestionably is, that candidates for town charges be men of known reputation and experience, it is certainly injudicious to call clergymen advanced in life to such situations. However distinguished by superiority of mental powers, their physical strength is often soon found quite

* *Consist. Regist.*

† *Ib.*

inadequate for the new and laborious stations, into which, by the partiality of friends, and their own easy inclination to change, they have been untimely introduced. To prevent the recurrence of this acknowledged evil, the magistrates issued an ordinance, declaring, that none shall be chosen for the future to be pastor in any of the reformed congregations within this city, who had not reached his twenty-seventh year, or was above forty-seven.* It may be remarked, that hitherto, by this wise regulation, have the different Consistories here been invariably guided in the election of ministers.

The Scottish kirk-session of Rotterdam have always endeavoured, to the utmost of their power, to pay due respect to any injunctions emanating either from the Dutch or British governments. As in duty bound, they have shewn merited respect to the reigning powers in both countries; have rejoiced with each in the day of prosperity; and offered their sympathy and prayers in the season of national distress.†

It has been stated in a former part of this work, that the magistrates were in the practice of entrusting the Consistory with handsome donations, for the purpose of immediate distribution among the stated and occasional poor connected with the Scottish congregation. For a long series of years, the municipal authorities felt themselves called upon, from peculiar circumstances, to continue their pecuniary aid. The majority of the objects of their charity consisted of the wives, widows, and children of the Scottish soldiers who had bravely fought under Marlborough, and in defence

* *Records of the city of Rotterdam.*

† *Consist. Regist. passim.* Upon the death of George I. in June 1727, and out of regard to his memory, the Consistory caused the pulpit and preacher's desk to be put in mourning. In this, and in the other British churches in the Netherlands, a similar mark of respect has been shewn on the demise of any of the members of the house of Orange, or of the British royal family.

of the Seven Provinces. Instead of merely affording temporary relief to those poor families, the kirk-session determined, as far as their funds would admit, to take the destitute Scottish orphans then in Rotterdam, entirely under their own care. At first the Consistory rented private apartments for the reception of their youthful charge; but, about a twelvemonth afterwards, in November 1728, they purchased for 9250 florins, two dwelling-houses, near the Scottish church, and on the west side of the Schiedam Dyke. In the month of June, 1729, the boys and girls were removed to this new establishment, which was designated the *Scottish Poor House*. It was formed on the excellent model of the Dutch charities,—which, we are persuaded, have had a mighty effect in training to habits of piety and industry, no inconsiderable proportion of the inhabitants of Holland.

Consistory nominated two of their own number, usually an elder and a deacon, to act as *regents*; whilst their ladies, as *regentesses*, kindly overlooked the female department, and saw that the prescribed instruction and economy were alike attended to. A master and mistress had the immediate management of the boys and girls, who were maintained, clothed,* and educated, until they could earn their livelihood. Though at first exclusively for children, the session, at a subsequent period, admitted into the institution several aged infirm men and women. The Scottish Poor-House in Rotterdam existed nearly ninety years; in the course of which time, it furnished a comfortable home to several hundreds, young and old. Many of the boys have risen to be

* The remarkably clean, but singular-looking dress, peculiar to some of the old charitable endowments in the Netherlands, never fails to attract the attention of a foreigner. While travelling in this country, and even in passing through one of its numerous towns, he may witness, in perfection, the costume worn in three different centuries, and also the fanciful attire fixed upon by the capricious tastes of the founders or trustees of several hospitals. The dress of the inmates of the Scottish Poor-house at Rotterdam consisted of brown woollen cloth: and, as a distinctive and national badge, a representation of the thistle was borne on the arm.

most respectable and even opulent members of society; and it is pleasing to have it to record, upon undoubted authority,* that, with few exceptions indeed, those brought up in this house have, in after life, conducted themselves in a way highly creditable to themselves and to the establishment. Much of the extensive utility of the charity was owing to the indefatigable exertions of the successive regents, as also to the burgomasters, who, in addition to frequent supplies in money, liberally exempted this institution from the heavy city taxes exigible on almost every article of consumption. Before it was finally broken up in 1815, the annual expenditure amounted to L.300 sterling; but, at this last mentioned date, as will be noticed in the proper place, circumstances peremptorily called for its suppression.

The Reverend Robert Black, who took a fatherly interest in the prosperity of the Poor-House, and was especially active in its formation, became seriously indisposed in 1735; and, for the recovery of his health, was induced to try the effect of the far-famed waters of Aix-la-Chapelle. He complied with the advice of his friends and medical attendants, and repaired to the place which had been recommended; but he had been at Aix only a few weeks, when he expired on Saturday, the 27th of May, and was interred on the 29th, in the French Protestant church at the neighbouring village of Vaals.† Mr. Black was established at Rotterdam in 1715; and, at the time of his death, was in the 33d year of his ministry, having been ordained to the second charge of Lesmahago, February 10th, 1703.‡ Before he came to Holland, he was married to Miss Mary Brysson, who did not long survive him. There was no issue by this union.||

* *Register of the Scottish Poor-House, passim.*

† *Consist. Regist. June 9th, 1735.*

‡ *Ib. and Rev. Hew Scott's MS. Extracts*

|| *Storie's MS. Memoranda.*

From the establishment of the Scottish Church at Rotterdam, it had been customary, when a vacancy occurred in any of the charges, for the magistrates, as a matter of course, to approve of the first leet presented, and then allow the Consistory to fix upon the individual. As a preparatory step to the appointment of a successor to Mr. Black, the Session, upon the 26th of January 1736, by plurality of votes, agreed that the short leet should consist of the following clergymen: Messrs. Henry Lindsay, Bothkenar; John Campbell, Barr; and Alexander Comrie, a Scotsman, but minister of the Dutch Reformed Church at Woubrugge, a village near Leyden.

When Mr. Lindsay's name was announced at the Stadthouse, as that of the successful candidate, the deputation, to their great surprise, were informed by the presiding burgomaster,—who assigned no reason for the unexpected decision—"that their lordships did not approve of the nomination, but, in the meanwhile, allowed the Consistory to proceed to another nomination, in order to a call."*

Sensible that Mr. Lindsay's character had been grossly misrepresented to the magistrates; and solicitous, since they could not procure his pastoral services, to wipe off the calumnious accusations that were secretly circulated, his supporters at Rotterdam procured credentials of the most unexceptionable kind, in favour of this good man.

It has long been matter of deep regret, that we possess such very slender memorials of different ministers of the Church of Scotland, who, in their day, were distinguished by no ordinary degree of piety and professional knowledge, and whose eminence as Christian divines ought to have secured for them the grateful remembrance of posterity. Such men were ornaments of our venerable establishment; and in rescuing from oblivion the smallest document which may place their worth in a clearer light, we feel that we

* *Consist. Regist.* Feb. 23, 1736.

are doing an act of justice to departed merit. Whilst I regret, therefore, in not having it in my power to give more enlarged notices, I could not refrain from embodying in this work, a few unpublished letters, in possession of the Consistory, not merely of the stated ministers of this church, but also of such whose respectability and popularity recommended them, as in the present instance, to the particular notice of the electors.

Without further apology, then, I insert, with pleasure, the subjoined vindication of Mr. Lindsay, from two clergymen of high reputation :—

“EDINBURGH, 16th March, 1736.

“SIR,—Seeing you are desirous that we, being of the number of his majesty’s chaplains for Scotland, should give our testimony concerning Mr. Henry Lindsay, minister of Bothkennar, in the presbytery of Stirling, who, you tell us, has been calumniated at Rotterdam, as a man of an unsociable temper, an enemy to all government, and of Jacobitish principles,—We cannot but do him the justice to declare, that to our certain knowledge, all this is groundless and malicious. We have known Mr. Lindsay long and well, since ever he was a minister, and know him to be of a sociable temper, and one firmly attached to his Majesty King George, and the Protestant succession in his royal family; and if ever he had given the least suspicion to the contrary, we could not but have known it. As for his piety, prudence, and ministerial abilities, they are so well known, that his very enemies cannot deny them.

“*To Mr. William Hogg,*

“WM. GUSTHART.

“*Merchant in Edinburgh.*

“NEIL MACVICAR.”

The following presbyterial certificate is so creditable to the reverend body who granted it, and honourable to the individual in whose behalf it was written, that it deserves to be made public :—

“The Presbytery of Dunfermline, being informed that

the Reverend Mr. Henry Lindsay, minister of the Gospel at Bothkennar, hath been represented at Rotterdam as a man of an uneasy temper and Jacobitish principles, disaffected to the civil government of Great Britain, and even an enemy to all lawful government, &c. And some of Mr. Lindsay's friends having this day demanded of the Presbytery that they would give an attestation of his good behaviour and opinion, as far as is consistent with their knowledge, think it their duty to testify, that such reports are altogether groundless, and must have proceeded from certain causes which they are unwilling to mention. He was born, and lived most part of his time within the bounds of this presbytery, and by this presbytery was licensed to preach the Gospel, after the usual examinations and trials, where he gave most satisfying evidences of his piety, learning, and other abilities, for that sacred work. His profession was adorned by a most becoming walk and conversation. He discovered on all occasions the firmest attachment to our happy establishment in church and state, and was in every respect a friend of society, and a truly social man. Since he was, in Providence, called to take upon him the pastoral charge of a neighbouring congregation, the Presbytery can, upon good grounds, say that his reputation for loyalty, sweetness of temper, and usefulness in his station, has still been upon the ascendant, which hath not failed to make him the favourite of all who have the happiness of his acquaintance, particularly those immediately under his charge. Malice may represent the best of men in the worst light, and envy attempt to sully every valuable qualification, but the Presbytery are persuaded Mr. Lindsay's character and conduct will bear the test of the strictest scrutiny, and the more it is examined into, will be found the more unblemished, and still the fairer. This attestation the presbytery reckon only a piece of material justice done to the world, and particularly to their worthy and beloved brother so injuriously aspersed. It is now high time to make an open and public stand against mali-

cious efforts to mar the success of the Gospel, by reproaching its ablest defenders. The more specious the pretence of the calumniator, the greater is the necessity of laying open his criminal designs. This in name, and by appointment of the Presbytery, is subscribed at Dunfermline, 24th March 1736. "ALEX. WEBSTER, *Moderator.*"*

In every quarter, indeed, where the members of Consistory applied for information, they invariably obtained the most gratifying accounts of the worth and suitableness of Mr. Lindsay. The irrevocable decree had gone forth against him here; and much as the Session lamented that their nominee should have been so unjustly dealt with, they probed the affair to the bottom, and discovered that, from a quarter where they least expected it, Mr. Lindsay's character had been shamefully misrepresented to the British ambassador at the Hague, and that, in consequence of a notification from that functionary, the Burgomasters had resolved to be guided by his opinion.† About four years after this Mr. Lindsay was comfortably settled at Perth.‡

Unfortunately for the Scottish Church in Rotterdam, disappointments similar to that to which we have now had occasion to advert, happened more than once. The Rev. Thomas Mair, minister of Orwell, was chosen by Consistory, August 21st 1736, from a leet which had been approved three days before.∥ It was not until the 24th of

* *Consist. Papers.* Besides the documents inserted in the text, there are also preserved, a letter from Mr. Lindsay in his own defence, dated Bothkennar Manse, March 22, 1736, and addressed to Mr. John Learmonth, schoolmaster in Borrowstounness; an attestation, written on the following day in his favour, from the magistrates of Dunfermline, in which parish he was born; and a letter to Widow Storie and Sons, Rotterdam, from Mr. George Adam, Merchant, dated Bo'ness, on the 30th of the last mentioned month.

† *Consist. Papers.*

‡ *Acts of Assembly.*

∥ This leet, made by Consistory, July 10th, and approved of by the Burgomasters on the 18th August 1736, stood thus: Messrs. James Smith, Newburn; John Ferrier, Largo; and Thomas Mair, Orwell.

November that the magistrates, after keeping the Session so unusually long in suspense, set aside the election. Mr. Mair was treated, by concealed enemies, precisely in the same unhandsome manner as his friend, Mr. Lindsay. "We understand," says a worthy member of the Scottish Consistory, "that our antagonists got the British envoy at the Hague to dissuade our magistrates from approving of Mr. Lindsay, we suppose because of his appearing against patronages, which we understand they represent Mr. Mair also to do; and which we think is the duty of every minister of the Kirk of Scotland,—they having been restored contrary to the unalterable Act of the Union, as even Bishop Burnet acknowledges: and we hear the Dutch Synods yearly represent it to the States as a grievance."*

A letter was exhibited, written by the celebrated divine Mr. Ebenezer Erskine, whose candid opinion of Mr. Mair had been received at Rotterdam in the beginning of this year. The character which he gave was as follows:—"The trust which you are pleased to put in me is so weighing,—the interest of religion, the grace of God, and the eternal concern of souls, so much interested in that matter, that I dare not take upon me to recommend any to that important charge, with whom I am not personally acquainted, nor yet any man of whose piety, prudence and literature, I am not fully satisfied. I pray that He, who has the seven stars in his right hand, may direct your Consistory in their choice of a proper man. When we, with some others, had your weighty affair under our deliberation, the individual we adventured with freedom to recommend, was Mr. Thomas Mair, minister at Orwell, in the presbytery of Dunfermline; and from personal acquaintance we can recommend him, as a man of singular piety,

* Mr. Robert Storie of Rotterdam, to Rev. Daniel Bayne, chaplain to Col. John Lamy's Regt. at the Bosch, Nov. 1736. *Consist. Papers.*

of solidity of learning, judgment and experience, a pleasant edifying gift both of prayer and preaching; of a grave, tender, and circumspect walk, zealous for his Master's glory, and the edification of souls."*

The Rev. Neil MacVicar, of St. Cuthbert's, enters more minutely into the analysis of Mr. Mair's character, in an excellent letter, which we here subjoin:—

“EDINBURGH, 31st August 1736.

“SIR,—Whereas the Reverend Mr. Thomas Mair, minister at Orwell, has been proposed for supplying the vacancy of the Scottish congregation at Rotterdam; and that those concerned in the comfortable supply of that place, want to know from you his character, with respect to his ministerial qualifications, his temper, his soundness with respect to the Antinomian scheme, and his preaching gift, I am sorry my brother, Mr. Gusthart, happens to be from home; who, were he now in Edinburgh, from the knowledge he has of him, would readily concur with me in my following testimony. As to his ministerial qualifications, I judge in my opinion, that he is an able New Testament minister;—if a competent measure of learning, beautified and blessed with an eminent degree of shining piety, can make him so. As to his preaching gift, I have heard him oftener than once, with a regard due to a minister that knows his Master and his work, to preach Christ, and him crucified; and while he is a plain preacher of the Gospel, he, at the same time, magnifies the law, recommending it as a rule of righteousness, and obedience to it as the best evidence of sound faith in Christ. As to the charge of Antinomianism, either before or since his admission to the holy ministry, he is as far removed from it as darkness from light. And base imputations of that kind are but the poor artifices of the ruler of the darkness of this world, that dare not

* Extract of letter, dated Stirling, January 1736, from Rev. Ebenezer Erskine, to Mr. Thomas Wilson, Teacher, Rotterdam. *Ib.*

abide the ordeal of the light. He is a minister of a sound and sweet preaching gift, with plain Scriptural style, without affecting in his speech or preaching the enticing words of man's wisdom. But though his delivery be slow, yet the weight of his purposes, and their closeness and pertinency to the point he handles, commands the agreeable and delightful attention of his hearers, who experience his doctrines affect them, not with excellency of speech or wisdom, as the Apostle speaks, (1 Cor. ii. 4.) but in demonstration of the spirit, and of power. As to his temper, it's even made up of obliging sweetness. He is, to my certain knowledge, a brother not of a haughty, turbulent, divisive spirit, but quite reverse,—humble, pleasant, and condescending; not in a sneaking way, so as to be a pliable tool to any person or party. He knows his Master, and is so firmly attached to him as to govern himself as his honest servant; cleaving to his truth and ways from principle, and not party views. Whereas those that know not the Reverend Mr. Mair are pleased to make homely with his character, in laying to his charge, by secret, sly, insinuations, things that he knows not.

“ Sir, I lay you under no restraint to hide this, my testimony of him. Shew it to whom you will, as I honour the truth in this justice I have done my brother, so I am confident his good spirit and behaviour will bear witness for me in it.—I am,

“ Your most affectionate and obedient humble servant,
 “ To Mr. William Hogg, “ NEIL MACVICAR.”*
 “ Merchant in Edinburgh.”

The above statement was soon pleasingly corroborated by the Rev. William Gusthart, one of the ministers of Edinburgh, who was intimately acquainted with Mr. Mair, and had the best means of ascertaining, that the charge of his being tinctured with Antinomianism, was utterly

* *Consist. Papers.*

groundless. Rarely was Mr. Gusthart in the habit of giving written characters of his acquaintance, but he thought himself warranted, nay, imperiously called upon, to make an exception in the present instance; and, instead of withholding, cheerfully to give, as he now did, his warm and impartial testimony in behalf of an injured friend. "We have division in our church," says Mr. Gusthart, "which is much to be regretted. Mr. Mair has always been on what is called the serious side; but he has uniformly behaved with the utmost modesty and steadiness. I understand, some who favour the other side make that an objection; as if, on that account, he were an unfit person for Rotterdam. In my judgment, a pastor of the Scottish congregation there has nothing to do with our differences, which concern not the doctrine, but the enactments and discipline of the Church. Removed from the pale of the Establishment, he would necessarily cease to take any part in the dissensions. I am certain the magistrates of Rotterdam need not be apprehensive that they will ever find him the promoter of division."*

The Church of Scotland could always boast, in every period of her history, of some illustrious and imperishable names. At the time of which we are treating, and for years afterwards, though there were many noble exceptions, not a few of the established clergy were far from being useful in their weekly ministrations. The sermons which they delivered were composed in the didactic style; and a dry essay on morals was substituted for the faithful preaching of Gospel truth. Such an unedifying ministry bore a striking contrast to the hearty devotedness which characterized the scriptural discourses of their predecessors,

* *Consist. Papers.* Mr. Gusthart's certificate is dated at Edinburgh, Oct. 5, 1736, O. S. I ought to mention that I have not seen the original, but an authentic translation, which, along with the letters of Messrs. Eben. Erskine, and MacVicar, had been rendered into Dutch, for the purpose of being circulated among the magistrates.

who spared no personal labour, so that they might win souls to Christ. Instead of treading in their holy steps, a piety like theirs was now impiously derided as fanaticism, and every thing was done to quench the devotional ardour which had been legitimately and very generally excited. An undue asperity was especially shewn by the dominant party in the Assembly in almost every case where the rights of the people were concerned. It is painful to have it to state, that, not content with the field which their own country presented, they even privately exerted their influence to thwart the measures taken by the Consistory to obtain for Mr. Enslie, a colleague of evangelical sentiments. I have no wish to speak of the party spirit, which unfortunately was at this time carried to such a height. I am not here called upon to expose the overbearing conduct of certain ecclesiastical rulers, who often studied their own aggrandizement, and that of their voting friends, at the expense of religion, and the wishes of the people; neither can I assert that those who advocated the adoption of milder measures, had always recourse to the best method of ensuring a redress of grievances. Suffice it to say, that Mr. Mair, who was prevented coming to Holland, in the way in which we have stated, continued to perform his pastoral duties at Orwell, and strenuously to oppose whatever he conceived harsh in the decisions of the church judicatories; and that he was one of the eight seceding brethren, upon whom the General Assembly pronounced sentence of deposition, in 1740,—an event which he survived twenty-seven years.*

* A brief memoir of the Rev. Thomas Mair is inserted in the appendix to an excellent piece of Christian biography, *Fraser's Life and Diary of the Rev. Ebenezer Erskine, A. M. of Stirling, Father of the Secession Church*, pp. 537-540. From MSS. deposited in the Consist. Chamber of the Scottish Church, Rotterdam, a few particulars may be gleaned. It appears, then, that Mr. Mair was born of pious parents, within the bounds of the presbytery of Dunfermline, about the year 1700; that he seldom enjoyed good health; that he was a diligent student, and much beloved by his flock; that

By means of the same sinister influence, a *third* election was rejected by the burgomasters.* But the *fourth* short leet, containing the names of Messrs. Hugh Kennedy, Cavers; James Smith,† Newburn; and John Ballingall,‡

his co-presbyters esteemed him so highly, that they would, if possible, keep him in Scotland; and that his wife was such a valitudinarian as to render his voyage to Rotterdam a hazardous undertaking.

* The *third* leet, set aside by the magistracy, contained the names of three respectable clergymen; namely, 1. Mr. Robert Riccaltoun, minister of Hobkirk, born May 1689. He, as well as Mr. Kennedy of Cavers, his personal friend, and co-presbyter, were Jurants; a consideration which often greatly abated the violence of those otherwise opposed to the evangelical party. Mr. Riccaltoun was distinguished by great learning and piety; but his talents were not exactly of a popular cast. *Consist. Papers.* His works, edited by Walker, and now become scarce, afford a most favourable specimen of his theological and metaphysical erudition. 2. Mr. Thomas Turner, of Tulliallan. He was a solid, laborious, and active minister of the Gospel. "His way of delivery," says Mr. Wm. Hogg, jun. "is not so taking with the populace as some others. He is loved and respected dearly by the serious godly in the country-side, and by all his acquaintance." *Ib.* 3. Mr. John Balfour, of Nigg. In the north of Scotland, he was held in high repute, as a faithful and truly affectionate pastor. *Ib.*

† Mr. Smith was born in the year 1708, and studied theology at Aberdeen, under Professor Anderson. When yet a young man, he was harmoniously settled at Newburn, in the presbytery of Cupar. A clergyman in the synod of Fife speaks of him as a "well-favoured person, of good manners, and of unquestionable piety; of good report among all his religious people; of a tender, holy walk, of a sweet natural temper; zealous and prudent, and a good stock of learning." *Ib.*

‡ Mr. John Ballingall was a superior man, and an acceptable divine. He prosecuted his academical course, first at St. Andrews, and then at Glasgow. After he became a licentiate, he had the offer of several parishes, which he declined; wishing rather to devote himself uninterruptedly to private study. For this purpose, he made choice of the retirement which Edenshead, an estate belonging to his elder brother, William, presented. There he lived nearly four years, and amassed so valuable a stock of knowledge, immediately in the line of his chosen profession, that few ever entered the ministry better prepared for the due discharge of its very important duties. In 1729, he was appointed by Mr. Johnston of Lathrisk, to the pastoral charge of Collessie, where he continued till 1738, when his popularity and worth obtained for him a presentation to be one of the ministers of the neighbouring town of Cupar. He took an active part in the discussion of questions which affected the religious interests of the people, especially

Collessie, was happily sustained by the Town Council, April 26th, 1737. The Session's choice of Mr. Kennedy on the day following was immediately acquiesced in by the authorities.

We need not recount the different steps which were effectively taken by Consistory to ensure the translation of the worthy minister of Cavers. It is enough to remark that, although no impediment was thrown in the way by the patron, who, it seems was rather displeased at Mr. Kennedy for having legally demanded and obtained a small augmentation of stipend, the parishioners were exceedingly loath to part with their beloved pastor. The public-spirited Mr. George Drummond, one of the Commissioners of the Customs, Mr. James Nimmo,* Receiver-general of the Excise, Messrs. William Hogg, jun., and Thomas Davidson, merchants in Edinburgh, together with the Rev. Walter Stuart, minister of Ashkirk, appeared on two occasions at the bar of the presbytery of Jedburgh, to advocate the interests of Rotterdam. And they did not plead in vain; for, upon the 25th of May, 1737, after having heard all parties, and seriously deliberated on the business, the presbytery unanimously decreed Mr. Kennedy released from his parochial charge, with the view of being settled in Holland.† He brought over the following official introduction to the kirk-session and congregation:—

“REVEREND AND WORTHY GENTLEMEN,—We had your letter, earnestly desiring us to send our Rev. brother,

those regarding patronage, which were frequently agitated in our ecclesiastical courts; and his popular talents and excellent principles gave him a leading influence. For these particulars, and for other kind assistance rendered in my first ecclesiastical researches in Holland, I am indebted to one of the representatives of the subject of this note,—Mr. Robert Ballingall, merchant, formerly of Rotterdam, and now of Antwerp.

* Mr. Nimmo was born at Rotterdam, “and baptised by the great Mr. Tho. Hog, [of Kiltearn] at the Hague;—a very remarkable baptism it was.” *Consist. Papers*. See also Wodrow's *History*, iv. 511-13.

† *Consist. Regist.* and *Original Letters*.

Mr. Hugh Kennedy, to your help, in the work of the Gospel; and your arguments have been strong enough to persuade us, by our sentence, to transport him, even tho' it was a force upon us to dispense with a brother we so justly valued for his piety, literature, good temper, brotherly behaviour, and useful labours in the Lord's vineyard amongst us. We make no doubt, but, through the good hand of his Lord and Master with him, he'll endear himself also to you, by discovering the same Christian and amiable qualities, which have raised his character amongst us: And, therefore, as he now goes a stranger amongst you, we cannot but recommend him and his family to your favour and affection, and that dutiful treatment, which the relation wherewith he's clothed, does challenge. We heartily wish our dear brother may prove, through the Lord's blessing and countenance on his ministry, the happy instrument of winning souls amongst you; and that he and you may long be a blessing and comfort to one another.

“This, in name, and by appointment of presbytery, is signified to you, by R. & W. G.

“Your affectionate brother and servant in our Lord,

“RO. BELL, *Moderator*.*

“JEDBURGH, *July, 6th 1737.*”

Upon the morning of Sabbath, August 18th, Mr. Kennedy was regularly admitted to the co-pastorship of the Scottish Church, Rotterdam; and, in the afternoon, he delivered, to a large audience, including many Episcopalians, Remonstrants, and Papists, a masterly discourse from Isaiah xlv. 22, *Look unto me and be ye saved, all the ends of the earth*; and, after his entry, he preached a series of valuable discourses from 2 Cor. v. 17, compared with John iii. 3.†

* *Consist. Regist.*

† *Storie's MSS. Memoranda.*

Mr. Kennedy, whose settlement here gave universal satisfaction, was born, of Scottish parents, in the north of Ireland, in the year 1698.* At an early period of life, he went to Scotland, studied for the national church, and upon finishing the prescribed course, obtained a pastoral appointment. At Cavers, his second charge, he faithfully ministered for about fifteen years, to a truly attached flock. A worthy lay contemporary characterizes him as "one of the best pulpit-men in the kingdom."† By his clerical brethren he was much respected; and at their earnest request, printed, in 1732, a sermon which he had preached that year before the synod of Merse and Teviotdale.

Shortly after his ordination he had been most happily united to Miss Margaret Scott, by whom he had three sons and two daughters,—the youngest little more than a month old at the date of the father's accepting the call to Rotterdam. Mrs. Kennedy's mother was married to the Rev. Robert Bell, who was translated from Cavers to Crailing about the year 1721.‡ Mr. Bell was also one of his majesty's chaplains; was greatly esteemed, and possessed considerable influence throughout the church; and so highly did he estimate the privilege of being a Presbyterian parochial clergyman, that he did what he could to perpetuate the sacred office in his family.§

With Mr. Bell, though much his senior, Mr. Kennedy lived upon the most brotherly footing, and consulted him

* *Consist. Papers*, and *Boekzaal*, for 1764, p. 736. † *MSS. penes me.*

‡ *Consist Papers*, and *Acts of Assembly.*

§ The late Dr. Thomas Somerville of Jedburgh informed the writer, that Mr. Bell of Crailing was so anxious to entail the ministerial profession upon his descendants, as to make it a testamentary condition that his grandson, the son of the Rev. John Bell of Gordon, should not inherit his property, unless he became a clergyman. The grandson having, it is supposed, a dislike to presbytery, took orders in the Church of England, was appointed chaplain in the Royal Navy, and afterwards to the Episcopal Chapel, Blackfriar's Wynd, Edinburgh, where he officiated to his death, which happened several years ago.

upon all occasions. The minister of Crailing, from a firm persuasion of Mr. Kennedy's fitness, strongly urged him to accept of the call to Rotterdam, and the result agreeably demonstrated that Mr. Bell had formed no unjust estimate of his young friend's character.

When a clergyman enters upon a new sphere of professional labour, there is invariably a certain degree of religious concern excited in the particular congregation, of which a conscientious pastor will eagerly avail himself. Mr. Kennedy was exactly the person who would not let slip such an opportunity of doing good. His pulpit addresses and private visitations very soon gained him a welcome hearing; and the annexed articles, the product of his pen, and approved of by Consistory, manifest, also, his love of order and commendable zeal for the furtherance of practical religion.

“ Overtures for the more effectually promoting the Lord's work in this Congregation.

“The Consistory, considering that they are bound, as they would not forget the promised presence of the Lord Jesus, the alone King and Head of the Church, to admit nothing, practise nothing, in the worship of God, public or private, or in the dispensation of his house, but what they have his warrant for: Therefore, for the more orderly observance of such circumstances as necessarily attend these ordinances, which the Lord Jesus has instituted, and for the more effectual advancement of the Lord's work in this church, they have unanimously enacted the following rules to be observed.

“1st, The Consistory shall meet for ordinary, the first Thursday of every month, at five in the afternoon, and the Moderator for the time, or in case of his absence, the colleague minister, there being always five other members beside the Moderator present, shall constitute precisely at

half six by prayer, and that then, the rolls be always called, and such as are absent at the calling of the rolls, pay to the poor, six stivers; and such as are totally absent from any diet of the Consistory, except in case of sickness, or being out of the city about their necessary affairs, pay to the poor, twelve stivers: and that none may pretend ignorance, it is ordained, that the Moderator always adjourn the Consistory to a certain fixed day, viz. first Thursday of the following month: And the night preceding the day fixed for their meeting, the koster [church officer,] be ordered to carry notes to the houses of the several members, intimating the same.

“2d, For the more easy and advantageous observing the lives and manners of the people of this congregation, agreeably to former practice here, and the constitution of the Church of Christ in Scotland,—the congregation be distributed into four quarters, and that each of the elders have the inspection of the people in one of the said quarters, and shall, as the Lord is pleased to give opportunity and ability, and necessity requires, visit the families in his quarter, endeavouring to be thoroughly acquainted with the true character, state, and behaviour of the people therein; and upon proper occasion, prudently exciting them to a careful and diligent attendance upon the ordinances of Christ, and to have their conversation such as becometh the Gospel. Philip. i. 27.

“3d, That the colleague-ministers do yearly visit the whole families belonging to this congregation,—the one minister the one half, and the other minister the other half of the families, and so on interchangeably from year to year; teaching and instructing from house to house; re-proving, and instructing, and exhorting, as the necessities of particular families shall appear to require, and the Lord, who sends none a warfare on their own charges, shall graciously enable them. Acts xx. 20.

“4th, That in such ordinary ministerial visitations, each

elder shall accompany the ministers through the families of their respective quarters, giving them what information they can, concerning the state of religion in the several families, that so the ministers may be enabled to speak to all families suitable to their present cases, giving to every one their portion in due season.

“*5th*, Considering the great necessity and usefulness of regular catechising the people of any Christian congregation, in order to their growth in saving knowledge, therefore, the Consistory, agreeably to former practice here, and the constant laudable practice of the Church of Scotland, appoints all the people belonging to this congregation, who are not yet admitted members, to be regularly catechised, twice every year; that is to say, once by each of the ministers: and for this end, the minister shall order the koster to warn so many families as they think they can conveniently catechise at a time, to attend for that end, in the Consistory, at 4 o'clock in the afternoon, every Monday, from the communion in October to the communion in April; and further, they appoint all the people to give a ready obedience to this so necessary a regulation, as they would not be reputed contemners of the means of knowledge and salvation, and not to belong to this congregation; declaring, that such of the Pensioner's as do not, when called in their turns, attend the diets of catechisation, shall lose their pensions for that week, without a relevant excuse verified to the Consistory; and, likewise, the Consistory appoints such of the communicants as shall appear careless and negligent to grow in knowledge, to attend for catechisation at such times as the ministers shall call upon them for that end,—that thus all may, in their several stations, be stirred up to join themselves to the Lord, and cleave to him with full purpose of heart, following on to know the Lord.

“*6th*, The Consistory, considering that none have a right, in the sight of the Lord, to be admitted to the Lord's Sup-

per but such as are real children in his house; nor any a right in the sight of the church, but such as give plausible evidence of their being the disciples of Christ, by their knowledge of the way of salvation through a Redeemer, and the holy regularity and unblamableness of their lives and conversation, it being absolutely necessary that such as are admitted to the Lord's Table have so much knowledge and experience of the ways of God with his dear elect, as to be able in some measure to examine their own state and frame to discern the Lord's body in, and shew forth his death by, that sacred action. 1 Cor. xi. 23—29; Matth. xvi. 26—29: and that their conversation be such as becomes the Gospel, Philipp. i. 27; 1 Cor. x. 15—22. Wherefore, the Consistory enact, that such, as by the Lord's blessing upon the means of knowledge and grace, are trained up to some measure of fitness for, and desire to partake of the Lord's Supper, shall have such their desire intimated to the Consistory, by the minister who has the visiting of the bounds where they live, some weeks before the celebration of the Lord's Supper; and if no relevant objection be made, the Consistory shall then appoint the Moderator and two elders, in their turns, judicially to examine the candidates at such time and place as they judge expedient; and to order such of them as give satisfying evidence of their knowledge, and sincere profession of their faith, to attend the next Consistory, that they may be admitted members.”*

The sound theological views of Mr. Kennedy will be seen in the annexed series of important Questions drawn up by him, and which received the approbation of the Kirk Session, who caused them to be inserted in a separate book, for the attentive perusal of those who might be desirous of becoming members of the Congregation. Except such as are enrolled by testimonial, all who are admitted as

* *Consist. Regist.*

regular communicants in the Scottish Church, Rotterdam, are expected to attach their signatures to the Queries alluded to ; which are thus introduced in the sessional register, immediately after the six articles printed above :—*

“ Report being made by the examiners to the Consistory, the candidates shall be called in and received members by the moderator, in this solemn manner. Having signified the mind of the Consistory concerning their admission, and premised a few words about the nature of church membership, and the duties arising from that relation, he shall require their upright answers to these important questions.

“ Do you believe that there are three Divine adorable persons in the one glorious undivided godhead, Father, Son, and Holy Spirit, the same in substance, equal in power and glory ?

“ Do you believe that Jehovah the Father did, from eternity, choose a certain fixed number of lost undone sinners out of the great mass of fallen mankind to eternal life, not for any thing foreseen to be in them or done by them, but out of his own sovereign grace and good pleasure, and to the praise of the riches of his glorious grace ?

“ Do you believe that Jehovah the Son, the second Person, in pursuance of an eternal covenant betwixt the Father and him concerning the redemption and salvation of those chosen ones, was, in the fulness of time, manifested in the flesh, or took upon him the nature of elect sinners, and in their room and stead, as their new covenant head, surety, and representative, did, by the unspotted holiness of his nature, the perfect obedience of his life to the whole

* The oldest consecutive list of members, including the original subscriptions, commences December 1711 ; prefixed to which is a very short Formula of admission composed by the Rev. Thomas Hoog. The same volume, which is in the possession of Consistory, contains Mr. Kennedy's Questions, dated October 1738, with the signatures and names of communicants, down to the present time.

law, and his suffering the whole wrath and punishment due to elect sinners for the breach of the covenant of works, fulfil the condition of the covenant on which is all our right and claim to the promises and blessings of it; and that his righteousness, (that is the sinless perfection of the holy human nature of Emmanuel, his complete obedience to the whole law, and his suffering the whole of that punishment due to us for sin,) imputed to us by Jehovah, in virtue of Christ's undertaking for us, and our union to him, and received by our faith,—is our only justifying righteousness, for which we are for ever freed from the law's curses, wrath and condemnation, and have a full right to eternal life?

“Do you believe that Jehovah the Holy Ghost, the third person, who proceeded from the Father and the Son, did, according to the eternal covenant or agreement, condescend to be sent by the Father and the Son, to convince, enlighten, and convert the elect, to renew the divine image upon their souls, and to dwell in them and with them for ever, as their Sanctifier and Comforter, by applying the everlasting love of the Father, and the righteousness and grace of Jesus especially to their souls.

“Do you believe that you were lost, ruined and undone in Adam, by his breaking the covenant of works, and that you have ruined yourselves more and more by your actual transgressions; are you convinced that you are by nature wholly corrupt and sinful, a child of wrath, justly laid under the curse of a broken covenant of works binding you over to the revenging wrath of God for time and eternity, and that you are utterly unable to relieve or help yourself, in whole or in part, out of that dreadful state of sin and misery, and must therefore needs perish under the guilt, pollution and dominion of your sin, without being justified and sanctified for ever, if you be not relieved by Jehovah's own merciful and gracious hand?

“Do you believe that there is a covenant of grace esta-

blished from eternity, for the relief of lost sinners betwixt the Father and his Son Jesus Christ as the second Adam, the surety and head of the elect, wherein, upon condition of Christ's fulfilling all righteousness by obeying the law which they had broken, and suffering the punishment which was due to them, eternal life is promised to all the elect, that Jehovah in and through Christ the Mediator, will be their God, and they shall be his people?

“Do you believe that, though Christ, by being made under the law, completely obeying its precepts, and suffering the penalty and punishment thereof, has redeemed them that were under the law, so that believers are no longer under the law as a covenant of works, to be thereby justified or condemned, yet, that all believers stand bound by the sovereign authority and matchless love of God their Creator and Redeemer, to obey the whole law of God,—the law of the ten commandments, established in the covenant as the rule by which they must walk and live to God, and to which they are to be conformed; that it is the duty, and should be the inward delight of all believers to maintain a life of universal holiness and obedience to the whole law of God, that thereby they may glorify God, testify their thankfulness to Jehovah, Father, Son, and Holy Spirit, for their redemption; evidence the reality of their union with Christ, and the truth of their faith and love, and adorn their profession of the Gospel, by walking in the way of holiness and obedience, in which the Lord has appointed all to walk who would obtain the end of their faith, even the salvation of their souls; being persuaded that there is a glorious fulness and sufficiency of spirit and grace lodged in Christ the Head, from whom they will continually derive, as the branch draws sap and juice from the vine, to enable them to run the way of God's commandments, being strong in the grace that is in Christ?

“Do you, with all your hearts, approve of this glorious plan and device of heaven, which is held forth in the gospel,

for giving life and salvation to lost sinners, as a way of salvation infinitely well suited to the divine perfections, to the case of fallen sinners, and to your own case in particular; and do you, with all your souls, acquiesce in it as all your salvation and all your desire, for making you holy and happy for ever?

“Do you renounce and abhor all confidence in your own righteousness, doings and sufferings, and in every thing, (except Jesus Christ,) as infinitely insufficient to merit salvation; and do you desire earnestly to be carried quite off from the works of the law, to the blood of Christ, for justification, and carried quite out of yourselves continually to the spirit and grace of Christ, for the thorough renovation of your nature, and for the progressive mortification of every sin and lust, and sanctification of heart and life?

“Do you, this day, as poor, guilty, perishing sinners in yourselves, upon the warrant of, and in obedience to, the call and command of the eternal God, take hold of the covenant of grace for life and salvation, as it is in Christ the Head thereof, offered and exhibited to you in the gospel, and you called to the fellowship thereof in him?

“Do you, with all your hearts and souls, take the Son of God incarnate to be your only priest and surety, intercessor and redeemer, and in him, the Father to be your God and Father, and the Holy Spirit to be your sanctifier and comforter, a God in Christ, to be your God; and do you resign yourselves, soul and body, to him, as your Lord, Head, and Husband, to be justified by his righteousness, sanctified by his spirit, and to live by him, to him, and for him only, wholly, and for ever?

“Do you take Jesus Christ for your alone Prophet and Teacher, and give up yourselves wholly to be taught, guided and directed in all things, by his word and spirit. Is he, with your whole heart's consent, your alone King and Lord; and do you resign yourselves, wholly to him, to

be rescued by the strength of his mighty hand, from sin, and death, and the Devil, and this present evil world, and to serve him for ever; to be governed by his holy laws, as the only rule of your duty, and disposed of by his holy providence, as to your lot, and to be influenced by his Holy Spirit, to live soberly, righteously and godly, according to the rules of his word; adorning your profession of faith in Christ, with good works, and being faithful in all the fruits of righteousness, which are by Jesus Christ, to the praise of the riches of grace; and finally, do you this day, before God and the elect angels, and all here present, renounce every sin, known and unknown, every lust and idol, your own foolish will and wisdom, and the wisdom of this world, and all other lords besides Jesus Christ, and take hold of, and come into the covenant of grace, offered and exhibited to you in the free promises of the gospel, by taking hold of Jesus Christ, the second Adam, the head of the Covenant, in whom you have the whole covenant and all its blessings, as the Father has given him for a covenant to you? In testimony whereof, you say with your heart and mouth, that God in Christ is your God, according to the tenor of the Covenant, and subscribe with your hand to the holy one of Israel, that you are, and will be one of his peculiar people, from henceforth and for ever?

“The candidates having given satisfying answers to these Questions, and subscribed them with their own hands, or the hands of the Moderator, or Clerk at their desire, when they cannot write, then the Moderator, with consent of the Consistory, shall, in the name of the Lord Jesus, declare them to be admitted to partake, with the other approven members of this congregation, in all the spiritual privileges and provisions of our Lord’s house, and their names shall be inserted in the register of complete church-members, and they shall, at the same time, solemnly promise that they will carefully and diligently attend upon the ordinances of the

gospel, and meekly and humbly submit to the exercise of church discipline. And it is hereby expressly provided and ordained, that, when any person or persons are to be received into complete church membership, and to partake of our Lord's Supper, that the examiners shall, upon the day of their judicial examination, give to such as afford satisfying evidences of their knowledge and sincere profession of their faith in God, through Christ, a fair copy of the whole preceding Questions, (which the Clerk shall always have ready extracted for that end,) that the candidates, by spreading this whole awful matter before the Lord, may cry and plead for his Spirit to enlighten their minds, renew their wills, mould their souls into the very frame and tenor of the blessed covenant of grace, and bring their whole hearts sweetly and powerfully to close with the rich grace and mercy thereof for ever, and not vainly and rashly venture to be admitted to subscribe a great multiplicity of propositions, without perhaps having ever seriously considered them, or can say with judgment and understanding, whether any one of them be the mind of Christ or not."*

Neither was the subject of church discipline overlooked at this time by Mr. Kennedy, and the other members of the Scottish Session.

"The Consistory, considering the necessity of keeping up the exercise of that discipline which the Lord Jesus, the alone King and Head of the church, has appointed in his word for preventing his worthy name to be blasphemed, and his holy ordinances prophaned, and for preserving the purity and beauty of his church; and that those who are in danger of falling by the infectious example of scandalous sinners, may take warning by the rebuke given to them, and made afraid of falling into sin, and the offenders themselves may be brought to reflect upon their own evil ways and doings, and be excited with shame and contrition

* *Consist. Regist.*

of heart, to turn again to the Lord; therefore, the Consistory, for reaching and attaining to these excellent and desirable ends, and for preventing the wrath of God, which might justly fall upon this church if his holy covenant and the seals thereof should be profaned by and prostituted to notorious and obstinate sinners,—Do ordain and enact, that such members of the congregation as shall fall into public and scandalous miscarriages shall be as publicly rebuked as our circumstances will admit, and shall appear to be for general edification, and shall not be admitted to full participation of Gospel privileges, until their repentance be as publicly testified,—1 Tim. v. 20. And likewise they do enjoin, that, in the exercise of this discipline, all the members do endeavour, through grace, to walk strictly by our Lord's express rule, Matth. xviii. 15, 16, 17, *If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.* Let none speak of their brethren's faults to others till they have first spoken of them to themselves, it being more likely to work upon an offender when he sees his reprover concerned not only for his salvation, in telling him his fault faithfully, but for his reputation in telling him of it privately. *If he shall hear thee,* and comply with faithful reproof, *thou hast gained thy brother,* thou hast helped to recover him from the ways of sin and ruin. *But if he will not hear thee,* will not be prevailed upon to turn from his evil way, *then take with thee one or two more,* to assist thee in managing the reproof with the greater prudence, and to affect and humble him the more for his fault when he sees it witnessed against by *two or three.* *And if he shall neglect to hear them,* and will not be humbled, then, *tell it unto the Church,* to the office-bearers and representatives of the Church, that they may deal with him to bring him to repentance: *but if he neglect to hear the Church,* if he slight their admonitions, and refuses to be reclaimed from his sinful courses, in this instituted way, *let him be unto thee as an heathen man, cast out*

from communion in special ordinances till the Lord bring him to repentance and amendment of life.”*

During the first fifty years of its existence, the Scottish Consistory at Rotterdam was strictly *British*. Since then, however, the congregation have been frequently greatly indebted to their Dutch friends for their kind and unwearyed services as joint members of session. “The Consistory,” December 1st, 1740, “considering it is their unquestionable privilege to augment or diminish the number of elders and deacons, in proportion to the circumstances and necessities of the church, agreeably to the practice of the Church of Scotland, and of the Consistory of this church in former times, which consisted sometimes of five elders and five deacons, and sometimes of six each, as circumstances did require; and further, considering the present circumstances of the congregation, are unanimously of opinion, that it will be for edification, and do therefore hereby resolve, to add one elder and one deacon to their present number, so that the Consistory shall consist of five elders and five deacons, until it be judged necessary to determine otherwise.”† This resolution has been unchangeably adhered to for ninety years and upwards; and it is now, (1832,) the existing law of the session, to fill any vacancy which may occur in the eldership, alternately from the congregation, and from the bench of deacons. In the chronological list of elders and deacons inserted at the end of this volume,‡ it will be seen, that many of the gentlemen who have successively filled these respectable offices, have often held high situations in the state, and in the magistracy of the city. We would add too, that not a few of them have been distinguished for eminent piety and knowledge, and for active exertions in the cause of religion and benevolence. Our limits necessarily prevent us being more particular in mentioning the worthy dead; and we forbear enlarging on the acknowledged merits of the living.

* *Consist. Regist.*

† *Ib.*

‡ See Appendix, Note E.

Mr. Kennedy's celebrity as a preacher procured him, upon two different occasions, the offer of preferment in Scotland. In 1742, he was urged to become the successor of the celebrated Mr. Ralph Erskine, who had been deposed by the General Assembly, carrying with him from the establishment a considerable number of his hearers. That he should have been pitched upon for this arduous charge, is a strong proof of the high estimation in which he was held for piety, popularity, prudence, and learning. "The Consistory having been called *pro re nata*, and having heard and considered two letters to the Rev. Mr. Hugh Kennedy, the one from the moderator of the reverend Presbytery, and the other from the magistrates of the town of Dunfermline, acquainting him, that a most harmonious call, inviting him to be minister of the first charge in that parish, was drawn up, and unanimously concurred with by the presbytery, (but that the call was not sent over for fear of accidents.) And the said letters urging him in the most earnest manner to a speedy compliance with that call, because of the moment and weight of that charge, and the confusions which are likely to ensue in case of a refusal. Therefore, the Consistory are unanimously of opinion,—considering the importance of the pastoral charge of this congregation, and the bad consequences which, in all appearance, would follow on the removal of the Rev. Mr. Kennedy,—that they should presently wait on him in a joint body, at his own house, to converse with him, and beseech him in the most pressing manner, to *refuse acceptance* of the foresaid call, to continue in the exercise of his ministry among us; and to use the strongest and best arguments they can for that effect; representing to him, the acceptableness of his ministerial performances to all ranks who frequent our church, the grief and uneasiness that his leaving us may occasion, and the success he has had, and may, through the Divine blessing, yet have, if

he continue with us.”* At a meeting of Consistory, held three months afterwards, Mr. Kennedy intimated that, after the most mature consideration, he was now determined to decline acceptance, and to remain in this place; and that he had written the magistrates and presbytery of Dunfermline to that effect: “Whereupon, the Consistory did unanimously render him hearty thanks for his kind compliance with their and the congregation’s pressing solicitation, and expressed their sincere wishes that he may enjoy a long life in health, and that all necessary aids of grace may attend his labours in the work of the Gospel among us; that he may have many seals of his ministry, and his family crowned with all desirable blessings.”†

The other call, in the spring of 1746, was to the parochial charge of Dalkeith. Besides receiving a unanimous invitation from the heritors and kirk-session, he had also a most friendly letter from the Duke of Buccleuch, the patron, expressive of his Grace’s earnest desire that Mr. Kennedy might gratify the whole parish, who were extremely solicitous that he should become their pastor.‡ The same anxiety, shewn on the former occasion to prevent his departure, was again manifested by the Consistory and the congregation; and by their affecting entreaties they prevailed upon Mr. Kennedy to prolong his acceptable labours.§ It is universally the custom in the Dutch Church, when a clergyman refuses to accept another benefice, for the people who may have dissuaded him from leaving, individually and collectively, to make some suitable acknowledgment. The Scottish was not behind the Dutch Church in the present instance, in bestowing upon him some substantial token of their esteem, and the magistrates of Rotterdam who, by special deputation, urged his continuance, settled upon him an additional annuity of two hundred and fifty guilders.||

* *Consist. Regist. Sept. 20th, 1742.*

† *Ib. 14th and 18th April 1746.*

|| *Ib. and Boekzaal for Dec. 1764.*

† *Ib. Dec. 6th.*

§ *Ib. June 2d.*

For a series of years, the congregation were uninterruptedly blessed with an efficient ministry, and during this interval we have little of historical importance to detail; a few miscellaneous extracts from the minutes of the kirk-session, may be inserted in this place.

“1743, *July 4.* Mr. Adrian Roos and Mr. Doe Schim reported that they had, according to their commission, delivered a petition to the Lords of the Wet, desiring that those who had served six years as elders and deacons might be free from attending the city guard; which was granted.

“Mr. Baartmans and Mr. Schim reported that they waited on Burgomaster van Teylingen, and thanked him for the trouble he had been at in procuring for our elders and deacons their freedom from the city guard.”

“1744, *Dec. 3.* It was moved that the money of the fine box should be employed to buy the acts of the General Assembly of the Church of Scotland, from the Revolution to 1744, inclusive, and continue to buy them every year as they were printed, which was approved of by the Consistory.”

“1747, *May 4.* Reported that, by desire of the members of the Consistory, our minister did, on the 22d April, concur with the ministers of the Reformed Dutch Church, in this city, in desiring of burgomasters, that the magistrates might be pleased to appoint an hour for public prayer weekly, for success to the arms of the Allies, and that, thereupon, their lordships did, on the 29th April, appoint the same on Wednesday evening from seven to eight o'clock; which was on the 30th intimated to our congregation, and on the 3rd instant begun in our church: during the continuance whereof, the weekly lecture is to cease.

“And, upon orders of the burgomasters, the bell of our kirk was rung on the 3rd of May, from nine to eleven o'clock at night, on account of his Highness the Prince of Orange, his being that day at the Hague, declared Stadtholder, Admiral and Captain-General, by the States of

Holland and West Vriesland; when our steeple was illuminated with lanterns, and a flag erected on it, in honour of his Highness."

"1747, *June 1.* Ordered to note, that by commission from, and in name of the members of the Consistory, Mr. Hugh Kennedy did, on the 17th May, congratulate his Most Serene Highness the Prince of Orange, (in his yacht here,) upon his accession to the Stadtholdership of the Seven United Provinces; and that his illustrious Highness returned a most gracious answer."

"— *August 5.* Reported by our deacons, that a deputation from the English Presbyterian Consistory of this city, having, at Mr. Kennedy's house on the 5th June, represented to members of our Consistory, that by the death of one of their ministers,* and sickness of the other, they had no minister to be spokesman to his Highness the Prince of Orange; and, therefore, desired the favour that their elders and deacons might be allowed to join with the members of our Consistory, and go together in a body to the Hague, with the city's yacht, the use whereof being granted to them and us by our Honourable Burgomasters: and that, accordingly, both Consistories went *en corps* on 13th June, to the Hague, and being admitted to his Highness, our eldest minister, Mr. Enslie, in name and presence of the members of the two British Presbyterian Churches in Rotterdam, congratulated his Highness upon his late advancement to the Stadtholdership of the Seven United Provinces, and wished many blessings to his government, person, and family: whereunto his Highness returned a most gracious answer. And the same day, the members of

* The Rev. John Jolly, whose ministry lasted scarcely six months, died April 12th, 1747. He studied under the Rev. John Evans of London, where, upon the 23rd of July, 1746, he was ordained as one of the pastors of the English Presbyterian Church, Rotterdam. Upon the 16th of the subsequent October, he was admitted as colleague to the venerable Mr. Loftus. *Records of the English Presbyterian Church, Rotterdam.*

both Consistories, claiming the right of British subjects, were admitted to kiss the hand of her Royal Highness the Princess of Orange,* when our youngest minister, Mr. Kennedy, in the name and presence of both Consistories, congratulated her Royal Highness upon his Highness' advancement, and wished many blessings to both their Highnesses, and the young Princess; whereto, her Royal Highness returned a most gracious answer; and both their Highnesses desired a further interest in the prayers of both churches."

"1750, *October 1*. Given in to the Consistory, a resolution of the *Vroedschap*, or Council of the city, of 10th Aug. 1750, bearing, that all the ministers of the city shall continue to be freed from paying city's excises during life; but that their successors shall be subject to pay the same, because the city's finances are diminished; and therefore, none of the ministers shall be made *Emeritus* at the city's charge; but that when any of them (by age or accident,) is rendered incapable to take care of his ministry, he is to request the burgomasters to give him liberty to nominate a qualified person to officiate in his place; and that upon the burgomasters agreeing thereto, the city shall appoint 300 florins yearly to be given to the nominated parson, and that other 300 florins must be given to him by the minister on whose behoof he is appointed, and so the said minister shall continue to receive his whole city-stipend."

"1752, *December 27*. The Consistory being met extraordinary, it was unanimously judged, it might be for the good of the congregation, that one elder and one deacon went off at new year, to be observed so long as the Consistory shall, from all circumstances, find it to be for the real benefit and advantage of this Church. In consequence whereof, the oldest elder, Mr. Robert Storie, and oldest deacon, Mr. John Dunlop, are to be eased of the

* Daughter of King George II.

exercise of their respective offices ; and in order to fill up those vacancies, the Consistory made a gross nomination of elders and deacons, and appointed to meet to-morrow afternoon at 4 o'clock, to proceed further in that matter."*

In the month of July 1759, Mr. Enslie, having completed the thirty-fourth year of his ministry, was declared *Emeritus*, with full stipend. He resided at Rotterdam until his death, which took place, after a long illness, April 4th, 1766, at the venerable age of eighty-one.† This event called forth an elegiac poem from the pen of Mrs. Elizabeth Wolf Bekker, a Dutch lady, who usefully employed her leisure hours in writing or translating works on religious subjects.‡ An admirable painting and striking likeness of Mr. Enslie, gifted by the family, is in the possession of Consistory. In his person he was of short stature, with small features and an expressive countenance. By his wife, Mrs. Jane Tod, to whom he was married in 1728, and who predeceased him, Mr. Enslie had ten children, of whom the following six survived him:§

John, a merchant, and member of the Scottish Consistory Rotterdam. He died unmarried at Glasgow, October, 1798.

Jane, married to Mr. Charles Innes, one of the magistrates of Edinburgh, where she died, without issue, in 1784.

William, a merchant at Smyrna. He could fluently converse in Turkish and modern Greek ; was never married, and died at Constantinople, July, 1794.

Janet, died at Woodford in Essex, February, 1820, unmarried.

James, a merchant, died at Rotterdam, June, 1812. His

* The practice, universally observed by the Dutch Reformed Church, for the elders and deacons to be released after two or three years service, did originally, and for a considerable time, obtain in the Scottish Consistory ; now, however, as in Scotland, every member is chosen for life.

† *Consist. Regist. and Boekzaal.*

‡ *Boekzaal.*

§ *Baptismal Register, and Private Information.*

surviving children are, Mrs. John Jay, Utrecht; Mrs. H. W. Herklots, Rotterdam; and William and James, officers in the Dutch navy.

Mary,—became the wife of Dr. Samuel Jay, physician, only son of the minister of the English Church at Dordt. Mrs. Jay died at Andover in Hampshire, February 1790. John and William are the survivors of this union; the former, residing at Utrecht, was ten years a deacon in the Scottish Church, Rotterdam; the latter, a merchant, is now an elder in the same church.

To supply Mr. Enslie's place, application was made to Mr. (afterwards Dr.) John Erskine and Mr. Robert Walker of Edinburgh, two most distinguished divines of our national establishment. The session had entreated those reverend gentlemen, before making farther inquiries, to endeavour to secure the services of a member of a family conspicuous for having produced several able and pious clergymen. This was the Rev. John Bonar of Perth, previously minister of Cockpen, and well-known as the author of an acute and most satisfactory little work, *On the Conduct and Character of Judas Iscariot*, as an argument in support of the divine authority of Christianity. To their disappointment, the Consistory were informed that Mr. Bonar, when besought, politely, but peremptorily, declined the offer to come to Holland. After mentioning this piece of intelligence, the minutes of the session go on to state, that the Rev. John Witherspoon, Paisley, is strongly recommended, as one who possesses all the qualifications required by us in a minister, and that in an eminent degree; that he is esteemed one of the most worthy ministers in the Church of Scotland; and farther, that proposals had been made to him about his accepting a call from us, which he had taken into consideration. Such was the substance of the communication from Messrs. Erskine and Walker: and the Consistory, glad to proceed on such unexceptionable and high testimony, immediately placed

Mr. Witherspoon's name at the head of a short leet, and joined to it those of the Rev. George Lyon, of Strathmiglo, and the Rev. Archibald Laidlie,* of Flushing. Mr. Witherspoon, though unanimously elected, and approved of by the burgomasters, exceedingly mortified all concerned by an unexpected refusal.†

* Mr. Archibald Laidlie, "lecturer at Edinburgh," was admitted minister of the Scottish Church, Flushing, September 2d, 1759. When vacancies occurred in any of the British Presbyterian Congregations in Holland, he was generally brought forward as a candidate; but Providence had destined him to occupy in after-life a much more remote corner of the vineyard. Upon the 13th November, 1763, he took an affectionate leave of his people at Flushing, before crossing the Atlantic, to become colleague to the Rev. Dr. Livingstone of the Dutch Reformed Church, New York. Mr. Laidlie, who shortly had the degree of D.D. conferred upon him by one of the colleges in the United States, was held in high estimation by his fellow-citizens, not only as a man but a minister. He died, during the American war, of yellow fever. An excellent portrait of him was published at New York; and a biographical memoir also appeared there in a Dutch magazine,—which subsequently contained a few specimens of his admired lectures on the Heidelberg Catechism. His widow died about eight years ago; upon which occasion, a sermon, containing notices of Dr. Laidlie, was delivered and published by her grandson, the Rev. Anthony Dey of Greenfield Hill, a place which gave name to a beautiful poem, written by the great and good Dr. Timothy Dwight, who spent the first twelve years of his ministry there. *Records of the Scottish Church at Flushing, and Private Information.*

† Mr. John Witherspoon, an eminent Scottish divine and theological writer, had the honour of being descended from two esteemed and popular clergymen. His father, Mr. James Witherspoon, was minister of Yester, in East Lothian; and his mother, Anne, was the only daughter of the Rev. David Walker of Temple, in the presbytery of Dalkeith. John, the eldest son, was born at Yester, and baptized there, Feb. 10th, 1723. *Register of Christenings in the Parish of Yester.* He was educated at the Grammar School of Haddington, and afterwards at the University of Edinburgh; he was ordained at Beith, Ayrshire, in 1745; and translated to the Laigh Church of Paisley in 1757. Mr. Witherspoon (now become Dr.) resigned in 1768, having accepted the Presidentship of the college of Princeton, New Jersey. There, as in Scotland, he zealously laboured, and with singular success. He died Nov. 15th, 1794. For an account of his Life and Writings, see *Edinburgh Christian Instructor*, vol. xxviii. pp. 673-694. We may here add that Dr. Witherspoon's able treatise *On Regeneration*, was translated into

Another nomination being made, the Rev. William Walker, minister of Monkton, in the west of Scotland, was chosen; and having cordially closed with the call, he brought with him to Rotterdam, the subjoined letter from the Presbytery of Ayr, to Mr. Hugh Kennedy:—

“REVEREND SIR,—It will appear by the extract of our procedure to-day in your affair, which will be presented to the Reverend Consistory in proper time, that we have, agreeably to the tenor of your hearty and unanimous call to our brother, Mr. William Walker, together with the consent of the lords of your city, and our reverend brother’s ingenuous declaration of his acceptance of your kind invitation, unanimously loosed Mr. Walker’s relation to the parish of Monkton, and translated him to the Scottish congregation in Rotterdam; leaving it to your venerable body to admit him to the charge to which you have called him, on the first of August, or any day which may be thought convenient before that time.

“Our long acquaintance with Mr. Walker naturally leads you to expect our recommendation of him to your just regard. We have great confidence in him, that he will act his part so well in the office he is called to exercise in your congregation, that you will conclude our unanimity in parting with him to you, is at the same time a full proof of the great estimation we had of him, and our sincere zeal for promoting the interests of religion among you.

“We beg you will believe that we have a most hearty concern for the honour and prosperity of your city, and the success of religious ordinances in your congregation, which is the thing wherein your zeal will receive the most effectual gratification. We are, Reverend Sir, with great

Dutch and prefaced by the Rev. Paul Chevallier, professor of theology in the University of Groningen. Several of his sermons, and other pieces on practical religion, have also been rendered into the same language.

honour and respect to you and all the gentlemen of your Consistory,—and this sign'd in our name, and by our appointment,

“Your affectionate brother, and most humble servant,

“HUGH HAMILTON, *Moderator*.*

“AYR, *May 28, 1760.*”

Mr. Walker, whom Mr. Kennedy, upon the 13th of July, had the pleasure of inducting as his colleague, was born at Edinburgh, November 10th, 1719.† In the whole course of his studies, which he prosecuted in his native city, he gave promise of that eminence as a faithful servant of Christ, which he afterwards exhibited. In his twenty-fifth year, he obtained a presentation to the living of Monkton, where he was ordained May 10th, 1744. He had ministered with much assiduity in that parish for the space of sixteen years, and had thus acquired great experience in his profession. If he was not gifted with the talents, and did not enjoy the rare celebrity of his distinguished brother Robert,‡ who was colleague to Dr. Hugh Blair, in the High Church of Edinburgh, he at least resembled him in the decidedly evangelical strain of his preaching.

In a former part of this work, particular mention has been made of the *Scottish Poor-house*. We may here state, that care was always taken to secure for that establishment the best medical aid which Rotterdam could afford. Dr. James Hoog, grandson of the Rev. Thomas Hoog, and a gentleman of extensive practice, held the situation of physician for a considerable time. He was cut off by consumption, in the forty-first year of his age, July 19th, 1763, deeply lamented by the city at large. In

* *Consist. Regist.*

† *Ib.* and *Boekzaal* for April, 1774.

‡ The truly excellent Practical Sermons of Mr. Robert Walker, so justly valued in Britain, are not less so in Holland, where they have long been popular, through the Dutch version of the Rev. Henry Weyland, one of the ministers of Utrecht.

the records of the Scottish Session, he is described as an “eminent and valuable person, whose name is dear to all good men who had the happiness of his acquaintance; whose memory, for the purity of his manners and edifying exemplary life for many years, both as a deacon and elder of this church, and his compassionate tender care of the sick as a physician, ought to be had in everlasting remembrance; and which we desire may be remembered with honour, so long as any record of ours can give perpetuity to any thing.”* In room of this amiable man, the Consistory, “setting aside all regard for such forms as are usual upon other occasions,” unanimously elected Mr. H. Moens, who had shewn “uncommon affection and honour both for the Church and Consistory, in continuing with us after the necessity of his private affairs had obliged him to take his dimission as a deacon.” Mr. Moens, (like his equally respected co-adjutor, Mr. Nicholas Baartmans,) for the long period of fifty-five years, was a most useful member of session, and a constant attendant on Divine ordinances in the Scottish Church.

The University of Aberdeen, in 1763, deservedly conferred upon Mr. Kennedy, the degree of Doctor of Divinity; but he was not destined to enjoy his academical title for any length of time: and the lines of affectionate regret which he had lately traced in honour of his dear friend Dr. Hoog, faintly convey an idea of that wide spread sadness which his own departure occasioned. He died in the sixty-sixth year of his age, November 3d, 1764.† The mournful event is thus feelingly and concisely noticed in the sessional minutes:—“Since our last meeting, it has pleased the Supreme Disposer of all events, to remove to himself, on 3d November, that eminent servant of the Lord, the Rev. Dr. Hugh Kennedy, faithful pastor of this church for

* *Consist. Regist.*

† *Ib.* and the *Boekzaal*, for Dec. 1764, (pp. 736—739,) contains a short memoir of Dr. Kennedy.

seven and twenty years ; whose memory will be ever dear and held in remembrance by many in this congregation ; of the seals of whose ministry we doubt not there are many now in heaven, and some still remaining in this congregation, who will, we hope, through grace, be his crown of joy and rejoicing in the day of the Lord. May the Lord sanctify the dispensation, and repair the breach in his own good time.”*

Dr. Kennedy's removal was not only “universally regretted in this congregation, but by all the serious people in the Netherlands, among whom he was greatly esteemed, and looked upon as an honour to the Church of Scotland.”†

As a theologian, Dr. Kennedy stood high, and was frequently consulted on difficult points by his brethren in the ministry, Dutch as well as English, and by private Christians ; all of whom paid great deference to his opinion.‡ His sermons were distinguished by perspicuity of arrangement, and, above all, were uniformly evangelical and practical. Having announced the subject of discourse, it was his general custom to remove the Pulpit Bible from the desk, and then to proceed with great solemnity and earnestness. He had a commanding appearance, a fine open countenance, and a ruddy complexion ; and was tall, but rather slender.

He was in the habit of frequently meeting the native clergy, with whom he could converse with tolerable ease. This enabled him to enjoy, what others have often lamented, Christian and social intercourse, so edifying to both parties. The Doctor was on many occasions engaged to write commendatory prefaces to theological treatises, which were translated from English into Dutch. Boston's well-known work on the *Covenant of Grace*, having been rendered into the language of Holland by the Rev. Alexander Comrie,§

* *Consist. Regist. Dec. 6th, 1764.*

† Consistory's *Letter to Rev. Dr. Erskine.*

‡ *MSS. penes me, and Hervey's Letters, vol. ii. p. 372.*

§ Mr. Alexander Comrie, whose name was repeatedly on the short leet

a Scotsman, but minister of the parish of Woubrugge, near Leyden, Dr. Kennedy, out of respect both to the author and the translator, who were his intimate friends; and especially from belief that the work in question would meet with proper encouragement, prepared an elaborate introductory essay, which was also translated, and is esteemed by proper judges, as not the least important part of the volume.* He likewise wrote a similar preface to Hallyburton's *Great Concern of Salvation*, which, at his suggestion, was rendered into Dutch by Mr. John Ross, the industrious translator of a number of English theological productions, and particularly of all the prosaic writings of Ebenezer and Ralph Erskine.

It is well known to most readers, that immense interest was excited in the religious world, about ninety years ago, by remarkable coeval revivals, both in Europe and America. A recent writer on the subject has happily defined the true nature of a revival as "the concentrated power of religion over a community of minds, when the Spirit of

during the vacancies in this and the other British Churches, was born in Scotland, Dec. 16th, O. S. 1708. When a young man, he came over to Holland, and was placed in a mercantile house. He, however, soon shewed a marked predilection for the ministry; and having, before quitting his native country, acquired a competent knowledge of Latin, he entered upon his academical pursuits at Groningen, with considerable advantage. He removed thence to Leyden, where, in 1734, he honourably received the united degrees of M.A. and Doctor in Philosophy. Upon the 1st of May in the following year, he was ordained minister of Woubrugge. He continued to fulfil the duties of that charge till April, 1773, when, being declared *Emeritus*, he retired to Gouda, where he died Dec. 10th, 1774. Mr. Comrie, a tall, fine looking man, was completely master of the Dutch, though he spoke it with rather a foreign accent. He was a staunch Calvinist, and greatly esteemed as a preacher. His numerous writings are held in repute by the peasantry of Holland. Scarcely a book of merit on practical religion, appeared in Britain during his time, which he did not either translate, or was instrumental in getting translated. Besides the work of Boston noticed in the text, we shall only specify his Dutch version of Marshall *On Sanctification*. *Boekzaal for Dec. 1774, and Private Information.*

* Printed at Leyden, 1741, in 8vo.

God awakens Christianity to special faith and effort, and brings sinners to repentance.”* Dr. Kennedy was one of those who devoutly marked the sovereignty of Divine grace in these numerous cases of conversion; and he endeavoured to call the public mind to the due consideration of the momentous subject; as well as manfully to expose the erroneous statements and libellous attacks of scoffers, which were extensively and industriously propagated. Besides, he not only took a lively concern in the astonishing awakenings which occurred in the west of Scotland about the year 1741, but made the whole Dutch community fully acquainted with the proceedings.† The publication of such documents was most seasonable; for in different parts of Holland, a like anxiety had been then manifested by numbers, in regard to the weighty concerns of eternity. Dr. Kennedy corresponded much on the subject with his clerical brethren in Great Britain; and some of his letters appeared in an interesting pamphlet printed in London under this title, *A Short Account of the Rise and continuing Progress of a remarkable work of Grace in the United Netherlands*.‡ In the “Epistle to the Reader,” are some seasonable observations “as to the use and importance of such accounts, and to experience and experimental Christianity.”

There is a piece of intelligence which ought not to be omitted in this place. An enterprising bookseller at Delft,

* Colton's *Hist. and Character of American Revivals*.

† Dr. Kennedy got three worthy members of his session, Messrs. William Hoog, J. de Honingh and C. Brem, to translate into Dutch, all the different narratives of, and remarks on, the Awakenings at Cambuslang and Kilsyth in 1741 and 1742; and he largely prefaced each piece with some pertinent observations. Most of these little works went through six editions; and the Doctor was more than once called upon to defend himself and the cause which he had espoused, against several native writers who published on the subject, especially the Rev. Gerard Kuypers, minister of Nieuwkerk, near Amersfort.

‡ Printed for John Lewis, in Paternoster-Row, 1752, *second impression*.

having determined to get translated into his mother tongue, the principal British commentators on the Scriptures, is said to have consulted, and been directed by, Dr. Kennedy. That the publisher was duly encouraged, is manifest from the interesting fact, that this laudable undertaking, which became the work of nearly half a century, was not brought to a completion, until fifty-nine quarto volumes had issued from the press. The excellent Matthew Henry's* *Exposition* took the lead; and, after comparing Henry in different places, we were happy to find the foreign version exceedingly faithful. Among other biblical writers included in this voluminous series, we may mention Poole, Wells, and Stackhouse. Several of the native clergy were employed either to translate or recommend the work, which appeared in monthly parts.†

A quarto volume of useful sermons was published by Dr. Kennedy at Rotterdam in 1748, in the Dutch language, and dedicated, by permission, to the Prince and Princess of Orange. Several of the discourses had been preached on public occasions; but, except the first, which is a synod sermon, none of them has ever appeared in an English dress. He says that his design, which is satisfactorily attained, "is to bear witness to the great doctrines of grace, and to place those important truths in a striking light, that are now sel-

* I have before me a second edition of the Dutch version of Henry's *Communicant's Companion*, printed at the Hague in 1738. The translator, Mr. Gothofredus Clermont, seems to have been well fitted to do justice to what he had undertaken, not only by a competent knowledge of the English language, but by the possession of no small portion of Henry's sanctified spirit. The religious public in Holland was first especially called to appreciate the useful writings of our countrymen in 1729, when Tong's *Life of Matthew Henry* appeared, with a strong recommendatory preface, by the Rev. J. Doesburgh, one of the ministers of the Hague. Mr. Doesburgh states that his worthy townsman, the Rev. Robert Milling of the English Church, and the commentator's intimate friend, had urged him to begin the task, which, as he proceeded, he found both a profitable and pleasant exercise.

† Printed at Delft and Amsterdam, 1741—1787.

dom met with but in creeds and confessions; and this, as much as in me lies, to help to stop the course of that defection that is going forward from the grace of the Gospel, to the covenant of works in a new shape.”*

Dr. Kennedy left four children:

William, professor of Greek in the Marischal College, Aberdeen, from 1758 to 1782.

Walter, who went to Surinam, and became an eminent planter; but having gone to England, for the recovery of his health, died in Soho Square, London, about the year 1777, leaving an only son, John Hugh, who subsequently lived in Holland.

Anne, the Doctor's eldest daughter, was married to Alexander Livingston, Provost of Aberdeen, but latterly merchant in Rotterdam, where she died of consumption a few months after her brother Walter's death.

Beatrix, became the wife of Captain Bradshaw, whom she survived several years, residing principally at Antwerp.†

Writing, in January, 1765, to the Rev. Dr. Erskine of Edinburgh, to select a proper successor to their lamented pastor, Dr. Kennedy, the Scottish Consistory remark:—
“Under God, whose direction in all this matter we earnestly pray for, we must seriously recommend the care of this high concern. The congregation is important, consisting of as many as all the British Churches in the Netherlands put together, and seems to be on the increasing hand. As to its seculars, it is at least equal to the best in Scotland, if not better; the city pleasant beyond most in the world, and most of the inhabitants speak a little English, which is a considerable circumstance of comfort to one who is to leave his own country, for he will not be so sensible

* Kennedy's *Work of Grace in the United Netherlands*, where some notice of the author's manuscripts will be found at p. 33.

† *Private Information*. An excellent half-length portrait of the Rev. Dr. Kennedy, was presented to the Consistory, in September 1765, by his daughter, Mrs. Livingston.

of the difference, as others who have been called to other parts of the Provinces. These circumstances you may mention in due time, by way of encouragement to those whom you may apply to."

The Rev. Archibald Smith, who had been ordained minister of the parish of Fintry, in the presbytery of Dunbarton, June 9th 1752, being offered, cordially accepted, the call; and, with ample testimonials, arrived at Rotterdam, where he was admitted one of the pastors of the Scottish Church, 24th Nov. 1765. The year before leaving Scotland, he delivered a sensible discourse before the synod of Glasgow and Ayr, which he afterwards published and entitled, *An Inquiry into the Subject and Manner of Apostolical Preaching*.

The members of session were so pleased with Mr. Smith that, besides acknowledging in becoming terms their obligations to Dr. Erskine and Mr. Robert Walker, for their disinterested services in this affair, they also addressed a letter to the Moderator of the presbytery of Dunbarton, from which we extract one paragraph:

"It will doubtless give you and the presbytery of Dunbarton, satisfaction to hear that he [Mr. Smith] is in all respects acceptable to the congregation. We esteem him as one not only sound, but well established in the great distinguishing doctrines of Christianity; a useful and edifying preacher of these, and such a one, we do assure you, as we would have chosen unanimously upon a supposition, (which cannot easily take place here,) of a previous personal knowledge of the man we call."*

Mr. Smith's ministry at Rotterdam was but of a few years duration; for, having been appointed by the Duke of Montrose to the church of Strathblane, in the same presbytery as his former parish, he, to the regret of the con-

* Consistory's *Letter to the Presb. of Dunbarton*, of date Feb. 6th 1766. *Consist. Regist.*

gregation, removed with his family to Scotland; and was inducted to that charge, May 10th, 1770. From Strathblane he was translated to Kinross, where he was admitted June 29th, 1784; and died April 13th, 1803, in the fifty-first year of his ministry.*

The Rev. Alexander Layel, pastor of the Scottish church at Dordrecht, was unanimously elected as Mr. Smith's successor. He gratefully and cheerfully accepted the invitation: and, whilst he thanked the session for this proof of their affection and esteem, he prayed that the Head of the church might strengthen him in body and in mind to fulfil his duty and their hopes. His investiture took place August 19th, 1770.† Mr. Layel, a native of Melrose, entered upon his pastoral duties at Rotterdam, at the age of thirty. He had laboured at Dort, with general approbation, upwards of four years; having been inducted to that charge June 15th, 1766, in room of the Rev. William Grierson, who left it for Amsterdam, and who at a later period was minister of Glencairn, in the presbytery of Penpont.

The worthy senior pastor of the Scottish Church, Rotterdam, departed this life on Sabbath, 6th March, 1774. Mr. Walker "exercised the office of the ministry among us, for the space of thirteen years, seven months, and eleven days."‡ He left a widow,§ and two sons by a former marriage, viz.

John, a merchant, who died in the West Indies.

Robert, ordained minister of Cramond, on the presentation of Lady Glenorchy, 21st Nov. 1776; translated to the first charge of the Canongate, Edinburgh, where he was admitted August 19th, 1784. This last situation he continued to hold till his death, which occurred June 30th, 1808.

* *Report of Widow's Fund.*

† *Consist. Regist.*

‡ *Ib.*

§ Elizabeth Lawson, Mr. Walker's second wife, who survived him, and to whom he had been married in 1767, was the relict of Mr. William Robertson, merchant in Rotterdam.

CHAPTER VII.

1775—1832.

Rev. James Somerville.—Rev. Alexander Scot.—Rev. James Low.—Rev. Maurice Ritchie.—Rev. Thomas Ross.—Rev. William MacPhail.—Rev. Alexander MacIntosh.—Rev. James Anderson.—Rev. William Steven.—Conclusion.

Six months after Mr. Walker's death, the Consistory, for the purpose of getting his place supplied in the best manner possible, again addressed themselves to the two eminent clergymen, of whose conscientious and zealous fulfilment of a similar trust, they had most satisfactory proof. Mr. Layel had soon the honour of receiving a letter from Edinburgh, in reply to the communication from his kirk session. It was as follows:—

“REVEREND AND DEAR BROTHER,—We received yours of January 20th, signed in name and by appointment of the Scottish Congregation of Rotterdam, and reckon ourselves much obliged and honoured by their approbation of our past endeavours to serve them; confirmed by this renewed testimony of their confidence in our integrity, and of the favourable opinion they still entertain of our readiness to give them our best assistance in the choice of a good and faithful pastor.

“We have the happiness to be acquainted with two preachers of distinguished abilities, namely, Mr. James Somerville, and Mr. William Burnside.* Both were licensed by the presbytery of Edinburgh, and give the highest satisfaction. They preach the gospel in simplicity, be-

* Afterwards minister of Dumfries.

cause they believe and love it; and they preach it with such propriety of style and manner, that we could not hesitate to recommend them to any congregation. Mr. Somerville is two, or perhaps, three years past twenty-seven; Mr. Burnside, indeed, is as much short of it, but we choose to mention him, as no other occurs to us at present, whom, from personal knowledge, we can put upon the same level with Mr. Somerville. To these two, we add, Mr. Sangster,* assistant to the minister of Innerwick, upon the recommendation of the Rev. Mr. Brown of this city, who gives him so good a character, as in our opinion entitles him to a place in the list of candidates.

“ We are informed, that Mr. James Forrester at Anstruther Wester, has been recommended to you by Mr. Spears of Bruntisland; one of us is personally acquainted with that gentleman, and has so good an opinion of his qualifications, that he can readily add his recommendation to that of Mr. Spears.

“ Besides those in our country, we have likewise made inquiry into the character of some ministers at London who have been proposed (as we hear) to some members of your Consistory, viz. Mr. Smith† of Silver Street, and Mr. Bogue‡ his assistant, recommended by Dr. Trotter; and Mr. George Stephen,|| recommended by Dr. Hunter. We have the pleasure to inform you, that they are all accounted men of piety and good sense, useful and evangelical preachers; and in particular, that Messrs. Smith and Bogue, have a considerable reputation for literature.

“ May the great Lord of the vineyard direct your choice !

* Subsequently settled in East Lothian.

† Mr. Willam Smith, a native of Scotland, who died at London a few years since. He is known as the author of *A System of Prayer*.

‡ The late Rev. Dr. David Bogue, of Gosport.

|| Mr. George Stephen, who studied at Aberdeen; and who, at his death, in 1781, was minister of the Presbyterian Chapel, Little St. Helen's, Bishopgate Street, London.

We offer our most respectful compliments to your brethren in the Consistory; and are, with much esteem, Rev. and dear Brother,

“Your affectionate brethren and servants in the Lord,

“ROBERT WALKER

“*Edin. 24 Feb. 1775.*

“JOHN ERSKINE.”

P. S. From conversation with Mr. Forrester, I apprehend he would not be willing to leave Scotland; at the same time, I can't say positively what influence an actual offer of Rotterdam might have upon him.

J. E.

Mr. Somerville, who was elected “by a great majority of votes,” was born of respectable parents, at Carnwath, in Lanarkshire, October 1747.* He was brought up in the fear of the Lord; and early gave pleasing indications that the care bestowed had been greatly blessed. One of his contemporaries, in a poem which he wrote on revisiting the scenes of his youth, and published by Dr. Robert Anderson, author of the *Lives of the Poets*, has transmitted a beautiful memorial of his friend, whom, under the name of Philander, he thus celebrates:—

“Here grave Philander, elegantly good,
And even in boyish years, maturely wise,
Felt kindling in his breast th' ethereal flame,
Benevolent, prompting to generous deeds—
And with the balm of meditation heal'd
The petty discord of his quarrelling mates,
Or rescu'd, with the manly hand of power,
Defenceless childhood from the scourge of age.”

From the Grammar School of Lanark, he was sent, at the youthful age of thirteen, to the University of Edinburgh, where he diligently prosecuted his literary and

* Storie's *MS. Memoranda*.

scientific studies. He entered the Divinity Hall in his eighteenth year, and about the same time became domestic tutor to the late Colonel Gillon of Wallhouse, near Linlithgow. By this family he was held in great esteem, and his assiduity in discharging the important task of instruction secured for him their approbation and lasting friendship. Upon the 25th of March, 1772, he was licensed by the Presbytery of Edinburgh. His pulpit abilities soon drew him into favourable notice, especially in the metropolis, where he often preached. Deeply impressed with the responsibility of the ministerial office, he rather shrunk from than courted professional elevation. Through the interest of Dr. Erskine, he had, but declined, the offer of a parish church. At the request of the trustees of a chapel at Sheffield, he visited that town, but his sentiments, which were strictly Calvinistic, not coinciding with those of the chapel managers, the design of his intended settlement in England was necessarily dropped.*

We have now arrived at that point of his history, when he received the call to the Scottish Church here. "Such a cordial and regular invitation of me," says Mr. Somerville in a letter to Consistory, "to come over and labour amongst you in the work of the Gospel, calls for a suitable return, and accordingly I here intimate to you that I do accept your call. The honour you have done me, by judging me to be a proper person for assisting you in your most important concerns, must lay me under great obligations both to desire and promote your happiness. I have attended to the services which you reasonably expect and require of me; and I hope that I shall be enabled to perform them as becomes a minister of the Gospel of Christ. To undertake so important a charge would naturally excuse my fears; but when I consider the earnestness of your call, and the promise you make of doing whatever may con-

**Private Information.*

tribute to the strengthening my hands in the work of the Lord, my fears are allayed, and I am desirous to hope that my labours among you will be attended with success. That the Great Shepherd himself may enable me to act up to that character, which you have received of me, and that he may render me the helper of your faith and joy, is my earnest prayer, and shall, through grace, be my constant study. As the presbytery of Edinburgh, upon having your call to me presented to them, tendered it to me for my acceptance according to the usual form in cases of a like nature, so they prescribed my trials previous to ordination, and therefore it will very probably be the first or second week of June before I can be ready to set out from this place. May my arrival among you, which I mean not to delay beyond that time, be conducive to the glory of God, your real comfort, and the interest of true religion.”*

Mr. Somerville was duly ordained for this charge, by the presbytery of Edinburgh, on the tenth of May, 1775, and admitted at Rotterdam, on the sixteenth day of the subsequent July.†

At this time, many pious and well disposed persons ardently wished that some additional Psalmody, more suited to the purposes of evangelical worship, were admitted to be sung in public, along with the Psalms of David. The subject had already occupied the attention of our national church; and a committee of their number collected and prepared *Translations and Paraphrases, in verse, of several passages of Sacred Scripture*. Having received the necessary sanction of the General Assembly, the Paraphrases were introduced into the Scottish Congregation at Rotterdam, on the first Sabbath of the year 1779. A paper on the subject, drawn up by Mr. Somerville, and approved of by the Kirk Session, was previously read from the pulpit.

* Mr. Somerville's letter to Session, dated May 1st, 1775. *Consist. Regist.*

† *Consist. Regist.*

After mentioning, that the causes which had hitherto prevented the Paraphrases being generally used in Scotland, the dilatoriness of general bodies, &c. ought to have no influence upon this church; and that, besides, they were used in several congregations, and by ministers the most distinguished for their piety, the Consistory's statement proceeds as follows:—"This they do, not from any spirit of innovation, but from a real desire more fully to promote the glory of God: and as they apprehend these Paraphrases to be quite sufficient to answer the desired end, and would wish that no alteration should take place in this matter, in all time coming, they are therefore, unanimously of opinion, that nothing farther should ever be done in this matter, unless it should please the Consistory afterwards unanimously to accede to any farther enactment that the Church of Scotland may make upon this subject. It is with such views and desires, and for such reasons, that the Consistory have agreed to admit these Paraphrases as a part of their psalmody, which they hope, the congregation will readily admit along with them; and they pray that God may powerfully bless them for the advancement of his own praise and glory."*

These Paraphrases, afterwards considerably altered and improved by a committee of the General Assembly, were introduced at Rotterdam, as soon as they had received the *imprimatur* of the mother Church. This addition to our psalmody, though disfigured with a few glaring blemishes, was decidedly a great step towards improvement. We long, however, to see something farther done. It is not improbable, that with a certain class, odium nearly as great as the promulgation of a heresy would attach to us, did we venture with due submission to express it as our firm belief, that the day is not far distant when, not a new, but certainly a retouched, version of our metrical Psalms will

* *Consist. Regist.*

be called for. The present venerable version, beautiful and close to the original as it unquestionably is, and endeared to us by many spirit-stirring associations, ought nevertheless, like the one generally used in the sister church of England, to undergo a thorough revision. It is surely matter of regret, that, in this volume of sacred poetry, which, as we ought, we prize unspeakably high, should in some parts be scarcely readable, and almost impracticable to be sung in congregations and families. Our brethren in the ministry, must, as well as we, have often lamented this defect. That man must be blindly wedded to antiquity, indeed, who is dogmatically opposed to every thing modern. Little in the shape of argument has been adduced against a revised edition of the Psalms. But if it be deemed sacrilege to alter one jot or tittle of our metrical version of these Divine songs of David, we do certainly think that the country may reasonably hope, that the committee on *additional* psalmody, which has now been in a sort of torpid existence for upwards of twenty years, will soon bring its tedious labours to a satisfactory close.* It will not be creditable to the Church of Scotland, if some effective measures are not forthwith resorted to. The poetical talent of the country is assuredly sufficient for the task; and the Assembly, in the exercise of its wisdom, might easily gratuitously secure that talent, and calculate too upon the countenance and support of an enlightened public. Arrangements ought to be made so as to obtain, if possible, a continuous meeting of a committee, who might give their undivided attention to the subject, and furnish a selection worthy of our Establishment. Feeling, as we do, much

* The author, a grateful pupil of the reverend Professor who is Convener of the Assembly's Committee on Psalmody, wishes it may be distinctly understood, that nothing is more remote from his intention than to insinuate that there is the slightest remissness on the part of his learned preceptor; to whom it must doubtless be exceedingly painful, to be periodically called upon to render, (as it is for his hearers to receive,) so cheerless a report of his irksome labours.

interested in the success of this national undertaking, we trust we shall be forgiven if we digress a little farther, and state a few particulars of the judicious method employed by our Dutch Reformed brethren when they improved their psalmody.

In the year 1772, the Provincial Synods, with the approbation of the Prince of Orange and the States-General, came to the determination of having a new version of the Psalms. This was much wanted; for, that by Peter Dathen, which had been in use for nearly two centuries, was a very indifferent translation, not, as it ought to have been, from the Hebrew, but from the French.* Dathen's version had become most unacceptable to the intelligent portion of the community, as much from its incongruity with the original, as the harshness of its rhyme. Want of unanimity, and the dread of exciting the clamours of the ignorant, had hitherto rendered unavailing every attempt to procure another version. Several Dutch poets and scholars, from the celebrated Philip Marnix, downwards, had published metrical translations; the beauty and decided superiority of which, in every respect, threw the authorized Psalmody completely into the shade. A committee was accordingly appointed, consisting of nine ministers, two members of the States-General,† and two advocates as amanuenses. To these fourteen deputies, Prince Maurice's house, (now occupied by the national gallery of paintings), at the Hague, was assigned as a place of meeting. They assembled, for the first time, January 12th, 1773, and admirably completed their work in one hundred and twenty-seven sittings.

* Delvenne's *Biographie Ancienne et Moderne des Pays-Bas*, 2 vols. 8vo. Liege, 1828—29; article, *Dathenus*.

† The Hon. Thomas Hoog, son to the minister of Scoonhaven, and the eldest brother of Dr. James Hoog, of whom we have formerly spoken, was one of the two political commissaries, and also representative of the Synod of South Holland. Mr. Hoog, an able scholar and jurist, died unmarried, Feb. 27th, 1781, in his 65th year.

Each of the clergy received from their respective synods about five guilders a-day; and government allowed the two political commissioners, fifteen hundred guilders each, and the half of that sum to each amanuensis, as a remuneration for all their services. A minute and most interesting history of psalmody from the earliest times, and especially a complete account of the whole proceedings in this business, including the opening prayers, as well as all the speeches and remarks, was published by one of the clerical commissioners.* The committee, prepared to give their whole soul to the work, commenced by selecting the best metrical translations of the whole Book of Psalms; they then compared them one by one, and rejected every erroneous and unharmonious passage. When the present excellent version was finished, and had received a careful re-examination, it was sanctioned by the States-General, and ordered to be used in all the Dutch Reformed Churches. In some parts of the country, particularly in Zealand, and at the fishing town of Maas-sluis, much opposition and acrimony was exhibited at the first introduction of the Psalms in January, 1775. The dissatisfaction manifested in Scotland about the same time at the introduction of our Paraphrases, was great, but nothing when compared with the vexatious disturbances, which took place in the United Provinces. They were of such a serious nature, that several of the ring-leaders, male and female, were tried criminally; of whom one was condemned to be executed, and seven were banished.

To the Dutch Psalmody, adverted to above, was added in 1804, a most valuable Hymn Book, drawn up, as the Psalms had been, from various collections, by fourteen delegates.† The Rev. Dr. John Scharp of Rotterdam, a descen-

* Van Iperen's (minister of Campvere,) *Kerkelyke Historie van het Psalm-Gezang*, 2 vol. 4to Amst. 1777-8.

† See an Analysis, and a specimen of the Dutch Hymns in the *Presbyterian Review*, No. IV. Edin. 1832.

dant of the Archbishop of York, and to whom, as will be seen in the sequel, the Scottish Church was indebted during a vacancy, acted as secretary to this synodal commission.

We now resume our history of the Scottish Church. In the spring of the year 1779, a presentation to the church of Whitburn was issued in Mr. Somerville's favour, by Sir William Cunningham. That charge, which was procured for him through the interest of the Wallhouse family, had become vacant by the translation of the Rev. William Barron, who accepted a professorship in the University of St. Andrews, where he delivered an admired course of *Lectures on Belles Lettres and Logic*, published since his death.

When Mr. Somerville announced his intention to quit Holland, he assured his much attached brethren, "that, however sorry he was to leave a Consistory among whom he had lived in such harmony and friendship; and a congregation who had shewn themselves so well satisfied with his ministry, yet matters were so circumstanced that he could not with any propriety decline accepting the presentation."*

His affectionate flock, grieved at the thought of his departure, made every effort, but in vain, to ensure his continuance. Having, at a subsequent sederunt, informed the session that his call to Whitburn had been duly moderated and sustained; and that the presbytery of Linlithgow only waited his arrival in Scotland, in order to fix a day for his admission, he desired that his pastoral relation at Rotterdam might be loosed, and the usual attestations given him.

The Moderator, in name of the Consistory, feelingly expressed their reluctance at parting with one for whom they had so great a regard, and their thanks for his skilful and faithful services; commended him by prayer, to the protection of that all-wise Being who ordereth the bounds of our habitation; and implored that the richest blessings of

* *Consist. Regist.*

heaven, temporal as well as spiritual, might be vouchsafed to him and his; and that great success might ever attend his professional labours. The Consistory farther unanimously agreed to furnish him with a full and ample testimonial. "Mr. Somerville then cordially thanked the brethren of the Consistory for all their friendship to him, during his residence among them; praying that God would bless them with all spiritual and heavenly blessing in Christ Jesus; that he would keep them under his special care and protection, and render them long a signal blessing to this church; praying also, that the people under their care may abound more and more in the fruits of righteousness: and that God, in his own due time, may supply his place with a pious and successful minister of the Gospel of peace."* Upon the 19th September, he took a solemn leave of the congregation, and preached a remarkably suitable discourse from the last verse of the book of Revelation,—*The grace of our Lord Jesus Christ be with you all.* The church was excessively crowded, and all present were deeply affected.

As a member of society, Mr. Somerville was greatly respected at Rotterdam, and especially for his prudent conduct. If prudence be a valuable quality, and becoming a minister of the Gospel in every situation, it is peculiarly requisite for a clergyman destined for a foreign station. He has, or ought to have, frequent intercourse with his flock; and, would he study his usefulness and comfort, he will take care never to interfere with the clashing interests of his people. A settlement abroad, in most places, is not unlike a village at home. Every one knows, or thinks he knows, the domestic history of his neighbour; and some are apt to talk at random of the occupations and intentions of his countrymen. So circumstanced, a minister ought to be on his guard, and, by a suitable demeanour, shew that

* *Consist. Regist.*

he at least, is determined not to countenance that unseemly conversation, which, if encouraged, is sure to break the peace of families, and occasion the greatest uneasiness to himself. Let it be apparent to them all, that he has at heart both their spiritual and temporal interests; that they have in him a true and faithful counsellor; and that, while he delights to hear of their growing prosperity, nothing gives him greater pain than to think that detraction is at work among his hearers. What comes to his knowledge of an unfounded and calumnious tendency, he will be studious never to repeat, so as to injure still more the reputation, or wound the feelings of any individual. A tattling clergyman is a pitiable and contemptible creature. For, let his public appearances be as orthodox as they may, it is to be feared that he will spend his strength for nought, so long as his conduct in society is at such variance with those evangelical sentiments which he advocates, and professes to hold in the pulpit.

Mr. Somerville was admitted minister of Whitburn, 18th Nov. 1779. Soon after his settlement there, he married Anne, daughter of Mr. Alexander Yeats, merchant, and member of the Scottish Consistory, Rotterdam. A vacancy having occurred in the town and parish of Stirling, by the translation of Dr. Buchanan to the Canongate, Edinburgh, the magistrates unanimously appointed Mr. Somerville to succeed him. He removed with his family to Stirling, where he was inducted, Oct. 8th, 1789, as colleague to the Rev. John Muschet.

“From the period of commencing his ministerial course at Stirling,” says his excellent biographer Mr. M’Gachen, “he found himself burdened with a load of duty, with which all that he had to bear in either of his former situations, was comparatively easy. Of the multiplicity of his avocations, indeed, it is not easy to form any conception. But to the utmost of his ability, nay, beyond his ability, for there can be no doubt that he shortened his life through

excessive exertion, he was willing to employ his time and talents in every way which might tend to promote his usefulness. For the fidelity and zeal with which he performed the usual branches of clerical duty—preaching, parochial visiting and catechising, imparting comfort to the sick, the afflicted, and the dying, none ever exceeded, or could exceed him. The last of these duties especially, he attended to with an assiduity and tenderness, which have been rarely equalled. To the house of mourning he was a frequent visitor; and such was the kind and soothing manner in which the words of consolation flowed from his lips, that they rarely failed to produce the desired effect. So full was he of heart and feeling, that he seemed actually to become a fellow-sufferer with those whom he came to comfort; and he seldom left them without having the satisfaction of seeing them, through the blessing of God on his sympathies, his counsels, and his prayers, more tranquil and resigned to the will of Heaven, than when he found them. Nor was it the rich, more than the poor, who found him their friend in times of affliction. His was a mind incapable of making any such distinction; and often, in terms of generous indignation, have we heard him reprobating the minister, who could be capable of doing so, as unworthy of his high office. In the prosperity of the poorest members of his flock, he took a lively and decided interest: and to heal his sorrows, he hastened with as much alacrity as he did to administer consolation to the wealthiest individual.”*

Some years after his settlement at Stirling, Mr. Somerville was honoured with the degree of Doctor in Theology. Eighteen months previous to his death, he was visited with a shock of apoplexy, by means of which his articulation was considerably affected, and the power of one side greatly enfeebled. Dr. Somerville never afterwards appeared in public; but with the friends who flocked to his sick cham-

* M'Gachen's *Biographical Sketch*, pp. 31-33.

ber he loved to converse on heavenly things, and to speak of the inestimable value of the Bible, which was always before him. He also derived delightful consolation from two valuable little volumes, namely, Willison's *Afflicted Man's Companion*, and Jenk's *Devotions*; and these were the only human compositions which he ever read, after he was confined to his room, with the single exception of Haldane's able work, on the *Evidences and Authority of Divine Revelation*. Upon one occasion, we are informed, when conversing with a co-presbyter on his approaching dissolution, he became greatly affected, and his natural cheerfulness and tranquillity seemed to forsake him. But his clerical friend and biographer having ventured to suggest to his mind the consolatory truths of the Gospel, he replied with peculiar emotion, "O, how different it is to think of death, when we are only uncertain of its proximity, from what it is, when we have it in immediate prospect!" He then turned his thoughts with uncommon animation, upon that atonement, on which he had so often exhorted others to rest as the foundation of hope, rejoicing in it as the only source of consolation. During his long illness, not a murmur escaped his lips, but, on the contrary, pious ejaculations and favourite passages of Scripture. The 48th Paraphrase, which he was accustomed frequently to sing on public occasions, he took very great pleasure in reciting. Dr. Somerville gently slept in Jesus, on the 23d of January, 1817. A volume of sermons, highly creditable to his memory, appeared in 1827, edited by the Rev. John M'Gachen of Airth: who has prefixed a long and an interesting biographical sketch of the author. From the memoir alluded to, we have been indebted for much of the preceding information; and our readers, we are sure, will forgive us for making one additional extract.

"Personal religion he cultivated with peculiar fervour and assiduity. For the want of this, especially as a minis-

ter of the Gospel, he used to say nothing could compensate. Hence, to his young friends in the ministry, as the editor can attest from his own experience, he was in the habit of recommending it with the utmost earnestness; and upon such occasions he seemed absolutely to shudder at the thought of their neglecting it. With this view he exhorted them to study the Scriptures, and likewise to read occasionally a portion of any book on practical divinity. And what he recommended to them, he adopted as a rule for his own conduct. The Scriptures especially were his constant study; and he had his stated seasons for secret devotion, which he deemed peculiarly sacred, and with which he would allow nothing to interfere. But whilst his religion was fervent and genuine, it was utterly void of every thing like ostentation or austerity. On the contrary, he possessed a cheerfulness of manner calculated to win on the affections of all around him, and which seldom failed to do so; and whilst he took every favourable opportunity, in his intercourse with the world, of introducing religion as a topic of conversation, he by no means thrust it forward upon all occasions, conceiving that, by so doing, he was more likely to excite prejudice against it, than to promote its interests.

“It was impossible to be much with him without perceiving that his own mind was deeply imbued with religious feeling. At communion seasons, this was particularly discernable; and it was generally remarked, that in reading the portion of Scripture in his family, on the morning of the Sabbath, he was very sensibly affected, especially if the passage had any particular reference to the sufferings of Christ, which he had the prospect of commemorating. The reverence which he discovered for the Sabbath day, formed a remarkable trait in his character. Though cheerful and pleasant, as he always was, there was on that day a solemnity in his manner, and in his words, which could

not pass unobserved; and he betrayed evident symptoms of uneasiness when he heard any one around him utter what seemed even to border upon levity.

“In point of natural talent, Dr. Somerville was far above mediocrity. And although his attainments in general literature were highly respectable, yet they would have been still more pre-eminent, had he been less conscientious in the discharge of his clerical duties. But for these he rightly considered himself bound to sacrifice any fame, which he might have acquired by turning his mind to other pursuits. On this ground, though at first disposed to comply with a request made to him by some of his clerical friends, to undertake a History of the Church of Scotland, he found it absolutely necessary to decline doing so. His whole heart, in short, was in the work of the ministry, to which he had so solemnly devoted himself. In this work, no fatigue either of mind or body, and no self-denial, did he deem too great to encounter. Nor was he permitted to labour in vain; for it pleased God to give him the satisfaction of knowing, that he had been instrumental in awakening others to attend to their everlasting interests. This was his reward upon earth; and can we doubt that he has now attained that blessedness to which he looked forward, the blessedness of heaven, far beyond what can either be expressed or imagined?”*

To supply the place of Dr. Somerville at Rotterdam, the Consistory, 2d Sept., 1779, elected the Rev. Thomas Peirson, of the Scottish Church, Amsterdam. Other two individuals, namely, the late worthy Dr. Bogue† of Gos-

* *Biographical Sketch*, pp. 47—53.

† David Bogue, immortalized as the father of the Missionary Society, was born in Berwickshire, in 1750. He became a licentiate of the Church of Scotland; and after an unsuccessful attempt had been made to procure for him Coldingham, his native parish, he repaired to London in 1771, and subsequently joined the Independents; of which respectable body he continued till his lamented death, in 1825, a distinguished ornament. On different oc-

port, and Mr. Burnside of Dumfries, were on the short list on this occasion. They had repeatedly been brought forward as candidates during vacancies in several of the other British congregations in Holland. It was in consequence of the kirk-session having an assurance that Mr. Peirson was disposed to resign his situation in the Dutch metropolis, and accept a call to Rotterdam, that an invitation was forwarded to him. With much astonishment, therefore, did they receive a refusal. Mr. Peirson, of whose after-history some account will be found in a subsequent portion of our work,* was educated at St. Andrews and

casions, he was recommended to vacant English Churches in the Netherlands. Testimonials in his favour, from the Rev. Dr. James Watson, (whose son he succeeded at Gosport) dated, London, 1774, are preserved among the papers belonging to the Middleburg congregation. In 1776, he preached as a candidate at Amsterdam, but did not receive a call; Providence having designed that his personal ministry should be confined to England. He visited the Continent a second time in 1816, accompanied by his friend, the Rev. Dr. James Bennett, who has since become his biographer. The *Memoirs* in question, are written with considerable ability; but that portion of the work relative to the British Churches in Holland, is both inaccurate and unfair. Dr. Somerville, when settled at Rotterdam, addressed a letter to his class-fellow, Dr. Bogue, dissuading him from accepting any charge in the United Provinces; and at the same time representing his pastoral labours as apparently without any good effect. Dr. Bennett has printed this letter; from which, and his own circumscribed opportunities of judging, together with some gratuitous assertions, he eagerly asks, who could wonder that David Bogue declined the offer of a church abroad? May we not, with equal justice, put the question, 'Who can calculate upon the benefit which might have accrued to Christianity, and particularly, to our continental churches, had David Bogue sojourned for a short season in this country?' Dr. Bennett ought to have remembered, that a conscientious minister with his *little flock* of immortal souls, even amidst temptations to indolence and self-indulgence, may be as useful, if not more so, than the man who has committed to him the charge of thousands. We know that Dr. Somerville had reason to change his rather hastily adopted views on this subject; and we can farther say, from what has come under our own observation, (and as an encouragement to all who think they spend their strength for nought,) that Dr. Somerville's ministry here, was blessed to not a few. See Bennett's *Life of Dr. Bogue*, pp. 64, 65.

* See our notices of the *Scottish Church at Amsterdam*.

Edinburgh. He commenced his clerical career as chaplain in the regiment of the Scottish Brigade, under the command of the Hon. Major-General John Stuart.* While in the army, he received, in Dec. 1776, a call from the Presbyterian Church, Amsterdam; and, as we have said, it was when holding this last appointment, that Mr. Peirson unexpectedly declined becoming Dr. Somerville's successor here. We subjoin the reply which he then sent to the Scottish Church at Rotterdam, as from it some idea may be formed of his character.

AMSTERDAM, *Sept. 10th, 1779.*

“REV. GENTLEMEN,—The unanimous, hearty and legal call you have been pleased to honour me with, to become one of your ministers, reached me at a time when sickness rendered me unfit to regard it with that serious attention it merited, and therefore prevented me from giving you so speedy an answer, as the situation of your church might seem to you to require. Several other circumstances prevented me from imparting it earlier to my fellow-rulers in this church, whom it likewise nearly concerned.

“However, after due deliberation with these my brethren, I have been fully convinced, that any reasons that could be added for accepting your call, are not sufficient to warrant my abandoning my present flock, whose existence as a church they think depends in some measure upon my continuance amongst them as one of their pastors.

“Bound to a British church clogged with almost insurmountable difficulties of getting a Briton *to accept of their 2d charge*; assured of their affection, loaded with their favours, listened to as their pastor, with the most eager attention, and pressed in the sacred name of the great Shepherd and Bishop of souls to continue to teach them the

* *Bibliotheca Piersoniana*, p. 124.

way to eternal salvation through him, I find myself constrained to abide with them for some time longer.

“These things your candour will, I hope, lead you to construe as more than sufficient, (though many other cogent reasons might be adduced,) why I should not comply with your call to the church at Rotterdam, which is free from any fetters that can hinder your obtaining a preacher from that glorious church of Scotland, to which you reckon yourselves connected.

“With the most unfeigned gratitude, I acknowledge the honour you have so lately done me, in thinking me in any measure qualified to be one of your ministers, and my most earnest supplications shall ascend to the throne of grace, that our common Lord would be pleased to send forth into that corner of his vineyard in which you are placed, a faithful husbandman, to labour in his work,—to edify and build you up in the true and saving knowledge of himself. Trusting that such a one will speedily be obtained, and praying that the divine direction and blessing may ever accompany you in all your concerns, I ever am, with the deepest respects,

“Reverend Gentlemen,

“Your most obliged, and affectionate brother and servant,

“THOMAS PEIRSON.”*

The Session having applied to Dr. Erskine, he recommended to their notice, several young probationers. Among others, Mr. Monteith, whose father was minister of Houston, in the presbytery of Paisley; Messrs, Walter Buchanan†, and Daniel MacArthur at Glasgow; Dr. Young, a Sabbath Evening lecturer at Edinburgh; Mr. Gordon, chaplain to Lord Stonefield; and Mr. Stevenson, only son to the minister of St. Madoes. Consistory fixed

* *Consist. Regist.*

† The present venerable senior minister of the Canongate, Edinburgh.

upon the individual first named ; but before this determination of theirs had reached Scotland, steps were taken for Mr. Monteith's settlement in the chapel of Ease at Dunfermline. Disinclination to leave their native land, as also the prospect of being soon established there, induced the others to remain at home, where, we believe, they all justified the high character given of their respective merits in the testimonials which have been preserved.

Disappointed repeatedly, as the Edinburgh correspondents of the Scottish Consistory thus were, in their conscientious work of selection, they at length had the happiness of finding a suitable pastor in the person of Mr. Alexander Scot, a licentiate of the presbytery of Lochmaben. Dr. Erskine mentions that a respectable appearance had a short time before been made for Mr. Scot, at the election of a minister for Dumfries, and that some other circumstances led him to make more particular inquiries, which had turned out very favourably : that the worthy Dr. Andrew Hunter, Professor of Theology in the University of Edinburgh, testified, that Mr. Scot had often assisted him when at Dumfries ; that his pulpit abilities, both as to composition and elocution, were remarkably good ; his character irreproachable and exemplary ; and that he was much and justly admired in the various congregations where he had preached ; that the Reverend Archibald Lawson of Kirkmahoe, cordially corroborated the above statement, and, especially, that Mr. Gordon of Halleaths, a landed proprietor in Dumfries-shire, under whose roof Mr. Scot had for several years resided as domestic tutor,—had given most satisfactory evidence of his worth. After premising that Mr. Gordon was an accomplished scholar, and a decided Christian, and therefore well entitled to a respectable hearing, Dr. Erskine gives the following extract from that gentleman's letter :—

“ Mr. Scot, as tutor to my children,” says Mr. Gordon, “ discovered singular abilities and unwearied attention.

As a member of my family, his behaviour was prudent and engaging, while his exemplary conduct gained him the respect and good will of the whole neighbourhood. I am fully satisfied of his unaffected piety; his delight in religious exercises, and that his choice of a profession is from the most laudable motives; ardent love for his Divine Master; a desire to promote the best interests of mankind. In his religious opinions, he is strictly Calvinist: and when I have, in some little points, advanced arguments contrary to received opinions, though his deference for me would have inclined him to make concessions, where principle was not concerned, and though he knew he could have safely trusted me with his private sentiments, yet I never knew him to deviate from orthodoxy; and while he supported his arguments with temper, modesty, and politeness, he convinced me that he espoused the cause from a thorough conviction that it was founded on truth and Scripture. His early education favoured these impressions, and notwithstanding a liberal course of reading, they remain unshaken.”*

The election of Mr. Scot was unanimous; and his acceptance was equally cordial.

“Sensible as I am,” says he, “of the importance of the ministerial function, and of my own inexperience with respect to the duties which belong to it, I view it in prospect with all the diffidence of conscious weakness; looking up to the supreme Disposer of things, for direction and aid. The charge of any congregation, however easy and obscure, has always appeared to me, in a serious and important light: to have the care of immortal souls committed to one’s trust, and to be accountable not only for our own conduct, but in a great measure for that of others, is a business of the most interesting and solemn nature. But

* Letter from Mr. Gordon of Halleaths to Rev. Dr. Hunter, Edinburgh. *Consist. Regist.*

to have a charge of this kind in a foreign country, and in a conspicuous city, where I am a stranger to the language, the customs and manners of its inhabitants, must be attended with difficulties peculiarly formidable.

“ Encouraged, however, by the unanimous choice you have made of me, by the assurance of a welcome reception among you, by the favourable accounts of the peaceful and sober disposition of the congregation, and their decent and respectful behaviour to their ministers, and especially, by the concurrence of Providence, which seems to have marked out this place for me, I shall, through the strength of the grace of the great God, and the blessing of Jesus Christ, accept of the invitation with which you have honoured me; praying the Spirit of all grace to qualify me for dividing the word of truth aright, and enable me to discharge the duties of my office with the propriety and fidelity of a minister of the Gospel; and in such a manner as may most effectually promote the glory of God, and the interests of religion, the spiritual advantage of the flock over which I may be placed, and the peace and comfort of my own soul.

“ As I have hitherto had no charge of my own, and am a stranger to many duties of the ministerial office, I flatter myself with the indulgence of the congregation, to render my work as easy as possible. Whatever is in the compass of my power to perform, shall be complied with for the good of the society, and I confide in the friendship of my worthy colleague for every necessary assistance and advice.”*

The presbytery, by whom he had been licensed, assembled in the church of Lochmaben, on 27th June, 1780, and, before a numerous audience, did ordain Mr. Scot to exercise the holy pastoral functions, wherever he shall be lawfully called thereto, and particularly in the Scottish con-

* Letter from Mr. Scot, dated Lochmaben, May 1st, 1780. *Consist. Reg.*

gregation at Rotterdam, who have called him to be one of their ministers.

He entered upon his stated labours, August 13th following ; upon the morning of which day he was duly admitted by Mr. Layel to the joint pastorship.

In 1785, Mr. Scot refused a presentation, which was offered him by the Earl of Hopetoun, to the parish of Johnstone, in the presbytery of Lochmaben.* Six years afterwards, he declined an invitation to preach at Amsterdam, of which the probable consequence would have been his receiving a call to supply a vacancy there. This step, as the former had done, exceedingly gratified his session and people. His decision having been made known to the magistrates by a worthy and efficient elder of the Scottish Church, who was likewise a member of the town-council, they presented Mr. Scot with a gratification of six hundred guilders for the preference he had given to Rotterdam. This flattering mark from a public body affected Mr. Scot in the most sensible manner ; and he took an early opportunity of assuring his brethren, that the friendly exertions of the Hon. Mr. Van Heusden, the generosity of the municipality, and the approbation of the kirk-session, he should always consider as an honourable distinction, and remember with gratitude as long as he lived. He further expressed his fear that his conduct had been viewed in too favourable a light ; as, in what he did, he consulted his own feelings, and followed the dictates of his heart, and yet what was only his duty to do, had been rewarded as meritorious. He trusted, however, that this token of regard would attach him still more to the city, the Consistory, and the church of Rotterdam ; and induce him ever to act in such a manner as to deserve their esteem. And he cordially united with the session in praying that the Lord of the vineyard might render his labours successful,

* *Consist. Regist.* March 13th, 1785.

and that both ministers and people might be mutual blessings.*

Towards the close of 1794, Mr. Scot was appointed minister of the New Church in the flourishing town of Dumfries; and having resolved to remove to that extensive sphere of usefulness, he took leave of his attached flock at Rotterdam on the first Sabbath of the following year; and upon the fifth of March he was admitted to his new charge. Some time after his settlement in Scotland he received the degree of D. D. Of retired and studious habits, Dr. Scot lived respected both at Rotterdam and Dumfries. His pulpit exhibitions, distinguished by good sense, shewed that he was no mean theologian, and that he was duly impressed with the vast importance of the clerical office. He delivered a most excellent sermon before the royal commissioner during the sitting of the General Assembly in May, 1830. About a month after this period, when on a visit to Ayrshire, he was thrown from his gig; and, though at first no danger was apprehended, the accident proved fatal on the 26th of June, at Largs, to the minister of which parish his only child was married.

The regency of Rotterdam, pleading the exhausted state of the town chest, which had been considerably drained by the unhappy public commotions, declined, provisionally, to grant another colleague to Mr. Layel. But, considering that the remaining pastor, now frequently indisposed, was called here on the express understanding that he should have a colleague, the magistrates, proposed that, since the recent changes had materially reduced the numbers† of the

* *Consist. Regist.* April 14th, 1791.

† It appears from the session records, that in the year 1699, there were upwards of eight hundred Scottish inhabitants in Rotterdam. In 1738, the roll of the Rev. Hugh Kennedy gives four hundred and fifty-nine. Mr. Robert Storie's census in 1770 makes the number four hundred and twenty; whilst by that of the Rev. Alex. Layel, two years afterwards, we find forty more. In 1795 the Rev. James Low made up a list containing three hundred and twenty names. At the period of the Union, the commerce be-

Scottish congregation, whether it might not be advisable to ease Mr. Layel of at least one of the weekly services; and they further agreed that, by way of *douceur*, three hundred guilders should be annually added by the town to his stipend. The delicate state of Mr. Layel's health caused some little change which otherwise would not have occurred. The Wednesday meeting was discontinued, and the Sabbath morning service was devoted to public catechising.

Mr. Layel, after an illness of three weeks, died July 19th, 1796, aged fifty-seven; having "exercised with zeal the ministry among us for the space of twenty-five years and eleven months."* He was educated at the University of Edinburgh, where he became distinguished as a Hebrew scholar; and as a favourite pupil of Professor James Robertson, whose profound knowledge of oriental literature procured for him the dignified title of *rabbi*. From Dort, which was his first charge, Mr. Layel, in 1770, was translated to Rotterdam. He was a student of prophecy, and he published a pamphlet relative to the downfall of the Turkish dynasty. During his incumbency, and owing to his great partiality for sacred music, and by the pains which he took in improving this important, but much neglected branch of public worship, the Scottish Church became celebrated, and was much resorted to by amateurs during the weekly exhibitions. In 1785, Mr. Layel was married to Mrs. Elizabeth Hardie, relict of Mr. Alexander Livingston, formerly provost of Aberdeen. The only survivor of this union is, Mr. William Jay, now of Rotterdam.

twixt Holland and Scotland was so injured, that many of the British merchants left Rotterdam; and, at the close of the same century, when the French invaded this country, numbers of the Scottish congregation hastily withdrew. Soon after the glorious revolution of 1813, it received an accession of members. At present (1832) the number connected with the Scottish Church of Rotterdam, may be stated at upwards of three hundred souls, including one hundred and forty-nine communicants.

* *Consist Regist.*

Now deprived of both ministers, the Scottish Consistory and congregation were favoured with the friendly services of several of the British clergymen in Holland, particularly of the Rev. John Hall, pastor of the English presbyterian church in this city. Mr. Hall's obliging labours, during this and other vacancies, entitle him to be gratefully noticed in this place. He was born at Sheffield, Nov. 14th, 1740; was ordained at Hannington in Yorkshire, Aug. 8th, 1771.* Upon the death of the Rev. Benjamin Sowden, the pupil and constant correspondent of Dr. Doddridge, an invitation was given to, and accepted by, Mr. Hall to succeed him at Rotterdam. By reason of bodily infirmity, this venerated servant of God retired from public life in 1817, having become *emeritus*. The present writer, who had the happiness of being acquainted with Mr. Hall, will not readily forget the great benevolence of heart, and overflowing of the kind affections, by which this amiable man was distinguished. The last years of his life were chiefly spent in the study of the Scriptures, and in the perusal of religious biography, a species of reading of which he was exceedingly fond. He departed this life, March 22d, 1829; and the office-bearers of the church, in token of respect for his memory, carried his remains to the grave, where an appropriate address was delivered by the Rev. Joseph Hague, then pastor of the congregation.†

Strenuous endeavours were made to procure for the Scottish Church its usual complement of two ministers; but, after much deliberation, the magistrates, June 19th,

* *Private Information, and Records of English Presbyterian Church.*

† Mr. Hall's widow is still residing at Rotterdam. Sir John Hall, Hanoverian Consul, and Secretary to the St. Catherine Docks, London, is the eldest son of his three surviving sons. The Rev. Mr. Hall published, 1st. *An Address delivered April 10th, 1793, on the Total Retreat of the French from the Dutch Territories.*—2. *A Sermon, preached June 10th, 1798, on the Death of his Colleague, the Rev. Tho. Greaves.* Among works which he translated from the Dutch, we may mention Madame De Camblon's *Letters and Conversations*, which had an extensive sale.

1797, allowed the kirk-session to proceed to the election of one clergyman. At a meeting, held six days thereafter, the Rev. Tho. Greaves, moderator, *pro tempore*, the Scottish Consistory, entirely precluded by the warlike state of Continental Europe from applying to the mother country, prepared for the municipal government a short leet, containing the names of the three British ministers established in Zeeland. The Rev. James Low of Middleburg was chosen; and, by letter, of which the annexed is a copy, he soon closed with the offer.

“ To the Reverend Consistory of the Scottish Church in Rotterdam.

“GENTLEMEN,—Your sending Deputies to Middleburg to enforce the unanimity of your Call, was equally an honour and a favour I wish sincerely to acknowledge. You will permit me to say, that the short conversation I had with the two worthy members (Messrs. C. Brem and John Jay,) did a great deal towards relieving me from the painful dilemma I found myself in from the moment I received your letters of call, and enabled me to come to a decision.

“You will believe I must feel for the situation in which my church would be involved by my departure, being taught to dread its existence. It is true, compared with your congregation, our community here is small; but then, the unanimous attachment of consistory and people to my ministry, person, and family; their joint endeavours, by every argument to detain me with them; their representations, among other things, of the loss my widow must sustain, which is no less than 300 guilders *per annum*; and finally, the desire expressed by the magistrates and inhabitants to stay with them, were so many loud claims on gratitude for such undisguised affection, which, of course, could not fail reducing me to a disagreeable inquietude.

how to act. On the other hand, your call was free, unanimous, urgent: Your language was such as superseded every doubt of its cordiality; your pressure in overlooking the great expenses necessarily attending my acceptance, and even adding thereto by honouring me with a visit of your deputies, whose friendly efforts were such as your warmest wishes could desire, was singularly strong, and, on the whole, indicated the hand of an adorable Providence appointing my removal hence. The dispensations of that hand, with you I wish ever to venerate and cheerfully to acquiesce in; and this dispensation too, in the fear of God, I desire to follow up. I *accept*, then, dear brethren, of your call. Henceforth I consider myself your minister, and your congregation my own, in which too, I must labour in the work of the Lord. I commend myself and family to your friendship and esteem, but especially to your prayers, that God may qualify me, in some measure, to answer your expectations. Indeed, when I consider myself the successor of the learned and truly reverend Mr. Layel, I must own I feel uneasy, conscious of inequality; but if sincerity of endeavour may compensate in some measure such inequality, and retain your esteem, I hope to lay a claim to it. I can hardly speak of that good man without thought on my intimacy with him, and kind offices received from him on my earliest arrival in Rotterdam; while I stand amazed at the ways of Providence conducting me, after a fourteen years ministry, back to be pastor of that church in which I was first a communicant in the Provinces. And truly, brethren, not a little did such thought contribute towards turning the balance in favour of your call, and reconciling to the sacrifice in point of widow funds. I had forgot almost to say, how much I found myself flattered with the readiness the magistracy shewed to approve of my person: I feel myself obliged to thank them, and inclose a few lines which, if you approve of them, I beg may be forwarded according to address.

“I should be wanting in acknowledgment, were I to forget thanking you for your zeal in favour of your call, by making the annual allowance for children equal to that I have enjoyed here, and engagement to defray my necessary expenses in coming to you.

“I have only now to add, that, *Deo volente*, I shall be released, on Monday first, from my engagements to the Classis, and in the course of the week, from my ministry. On the 30th current, I shall take leave of my church, and on Sunday, 6th August, enter with you on my new charge; of course, against that time, I hope you will order my proclamations to be made, and engage a brother clergyman to admit me. I shall be able to come over in person: only from the hurry of my call and ordainment, the justice and necessity of which I am sensible of, I must request a reasonable time thereafter to return for my family and household furniture. In the meantime, accept of my best wishes and prayers for you all; and believe me to be, with perfect esteem,

“Your sincere servant in the Lord,

“JAMES LOW.”*

“MIDDLEBURG, 12th July, 1797.

Upon the first Sabbath of August, accordingly, Mr. Low was duly admitted minister of the Scottish Church, Rotterdam, by the Rev. Thomas Greaves, who, as *consulent*, presided on the occasion.

Mr. Low, born at Aberdeen, 8th March, 1759, was the eldest of the three sons of Deacon John Low of that city.† After attending the grammar school, and while yet a youth of eighteen, he came to Holland, on the recommendation of the Rev. Dr. Sherrifs, as domestic tutor to the children of Mr. James Martin, merchant in Rotterdam. He repaired in 1779 to Utrecht, where he found sufficient

* *Consist. Regist.*

† *Private Information.*

employment as a private teacher of English; and at the same time attended the classes in the university. Having studied divinity under the learned and pious Professor G. Bonnet, he was duly licensed to preach the Gospel. The Scottish Church at Flushing became vacant by the death of the Rev. Justus Tjeenk; and the electors being satisfied with Mr. Low's appearance as a candidate, made choice of him for their pastor. He was ordained at Flushing, October 19th, 1783; two clergymen, of whom Dr. Wilcocke was one, being deputed by the Classis ecclesiastically to ratify the solemn deed betwixt minister and people.* He was next presented to the charge in the neighbouring town of Middleburg, which had been long held by the Rev. Dr. Wilcocke, now *Emeritus*. Upon the 26th June, 1796, Mr. Low was regularly invested by the Rev. Gabriel Rippling, who conducted the services of the day in the Dutch language.† It was in the autumn of the subsequent year that he was settled at Rotterdam, where he remained till March, 1801, when he removed to Amsterdam, in room of the Rev. Mr. Watt, deceased.

He had been married at Utrecht, in 1780, to Miss Pool from Whitehaven, Cumberland. By this union there were three children, but only two of them grew up: John Christopher, who was a good classical scholar and an excellent mathematician, was cut off in his 26th year, February 1st, 1811. He studied at Amsterdam and Leyden; and the thesis which he published in 1808, when advanced to the degree of Doctor in Philosophy, is honourable to his literary and scientific attainments. This inaugural dissertation, superior to the generality of such productions, is entitled *De iis quae veteres Philosophi de magnitudine telluris memoriae prodiderunt*. His professor, Professor Van Swinden of the Athenæum, Amsterdam, in the preface to the latest edition of his *Principles of Geometry*, has affection-

* *Flushing Regist.*† *Middleburg Regist.*

ately acknowledged his obligations to his promising disciple. It is also known that the erudite professor was much indebted to his pupil during the scientific arrangements, preparatory to the introduction of the new weights and measures under King Louis.*

Mr. Low did not recover the shock caused, first by his son's and then by his wife's death; and though he continued zealous in preaching, catechising, and performing his other pastoral duties, his constitution, by nature healthy and vigorous, rapidly gave way. He was a high Calvinist; and he was most punctual in his attendance at church courts, in whose debates, from his perfect knowledge of Dutch, he was enabled to take a part. Mr. Low died November 20th, 1817.† His only daughter, Catharine Isabella, was married to Mr. J. C. Teding Van Berkhout, advocate, Amsterdam. Mrs. Teding Van Berkhout, who survived her father only five years, left two sons and a daughter.

The Scottish Consistory supplied the vacancy occasioned by Mr. Low's departure, by unanimously making choice of the Rev. Maurice Ritchie, of Dort; and upon the 19th July, 1801, he was formally inducted by the Rev. John Hall. Mr. Ritchie, a native of Perth, entered upon his

* *Private Information.*

† *Ib.* and *Boekzaal.* Mr. Low's publications which I have seen, are as follows:—1. *The Winter Evening; or a Collection of English Prose and Verse*, 2 vols, 12mo. Utrecht, 1780-81. 2. *Six Practical Discourses, rendered from various English Authors into Dutch, and inscribed to Professor Bonnet*, 1b. 1785. 3. *The Nature of True Thanksgiving*, a Sermon on Psalm lxxxvi. and 12th, preached at Flushing, April 23, 1789, on the recovery of George III. This discourse appeared at the same time in Dutch, translated by the author, and printed at Flushing. 4. *The Uncertainty of Life Considered; a Funeral Sermon*, preached at Campvere, July 5, 1789, on the death of several respectable members of the Scottish Factory and Court there, Flush. 1790. This sermon, in the declamatory style, is valuable for the biographical notices interspersed, of certain Scotsmen who died in Zealand. 5. *A Solemn Appeal to the Understanding of Christians, in favour of Revealed Religion*, Rott. 1799. 6. *On the Divinity of the Christian Religion, translated from the Dutch original of Professor Klinkenburg*, Amst. 1801, 12mo.

pastoral functions at Dort, Sept. 3d, 1797, having been recommended to that situation by the Rev. John Dowe of Methven; a gentleman who was also instrumental in sending several other British ministers to Holland.* Mr. Ritchie's services at Rotterdam were of short duration. Having, in perfect health, dispensed the sacrament on the 11th of October, 1801, he was suddenly carried off by a nervous fever on the 15th of the same month, in the thirty-sixth year of his age.†

Mr. Ritchie, who died unmarried, had not quite completed the third month of his ministry here, so that his bereaved flock, too soon, alas! were obliged to crave the willing services of those clerical friends to whom they had formerly been so much indebted. Not only the British Presbyterian ministers in Holland afforded assistance, but several even of the native clergy occasionally delivered opening addresses at the evening public meetings for singing. Two of the latter divines, Dr. Scharp and Mr Hoog, who were respectable ministers of the Dutch Reformed Church at Rotterdam, must be briefly noticed, not only in that they were both of Scottish descent, but more especially from the lively interest which they personally took in the prosperity of the Scottish Church and Congregation.

John Scharp, D. D., born at the Hague, August 16th, 1756, was educated at the University of Leyden. "My father," says the Doctor, "was Abraham Scharp, who lost his parents when he was nine years old. After a great variety of fortune, he became chief collector at the Hague, of the revenues of the public lands; and he died in my house, October 17th, 1791, in the seventy-third year of his

* *Dort Regist.* and *MSS. penes me.*

† *Consist. Regist. Rotterdam Courant*, and *Boekzaal*. The *Boekzaal*, frequently quoted in these pages, is the name of a Dutch periodical, devoted to clerical, academical, and scholastic intelligence. In each classis, a member is appointed *correspondent*, to communicate the changes which occur, so that the information, biographical or historical, contained in this work, may be regarded authentic.

age. He was an honourable, worthy, and holy man, beloved and respected by all who knew him.—My great grandfather was John Scharp or Sharp, wine merchant in the Hague, and a captain of the Columbian Company of city militia. His father Thomas, a manufacturer of steel wares, was born at London in 1660, and married to Aletta Pearson, niece to the Bishop of Chester. He fled from the persecution of James II., and settled in Holland in 1687. His grandfather was John Sharp, D. D., and Professor at Die, in Dauphiny.* His father, Matthew, was a minister in London; his uncles, were William, a captain in the navy, and Gilbert, a merchant. His brother John, was archbishop of York; his nephews were Richard, a captain in the navy, son to William, and James, archbishop of St. Andrew's, the son of Gilbert. His grand nephew was Admiral James Sharp. Thomas, his brother's son was, in 1736, archdeacon of Northumberland. Further, in 1390, John Sharp, D. D., was Professor at Oxford; and from him the branches of the family, with their various modes of writing the name, have sprung; as Scharp in Scotland, Sharp in England, Scharpf and Schapff in Germany, Scarpi in Italy. Under the last mentioned is to be found Paoli Sarpi, (by Voetius and others styled Paulus Scharpius) who is celebrated as minister of state at Venice, and as the historian of the council of Trent. Of the German branch, a shoot has been ennobled under the name of Scharpfenstein, of which the last heir, a female, was married to Count von Gratz, subscribing himself thereafter, Count von Gratz von Scharpfenstein. This, to me satisfactory genealogy, described fully, accurately, and in all its particulars, I could have extended, had I desired to boast of descent of the flesh.”†

* Afterwards Professor of Divinity in the University of Edinburgh.

† Appendix to a Sermon delivered by Dr. Scharp, in the Great Church of Rotterdam, August 16th, 1803, upon occasion of solemnizing the 25th year of his ministry.

In 1778, our Dr. Scharp was settled at St. Annaland in the isle of Tholen. He was thence translated two years afterwards to Axel in Flanders, an account of whose peculiar customs he published at Middleburg, in three volumes octavo. His next parochial cure was Noordwyk-binnen, near Leyden; but in that country parish he was not allowed to remain above a year, having received a call to Rotterdam, where he was inducted, July 1789.

Dr. Scharp was a man of genius, an excellent scholar, and a ready speaker. He mixed much with society; and, always lively, his company was greatly courted. With thousands in the United Provinces, he deeply bewailed the constrained departure from Holland of the Stadtholderian family, to whose successive members, the cause of religious and civil freedom stands so much indebted. Warmly espoused to the house of Nassau, he felt for its severe and undeserved misfortunes; and his sympathy, blended with that of every uncontaminated Dutchman, followed the prince and his illustrious suite into the land of exile. By French influence and intrigue, Holland was unhappily split into two parties. The republican party, or those who joined the Gallic invaders, had long before chosen, by a strange misapplication of an epithet, to denominate themselves *patriots*; and now, backed by an overwhelming physical force of a foreign country, they evinced a strong desire to imitate the example of their revolutionizing neighbours. When, in 1796, the second year of the Batavian republic, an oath was demanded by the National Assembly, from every person in office, declarative of his firm adherence to the newly modelled state, his recognition of the sovereignty of the people, and his determination not to aid in the restoration of the former government, Dr. Scharp positively declined to come under any such engagement. The consequence of this was, that the Doctor shortly afterwards was denuded of his situation as a minister in the Netherland Reformed Church; and, leaving this city, he withdrew

to East Friesland. Whilst there, being out of employment, he accepted the small parochial charge of Loga, but he declined a more lucrative appointment in the neighbouring town of Emden. Requisitions in his favour, numerous and respectably signed, were at length listened to by those in power; and, after an absence of four years and a half, he was permitted to resume his clerical functions in Rotterdam. It was particularly after his return that the Scottish Church stood indebted to the good offices of Dr. Scharp. Being requested by the kirk-session to preach a charity sermon on the 25th December, 1801, he consented with his characteristic promptitude. Though it is not the practice of the Church of Scotland to celebrate Christmas, yet in the Scottish congregation at Rotterdam, part of that day was sometimes devoted to public worship, accompanied with vocal music, probably out of deference to the other Reformed Churches here, who hold it strictly. Dr. Scharp, after the manner of the famous Dr. Tell, whose sermons before King Charles were usually in verse, determined that every part of the pulpit service on the present occasion should be performed in rhyme. He gave public intimation of his intention of doing so, in order to secure a fuller attendance. Circumstances prevented the meeting taking place until the evening of Wednesday the 30th of December; the known celebrity of the preacher, and the novelty of the exercise, drew together a numerous auditory, who were extremely gratified by the propriety and ingenuity which pervaded the whole. This metrical essay in Dutch, said to be the work of only eight days, was afterwards printed, at the earnest solicitation of the session, to whom the author inscribed it; and the entire profits of the publication, which reached a second edition, were devoted by Dr. Scharp, to the poor belonging to the Scottish congregation, and to one of the charity schools in the city. This uncommon production consists of sixty-eight octavo pages. The text was the

Song of Simeon in the 2d. ch. of St. Luke. "The ceremony," says the author in a prefatory notice, "went off pretty well; and though I saw before me poets of no small reputation, hearers of all kinds and of all denominations, and even such as I could not expect, but whom I knew to be favourably disposed towards me, the result answered expectation, and I thank God for it, and for the edification."

The proceeds of the admission tickets, which were sold at 55 cents each, amounted to upwards of four hundred guilders;—a most seasonable boon to the grateful Scottish poor.

About three years after this, Dr. Scharp was chosen secretary of a Commission appointed to furnish the *Evangelical Hymns*, which are now used by the Dutch Church. He was himself a considerable contributor to this valuable collection of sacred poetry. His writings in prose and verse are numerous. Two of his discourses, namely, *Thy friend who is as thine own soul*, (Deut. xiii. and 6th) and the other *On Old Age*, from the Song of Solomon, ch. xii, and second clause of the first verse, have been greatly admired. He translated from the German of the Rev. J. Müllner, a sermon in which the letter R does not occur; and the Doctor's Dutch version, distinguished by the same singularity, is quite a literary curiosity. A small work also, which he published on the *Band or Neck collars*, worn by ecclesiastics and other functionaries, shews minute and extensive research. He points out, from original paintings and rare prints, the various changes which this official piece of dress has undergone.

Dr. Scharp's talents and public spirit recommended him to the notice of his worthy and patriotic sovereign, who, in addition to other marks of royal favour, caused the name of our divine to be enrolled, in 1816, among the Knights of the Netherland Lion. He was also a member of the Royal Netherland Institute, and other learned associations.

In 1826, Dr. Scharp became *Emeritus*; and he died March 2d, 1828, leaving ready for the press, an interesting memorial of his unostentatious piety, entitled *Serious Thoughts on the last days of my life*. This posthumous little tract was immediately edited by his only surviving son, Mr. J. H. G. Scharp, who holds a situation in one of the government offices at the Hague.*

The Rev. Thomas Hoog, † who pronounced an appropriate oration at the interment of Dr. Scharp, was the other individual in whom, as formerly mentioned, the Scottish Church found a tried friend. He was the second son of John Hoog, one of the magistrates of Rotterdam, whose father, Marinus, was minister of Schoonhoven. The subject of this sketch was one of the clergymen of Leeuwarden in Friesland, when he accepted a most cordial invitation to his native city Rotterdam, where he was invested 28th October, 1792. Much to the delight of the community, especially the serious portion of the community, Mr. Hoog declined a pressing call to the Hague in 1801; and Dr. Scharp, his bosom friend, complimented him and the citizens with a poetical effusion, which is honourable to all parties. Mr. Hoog was an early, zealous, and steady friend to the Bible and Missionary Societies; and he was also ever ready to devote his time, or lend his support, to those numerous literary and benevolent institutions by which he was surrounded. Though Mr. Hoog had never been in Scotland, he was warmly attached to the country of his ancestors. The writer well remembers the animation which beamed in the good man's countenance when, adverting to this subject, he significant-

* *Consist. Regist. and De Vletter's Levensschets en Bloemlezing uit de Geschriften, van den Hoog-Eerwaardigen Heer Jan Scharp, S. S. Theol. Doctor, enz.* 8vo. Rott. 1828.

† Two of Mr. Hoog's brothers are still alive, namely, the worthy Old-Burgomaster of Rotterdam, the eldest of the family; and the youngest, Herman Peter of Dordt, member of the States of Holland, who is married to the last lineal descendant of the famous De Witt.

ly pressed his hand to his heart, and exclaimed in the Dutch language, that he was a Scotchman through and through (*door en door*). Upon a more public occasion, about eight months before his lamented death, whilst, as Moderator, he formally introduced the author to the ministers of Rotterdam, he spoke in feeling terms of his connexion with the Scottish church; expressed his warmest wishes for its continued prosperity; and the great satisfaction which he experienced in having an opportunity of stating these sentiments.

Mr. Hoog departed this life, Nov. 28, 1829, at the age of sixty-nine. For some years immediately preceding this event, he held the honourable situation of President of the Synod of South Holland; and he was likewise one of the Curators of the Erasmian School, an ancient and most respectable classical seminary at Rotterdam. He was greatly esteemed by his clerical brethren, as well as by the people among whom he faithfully laboured. The attention which he bestowed upon the sick and dying was unremitting and most exemplary. Several of his occasional sermons have been published, and are creditable to his piety and talents. His erudition was sound and extensive. According to some, the linguist may be easily recognised amongst his fellows by projecting eyeballs. Although we are not disposed to lay much stress on this popular observation, the converts of such an opinion could not have failed at the first glance to have awarded to Mr. Hoog so honourable a distinction; for we do not recollect to have witnessed in any man such large and prominent eyes. But Mr. Hoog was certainly a scholar, and with uncommon facility did he acquire a knowledge of languages. Oriental literature was his favourite study, and in the Arabic and Japanese tongues he was a considerable adept.

Mr. Hoog left two children. His only son, Isaac

Marius Jacob, is now senior minister of Barneveld near Harderwyk.

But, to resume the history of the Scottish Church. The distracted state of public affairs in the Provinces, and the oppressive enactments of the changed administration, retarded the appointment of a successor to Mr. Ritchie. The National Assembly, cherishing a sort of horror at the sound or sight of any thing which reminded them of religion, had decreed from the 1st September 1796, that no church bell* should be tolled, nor any minister or precentor should appear with gown and band: and in August 1797, the same omnipotent body had declared the church separated from the state, and that, at the expiration of three years, the salaries, paid jointly by the country and the local regencies, should for ever cease. Like the Dutch communities, the Scottish Congregation were under the necessity of raising subscriptions to defray the expense attendant upon public worship, even *before* the expiration of the period fixed upon for withdrawing the stipend of the clergy.

The kirk-session were in frequent correspondence with Dr. Erskine; but there being no certainty of support beyond two or three years at the most, the church courts at home could not reasonably be expected to clothe any preacher with full ministerial powers, seeing there was a probability that the legal source of maintenance would be shut up. At this conjuncture, when their hopes seemed blighted, the Consistory were agreeably relieved from

* Until this period, when the absurd injunction went forth, to *silence* all the church-bells in the country, the Scottish Congregation were summoned to public worship by a handsome bell which had been gifted in 1699, by Mr. Alexander Henderson, an opulent Scottish merchant in Amsterdam. Owing to a circumstance which it is unnecessary to mention, the Scottish Church has unfortunately not possessed a bell since Holland was subject to France.

their embarrassment, by a favourable act passed by the municipality 21st January, 1802, and which guaranteed a permanent salary to the person who might be called. A leet was forthwith sent up to the Town-house, containing the names of Messrs. Thomas Ross and James Brewster,* probationers, then residing in Edinburgh, and Mr. Alexander Thom,† Head-master of Gordon's Hospital, Aberdeen. Mr. Ross, who had been tutor in the family of the Rev. Dr. Kemp, became the choice of the session, was ordained by the presbytery of Edinburgh, April 14th, and upon the 27th of June, he was duly admitted by the Rev. John Hall, as pastor of the Scottish Church. In less than three months after his settlement, the health of Mr. Ross became so impaired as to disqualify him from satisfactorily discharging all those clerical duties, which, to the entire approbation of the congregation he had already zealously performed. At his suggestion, the Consistory, with some prospect of success, resolved to apply to the Batavian government, and to the magistrates of the city, for permission to call a second minister. The municipality, upon the 25th of November, generously complied with the prayer of the petitioners; who, rejoicing at the liberty granted, proceeded, on the following day, to the unanimous election of Mr. William MacPhail,‡ preacher of the Gospel, and then assistant to the venerable Dr. Erskine. By the presbytery of Edinburgh, Mr. MacPhail was duly ordained, December 15th; and upon the 30th of January, 1803, he was regularly introduced here, as joint pastor.

* The present learned incumbent of Craig, author of *Lectures upon our Lord's Sermon on the Mount*, and other works.

† Now minister of Nigg, near Aberdeen.

‡ Son to the late Rev. Hector MacPhail, of the United parishes of Kirk-michael and Cullicudden; a clergyman of singular worth and unaffected piety, and whose memory is much and deservedly cherished, especially in Ross-shire, a lovely district of Scotland, which has long been blessed with a gospel ministry.

Mr. Ross, for the recovery of his health, quitted Rotterdam for Scotland in April; and for a time, his share of the pastoral duties were discharged by his colleague, and by the Rev. John Henderson of Flushing. His indisposition continuing, the magistrates, at the request of the session, allowed Mr. Ross to employ an assistant for one year. Mr. Alexander MacIntosh, whom he had the happiness to fix upon, was ordained for the purpose, by the presbytery of Dornoch, in September; and upon the 16th December 1804, he entered upon his engagement. Upon the 4th April 1806, Mr. (now Dr.) Ross forwarded from Edinburgh a letter, by which he resigned his office of pastor in the Scottish Church at Rotterdam; and in two years afterwards, the doctor, a distinguished Gaelic scholar, was presented to Lochbroom, a parochial charge in the presbytery of Lochcarron, which he still holds. Mr. MacIntosh, who at this time had received a cordial invitation from the vacant English church at Middleburg, was induced to remain at Rotterdam, where his services had been so acceptable. His investiture as colleague minister took place on the eleventh of May, five weeks subsequent to the declared retirement of Dr. Ross.

In the year 1807, the Scottish Church of Amsterdam, destitute of one of its pastors by the retirement to America of the Rev. William Stodart, unanimously made choice of Mr. MacPhail. Three successive calls were forwarded to Mr. MacPhail, who politely declined.* His worthy colleague, however, much to the regret of an attached congregation, was prevailed upon to remove to the metropolis, where he was invested on the 23d of August.† He is now (1832) the highly respected senior pastor of the Scottish Church in Amsterdam.‡

* *Consist. Regist. and Boekzaal*, for July 1807.

† *Boekzaal* for July, Sept. and Oct. 1807.

‡ The author cannot let slip this opportunity, without gratefully acknowledging the friendly service rendered him by the Rev. Dr. MacIntosh.

The Rev. James Anderson, who received a unanimous call, was admitted as Dr. MacIntosh's successor at Rotterdam, Nov. 22d, 1807. Previously to his settlement at Dordt, for which he was ordained by the presbytery of Auchterarder, 8th Dec. 1801, Mr. Anderson had been for several years rector of the flourishing grammar school in the town of Crieff, Perthshire.

Holland, which had been erected into a kingdom by Napoleon for his brother, continued greatly to suffer from French despotism. Anxious as Louis was to make his subjects happy, he was so crippled by the emperor in any patriotic endeavour, that, after the reign of a few years, he retired in disgust from a throne upon which he was obliged to move like a puppet. In the beginning of 1810, the British presbyterian churches in the Netherlands suffered severely. The salaries of the precentor, and church-officer of the Scottish congregation ceased to be paid by the town. The expense of keeping the church, (which is a large building,) in proper repair, now devolved upon the Consistory; and the magistrates also declined furnishing the bread and wine used on sacramental occasions, and other gifts, such as fuel for heating the church, which had been immemorially received. To enable them to defray this accumulated expenditure, the session, for the first time, were compelled to tax the sittings in the church; and by extraordinary exhibitions of sacred music on week days, a sum was raised which barely met these exigencies.*

Holland was declared an integral part of the French empire, 19th July, 1810.† Bonaparte, in his progress through this country, accompanied by the empress, arrived

* A small hymn-book, prepared by the two ministers, was introduced at one of the public exhibitions for singing in April 1810. It is entitled:—*A Select Collection of Hymns, used in worship in the Scotch Church of Rotterdam*, 12mo. pp. 60.

† Sir Walter Scott's *Life of Napoleon Bonaparte*, vol. vii. p. 84. Paris edition.

at Rotterdam on the 25th of October of the following year. The different public bodies were that day honoured with an interview; and the clergy of all denominations were ushered into his presence at the same moment. The Catholics were placed on the right hand of his Imperial Majesty, and the Protestants on his left. Except a graphic notice of this conference by Mr. MacPhail, and printed in the Appendix to an excellent Sermon which he preached in the Scottish church at Rotterdam, I am not aware that any other account has yet appeared. But, besides Mr. MacPhail's narrative,* to which we refer the curious reader, there was also drawn up at the time, a more detailed account of the audience, or *proces verbal*, both of what passed in the meetings of the Protestant clergy, before the arrival of the Emperor, and of what Napoleon said on that occasion. This report, written in the Dutch language, by the Rev. P. Mounier of the French church, has never been printed; a copy merely having been sent to each congregation for preservation. Though I should be charged with bringing forward irrelevant matter, I cannot deny myself the satisfaction of giving this official description of this singular levee. The subjoined authentic document throws considerable light upon the religious principles of that monarch; and plainly shews, that he valued religion only so far as it tended to promote his unbounded desire of conquest.

Bonaparte held this memorable levee at the *Gemeenlandshuis* or county-hall, where he lodged during his short

* This discourse, which may be had at the publishers of our work, is entitled:—*The great things which the Lord hath done for us; a sermon, preached in the Scotch Church at Rotterdam, on Wednesday, July 20th, 1814; being the day of thanksgiving for a general peace, appointed by William, Prince of Orange and Nassau, sovereign of the United Netherlands.* The subject of Mr. MacPhail's discourse, is taken from 1 Sam. xii. 24.—“It is an able, judicious performance, in some parts eloquent. It evinces a forcible mind.” *Rev. Robert Hall of Bristol.*

stay at Rotterdam. The Protestant churches in the city were represented by ten clergymen : viz.

Rev. Abraham Ch. Voute,	} <i>French.</i>	Rev. John Hall, <i>English Presby-</i>
<i>Speaker.</i>		<i>terian.</i>
Louis Porte,		William MacPhail, <i>Scottish.</i>
Peter Mounier, <i>Sec.</i>	} <i>Dutch.</i>	Charles Philip Sander, <i>Lu-</i>
John J. le Sage ten		<i>theran.</i>
Broek,		Peter Weiland, <i>Remonstrant.</i>
Henry Oort.		Nicholas Messchaert, <i>Baptist.</i>

“ His imperial majesty stood in the middle of the hall, having on his right the prince of Plaisance, Governor General, and surrounded by other high personages to us unknown.

“ The Roman Catholic priest of the Houttuin, in an unintelligible tone, made a pretty long speech, which his majesty patiently heard to the end. After which, the emperor put some questions to him in regard to the state of the Romish churches, and the number of catholics. Napoleon then turned to the bishop and pastor of the Jansenists, whom he earnestly charged to fraternize with the other catholics. This gave occasion to an interchange of words between the respective priests, in which Bonaparte willingly took a share. His Majesty’s remarks, though expressed with affability, were as follows: That the Roman Catholics must understand, that the power of the Pope to which they appeal, is not greater than that of other bishops ; that it is confined to spiritual matters, and has nothing to do with worldly affairs ; that the appointing of bishops belongs to him, the emperor ; that therefore, when he, the emperor, sends a pastoral instruction, they must submit to it,—his power, as regards them, being at least as great as that of any bishop.’

“ Having expressed himself in this manner, his Majesty turned round to the Protestants, at whose head Mr. Voute, with a strong and full voice addressed the emperor in a respectful but dignified, energetic, and appropriate speech. He testified to him the homage and submission of all the Protest-

ants, and expressed their wishes for his personal prosperity, for his dynasty, and for his government. This respectful, but not flattering address, appeared to gratify the emperor. After that he had informed himself as to our churches, and of the total amount of the Protestant population, he spoke in commendation of the Protestants, and praised them as his best subjects. He even declared that, if the Romish churches of his empire had not entered into his views, he would have embraced the faith of the Protestants: that he now professed the faith of the Romish church: but, attentive to the precepts of the Gospel among the Protestants, he placed in the foreground the moral doctrine, do to others what you would wish others to do to you; that, in his arrangements, relative to the organization of the Romish and Protestant churches, in our country, he should proceed with justice and equity, and be guided in his conduct towards them, with a due regard to their numbers, expecting that Catholics and non-Catholics would live together in love, in which case they would constantly find in him a protector, but, on the contrary, the party fomenting quarrel would experience his displeasure, and lose its privileges.

“ His majesty afterwards addressed the representative of the Lutheran congregation, informed himself as to the state of his church, and their numbers, then he led on to some details, regarding points of difference between the Reformers and the Lutherans, and betwixt both these and the Roman Catholics,—and he again urged the consolidation of the latter with the Jansenists, seeing that the stumbling block between them, not being grounded upon points of doctrine, was in a great measure removed by the present order of things. ‘ In what regards the Protestants,’ his majesty observed, ‘ it is now a long time since they have gained their cause, and they themselves make up their own religious societies: the various sects in which they are subdivided, I shall leave to themselves: their difference has to

do with opinions upon deep subjects, which the human understanding cannot fathom; opinions which it is thus not proper to force upon each other.'

“ ‘ Have you also,’ said his majesty to the Protestants, ‘ a zeal to make proselytes?’ ‘ No, Sire,’ answered Mr. Voute, ‘ this has never been our spirit.’ The reply pleased the emperor, who immediately remarked, ‘ It is fit that a child adhere to the religion of his fathers; he who abandons it inconsiderately, is, in my opinion, no honourable man.’

“ Farther, his majesty inquired respecting the British congregations, the number of their ministers, and their hearers. He asked, whether they belonged to the Church of England, and were thus Episcopalians? It was replied, that formerly, there had been such a Church here;* but that those in question were Presbyterians—professed the same faith as the Reformers, and hence, their members were admitted into our church communion, just as ours are into theirs.

“ And now it was, lastly, the turn of the Israelites. They were interrogated by the emperor as to their numbers; if they belonged to the German or to the Portuguese Jews; (the first being answered in the affirmative,) whether they respected and punctually observed the law of Moses, in regard to usury and the institutions of the Sanhedrim of Paris; and if they conducted themselves as orderly citizens. To all which queries a reply was given to his majesty’s satisfaction. In this manner, and with other discourse of less importance, we passed three quarters of an hour in the emperor’s presence. Upon a sign given by him, we, along with all the other clergy, left the hall of audience, highly pleased with the honour which he had conferred upon us, and the affability with which we had been received, and listened to, by his imperial majesty.”†

* The members of the Church of England at Rotterdam had no clergyman in 1811. See our notice of that Church.

† Translated from the original Dutch Report, in possession of the Scottish Consistory.

The Dutch, pressed down by the overbearing conduct of Napoleon's haughty minions, were narrowly watched by the usurpers, who often attempted to entrap. In August 1812, an order was issued, commanding the members of the several Consistories in Rotterdam to give notice of any clandestine meetings within their knowledge, which assembled for the purpose of applying the predictions of Scripture to passing events, and of discussing politics.* In the words of an industrious and popular writer,† “the abuse, which the French made of their power, led the contending parties in Holland to forget their difference, and to unite as one against the oppressors of their country. Hence arose a new and a combined enthusiasm, and a spirit of resistance, which shewed that physical force cannot, for an unlimited time, chain down the heaven-born mind. Now came the revolution of 1813, which was hailed by songs of praise, of heroism, of triumph, to the defenders of Fatherland, and of congratulation to the state. Love of country was felt by every one with an ardour proportioned to the misfortunes which the state had experienced; and the restoration of a family which was dear to her, was received with universal joy.” The Prince of Orange, after the resumption of his hereditary honours, took an early opportunity of repairing to Rotterdam,—a city which has always been conspicuous for its loyalty to the house of Nassau. Upon the 9th December, 1813, scarcely a month after the sovereign's arrival, he held a levee in this city, which was attended by all the public bodies, civil and ecclesiastic, eager to give expression to their sentiments. These loyal addresses were collected and printed; and we would remark, in passing, that they were all worthy of the very interesting occasion. We extract the following speech, which was graciously received. It was delivered at the head of a deputation, by the Rev. James Anderson :

* *Consist. Regist.*

† Professor Van Kampen of the Athenæum, Amsterdam.

“ MOST GRACIOUS SOVEREIGN !

“ We, the ministers, elders, and deacons, of the Scottish Church in this city of Rotterdam, who maintain the same doctrine, ecclesiastical discipline, and government, with the church established by law in North Britain, humbly beg leave to approach the person of your Serene Highness, and with heartfelt joy, to hail you on your safe arrival in your native country, after a long absence, which has proved extremely detrimental to its dearest interests, and to congratulate your Serene Highness on your accession to the sovereignty of the United States of the Netherlands.

“ It is with the liveliest sentiments of gratitude to Almighty God, that we see the heir of the illustrious house of Orange and Nassau restored with new lustre to the rights and prerogatives of his ancestors, whose uniform and zealous attachment to the reformed religion, and the liberties of their country, justly claims our grateful remembrance.

“ When our hopes of emancipation from a foreign yoke were low, the Supreme Ruler of the universe has been graciously pleased to grant us a signal and unexpected deliverance from the most debasing servitude and destructive tyranny. An event so momentous fills us with admiration of Divine providence in human affairs.

“ We beg leave most humbly to assure your Serene Highness, that, in teaching our fellow-subjects their duty, we will be especially careful to inculcate affection to your person, and thankful obedience to your government. The faithful discharge of their respective duties among all orders of men, must yield satisfaction to a wise prince. By performing the functions of our sacred office, diligently and conscientiously, we trust, that we shall secure our sovereign's protection and favour, and what alone we value more, the approbation of God, whom we fervently supplicate to enable your Serene Highness to frame a wise, a free, and enlightened constitution of government for your

people, and to render you a blessed instrument in contributing speedily to terminate, by a secure and lasting peace, a sanguinary war, carried on by a bold aggressor of the independence of nations, and of the civil rights of mankind; and of re-establishing liberty, security, and religion, which in our days have unfortunately been reduced to a low ebb in these provinces: And, lastly, our earnest prayer shall be, that descendants of the house of Orange may rule over a free, a loyal, and religious people, till the latest posterity, and that your Serene Highness may one day receive the brightest of those celestial crowns, which the Lord has promised to all them who love and faithfully serve him."

In June, 1814, the kirk-session presented a petition to the sovereign of the United Netherlands in regard to the arrears due to the pastors of the Scottish congregation. After mentioning that this church had invariably been supported by the Dutch government, and that the stipends of its successive ministers had always been paid out of the same funds, and to the same amount, with those of the native Reformed clergy, till the French usurped supreme power over the Provinces, this memorial to the Prince states:—That from the end of the year 1810, until the auspicious accession of his Royal Highness to the sovereignty of the United Netherlands, the Scottish ministers did not receive from the existing government one year's stipend; and, notwithstanding every means had been resorted to, that the clergy should not suffer, yet the balance still due them amounted to nearly four hundred pounds sterling. Let it suffice to say, that, some little time afterwards, to the generosity of the present government, an order was issued to discharge all unpaid ministers' stipend in the kingdom: and the Scottish Congregation, which suffered equally with the Dutch Reformed Church, of which, indeed, it forms a part, now received benefits similar to those conferred upon the latter.

The Scottish Poor-House was suppressed in 1815. The

Scottish Brigade, a principal source of supplying this charity with inmates, had long been disbanded; and the few remaining members were comfortably alimeted elsewhere.

On Sabbath, November 2d, 1817, the third centenary of the glorious Reformation from Popery was celebrated in the Scottish church, as well as in all the other Protestant congregations in the kingdom of the Netherlands. Mr. Anderson preached in the morning from Gal. v. 1; and Mr. MacPhail's text in the afternoon, was Isaiah lx. 3.

The last time that the King of the Netherlands honoured the inhabitants of this city with an opportunity of giving utterance to their steady attachment to his person and government, was on the 16th of October, 1823. Audience was that day given to the different authorities in the county-hall (*Gemeenlandshuis*): and at the head of a commission from the Scottish Church, Mr. MacPhail, senior pastor, delivered the following speech:—

“MOST GRACIOUS SOVEREIGN,—We, your Majesty's dutiful and faithful subjects, a Deputation from the Scottish Consistory and Congregation in this city, beg leave to approach your royal person with sentiments of profound respect, and of loyal attachment.

“Nearly ten years ago,—a period which your Majesty's auspicious reign has made to appear extremely short,—the same Deputation had the honour and felicity of welcoming your Majesty, upon your most joyful restoration to your native country, and to the hereditary dominions of your ancient and illustrious forefathers.

“May it please your Majesty! We now appear, most heartily to congratulate you upon the choice which Divine Providence hath been pleased to make of your Royal person, to fill the throne of the kingdom of the United Netherlands; a throne to which their personal merits, and their glorious achievements, gave your renowned ancestors the

fairest title,—but to which the Almighty Sovereign of the nations had never seen meet to elevate them.

“Nay more,—and to rise still higher in our just congratulations,—we have to add, that by a most conspicuous and gracious agency of the same Divine Providence, like the pure diamond which, from the severest ordeal, receives not the smallest injury, but, on the contrary, derives a brilliant lustre it never had before,—your Majesty’s Royal family has emerged from a long period of dormancy, of political extinction, to a degree of power and of glory, which, at no former period, adorned the illustrious House of Orange.

“This, Sire, is evidently the doing of that God, to whom belong all the kingdoms of this earth, and by whom kings reign and princes decree justice !

“We must also beg leave to trespass upon your Majesty’s precious time, cordially to give you joy, upon the most happy results of a constitution, which was speedily formed amidst the din of arms,—and a constitution which has demonstrated its wisdom by such happy results ; upon the very flourishing state of commerce, manufactures, navigation, arts, and sciences, in so very short a period, after all these had been nearly lost amongst us ; and, especially, upon the profound internal tranquillity of your Majesty’s comparatively new kingdom, composed as it is, of such heterogeneous materials, while *old monarchies* of Europe, undivided and uniform alike in their sentiments of religion, and in their language, have been, and still are, the theatre of fierce civil discord, and of all its attendant calamities ! Here, we behold verified those words of holy writ, ‘When the Lord giveth quietness, who then can make trouble ? But if he be angry, who then can behold him ? whether it be done against a nation or a man only.’

“May your Majesty experience more and more, ‘that the throne is established,’ by a steady dependence upon the Almighty, in the exercise of every Christian, and of every

royal virtue, and those who honour God will be honoured by him !

“ May your Majesty’s royal posterity, to the latest ages, prove to the kingdom of the Netherlands, the pledge and channel of every privilege, sacred and civil. And may your Majesty, after having long, long reigned over a pious, a loyal, and a happy people, like the venerable King David, resign his temporal sway, to a son like Solomon; and then, exchange an earthly, for a heavenly crown !

“ These, Sire, are the sincere wishes, and fervent prayers, of every member of the Scottish Congregation; of whose homage we have the honour to be the organs to your Majesty; in whose name we most gratefully thank your Majesty for your many and valuable favours already conferred; and in whose behalf, we solicit the continuance of your Majesty’s most gracious protection !”

The good monarch was sensibly affected during the delivery of the above address; to which he condescendingly and very feelingly replied.

The Rev. Dr. Anderson, having been for some time prevented by bodily infirmities from discharging his ministerial duties, applied in 1828 to be made *Emeritus*. His petition was favourably received; and accordingly, in January of the following year, he withdrew from public life, carrying with him into retirement, the best wishes of many attached friends. The king of the Netherlands having in the most handsome manner granted permission to call a second minister, the writer of the present volume, who had been for nearly three years ordained assistant, had the honour to be chosen, and was duly inducted, March 8th, 1829, in room of the Rev. Dr. Anderson.

Upon the accession of William the Fourth, a congratulatory address from the Scottish Church in Rotterdam was presented to the British Monarch, in July 1830, by the Earl of Aberdeen, Secretary for Foreign Affairs; and which address his Majesty received most graciously.

The patriotic spirit so universally displayed by the Dutch, since the recent revolt of the Belgian Provinces, surpasses any thing recorded of their eventful history in former times: and the truth of the national motto, *Eendragt maakt magt*, (Unity produces strength,) was never more illustriously exemplified. To all this signal display of Netherland glory, the pen of impartiality will yet do ample justice; but the author, living in the midst of a people who have made, and are still making, such prodigious efforts for their national honour, will, he trusts, be forgiven for here recording his own humble, yet hearty admiration of that remarkable devotedness to their country, which the brave and injured Hollanders are now giving to the world.

But we must now draw this chapter to a close. Two centuries have nearly elapsed since the first planting of the church, whose history has been attempted in the preceding pages. To the generosity of the States-General, and to the magistrates of Rotterdam, were Scotsmen indebted not only for its erection, but for the expense attendant upon public worship. Since the assumption of royal power by the present beloved monarch, the Scottish congregation continues to receive from government most of the immunities which it originally enjoyed. If an earnest desire faithfully to discharge the momentous task assigned to its pastors, in setting before their hearers a pure exposition of divine truth, agreeably to the received standards of the national churches of Holland and Scotland, to which they respectively belong; in pressing upon those whom they are honoured to address, their duty to God and man, then may its ministers humbly expect the blessing of the Most High on their labours; and they feel also assured that they will not look in vain for the continued countenance of that government, under whose paternal sway they so happily live; and for whose growing prosperity, conjoined with that of their own Fatherland, they cease not to pray.

NOTICES

BRITISH CHURCHES

NOTICES

OF THE

BRITISH CHURCHES

IN THE

NETHERLANDS.

NOTION

Quodsi veteres Romani, aequae ac Graeci, laudabili sane instituto, a Jove, et ceteris diis immortalibus ceperunt agendi primordia; qua de re satius est me primulum disserere quam de templis vero Deo consecratis?

WASHINGTONII, *De laude Roterodami.*

NOTICES
OF THE
BRITISH CHURCHES
IN THE
NETHERLANDS.

BEFORE presenting the reader with historical sketches of the other British congregations, each of which might justly claim to itself a more extended account than our limits will permit, it is proper that we should offer some general explanatory observations as to the causes which immediately led to the establishment of those churches.

Several centuries have elapsed since a profitable commercial intercourse began to be carried on between Great Britain and the Netherlands. It is impossible to state, with precision, the period when this connexion originated; and we are by no means disposed to attach much importance to the old provincial chronicles, in which frequent, but indefinite, mention is made of a constant and lucrative trade. So early as the year 1285, the Dutch, for being allowed the privilege of fishing on the English coast, conferred certain immunities on such of King Edward's subjects as chose to repair to the Provinces.*

To the Low Countries, now becoming the grand emporium for trade, merchants from distant nations anxiously flocked in quest of gain. During the fourteenth and fifteenth centuries, Bruges was the centre of a universal commerce. The wives and daughters of the citizens outvied, in the richness of their dress, that of a queen of France; and every luxury, which money could

* Van Alkemade's *Beschr. der Stad Brielle*.

purchase, was to be seen, and might be procured, among the wealthy Flemings. Ghent, Louvain, and Brussels, were noted places for trade. At Malines, a single individual possessed counting-houses and commercial establishments at Damascus and Grand Cairo, and left to his heirs an immense fortune, the fruits of free commerce. A century later, Antwerp, the successful rival of Venice, and one of the principal sources of prosperity and abundance to the whole Netherlands, could, it is said, boast of almost five hundred vessels daily entering her ports, and two thousand carriages, laden with merchandize, passing through her gates every week.*

In the mercantile pursuits carried on with such amazing spirit in the Low Countries, Britain soon took no unimportant share. Enterprising individuals from both sides of the Tweed were induced to settle in different parts of the Netherlands. Many Scotsmen resorted to Bruges, where extensive privileges had been bestowed upon them by John Duke of Burgundy, even prior to 1407.† And, as will be seen in the annexed *Notices*, the extensive and opulent company of merchants, denominated *Adventurers*, had a powerful effect in bringing numbers of our countrymen to the continent. This respectable society, composed of English, Irish, and Scottish families, always carried a chaplain along with them; and it was generally the case, that, at the expiration of the company's agreement with a particular town, several of their number remained behind to follow their individual pursuits. Joined by others, those who had seceded from the society, or quitted its service, petitioned, and obtained, from the Dutch government, every assistance to secure for themselves and their families, the advantages of a stated ministry. Hence the origin of some of our churches in this country. In the Isle of Walcheren alone, three British congregations flourished till the close of last century; when Campvere, an ancient staple port for the kingdom of Scotland, was broken up by order of the Batavian re-

* *Van Kampen.*

† Further information, and some curious particulars, respecting the origin and extent of British commercial intercourse with Flanders and Holland, will be found in Yair's *Account of the Scotch Trade in the Netherlands*, Lond. 1776, 8vo.

public, and deprived of all its valuable privileges. Not only in Zealand, but also in other parts of the United Provinces, particularly at Amsterdam, Rotterdam, Dordrecht, and Delft, the British had already established themselves in considerable numbers. To induce those and others to settle in the Provinces, and traffic with them, the States-general and the Magistrates of the towns, spontaneously and generously resolved to institute, and suitably to support, English and Scottish Presbyterian churches.

Besides the great influence which commerce has exerted in peopling Holland with British families, another cause, arising out of the tyranny of Philip the Second, must now be adverted to. Queen Elizabeth being applied to, promptly sent out a body of six thousand troops, under the command of the Earl of Liecester, to the aid of the United Provinces, against the cruel oppression of the Spanish despot. She also advanced considerable sums of money; and, as a security for the payment of her loan, the towns of Flushing and the Brielle, with the fortress of Rammekeus, were given up to her.* These places were held in pledge from 1585 to 1616. Three regiments, well known on the Continent, under the name of the *Scottish Brigade*, and which had been raised in 1572, valiantly served in many campaigns under the princes of the house of Orange. They were among the oldest regular troops in Europe. In 1578 they sustained the brunt of the action against the Spaniards at the battle of Reminaut, near Malines, where they fought without armour, and in their shirts.† Belonging to this vast assemblage of Scottish and English soldiers stationed in different parts of the Netherlands, was the full complement of chaplains. In course of time, these clergymen, with the others settled in the country, formed themselves into a body ecclesiastic, had frequent meetings, and are spoken of in some of our Consistorial registers, as well as by Dutch authors, as the Synod of the British clergy in the United Provinces. We have not had the good fortune to discover where the synodal record is deposited,

* Grattan's *Hist. of the Netherlands*, p. 81.

† Crichton's *Life of Lieut.-Col. Blackadder*, p. 68. See also Col. James Cunninghame's pamphlet, *Strictures on Military Discipline, with a Military Discourse, and some Account of the Scotch Brigade in the Dutch service.*

though we presume that it is in existence, and may yet be found among the archives of the States-General. Our reason for thinking this probable, is the fact, that the following communication to that reverend court, is extracted from an extensive work noted for its accuracy, and containing a prodigious number of original papers, derived from the government offices in the Hague.*

“ To the Synod of the English and Scottish clergy in the Netherlands, the annexed articles were exhibited and delivered, this nineteenth day of May, 1628, in name of King Charles the First, by the Right Hon. Dudley Carleton, Baron of Imbercourt, H. M. Ambassador Extraordinary to the States-General of the United Provinces.

“ I. It is his Majesty’s pleasure that the foresaid clergymen do not interfere, either in making or composing, much less in publishing or giving out, any new Liturgy or fixed form of prayer for their congregations.

“ II. That they shall in nowise undertake to exercise the power of ordination ; but that both of them, the English as well as the Scottish ministers, shall receive holy orders from their own mother churches, established in these kingdoms, and admit none into any pastoral charge, but such as has been so set apart.

“ III. That they shall introduce no novelties in any rites or ceremonies, relative either to the actual admission of lawful clergymen to their pastoral offices, or such as might be used in any other sacred ordinance whatever.

“ IV. That they shall not presume to meddle with any points of doctrine, but confine themselves to the doctrinal points already recognised by the English and German churches.

“ V. His Majesty is well satisfied that they will carefully observe the directions which his royal father, King James, formerly issued ; namely, to prevent the assumption of the pastoral office by any who have not been legally clothed with that sacred character ; that they examine into, severely censure, and endea-

* The book referred to in the text is, Van Aitzema’s *Hist. of United Prov.*, in Dutch, 7 vols. folio, which is most valuable for the public acts, from 1621 to 1669, which it contains. There is a continuance of this work to 1692, in three volumes. Delvenne’s *Biog. des Pays-Bas*.

your effectually to repress, every known species of immorality ; and his Majesty further enjoins them to keep a watchful eye upon those who write books or pamphlets derogatory to the church or the state of England, and to use every means to prevent them.

“ VI. In case of any doubt or difficulty arising about the meaning or due execution of the above particulars, that they shall then address themselves to his Majesty’s ambassador or agent for the time being, who will always have, or be able to obtain such instructions from his royal master, whereby such a pious work may be suitably countenanced and promoted.

“ D. CARLETON.”

These articles, derived and translated from Van Aitzema’s laborious collection, have not, so far as known to us, been hitherto printed in the English language. The Synod’s reply to Charles has also been preserved ;* but the great length of the document prevents the insertion of it in this place. The substance, however, may be shortly stated.

After professing their loyal attachment to Charles, their native sovereign, they beg most respectfully to remind him, that they were also amenable to the States-General. They were most desirous to give no cause of offence to either party. Being the subjects of two very different and high authorities, the situation in which they were now placed was one of peculiar delicacy. To each article the answer was in effect as follows :

“ I. As to making and publishing any new Liturgy, we grieve to think that our good intentions should be so misrepresented, as it never entered our minds to compose or publish any new Liturgy ; neither would we attack or condemn the Liturgy of any other churches, but simply to extend the present, which we are charged by the States to maintain, adding to it from other formularies, and amongst the rest from the English Liturgy, as much as can properly be used in these churches ; which said Liturgy has been in constant use in all the English churches in this country, from the time of Queen Elizabeth, of glorious memory, and whilst the Earl of Liecester governed these Provinces, and is likewise accepted and used with general approbation by

* Van Aitzema, vol. i. pp. 765-768.

our churches at the Brielle and Flushing, at that time absolutely dependant on the crown of England, and supported by her Majesty. It was Elizabeth's constant desire that every thing should be done by her subjects residing here in conformity with the Netherland congregations, to prevent all offence, and to maintain the peace and union of the churches. It is, we trust, your Majesty's intention that we shall still follow a similar course. To introduce a formulary which has never yet been authorized in these churches, or that we should allow every one to use a Liturgy as he pleased, would cause as great, aye, greater confusion and disorder, than that which obtained previous to the establishment of our synod.*

“ II. Regarding the ordination of ministers, we humbly pray your Majesty to consider the nature of the ordinance; being an essential point of our office, for the welfare of the house of God, over which we are set, as well to administer the sacraments as to preach the Gospel, so that we cannot, conscientiously, resign it, without being guilty of neglect of the office which Christ has given us; and we are convinced, that, if your Majesty reflect upon it, you will not forbid us to exercise the power conferred by the great Head of the church; since, as we hope, no just cause exists in our persons or conduct to deserve it. If we should remain a synod, without being allowed to ordain clergymen, we would be such an ecclesiastic body as is not to be met with in any of the Reformed churches. Are the Churches of England and Scotland to take upon themselves the sole privilege of ordaining ministers for congregations in other countries where they have no authority, and where the churches are not dependent on them, being under another, and a foreign state?

“ III. We are heartily sorry, that our lawful and ordinary proceedings, in conformity with all other Reformed Churches,

* For the use of such natives as chose to join, the Liturgy of the Church of England was translated into Dutch about the beginning of the seventeenth century. The earliest copy which we have seen is in duodecimo, and printed at Rotterdam in 1645. Of this work there were several editions; that published by Crellius at Amsterdam, 1711, in Dutch and English, has the *imprimatur* of the bishop of London. A new translation, by eminent native scholars, is in contemplation, under the direction of the Rev. Dr. Bosworth of Rotterdam.

should have been so unjustly stigmatized. Nothing has been done by us but what is laudable and decent, agreeably to the old and present customs of these churches.

“ IV. Although, from the bottom of our souls, we have good cause to thank God for your Majesty’s devout care, that the truth may be preserved, and errors avoided, nevertheless, we must be pardoned for stating our astonishment that your Majesty should have been induced to form so unfavourable an opinion of us. Among our whole number there is none polluted in the least degree with Popery, Arminianism, or any other doctrinal error; but we have always stood, and through the mercy of heaven, shall ever stand, firm to the truth recognized by the English and German Churches.

“ V. We never understood that your Majesty’s father, of glorious memory, contemplated granting us less power than is imparted to the French Churches in these provinces; though it has been attempted, (for what reason we know not,) to make your Majesty believe the contrary. We shall do our utmost to acquit ourselves in all our proceedings, to the satisfaction of the States, of all the churches, and of your Majesty, relative to every particular recommended to us in this article. We earnestly beseech your Majesty to retain us in your royal favour and protection, and to harbour no suspicion of us, that we would ever designedly do anything disagreeable to your Majesty, or against the churches of England and Scotland. Such disingenuous reports can only originate with those who endeavour to gratify a malignant party, and have little estimation for God’s glory, and your Majesty’s honour, in the peace and welfare of the Churches.”

Whether the correspondence dropped here, we have not the means of ascertaining; neither do we know at what period the Synod ceased to exist.

Although the English army was withdrawn, the Scottish Brigade, as mentioned before, continued in the pay of this country, and, after a service of more than two hundred years, it became nationalized during the American war. The most important of its records were then deposited in the Consistory Cham-

ber of the Scottish Church at Rotterdam.* Many of the Scots officers formed alliances with the first families in Holland : and several of their descendants continue to hold important places of trust in the kingdom of the Netherlands. Anxious to preserve any memorials of our countrymen who, in olden times, signalized themselves in the Provinces by their piety or professional talents, we have given in the Appendix,† several monumental inscriptions which occur in the different churches ; and we have also added some of a more modern date.

Holland has long been eminently distinguished among the nations of Europe as the favoured seat of civil and religious liberty. Rightly appreciating such distinguished privileges, the Dutch have uniformly received with open arms, and afforded most seasonable protection, to those of other countries, who were persecuted for conscience sake. The present volume affords many gratifying proofs of the benefit which our pious forefathers obtained from the States.

The celebrity of the Universities of Holland drew students from almost every corner of the globe. At Leyden alone, a seminary which may be well termed European, nearly 2000 British were, during the eighteenth century, enrolled as students.‡ Such an influx of our countrymen occasioned the erection of the churches at the seat of the colleges ; and those churches have been suppressed, only because so very few English have of late years availed themselves of the prelections of the learned men who now occupy the different chairs in the Dutch Universities.

The last occasion in which our Presbyterian Churches in the Netherlands appeared in a *collective* capacity, was in the year 1714, when George the First passed through this country on his way to England. Upon his arrival at the Hague, they presented to him the following Address :—

* Appendix, Note F.

† Appendix, Note G.

‡ Te Waters' *Narratio de Rebus Acad. Lugduno-Batavae seculo octavo et decimo prosperis et adversis*. 8vo. Lug. Bat. 1802. p. 56. Siegenbeek's *Geschiedenis der Leidsche Hoogeschool*, 8vo. Lug. Bat. 1829. Vol. I. pp. 267. 288.

“ To His Most Excellent Majesty, George, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c.

“ The Humble Address of the British Churches established in Holland.

“ GREAT SIR !

“ Though we are immediately subject to the States of Holland, whose gracious protection of our persons, and generous endowment of our churches, we thankfully acknowledge ; yet most of us being natives of Great Britain and Ireland, we crave leave to profess to your most Sacred Majesty, our unfeigned joy upon your happy accession to the Crown of those kingdoms, to which you have the most legal right and best of titles.

“ With admiring thoughts, therefore, of the divine goodness, and thankful hearts upon this joyful occasion, we congratulate your Majesty on your Majesty’s peaceable advancement to the throne of Great Britain, at a time when all true Protestants were under dismal apprehensions of the dangers that threatened your Majesty’s succession, and the Reformed religion.

“ This wonderful providence has scattered our fears, revived our hopes, and rejoiced our hearts, now we behold you, Great Sir, advanced, by the God of heaven, to reign over the kingdoms of Great Britain and Ireland, and the dominions thereto belonging, and to rescue all true Protestants, and particularly those of our principles in the British Islands, from the dangers and hardships to which they have been exposed, notwithstanding their steady zeal for your royal family.

“ That your Majesty may be safely conducted over the mighty waters, peaceably settled in your dominions, and eminently blessed in all your administrations for the glory of God, the good of your people, and the preservation of religion and liberty in all this part of the world ; that there may be always a good understanding and hearty friendship between your most Sacred Majesty, and their High Mightinesses the States-General ; that all your enemies may be clothed with shame, and your throne be established in righteousness ; and that the Imperial

Crown of Great Britain may long flourish on your royal head,
is the constant and hearty prayer of,

“ May it please your Majesty,
“ Your Majesty’s most dutiful, and most obedient Native
Subjects of the Reformed Religion, in the Provinces
of Holland.”*

The incorporation of our Presbyterian religious endowments with the Dutch Reformed Church will be noticed when we treat of that Establishment.

It is now time that we proceed to offer a succinct account of the British Congregations which have been, or are now, established in the Netherlands. As, in a few cases, we cannot speak with desirable certainty as to the date of institution of particular churches, the alphabetical, instead of chronological, order has been adopted.

* From the Consistorial Register of the English Presbyterian Church Rotterdam, of date September 7th, 1714.

AMSTERDAM.

Brownist Congregation.—In the latter half of the sixteenth century, those dissenters from the establishment, styled Brownists, from Robert Brown the founder, being debarred by the court from holding meetings in England, flocked in great numbers to different towns in the United Provinces. As we shall have occasion to speak of them in the sequel, we may here state their peculiar tenets. They maintained “that the form of church government should be democratical; that every distinct society was a body corporate; having full power within itself to admit or exclude members, to choose and ordain officers, and when the good of the society required it, to depose them, without being accountable to any other jurisdiction. They did not allow the priesthood to be a distinct order; any lay brother had the liberty of prophesying, or giving a word of exhortation in their church assemblies; it was usual after sermon for some of the members to propose questions, and confer with each other, upon the doctrines that had been delivered. They declare against all prescribed forms of prayer; and as for church censures, they were for an entire separation of the ecclesiastical and civil sword. Some of their reasons for withdrawing from the Church are not easily answered. They alleged, that the laws of the realm, and the Queen’s injunctions, had made several unwarrantable additions to the institutions of Christ: that there were several gross errors in the church service: and these additions and errors were imposed and made necessary to communion: that, if persecution for conscience sake was the mark of a false church, they could not believe the Church of England to be a true one. They apprehended further, that the constitution of the hierarchy was too bad to be mended; that the very pillars of it were rotten, and that the structure should be raised anew. Since, therefore, all Christians are obliged to preserve the ordinances of Christ pure and undefiled, they resolved to lay a new foundation, and keep as near as they could to the primitive pattern, though it were at the hazard of all that was dear to them

in the world." Such were the principles of the Brownists, whose chief error seems to have been, their uncharitableness, in unchurching the whole Christian world but themselves.*

About the year 1600, the Brownists who had settled at Amsterdam, chose Francis Johnson as pastor, and Henry Ainsworth as doctor or teacher. They were joined by John Smyth of Gainsborough, and several others, in 1606; but this new auxiliary, adopting doctrines not unlike those shortly afterwards promulgated by Arminius, was forthwith expelled. Mr. Smyth and his adherents went and established themselves at Leyden. Another schism took place in the Amsterdam congregation, on the subject of discipline: Johnson insisted that the government of the church was vested solely in the eldership, whilst Ainsworth, on the other hand, contended that it was in the church generally, of which the elders are a part. The dispute unfortunately was conducted with so much warmth, that a separation took place: and two meeting-houses for a while existed at Amsterdam, called from the respective leaders, the Franciscan and Ainsworthian Brownists. Johnson having retired to Emden,† his small flock was dispersed, or joined that of

* Neal's *Puritans*, (vol. i. pp. 253-4) quoted by Mr. Walter Wilson, in his interesting *History and Antiquities of Dissenting Churches and Meeting Houses in London, Westminster, and Southwark*, (vol. ii pp. 16, 17,) to which we refer for the detailed notices of the Brownists. In speaking of this last work, I beg to acknowledge my obligations to the industrious author, and to express my hope that he may be duly encouraged in completing his original design, by favouring the public with the prepared *fifth* volume of his History.

† Emden, in East Friesland, to which Mr. Johnson repaired, was the ready asylum of numbers of our countrymen in the reign of Mary. John à Lasco, the famous Polish nobleman who accompanied the English refugees to this place, aided them also in the formation of a presbyterian church there in 1554. David Simson, a Scotsman, formerly a catholic priest in England, was chosen pastor; and, besides five elders and four deacons, there were two schoolmasters attached to his church. Mr. Simson, in a few years, was succeeded by David Whitehead, who subsequently became chaplain to the British residents at Frankfort on the Maine. Shortly after the erection of this presbyterian church, the English Episcopalians, who were very numerous here, obtained a separate chapel. Subjoined to the preface of Archbishop Cranmer's work on the Sacrament,

Ainsworth, who continued till his melancholy death, which, there is good reason to believe, was effected by poison administered by a Jew. This occurred about 1622. He was succeeded by John Canne, the well-known author of the marginal references to the Bible. I have been unable to discover who were the pastors subsequent to the death of Mr. Canne in 1667. Though it certainly might be expected, from the number of years they lived here, and the great notoriety of the leaders of this sect, that something new might be found in Holland, there remains, I am sorry to say, little to be told regarding the Brownists, with which the English reader is not already acquainted. The theological writings of Henry Ainsworth, who was one of the best linguists of his day, particularly his Annotations on the Pentateuch, are frequently and honourably referred to by the old Dutch and German theologians. That the opinions of the Brownists excited great interest in the Netherlands, is abundantly evident, from the fact, that mostly every thing which proceeded from their pen was instantly translated : and not only were their numerous tracts rendered into Dutch, but various reprints and versions appeared at the principal cities in Holland.

The number of the Brownists was at no time very considerable at Amsterdam. At first, they held their meetings without the walls, but they soon obtained a licensed chapel within the

printed at Emden in 1557, is a list of those bishops, archdeacons, deacons, and others, who, obliged to fly from England, settled in this town. Emden was also, on two different occasions, a staple port for English cloth. A serious quarrel took place in the seventeenth century, betwixt the chief magistrate of Emden, and the celebrated William Penn, who resided here immediately before his departure for America. Penn pertinaciously attempted to establish a Quaker meeting, but was completely foiled by his opponent, the burgomaster. For these particulars, and other historical notices not generally known, I am indebted to the obliging kindness of Professor Ypey of Groningen, and the Rev. Hugh Mackay, Emden. The venerable Mr. Mackay, who has been nearly half a century a much respected clergyman of the Dutch Reformed Church, is of Scottish descent, and in his youth spoke nothing but English. Two of his sons have also chosen the clerical profession, and are settled in Holland : Daniel John is established at Amsterdam, and David George holds the rarely combined appointments of minister of the parish, and rector of the Grammar school, of Stavoren, in Friesland.

gates. Their place of worship being destroyed by fire in 1662, they were at the expense of erecting another near it, on the Barndesteeg, six years afterwards. There is an alley which still goes by the name of the Brownists' *gang*.*

After the Brownists had existed in this capital for more than a century as a separate community, their establishment was entirely broken up; and their last representatives, six in all, including two *quondam* office-bearers, were, at their own solicitation, received as members of the British Reformed or Presbyterian Church, Amsterdam, April 10th, 1701.† Previous to this step, they conveyed all right to their chapel to the Dutch deacons, with an explicit understanding that it should never be used but by those of the Reformed religion.‡

Several of the Amsterdam Brownists, about the middle of the seventeenth century, joined the Flemish Baptists and the Quakers, who were numerous here. William Sewel, the respectable historian of the society of Friends, was the grandson of a Brownist. He was born at Amsterdam in 1654. Three years after this, his father, John Sewel, till then in communion with the Baptists, joined the Quakers, whose meetings here, at Rotterdam, and at other places in the United Provinces, were then much frequented. He then continued till his death, March 13th, 1720, a staunch supporter of the Quaker meeting in his native city, where, as a literary man, he comfortably maintained himself by his writings. He published a Dutch and English Dictionary, a translation of Josephus, &c. besides being a constant contributor to the Amsterdam Courant.||

Church of Scotland.—The Magistrates of Amsterdam having, in the year 1578, openly embraced the doctrines of the Reformation, the Catholics were forthwith obliged to surrender the principal churches, of which till then they had indisputable possession. And the Begyns, an ancient order of Nuns, were also under the necessity of placing their little chapel at the disposal

* Wagenaar's *Beschr. van Amst.* vol. vii. pp. 592, 3. Octavo edit.

† Regist. Scottish Church, Amsterdam. *ap. an.*

‡ Wagenaar. *ut supra.*

|| Wagenaar, vol. xi. p. 326.

of the burgomasters. To the British Presbyterians, who were numerous here in the beginning of the seventeenth century, the vacated Begyn chapel was assigned. This old building is situated off the Kalver street, in the centre of a private court, called, from the Nuns who still continue to be its only inhabitants, *The Begyn-hof*. In instituting their church, our countrymen were warmly patronized by the magistrates, who, at the same time, granted them a pastor, with a salary payable by the city, and all the rights and privileges of public worship. Upon the 5th February 1607, "Mr John Paget, who had been called to be minister, did, after prayer and thanksgiving to God, particularlie for his mercie in his worke, preache the first sermone in this church. His text was Psal. li. 10, 'Create in mee a cleane heart, O God.'"^{*} He was duly admitted 29th April following, by Mr John Douglas, chaplain to a Scots regiment quartered at Utrecht, and, by appointment of the Classis or Presbytery of Amsterdam, three of their members assisted at his induction.† This church, having been established for the benefit of British Presbyterians, and incorporated with the Dutch Reformed Church, is, in all public acts, recognized as an English Presbyterian or Reformed church. But its pastors having for many years been Scotsmen, and, with very few exceptions, been ordained in the Church of Scotland, it is called also a Scottish Church in doctrine and discipline, and in every respect, language and some guaranteed usages excepted, it agrees with the Dutch Reformed or Calvinistic Church: and its ministers, assisted by an elder, take session in the Classis of Amsterdam.

In addition to their stated pastors, the magistrates continued to supply the congregation with assistant ministers till 1709, when they were pleased to institute a second charge; and, from that year, this church has, with very short intermissions, enjoyed the ministrations of two clergymen, whose salaries were, in the course of years, equalized. The Consistory of this Scottish Church, comprising the two ministers, four elders, and four deacons, is divided, according to the Dutch practice, into two chambers,—the ministers and elders meeting in one, and the deacons in another; but, on cases of common interest, the members of both chambers

^{*} *Consist. Regist.*

† *Ib. and Regist. Eng. Ch. Utrecht.*

meet together. The pastors are chosen by the Consistory, with the permission and approbation of the King of the Netherlands, conceded at the request of the classical Court; and, exclusive of their stipend, formerly paid by the city, and now wholly by the State, all the temporal exigencies of the establishment are provided for out of the pecuniary contributions of the members, by a commission of four church-masters appointed by Consistory. Individuals of every nation, who understand English, and who produce certificates attesting the soundness of their faith and the purity of their morals, or who are instructed by the clergyman, and found qualified by the Consistory, are now admissible into the membership of this Christian community, and among its members are enrolled eminent merchants and bankers, city counsellors and magistrates, and deputies of the States General. Encouraged by the protection of the local authorities, and by the gradual accession of members, both Dutch and English, the ministers, elders, and deacons, rivalled each other in promoting the more effective celebration of divine ordinances, and the spiritual edification of the flock; and, by their united exertions, the Church possessed, before the middle of last century, a new edition of Tate and Brady's version of the Psalms, and a collection of hymns—the first perhaps ever used in this country—both set to music; and, moreover, an improved translation of the Heidelberg Catechism, and of the Confession of Faith of the Dutch Reformed Church, with its forms for the administration of the holy sacraments, and the performance of other ecclesiastical offices. And shortly afterwards, the Church was furnished, at the joint expense of all the members of the Consistory, with a handsome organ and a clock, a silver font for baptism, and a magnificent service of silver plate for the communion table, together with two ebony boxes, to be placed on that table, for receiving the gifts of the communicants to the poor. The members of this congregation, in their official character, correspond frequently with their brethren in the Church of Scotland; and, although they may but rarely have occasion for correspondence with the Supreme Court of that Church, yet, when one* of them was, in the year 1752, commissioned to fur-

* The Rev. Dr. Thomson, who was afterwards successively minister of

ther in Great Britain the interests of German Protestants in America, some epistolary intercourse took place between the Consistory and the General Assembly.

Here it may be proper to remark, on account of what follows, that, except in the event of war, and direct hostilities between Holland and England, prayer for the British nation and Royal family is continually offered up in this, as in all the other English churches in the Netherlands; and the members are not at any time hindered, by the tenets of their religious belief, from cultivating towards that kingdom the warmest sentiments of Christian charity. It would appear, that one of the pastors of this congregation displeased the Dutch in 1666, by a well-intentioned, but ill-timed allusion to Great Britain. In September that year, when a great part of London was destroyed by fire, Richard Maden, minister of the English Presbyterian Church here, took occasion to pray in public for its restoration and prosperity. The burgomasters, in consequence of instructions from the States of Holland, summoned the offender before them; and, in their presence, he confessed that he had indeed prayed for the restoration and prosperity of the British metropolis, but, at same time, assured them, that if it gave offence, he should desist doing so in future. They found, however, that such prayers were indecorous in the hottest of the war with Great Britain, and Maden, on the 2d of October, was accordingly prohibited from performing any ministerial duty, and enjoined, besides, to absent himself from public worship until farther orders. It is very probable that he would have been treated with more severity, had it not appeared that he was accustomed to implore the blessing of heaven upon the land and sea forces of the States."

Such is the account given by Wagenaar in his History of Amsterdam;* but it is remarkable that the register of the church is silent on the subject; and, if Maden was actually suspended,

Garguncock and St. Ninians. In consequence of the powerful representations of this gentleman, who visited Edinburgh for the express purpose, the General Assembly appointed a collection to be made at the church doors of all the parishes in Scotland, for relief of the German Protestant churches settled in Pennsylvania and North America. *Acts of Assembly, 1752. Ib. 1753.*

* Wagenaar, vol. v. p. 273.

the minutes afford sufficient proof of his being speedily in active service again. The ministers of this congregation—and, we rejoice to say, the remark is applicable to all the British clergy who have been established in the United Provinces—have had the wisdom never to take any active part in the commotions which at different times have distracted this country. That political excitement, however, which so violently agitated Holland towards the end of the last century, was peculiarly trying to men occupying public stations; and, walking as they were in the midst of popular effervescence, the ministers of this church found themselves sometimes involved in perplexing and painful circumstances. To harmonize their inalienable allegiance to the Royal House of Brunswick, their cherished loyalty to the illustrious House of Orange, and their dutiful submission to the powers in being here, was, it must be owned, a most arduous task; and while it is to be regretted that one of them was so harassed by factious spirits, that he resigned his charge, it is not surprising that another, who would not recognise the constituted authorities, was dismissed from his. We here allude to the Rev. Mr. Nicolson, and the Rev. Dr. Peirson. The former having, in 1781, refused to introduce into public worship an obsolete form of prayer, prescribed by the States of Holland, in the event of war with Great Britain, and which, however offensive to Englishmen, was voluntarily used by his colleague, Dr Peirson, was, by the magistrates of Amsterdam, suspended in the exercise of his pastoral functions. Upon this, Mr Nicolson instantly sought and obtained his dismissal, quitted Holland, took orders in the Church of England, and went as chaplain to the British embassy at Constantinople, where, after a few years, he died.* Dr. Peirson, as a matter of course, now became senior minister. And having, as we have said, refused to recognise the newly formed administration, he was by them discharged; and, still persisting to withhold his allegiance, he precipitately fled to England, from which he never returned. Five years before his death, which took place at Chelsea, July 12th, 1820,† he disposed of the greater part of his library by public auction in London; and the

* *Private Information and Bibliotheca Peirsoniana*, p. 126.

† *Tombstone in the Dutch Reformed Ch. Austin Friars, London.*

Catalogue Raisonné, which he drew up himself, is quite a literary curiosity, and, in spite of its needlessly numerous invectives against the French usurpers in Holland, is deserving of a place in the collections of the bibliographer. The "Apology for selling my Library," prefixed to the *Bibliotheca Peirsoniana*, is a singular production. Soon after his departure, Dr. Peirson's place in the Scottish Church at Amsterdam was filled up; and, through the providence of those who ruled the helm, this interesting bark was enabled, by grace divine, to weather all the storms that assailed it during that revolutionary period. So faithfully devoted were the members of Consistory to the charge committed to their oversight, that, in the beginning of the present century, when death had deprived them of both their pastors, they resolved to assemble in church with the congregation every Lord's day, and hear the Scriptures and a printed sermon read by the clerk, till the great Head of the Church should be pleased to supply a spiritual overseer. The vacancy was filled up sooner, perhaps, than, in the peculiar circumstances of the country, might have been expected; and, in grateful memory of the magistrates of Amsterdam, it should be recorded that they were for two hundred years nursing fathers of this Presbyterian Church; and it may be subjoined, that in fostering it, they were also subserving the spiritual interests of the Church of England in that city, for the members of the latter have not only, on all occasions, had free access in the former to public worship, but they have also, when there was no resident Episcopal chaplain, been admitted to sacramental ordinances in the Scottish Church, and by its ministers, have their sick and afflicted been visited and comforted.

This Scottish Church experienced, at the hands of the French authorities, no hardships but such as were then common to others; and although the salaries of its ministers were, after the incorporation of Holland with the French empire, suffered to fall into arrear, yet that deficiency, of considerable amount, was, at the glorious Restoration, generously and promptly brought up by its church-masters, and never reclaimed from the state. The Restoration may be viewed as a new era in this church. Here was founded immediately after that event, the English Bible Society, having for its patron H. R. H. the Prince of Orange, and

for its president, H. E. the Earl of Clancarty; and here also, shortly afterwards, was formed the Netherlands Bible Society. Besides, by the members of this church, were established the Netherlands Tract Society, the Society for Promoting the Education of the Jews, and the Amsterdam English Reading Society. In justice to its members, it may further be noticed, that they, since the event referred to, paid annually, through their church-masters, for a period of six years, the third part of the salary of one of their ministers, that being the pension allowed to his predecessor in office who retired through indisposition.

A few years ago were printed at Haarlem, for the use of this congregation, a Text Book, or a Harmony of the Scriptures, for the annual sermons during Christmas, Lent, Good Friday, Easter, Ascension, and Pentecost; and a selection of hymns set to music, and adapted to those and all other occasions of Christian worship.

In 1830, the number of souls connected with the church amounted to three hundred.*

The minutes of the kirk-session are nearly complete; the baptismal register commences March 4th, 1607, and that of marriages on the 2d Dec. same year.

Till about a century ago, this church had a special visitor of its sick, named *Ziekentrooster*. He belonged to an order of inferior clergy in Holland, and was appointed and paid by the magistrates.

To accommodate many English families who took refuge in this capital upon the restoration of Charles II, a considerable addition was made to the chapel at the city's expense. This, we believe, is the only British Church in the Netherlands now used as a place of interment. Among others who possess vaults, the Nuns still hold property in graves in that portion of the Scottish Church, consecrated in the days of popery. When a Begyn dies, twelve of the sisters carry the body in solemn procession three times round the *hof* or court, immediately before burial.

Connected with this church is an Orphan House, whose

* Feuring's *Alphab. Regist.* p. 9.

earliest and largest pecuniary benefactor was Mr. John Jordan, a member of the congregation. It was instituted in 1651; the deacons are, *ex officio*, governors, and they are assisted by two deaconesses. Two individuals, styled father and mother, reside in the house, and superintend the internal economy of this useful establishment.

Wagenaar has furnished the Dutch public with a pretty accurate account of this church.* Through the politeness of the Rev. Dr. Buist, St. Andrews, I have also consulted a MS. in his possession, entitled *A Short History of the English Presbyterian Church in Amsterdam*, written in 1764, by the Rev. Dr. Blinshall, one of the ministers, who was in the course of that year translated to Dundee. Whilst I have availed myself of the sources of information just mentioned, I cannot forbear stating, —though I exceedingly regret that I am reluctantly prevented from being more explicit,—that for most of the materials of which the preceding article is composed, and for other valuable communications, I am greatly indebted to a much respected clerical friend in this country.

Ministers.†

1607 John Paget, M. A.	. . . 29 D	1700 Hugo Fits,	. . . 41 E
1617 Tho. Potts, M. A.	. . . 18 D	1711 Dan. Rainey,	. . . 28 R
1636 John Rulitius,	. . . 3 T	1740 Dav. Longueville, M.A.‡	36 D
1637 Julius Hering,	. . . 8 D	1742 Dav. Thomson,	. . . 16 T
1639 Tho. Paget, M.A.	. . . 7 T	1753 Ja. Blinshall, D. D.	. . . 6 T
1647 Richd. Maden,	. . . 22 E	1765 Wm. Grierson,	. . . 9 T
1648 Wm. Price,	. . . 18 D	1775 Cha. Nicolson, M. A.	. . . 6 R
1660 Richd. Woodward,	. . . 9 D	1777 Tho. Peirson, D. D. (see	
1669 Alex. Hodge, M.A.	. . . 20 D	above)	. . . 19
1691 Adr. van Oostrum,	. . . 1 T		

* Wagenaar's *Beschr. van Amst.* vol. vii. pp. 590—596.

† The figures before each clergyman's name mark the commencement, and those after it, the years of his ministry in the particular church. R denotes that he resigned; T was translated to another benefice; E became emeritus; D died in office.

‡ An original portrait of the Rev. Mr. Longueville, a Scotsman, and the friend of Dr. Doddridge, is in the possession of the Rev. Dr. MacIntosh. I may here state, without wishing to detract, in the least degree, from the acknowledged merits of his worthy co-adjutors, that it was chiefly through the agency and influence of Mr. Longueville, that the church received those improvements, which, as specified in the text, distinguished his long and effective ministry.

1782 Gilb. Gerard, D. D.*	9 T	1803 Wm. Stodart,	4 R
1791 Richd. Buchanan, D.D.	3 D	1807 Alex. MacIntosh, D. D.	
1795 Robt. Watt, M.A.	5 D	1818 W. B. Nivison,†	5
1797 Cha. Hunter, M. A.	2 D	1823 Alex. B. Mackey, A. M.	
1801 James Low, M. A.	16 D		

Church of England.—Holland, as we have already remarked, received into its bosom and fostered those Episcopalians who fled from the persecutions of Queen Mary. Small congregations were formed in different towns; and, for the use of such natives as chose to join, the Liturgy of the Church of England was translated into Dutch about the middle of the 17th century, and excited much attention.‡ Though many Episcopalians sojourned here during the troublous reigns of Charles and his brother James, they seem to have met for divine service with their Presbyterian countrymen. There is no satisfactory account of any regular establishment at Amsterdam, for the resident members of the Protestant Episcopal Church of England, previous to the year 1698, at which time the registers commence, and a minister was appointed by the Lord Bishop of London. They assembled in a hired upper apartment, which had been used by the Roman Catholics; but, in 1765, the burgomasters granted them permission, till a suitable edifice was obtained, to meet in the hall of the Athenæum.§

Sanctioned and protected by the English and Dutch governments, this church respectably supported itself under the immediate patronage of the metropolitan bishops, with the aid of a grant of L. 100 per annum from the British Exchequer, until 1806, when the service was discontinued, the funds were dissipated,

* Dr. Gilbert Gerard resigned 3d April, 1791, having been appointed Professor of Greek in King's College, Aberdeen. *Consist. Regist.* In 1796, he was elected, after a comparative trial by the delegates of the Synod of Aberdeen, to succeed his father as Professor of Divinity in the same University. He became, in 1811, minister of the second charge of Old Machar; and at the period of his death, Sept. 28th, 1815, was one of the royal chaplains.—*General List of the Members of Theol. Soc. Edin.* p. 7.

† The Rev. William Brown Nivison, on account of ill health, returned to Scotland in 1823, having obtained from his Majesty an honourable dismissal from this charge.

‡ See p. 264 of this work.

§ Wagenaar's *Beschr. van Amst.* vol. vii. pp. 97—601.

and the congregation dispersed, in consequence of the French invasion of Holland. When, happy for the country at large, the Orange family returned, the Dutch government was re-established, and then generously intimated an inclination to provide a small yearly salary for the minister of this chapel, if he and his people, like their brethren of the Scottish communion, would be subject to the Dutch Synod. On such conditions, the Episcopalians respectfully declined all assistance, alleging that, as members of the Church of England, they could recognise no other ecclesiastical authority except that of an English prelate.

In 1818, the congregation once more stately assembled, but as the old chapel was irrecoverably lost, and the newly collected congregation, including numerous poor, were not in a situation to erect or purchase a chapel, this appendage of the Episcopal establishment would have fallen, if means had not been procured for placing it upon a substantial and permanent basis. This was accomplished on the appointment of the Rev. Mr. Jeans, by whose pious and zealous exertions, a liberal collection was obtained; of which nearly L. 600 was raised among the members. The local government handsomely granted a sufficient piece of ground, on which is erected a neat and commodious church, with an adjoining house for the residence of the minister. Before the work was completed, the sudden and lamented loss of Mr Jeans, the much respected pastor, who died August 20th, 1827, while on a visit to England, gave a check to the subscriptions, but, by the persevering efforts of the church wardens, the building was so far finished as to be opened by the Rev. Mr. Parham, at the close of the last mentioned year. The contributions were most judiciously applied; for, besides erecting the church and a dwelling house, there was vested in the Funds, in the name of his Grace the Archbishop of Canterbury, and other trustees, the sum of L. 800, the interest of which is permanently secured, together with what is annually paid from the Exchequer, to augment the salary of the officiating clergyman.

A Sabbath School has been established at the expense of the congregation; and, assisted with books from the Society for Promoting Christian Knowledge, about thirty poor children are instructed in their native language, and in the principles of religion. The church members amount to one hundred and fifty-

two, yet not more than the one half are in circumstances to pay for their seats, or to contribute to the support of divine service.*

By an act of Parliament, termed the Consular Act, passed in the 6th of Geo. IV. chap. 87, certain provision is made for ministers of the national churches of England and Scotland who may be professionally and stately employed abroad, in such places where British subjects reside, or repair to, in considerable numbers. The ministers of this church, like all Episcopalians in foreign parts amenable to this law, must be licensed by the Bishop of London, to whose ecclesiastical jurisdiction they belong. Agreeably to this act also, a portion of the stipend of the officiating chaplain here, is raised by the congregation, the English government allowing a sum equivalent to that derived from *British* seat-holders and subscribers. The resident consul, *ex officio*, presides at the annual meeting of the supporters of the church, and transmits to the secretary of Foreign Affairs, an attested statement of monies collected, and of necessary expenditure during the year, for the maintenance of public worship.

Chaplains.

1698 John Cockburn, D. D.	11 T	1802 Joshua Jeans, D.D.	5 D
1709 Wm. Cull, A. B.	7 R	1809 Ro. Bland, M.A.†	12 R
1716 Rice Evans,	12 R	1822 Hen. Tattam, M.A. and	
1728 Wm. Blomberg, M. A.	2 T	Ph. D.	3 T
1731 Peter Rocheblare,	1 T	1825 John Locke Jeans, M.A.	2 D
1732 Archd. Campbell, M. A.	1 R	1827 John Dolbeare Parham,	
1733 John Wigmore, M. A.	6 T	M.A.	1 T
1739 Cha. Bransby	2 R	1829 Jos. Bosworth, M.A.	3 T
1741 John Charles, D.D.	41 D	1832 Hen. Eley, A.B.	
1782 Renj. Choyce Sowden,			
M.A.	41 D		

* The above particulars are principally derived from the *Statement relating to the English Episcopal Church at Amsterdam*; a paper which was circulated a few years ago, both in Holland and Britain, in order to obtain subscriptions.

† Mr. Bland, (author of the *Collection of the most beautiful poems of the minor poets of Greece, with notes and Illustrations, 8vo. 1813, &c.*) was only a few months at Amsterdam, but he was the legal chaplain till 1822. During his non-residence, divine service was occasionally conducted by different ministers. The Rev. A. S. Thelwall, M. A., who was some years here in the service of the London Society for Promoting Christianity among the Jews, had the frequent use of this Episcopal Chapel.

ANTWERP.—The building, used here as an Episcopal Church, belonged to one of the suppressed religious houses. The King of the Netherlands, in the year 1821, gratuitously presented it to the British residents, on their application, on condition that they keep it in good repair. Until the arrival in 1823, of the present clergyman, the Rev. Samuel Locke, D. D., we are not aware that divine service had been statedly performed in the English language at Antwerp, since the year 1571, when the well known Thomas Cartwright, Professor of Divinity at Cambridge, was here, and left it for Middleburgh.

The trade of Antwerp has suffered severely in consequence of the Belgian revolution of 1830; and several of the most opulent and extensive merchants have removed their establishments to Rotterdam. There are still, however, a few Scottish and English families residing at Antwerp.

ARNHEM.—According to a chronicle of Arnhem, published a few years ago, it appears that, in 1638, ten or twelve English families, consisting in all of about one hundred individuals, established themselves in this town, and obtained permission from the magistrates to assemble for public worship in the *Broederen Kerk*.* The chronicle does not give the pastor's name, though we learn from other sources, that the famous Thomas Goodwin, D. D., afterwards president of Magdalene College, Oxford, was the first who had the inspection of this congregation, and that he was here about two years.† Philip Nye, M. A. was their pastor for several years prior to 1640, when he returned to England, became minister of Kimbolton in Huntingdonshire, and distinguished himself in different important appointments. At the Restoration he was deprived of a valuable living which he held: and, at his death, which occurred September 1672, he was pastor of the Independent Chapel, Silver Street, London.‡ It seems highly probable that the English Congregation at Arnhem, did not long continue a distinct body, as Mr. Bachiene makes no

* Van Hasselt, p. 279.

† Neal's *History of the Puritans*, vol. iv. p. 491. Wilson's *Dissent. Churches*, vol. i. p. 216.

‡ Wood's *Athenæ Oxon.* vol. ii. pp. 502-3, and Wilson, *ut supra*, vol. iii. pp. 71-73.

mention of it in his Ecclesiastical Geography of the Netherlands, which was published in 1768. The presumption is, that the members of this church who remained in Holland, gradually becoming acquainted with the Dutch language, attended the native clergy. And this opinion is borne out by a piece of information kindly communicated to me by the Rev. Dr. H. H. Donker Curtius of Arnhem; who states, that among his parishioners there are many whose names indicate British descent, such as Beverly, Brown, Hereford, and others, some of whom, in all likelihood, are sprung from the emigrants who settled here nearly two centuries ago.

BERGEN-OP-ZOOM.—An English Presbyterian church was long established in this fortified town, but I have not as yet had the good fortune to discover where its consistorial and other records are deposited. A Mr. Doncell was pastor of the congregation in the year 1676.*

BOIS-LE-DUC, also a strongly fortified town in North Brabant, so denominated by the French, who have translated its ancient name, *Sylva Ducis*. It has been rendered Hertogenbosch by the Dutch, which means precisely the same, the Duke's Wood. By this last appellation, or rather its contracted form, "Busse," this place was best known in Britain in the beginning of last century. There was a British church here previous to 1644, but its Sessional record is unfortunately not now to be found. At that period, Mr. Alexander Wedderburn was stated minister, and he continued in his charge above twenty years.† His eldest son, John, practised as a physician at Middleburgh, and was a deacon in the English Church there, from 1668 till 1670.‡ Mr. John Mackenzie was Scots minister at Bois-le-Duc before and after 1680; and it is not improbable but he was Mr. Wedderburn's immediate successor.|| Many Scotsmen re-

* *Regist. Eng. Ch.* at the Hague.

† *Regist. Scot. Ch. Rott.* Jan. 4, 1644; *Regist. Eng. Ch. Middleburgh,* Sept. 29, 1652, and June 19, 1667.

‡ *Regist. Eng. Ch. Mid.*

|| *Regist. Eng. Ch. Mid.* Oct. 8, 1679, and May 4, 1681.

sided at Bois-le-Duc, in former times; and their descendants have repeatedly held official appointments in this town. Henry Grahame, a literary man, who died about the end of last century, practised as an advocate here. According to Mr. Van Hampden, he was a grandson of the great Montrose, who, in the Scottish civil war, was brought to the scaffold. Mr. James Oliphant, the learned and esteemed professor and rector of the Latin school, died here, March 1815, having long honourably discharged the duties of that office. His grandfather, a cadet of the Gask family, was dean of guild of Dundee, and left Scotland during the troubles in the reign of George I.*

BREDA.—I have not been successful in procuring such information as I could have wished relative to the British Church which once flourished here. Though the civil and ecclesiastical authorities, to whom application was lately made, can give no intelligence regarding the Consistorial Register, I am in hopes that it may yet be discovered among the valuable MSS., deposited in the Town-house. When public tranquillity shall be restored, it is the intention of the magistrates to have an alphabetical catalogue drawn up of the contents of their Records, and also of the curious documents in their possession; some of which may perhaps throw light on our British history, particularly during the exile of Charles the Second.

The English ministers, settled at Breda, were constituent members of that Classis: and the following is extracted from a printed chronological list of the clergymen in South Holland, &c. from the Reformation.†

Ministers.

1643 Rich. d'El or Dellius, . . . 1 D 1646 Samuel Johnson, D. D. . . . 7 T 1655 Andrew Kier, 1 D		1659 David Michael, 1 T 1661 Zach. Denman, 9 D 1671 John Butler, 1 R
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THE BRIELLE, near the mouth of the Maese, sixteen miles

* Information from a gentleman at Bois-le-Duc; and from the rector's nephew, Mr. Charles Naret Oliphant, Apothecary, Leyden.

† Soermans' *Kerkelyk Register*, 2d edition, p. 155. Haarl. 1702. 12mo.

below Rotterdam, is a fortified place of considerable antiquity. Van Alkemade mentions, that at a very early period, many natives of Great Britain and Ireland, availed themselves of the peculiar advantages which the Brielle offered for trade; and that one of its longest streets was wholly inhabited by Scots merchants.*

The magistrates fitted up a chapel for the use of the garrison quartered here, immediately on its being given in security to the crown of England. When the troops were withdrawn, the English and Scots settlers retained the church for a while, and had service from time to time. About the close of the 17th, or beginning of last century, they petitioned the States of the province, for a regular ecclesiastical endowment, not only on the ground that there were several resident British families, but also that seamen were frequently long detained at the Brielle by contrary winds. Although the ministers and elders of the British Churches in Rotterdam, interested themselves much in behalf of their countrymen, and in the most earnest manner addressed government on the subject, forcibly pointing out the utility of such an establishment, the prayer of the petition was not granted.†

The French emigrants who, for years, met for divine worship in the garrison chapel at a separate hour, ultimately had the keys delivered over to them, as the British decreased in number, and their descendants, (many of whom are yet to be found in the Brielle,) became quite nationalized. This French Protestant Church having in its turn been suppressed in 1826, the chapel is at present used by a small body of Lutherans, and by the town ministers for evening service.

Except the Decalogue, in old English characters, painted upon a tablet placed against the side wall of this church, no other memorial of our countrymen is observable there: nor, among the archives kept at the Stadthouse, is any English record to be found.

* Van Alkemade's *Beschr. van Brielle*, pp. 22, 57. Rott. 1729. Folio.

† A copy of this recommendation from the British clergy to the States, in reference to the Brielle petition, has been preserved among the Consistory papers of the Scottish Church, Rotterdam, in the hand writing of the Rev. James Brown.

BRUGES.—Divine service was first publicly performed at Bruges, by a minister of the Church of England in the year 1817. The Episcopal place of worship was part of a convent destroyed during the French revolution; and subsequently, whilst Belgium was united with Holland, it served as a chapel to the English conjointly with the Dutch garrison.

Dr. Luscombe of Paris, who periodically visits, with great acceptance, the British Protestant Congregations in France and the Netherlands, and under whose license Mr. Bolton officiates at Bruges, has, on two different occasions, confirmed numerous young persons in this church. There are now about thirty families attending the chapel; the recent disturbances having forced many to quit the town.

Ministers.

1817 ——— Sneyd,	8 R		1826 W. W. Bolton.
1825 W. Butts,	1 R		

BRUSSELS.—*Church of England.*—Previous to the late revolution, it was computed that nearly four thousand British subjects constantly resided in this capital. Besides the ambassador's chapel, there were other two Episcopal Churches of recent institution, both of which still exist, respectively under the ministry of the Rev. E. Jenkins, A. B.; and the Rev. William Drury, M. A.

Church of Scotland.—The Rev. Charles Siveright, M. A., was set apart by the Presbytery of London, in the spring of 1830, with the view of preaching to our countrymen in Brussels:—the first attempt probably ever made to follow them into those continental cities where no Scottish national church was already established. The Dutch government, though it would grant no pecuniary aid, sanctioned the formation of a Presbyterian Church, which was opened by Mr. Siveright on the 30th May, 1830. Owing to the tumults which, on the occasion of the late Belgian Revolution, disgraced the city, the Scots Congregation, which was rapidly increasing in numbers and respectability, was entirely dispersed.

CAMPVERE,—better known on the continent by the names of Vere and Tervere, is a sea-port in the north-east of Walcheren. For more than three centuries, there subsisted betwixt Scotland and this ancient town, an almost uninterrupted commercial intercourse. The alliance of Wolfred van Borselen, lord of Campvere, with Mary Stuart, daughter to King James the First, in 1444, gave an impulse to the Scottish trade, which, according to the best native historians, had already been carried on for several years with mutual profit. Wolfred, for his prowess, was created a marshall of France, and knight of the Golden Fleece.

His son, by this marriage, died at the age of twelve, when prosecuting his studies at the University of Louvain. The earldom of Buchan, bestowed upon Wolfred, and which he enjoyed during his lifetime, reverted to the Scottish crown, in consequence of there being no surviving male issue.*

Campvere, by contracts, which generally continued binding on the engaging parties for the period of twenty-one years, was established as the only staple port in the United Provinces for the whole of Scotland.† A factory, composed of respectable Scottish merchants, was formed, at the head of which was a Lord Conservator, who sat as supreme judge in matters civil as well as criminal. This officer was appointed and paid by the sovereign, but his presentation required also the sanction of the commissioners from the royal boroughs in Scotland, who, however, usually consented under protest, because they claimed the sole privilege of naming the conservator. No factor might settle at Campvere, without the written authority of these commissioners, who always required ample security for his honourable behaviour there.

* De la Ruë, *Stadtkundigen Heldhaftig*, p. 140, Mid. 1736, 4to. Yair, p. 83.

† Besides Mr. Yair's work already quoted, the inquisitive reader may examine an official production, entitled "*The Staple contract betwixt the Royal Burrows of Scotland, and the city Campvere in Zealand: with the several Amplifications, Prolongations, and Ratifications thereof.*" Published by order of the General Convention of Royal Burrows, in July 1749. To which is prefixed an *Historical Account of the Staple*, by a Private Gentleman," [Charles Stewart, Esq. Depute Conservator.] Edinb. reprinted 1776, pp. 97, 8vo.

The direction of this interesting colony was judiciously and advantageously entrusted, in succession, to different members of the van Borselen family; and for its management they seem to have been admirably fitted by their love of enterprise, and the vast influence they derived from official situations and powerful connexions. Captain Paul van Borselen, an illegitimate son of Henry, the second lord of Campvere, in consideration of eminent services, rendered in his capacity of Conservator of the Scottish privileges in the Netherlands, received the honour of knighthood, together with the lands and lordship of Lauderdale. His venerable castellated mansion, within the walls of Campvere, which was pulled down not many years since, was called *Lauderdale House*, after the family estate in Berwickshire. Paul having died in 1504, his only son Henry was promoted to the conservatorship, and the chief magistracy of Campvere; and, in the former office, like his father, he acquitted himself with distinguished approbation till his death, April 22d, 1526. His son and namesake, after enjoying, for a short time, the same appointments, died Jan. 13th, 1533.

Philip, the eldest of Paul's family, was one of the noblemen attached to the court of his relative, Maximilian, Duke of Burgundy, and Marquis of Campvere. The duke, who was the favourite of Charles the Fifth, exerted himself to reinstate Philip in his alienated Scottish possessions; and, for this purpose, on the 11th Feb. 1541, he despatched a missive, in his favour, to James V. :—representing, that the immediate predecessors of the said Philip had enjoyed the lands and earldom of Lauderdale, by virtue of a royal grant; that he, Philip, by reason of various hinderances, occasioned by war, and repeated domestic affliction, had been prevented from regularly entering upon his inheritance; and, therefore, supplicating his majesty, graciously to overlook this unintentional neglect, and replace the petitioner in the possession of his patrimonial estate, in consideration of the good and praiseworthy services of his ancestors towards the kingdom of Scotland, which were fresh in the memory of all at Campvere. This application, supported as it was by the powerful influence of his ducal friend, appears not to have been attended with the desired success; and Philip, the last Dutchman who held the office of Lord Conservator, died, in his native town,

Campvere, April 29th, 1547, transmitting his honours to Maximilian, his only child. Maximilian, the last foreigner who bore the title of the Earl of Lauderdale, having deceased in 1577, without issue or naming heirs, his valuable estate in Walcheren became, by purchase, the property of the Stadtholder, and Campvere got the name of the Prince of Orange's town.*

The earliest notice which I have met with, relative to the appointment of a clergyman, is in the record of the transactions of the royal boroughs. On the 4th July, 1587, it is resolved, that "there be ane minister elected for preaching at Camphire:" and upon the 3rd of the following November, the meeting "agries to the erecting of a kirk and minister at Camphire, and for his maintenance, appoints the excyse of the beer and wine granted be the towne of C. to the Scots natione; and gife ther be anie excycressancie, the same is to cum to the use of the burrowes in generall."† The pastor "is to be electet and nominat be the burghs, with the advyce and consent of his majestie."‡ Our countrymen appear to have had no regular clergyman for a considerable while; and the individual first named was Mr. Andrew Ramsay, who, declining the offer, which was made him with great unanimity, shortly afterwards became professor of theology in the university of Edinburgh.§ The commissioners then made choice of Mr. Alexander M'Duff, minister of Newburn in Fife, and his nomination was immediately approved of by the king, "and the right Reverent father in God, George, Archbishops of Sanct Androis."|| Care was taken to strengthen the hands, and add to the comfort of the officiating minister. The Lord Conservator was subject to the discipline of the Scottish Church, and he was for the most part the ruling elder. Every factor,

* Ermerins' *Antiquities of Zeeland*. Middl. 1780-97, eight volumes 8vo. Several sections of this curious Dutch work are allotted to a minute genealogical disquisition regarding the house of van Borselen, lords of Lauderdale, &c. Mr. Ermerins, an eminent antiquary, was town-clerk of Campvere, of which his copious historical description forms one volume of the book just quoted.

† *Convention Records*, vol. ii. ff. 136, 146. See also June 18, 1591. *Ib.* f. 194.

‡ July 12, 1612. *Ib.* vol. iv. folio 106.

§ *Regist. of the City of Edinb.* vol. xii. f. 134. (Oct. 20th, 1612.)

|| *Convention Rec.* vol. iv. f. 150.

who, without being able to assign a good reason, absented himself from public worship, incurred ecclesiastical censure, and a fine of half-a-crown for behoof of the poor.

In the year 1641, this congregation was recognised by the General Assembly, as a component part of the Church of Scotland, and was empowered to send two commissioners to the annual meeting of that venerable court.* Mr. Gordon, on his appointment, was the first clergyman here who was enrolled a member of the Presbytery of Edinburgh; and he, and his successors, with one elder, were entitled to seats in the synod of Lothian and Tweeddale.†

The *sixth* article of the renewed contract subscribed at the Hague, 25th December, 1697, has an exclusive reference to the Scottish Church, and is as follows:—"To the end that the people of the Scottish nation be not frustrate of the word of God, and exercise of the reformed religion, in their own proper language, the magistrates of the town of Campvere shall hereby be obliged, within a year after subscribing hereof, to take care that the old burnt church be rebuilt, or otherways, within two months, to accommodate the Scottish nation with a fit place wherein to exercise their religion, and to furnish the same with all necessaries requisite to the due order, and right administration of God's service, and exercise thereof, according to the doctrine, service and discipline, acknowledged, practised, and by law established within the kingdom of Scotland; as also a fitting church-yard, where the dead of that nation, and none other, (without the consent of the conservator, or his depute, first obtained,) may be buried, together with such place in the church, as by the conservator, or his depute, shall be thought fit; the said church or place, and church-yard, to be kept in due reparation at the charges of the town, and to be exempted from any ground-right, which may be pretended to be paid, for burying within or without the church, and to have the liberty to bury their dead at any time of the day or night, at their pleasure, without paying any fine for the same: And whereas those of the Scottish nation have, (since the time their church was burnt,) employed, for exercising God's service, the house belonging to the

* *Acts of Assembly*, 1641 and 1704.

† Yair, p. 231.

Scottish poor, standing in the Winegaert street; and that it was the duty of the magistrates to have provided them of a church, yet it is hereby agreed, that, for the rent of the said house and reparation done thereto, nothing shall be pretended, the same being hereby discharged; but, in lieu thereof, the magistrates of Campvere undertake and promise to pay the yearly stent imposed upon the said house and tenement, and that for the space of the ensuing twenty-one years, which is the time of this contract; and, in like manner, the stents of all years that are passed since the burning of the foresaid church, till the date of the ratification of this contract: And, moreover, that the obligations belonging to the Scottish poor, and at present in the custody of the town of Campvere, shall forthwith be delivered over to the Lord Conservator, and to Mr. Thomas Hogg, present minister of the Scottish nation, with payment of all the interest that has been received since the very first time that those obligations came into the hands of the honourable magistrates. Which delivery of the said obligations, and bygone interest, the magistrates of Campvere have performed to the Lord Conservator, and minister of the Scottish nation, conform to the accompt current of the same, and wherefore the said conservator and minister have given acquittance. As also, to have a minister, precentor and clerk, for the service of the said staple church, according to their respective callings. And the said minister being duly admitted, the town shall provide, that the minister shall receive his yearly salary and maintenance, in the same manner as it is now paid; and that they shall use their utmost endeavours to obtain for, and cause to be paid a fit salary to the precentor and clerk; and if it shall so happen that the foresaid congregation shall so increase, that it should be found necessary to have a second minister for assistance, his maintenance shall be at the charge of the Scottish nation."*

This establishment was broken up in 1795; and in the month of July that year, the Batavian Republic passed a resolution, that every community or person, by whatever contract or law formerly exempted from imposts or taxes, should be so no longer; and by an act dated 11th October, 1799, the privileges

* *Staple Contract*, pp. 20-22. *Ib.* pp. 63 and 75.

granted to, and enjoyed by, the members constituting the Scottish Factory, were revoked. By this arbitrary measure, the British settlers suffered immensely, and many of them hastily withdrew, leaving much property behind, which they never recovered. Monuments of beautiful workmanship erected to the memory of the Scots and Dutch in the Cathedral Church, were wantonly demolished; and this ancient structure, the choir of which, (still standing,) was appropriated to our countrymen as a place of worship, was entirely stripped of its internal furnishings, and sacrilegiously conveyed by the French into a house of correction.

Several fruitless attempts have been made during the present century for the renewal of the contract, but there is now no probability of this ever taking place. The deserted appearance of Campvere forcibly struck the writer in the summer of 1827; when he visited Zeeland. Nearly one half of the town had then disappeared; and a number of uninhabited houses, in a tottering condition, with the usual date of erection or renovation on the front of each when Campvere was in its glory, gave a melancholy interest to the whole. The Scottish residents scarcely amounted to twenty in all, much less than a tenth of their original number. Although the Scottish Factory has been politically extinct upwards of thirty years, no motion has been formally made in the General Assembly to sever this first foreign appendage of our national establishment from the mother church. On the contrary, Campvere congregation, which has not been represented since 1797 in the Assembly, still remains on the roll of the house, and is called over like other places entitled to send deputies. The following is, we believe, as accurate a list of the ministers as can be given.*

* Independent of many other favours, I am indebted to the kindness of my honoured friend, Alexander Ferrier, Esq., the present respected Lord Conservator, for being allowed to examine the Campvere papers in his possession. They consist of the Conservator's Court Register, the treasurer's book of the Scottish Church, beginning 1616, &c. From these documents, and from the Convention Records, kept in the Council Chamber, Edinburgh, which I had some years since an opportunity of consulting, I have drawn up the above chronological catalogue of the Scottish clergymen settled at Campvere. The Register of Births and Marriages, with the minutes of Consistory from 1732, are now in the custody of the magistrates of Campvere.

1613 Alex. MacDuff, . . .	12 D	1686 Cha. Gordon, M. A. . .	4 T
1625 Geo. Sydserff of <i>Ruchlaw</i>	2 R	1694 Tho. Hoog, M. A. . .	5 T
1628 John Forret, . . .	1 D	1699 John Chalmers, M. A. .	30 D
1630 Will. Spang, M. A. . .	23 T	1730 Cha. Jervay, M. A. . .	9 D
1657 Geo. Robertson, . . .	3 R	1739 James Yair, . . .	45 D
1661 Tho. Moubray, . . .	3 T	1783 Alex. Wilson, M. A. . .	5 D
1664 And. Snype, M. A. . .	21 D	1790 John Likly,* M. A. . .	9

DELFT.—According to a published description of this town, several British merchants settled at Delft, in the course of the 14th century; and the same work mentions, but on authority extremely slender, that our Edward III. lived here some time in exile, and took advantage of his temporary sojourn to acquire a knowledge of the superior mode adopted by the Dutch in the preparation of woollen cloths, which, on his return to England, he made known to the principal manufacturers.† Independent of this being occasionally a garrison town, an English staple and market for cloth existed here from 1621 till 1635. John Forbes, who accompanied the factory from Middleburg as chaplain, was the third son of William Forbes of Corse, and father to the Bishop of Caithness. Mr. Forbes, the first stated pastor here, was one of six banished from Scotland for holding the famous Assembly at Aberdeen, at which he presided as moderator. He “died in Holland about the year 1634, after he had been removed from his charge at Delft by the jealous interference of the English government.”‡ Although the staple was removed to Rotterdam in 1635, the British manufacturers and tradesmen who remained were not deprived of their place of worship, but, on the contrary, were allowed five hundred guilders from the town of Delft towards the maintenance of a fixed clergyman. Robert Parker and Patrick Forbes, whose names are subjoined, I have given on the authority of a list of ministers here, with which I was kindly furnished by Burgomaster Hoog of Rotterdam. The earliest sessional register, known to exist, commences December 1645, whilst Mr. Alexander Petrie was minister, Sir William Sheffeld

* Mr. Likly, who fled with many of his people on the invasion of the French, was recommended to the British Government, and, in 1801, he obtained the living of Old Meldrum, in Aberdeenshire, which he enjoyed till his death, Dec. 8th, 1816.

† *Beschr. der Stadt Delft*, Folio 1729, pp. 612, 614.

‡ M'Crie's *Life of Melville*, vol. ii. p. 310.

and Mr. Jonathan Holled were elders, and Arthur Woodward, and Captain Henry Hexham, deacons.*

In the twenty-third year of his ministry here, Mr. Petrie resigned his situation for a church in Scotland, to which he had been appointed. Upon the 8th of April 1668, having preached his farewell sermon, he admitted as his successor, Mr. Alexander Hodge, late pastor of St. Thomas's, Exeter. It would appear that Mr. Petrie was disappointed in regard to the situation in his native country, as he returned, with his family, to Delft in little more than three months. In the following year, however, Mr. Hodge having embraced a call to the English Church, Amsterdam, where he had formerly been employed as assistant, the Delft Consistory again made choice of Mr. Petrie, and, without any formal re-investiture, he entered upon his pastoral labours, February, 1669. Mr. John Sinclair, late minister of Ormiston, the celebrated instructor of many of our Scots divines, then an exile in Holland, was chosen in room of Mr. Petrie, who died much lamented, June 2d, 1683. Just as Mr. Sinclair's settlement was to take place, the British ambassador at the Hague, instigated by some influential persecuting party, captiously interfered, accusing the presentee "of enormous crimes, tending to discredit him, but no proof of any particulars at all."† Mr. Sinclair speedily procured most ample testimonials as to his worth and loyalty, from the Earl of Tweeddale, the Lord Register, and the King's Advocate for Scotland. Seemingly determined, if possible, to thwart the pastor-elect, the envoy declared himself not satisfied with the honourable certificates which Mr. Sinclair produced; and he dared the Consistory at their peril to proceed. This threatening epistle being shewn to the

* Two silver Communion-cups were presented to this church by Mr. Petrie, in memory of his relative, Sir John Gordon, Bart. of Smidars, who died at Delft, in the year 1648. Upon each cup is engraven the name and arms of this worthy Scottish Knight, and, above the arms, is the following inscription: *In memoriam nobiliss. Dni. Joh. Gordonii Equit. aur. dni. de Smidars, &c. Ecclesiae Anglo-Delphensi donavit Alex. Petreius ejusdem ecclesiae pastor.*

† *Consist. Regist.* Wodrow's *History*, vol. iv. p 70. contains a particular account of Mr. Sinclair's alleged misdemeanours, and the unworthy treatment which he received from the court. It is a curious fact, that the King's Advocate, who was, *ex officio*, his bitter prosecutor at home, sent to Holland a private testimonial in Mr. Sinclair's favour! *Consist Regist.*

burgomasters, they instantly despatched the pensionary of the town, to wait upon the unreasonable and haughty functionary. This interview brought matters to an amicable termination; and, to the great satisfaction of the magistrates and the classis, who warmly espoused the cause of our unjustly aspersed countryman, Mr. Sinclair was confirmed in his office, July 30th, 1684, and lived here greatly respected till his death.*

From the minutes of the Town Council, Dec. 31st, 1706, it appears that a motion was carried, declaring that this church, in the event of a vacancy, might be suppressed without detriment to its members. In accordance with this resolution, upon the death of Mr. van Schie, the magistrates, Jan. 29th, 1724, declined granting a *hand-opening*, in consequence of there being very few members, and that those few were perfectly acquainted with the Dutch language. All registers, papers and plate, were directed to be provisionally given up by the Consistory to the civic authorities; but it was afterwards thought advisable that, as the English residents at Delft had uniformly met for Divine service in the chapel attached to the *Gasthuis* or Infirmary, the church property belonging to our countrymen should not be removed, but remain under the care of the Regents of that establishment. These interesting memorials, through the kindness of the Rev. William Scholten, the learned chaplain, were in the most handsome manner sent for the author's use, by the Directors of the Gasthouse. Besides the Consistorial minutes, and the Treasurer's books, the Registers of Baptism and Marriage, † there has also been preserved a list of the church members and of those who communicated "as passengers." I observe in this catalogue the names of several ancient families who, during the incumbency of Messrs. Petrie and Hodge, repeatedly visited

* In Fleming's *Miscell. Poems*, Lond. 1691, 8vo. pp. 55-58, is "An Elegy to the memory of the Reverend Mr. John Sinclair, minister of the Gospel, who dyed [at Delft] March 24, An. 1687."

† From these Registers the following entries are extracted: 1644. July 3. Edward, son of Edward Richardson, pastor.—1655. Feb. 8. Francis, son of Isaac, Lord Ashlie. *Regist. of Baptisms*. 1647. Oct. 12. *stili novo*. Mr. Alexander Petrie, pastor, and Mistris Margret Witz.—1650. Dec. 28. Capt. Simeon Gordon, and Sarah Host.—1659. Nov. 12. Sir Alexander Hope of Kerse, Kt. Bart. and Mrs. Louisa Hunter. *Regist. of Marriages*.

Delft, such as the Earls of Callender, Kellie and Seaforth ; the Hon. Mr. Alexander, brother to Viscount Stirling, Sir George Stirling, Sir James Montgomery, Sir William and Lady Stewart, Colonel Erskine, Sir Robert Murray, the Laird of Benholm, Lady Boswell, and her chaplain, &c. &c.

Ministers.

1621 John Forbes, M. A.		1668 Alex. Hodge, M. A. 10 month.	T
1636 Robert Parker, M. A.	4 R	1684 John Sinclair, M. A.	3 D
1641 Patrick Forbes, M. A.	2 T	1689 Thomas Hoog, M. A.	5 T
1643 Edw. Richardson	2 T	1694 William van Shie	30 D
1645 Alex. Petrie, Jun. M. A.	37 D		

DORDRECHT.—*Church of Scotland.*—Dordrecht or Dort, familiar to every reader of ecclesiastical history, had been resorted to by our countrymen before the famous synod was convened here in 1618, for the settlement of the Arminian question. The representatives of the national churches of England and Scotland in this assembly repeatedly preached during their five months' stay, and paved the way for the institution of the "Presbyterian or ordinary English congregation in Dort."* From the moment of the landing of these commissioners, and until the object of their mission was accomplished, the States shewed them marked attention, and most generously testified how much Holland appreciated their services.† Previously to their final departure, they made the tour of the Netherlands, and nobly exerted that influence which they had acquired, not only in en-

* Balen's *Beschr. van Dordrecht*, 4to. 1677, p. 173.

† On the breaking up of the synod, the minutes of the Court, having the signatures of all the members, were deposited in the library of the University of Leyden, where they are still carefully preserved. The venerable stone-building at Dort, where the celebrated meeting was held, is at present occupied by a publican ; and the synod-room—a large upper chamber—is now, alas ! resorted to by the lovers of balls, cards, and billiards. An original painting, representing the members in full canonicals, busily engaged canvassing the disputed points, was an interesting and appropriate ornament to this room, till its longer continuance was latterly deemed rather ludicrous, and it was accordingly removed to the Cathedral church. The artist, who has done his part well, was employed by the town, and the portraits are said to be good likenesses.

deavouring to secure the formation of a stated ministry here, but in benefiting also, where necessary, the British Protestant churches in the various towns through which they passed.*

The British residents at Dort, after the departure, as before the arrival of the reverend deputies, had temporary supply from the chaplain stationed at the neighbouring town of Gorcum, and from other ministers in Holland. At length, in 1623, a church for the English and Scots was instituted here, and incorporated with the *classis*. Mr. Oswald, the first stated clergyman, enjoyed from the Dutch authorities, as have all his successors, nearly the same stipend as the native clergy. He formed a kirk-session, composed, as at present, of four lay members; and his first associates in the Consistory were Henry Lodge and Vincent Johnson, elders; George Waters and Giles Langley, deacons. The congregation, composed of individuals from both sides of the Tweed, met for divine service successively in the Magdalene, Augustine, and New Churches; but by a resolution of the magistrates, June 22d, 1635, part of the Orphan Hospital was neatly fitted up at the town's expense.

Balen, the historian, whom we have chiefly followed, mentions, that he was indebted for his information to Mr. Paget, the estimable pastor of this church for nearly half a century.† The wealthiest settlers were extensive dealers in wool; and among the tradesmen were cloth manufacturers, gold-wire drawers, pin-makers, hat-band makers, &c.‡ Dort became, through the instrumentality of the brothers, De Witt, and Sir William Davidson, Conservator at Campvere, a regular Scotch staple port. The treaty was ratified October 1st, 1668; but as the measure was far from popular, comparatively few merchants repaired to this place.§ A considerable accession was made to the British population several years before this period by the arrival of the merchant Adventurers, for whose use, as noticed in the subse-

* Macaulay's *Hist. of Eng.* vol. i. p. 117. Fuller's *Ch. Hist.* Book x. p. 82, and Balen, *ut supra*.

† Balen, p. 174.

‡ *Register of Marriages and Baptisms, passim*.

§ Yair, pp. 244—275, and Van de Wall's *Privil. &c. der Stad Dort.* folio, pp. 1806—1826.

quent article, a separate chapel was assigned. But this latter congregation, which was Episcopalian, becoming greatly reduced in number, and having no minister, their chapel was transferred to the Presbyterians, who removed to it July 1700, when Mr. Samuel Masson* was admitted pastor of the united churches, and formed his kirk-session partly of Presbyterians and Episcopalians. This congregation has all along retained its Presbyterian aspect; and, since 1753, the successive ministers have invariably received ordination from the Church of Scotland.

When Mr. (now Dr.) Anderson was called to Rotterdam in 1807, little hope was entertained that his place here would be supplied. Upon the happy restoration of the Orange family, however, the Consistory having renewed their application, permission was granted to call another pastor, after the church had been eleven years vacant.

The kirk-session records, prior to 1734, were for some time thought to have been lost, but fortunately they have been recently discovered. The marriage register extends from 1625 till 1774; that of christenings is complete from 1633; and the separate member-roll commences in 1727.

By an official return, the number of souls belonging to this church in 1830 amounted to one hundred.† Public worship was usually performed twice every Sabbath, but now only once; and the Lord's Supper is dispensed half-yearly, instead of quarterly, as formerly.

The following is a complete list of the stated ministers of the Scottish Church at Dordrecht:‡

* The Rev. John Masson, M. A., afterwards rector of Aswarby in Lincolnshire, and brother to Samuel, now Presbyterian minister, has made grateful acknowledgment of the Christian sympathy and liberality which the corporation of Dort had manifested towards his father, a persecuted French divine, who, after the revocation of the edict of Nantz, found, till his death, a friendly asylum here. The pension which old Masson enjoyed from the town for two years was, for a season, generously continued to his children. *Jani Templum Christo Nascente Reseratum*, Rott. 1700, 12mo. *Dedic.*; and *Register of Baptisms*.

† Feuring's *Alphab. Regist.* p. 34.

‡ *Mar. Bap. and Consist. Regist.* Balen, p. 194, and Soermans' *Regist.* p. 5.

My best acknowledgments are due to the Rev. James Morgan for the obliging assistance which he has given me relative to this church.

Ministers.

1623 John Oswald, M. A.	2 R	1770 Tho. Steel,	1 D
1625 John Vincent,	10 D	1771 James Milne,	5 D
1635 Francis Dibbets,	2 T	1776 Alex. Wilson, M. A.	8 T
1638 Robert Paget, M. A.	46 D	1784 Wm. Greig, M. A.	5 T
1685 Sam. Megapolensis, M. D.	15 E	1790 John Glennie, M. A.	2 T
1700 Sam. Masson,	42 D	1792 Charles Hunter	5 T
1742 Sam. Jay,	11 D	1797 Maurice Ritchie, M. A.	4 T
1753 James Affleck, M. A.	10 T	1802 James Anderson,	5 T
1763 Wm. Grierson,	3 T	1818 James Morgan, M. A.	
1766 Alex. Layel, M. A.	4 T		

Church of England.—An Episcopalian Congregation, which, for distinction's sake, was called the “English Court Church,” was established in 1666. The magistrates of Dort entered into an agreement with the “Merchant Adventurers,” upon the 29th Nov. 1655, and the latter immediately thereafter, removed from Rotterdam to this town. The conditions, comprehended in 58 articles, are signed on the part of the Adventurers, by George Chandler, Thomas Skinner, their Secretary, and Thomas Clarke.* The following are some of the privileges:—Exemption from the town-guard, and from duty upon wine and all kinds of provisions used by the Factors; currency of English coin by the course of Amsterdam; right of arrest; disposal of property by last will and testament, agreeably to the practice in Britain. The “Adventurers” engaged to carry on their trade in cloth and kerseys, at Dort, and no where else in Holland, for the space of fifteen years. The part of the town where they chiefly dwelt and carried on business, acquired the name, which it yet retains, of the English Quay.

Dr. Marshall, who had been for some time attached to the Factory, and accompanied it hither, according to Balen, remained at Dort sixteen years. The Iron Weigh-house, once a chapel, was quickly reconverted into a place of worship for this migrating body of merchants. “Service,” says the historian just quoted, “is generally performed here every Sunday morning and afternoon. Before the singing, the minister reads, *in inferiori cathedra*, a psalm and two chapters from the Bible. A sermon al-

* This contract has been printed by van de Wall. *Privil. &c. der Stad Dord.* pp. 1742—1771.

so, is always preached in the said Court Kirk upon the 25th of May, that being the day for solemnizing the anniversary of the king's birth. The church-wardens at present, (1677,) are Mr. Samuel Bubwith, and Mr. Robert Hartley.* The war, which broke out betwixt the United Provinces and Great Britain, prevented the fulfilment of this commercial compact, as it compelled the merchants to quit Holland.†

Mr. Whittel, who was probably the last stated minister, was here but a few years. In the year 1700, as already observed, the members of this church united themselves to the Presbyterians, who had always been the more numerous party. Ever since there has been no Episcopal chapel here.

Chaplains.

1656 Thomas Marshall, D. D. 16 T|1868 — Whittel.‡
1672 Philip Bowie, Phil. D. 4 T|

FLUSHING.—In the year 1586, the States of Holland, as *Generaliteit*, gave four thousand guilders towards the erection of a suitable chapel for the British troops sent by Queen Elizabeth, under the command of the Earl of Leicester, to occupy this town. This grant of the States was to be paid on condition that the other provinces made up an equivalent sum, which they forthwith did. There were upwards of nine hundred English soldiers stationed at Flushing and at the Rammakins, which is close by;§ and they did not leave Zealand till 1616, when they were withdrawn by order of King James.

I have not discovered who were the Episcopalian chaplains; but Thomas Potts, a Scotsman, and a Presbyterian, acted in this capacity prior to 1610. He continued to preach in the Garrison church to the British merchants, artificers and mariners, after the departure of the troops; and to the grief of his attached hearers at Flushing, he accepted, in 1617, an harmonious call from the Presbyterians in Amsterdam.||

* Balen, pp. 194, 195.

† *Consistory Papers*,

‡ *Regist. of Eng. Ch.* Hague, May 1638.

§ Howel's *Familiar Letters*, Lond. 1638, 8vo. 6th edit. p. 16.

|| Thomas Potts, minister to the English army and residents, was betrothed at Flushing, Jan. 2d, 1610. His son, born at Amsterdam, after

After a vacancy of nearly three years, upon the 19th of June 1620, under the direction of Mr. John Paget of Amsterdam, assisted by two Dutch clergymen, and in "presence of the burgo-master and other magistrates, there were chosen and ordained as church-officers of this renewed English Church, Mr. John Wing, pastor; George Brown, and Henry Corkers, elders; and Philip Baker, and John Basset, deacons."* Mr. Wing, a pious man, and an edifying preacher, was first at Sandwich, † but had latterly been chaplain to the "Merchant Adventurers of England, resident at Hamburgh." ‡ He exerted himself much for the good of his people here till he was removed to the Hague in 1627. In the chaplaincy at Hamburgh, he was succeeded by Thomas Young, the preceptor of Milton. §

Whether Flushing at this early period had become notorious for the smuggling propensities of some of its inhabitants, is neither my wish nor province to determine; but the anxiety and active vigilance of the kirk-session to discountenance, in our countrymen, every impropriety in speech and behaviour especially merits commendatory notice.

1633 April 23. "It is determined that an elder and deacon shall, on the Lord's dayes in the beginning of the forenoon's ser-

being successively pastor of the English Church here and at Utrecht, returned to Flushing in 1654, when he was placed over the German congregation; but, in the subsequent year, he became one of the Dutch Reformed ministers of the town. His second wife, whom he married in 1667, was a daughter of the brave admiral de Ruyter. Mr. Potts, Jun. died July 1689. Vrolikert's *Vlissingsche Kerkhemel*, pp. 133—139.

* *Consist. Regist.*

† Wing's *Crowne Conjugall*, pp. 146. *Dedic.* Middleburgh, 1620, 4to.

‡ *Jacob's Staffe to beare up the Faithful, and to beate downe the Profane.*—Formerly preached at Hamburgh by John Wing, late pastor to the English Church there, as his farewell to the famous fellowship of Merchant Adventurers of England, resident in that city. And now published and dedicated, to the honour and use of that most worthy Society, there, or wheresoever being. 4to. pp. 216. Flushing, 1621. And *Abel's Offering; A Sermon preached at Hamburg in November, 1617, and now published at the instant entreaty of a godly Christian.* By John Wing (then) Pastor to the English Church there, 4to, pp. 71. Flushing, 1621.

§ *Life of Milton*, p. 2, prefixed to Baskerville's edit. of *Paradise Regained*. Berne, 1758, 8vo.

mon, go and visit the tap-houses of the English, that so there may be order taken by the church and civil magistrate, to reforme them of such disorder and profanesse as is wont at such times to be in them.

“That such members as shal not be found on the Lord’s day in the assembly, be visited the next day at their houses by one of the elders, with the minister, to take knowledge of the occasion.”*

In the year 1645, this church was incorporated with the classis.† Excepting a small yearly gratuity from the town of Flushing, the minister was entirely supported by his flock; but Mr. van Laren, on his appointment, was placed by the Provincial States and the magistrates, on the same footing as the native clergy.

Ever since 1654, the British residents here have met for divine service in the cross of St. Jacob’s Kirk.

During the war with England in the seventeenth century, there are several curious particulars inserted in the Sessional Register by the minister, who was by birth a Dutchman. A few extracts will suffice as a specimen.

1666. *June 30.*—“This day, we, with the rest of the people of God through al the United Provinces, celebrated a general thanksgiving, blessing the Lord for his great mercie bestowed upon these parts, in giving them the victory over their enemies; and in the afternoon, and towards the evening, great signes of triumph were made.—

Pugnatum est Batavos inter fortesq. Britannos,
Et vix post quartum pugna peracta diem:
Littora nota tenent Batavi, fundum maris Angli,
Hos merito dominos dixeris esse maris.

August 4.—“Our fleet having laid a month before the river of London, this day being the ordinary monthly fast, we were certainly informed, that both the fleets were in fight, we also hearing the roaring of the canon; whereupon, the more fervent prayers were poured forth to God Almighty, both in the fore and afternoon in al churches, that He would be pleased to preserve this country their fleet, and to give them the victory, that so we might come to a happy peace.

* *Consist. Regist.*

† *Ib.*

“ The sixt of *August* being Friday, the people assembled together in two churches in the forenoon, then was also a large prayer (at least of an houre, as usually these prayers were,) made; before which was sung ps. 44. 1 parte, and after the prayer, ps. 142.

“ In the afternoon, our third esquader having destroyed some few of our enemies' ships, and put to flight one of their esquadrons, joyned with the rest of our fleet.”

“ 1667, *July 6*.—This day being the ordinary monthly fast, we celebrated, with the rest of God's people in these United Provinces, a day of thanksgiving for the great success which our fleet had on the 20, 21, 22, and 23 of June about Chatham and Rochester, in taking and destroying a fort, the king's magazyn, and the principal ships of England, viz. the Royal Charles, Royal James, the Royal Oake, Loyal London, and divers others.”

“ *September 7*.—A day of thanksgiving for the happy peace made between England and the United Provinces on the 31 July last, at Breda.”*

The following extract also from the Minutes of Consistory will not be read without interest :—

1772, *April 5*.—“ The minister Justus Tjeenk explained Gal. v. 13, in commemoration of Flushing's delivery from Spanish tyranny, which was stopped here on the 6th of April, 157², when the citizens, unassisted and unsupported by any foreign power, drove out the Walloons, opened their gates, and laid the corner stone of that singular and always remarkable revolution, which placed seven small provinces in a state of independency, in despite of the utmost efforts of Philip. II., then the most powerful monarch in Europe.

“ The Lord's day ensuing, (April 12) the holy communion was kept with much devotion; and at the table used a silver chalice, at present the property of the president burgomaster E. Clyver, wherein, two hundred years ago, the protestants in this town had, for the first time, celebrated the Lord's Supper in a cellar here at the head of the Great Market, on account of the unrelenting persecution.

“ Eight medals coined on the present occasion, to keep in re-

* *Consist. Regist.*

membrance this second jubilee were, by order of the magistracy, distributed to such of our consistorial members as had not received the same in some other respects.”*

The English churches at Flushing and Middleburg were united by royal decree, June 27th, 1815. It is stated in this document, that each congregation consisted of little more than a hundred souls; that the proximity of the two towns, and the facility of communication rendered it easy for one clergyman to serve both churches, at least till the congregations be considerably increased; that experience had shewn that the service in the two churches can be conveniently performed by one minister, for such was the case from 1797 to 1807, during a vacancy at Middleburg, and from 1809 to the present time, during the vacancy at Flushing. Accordingly, from, and after the 1st of July 1815, the two churches are declared combined under one pastor, who is to enjoy a yearly salary of fourteen hundred guilders. He must preach once every Sunday in each church; discharge his pastoral duties, particularly catechising, to the satisfaction of the respective consistories; that, in the event of a vacancy, the two church-councils assembled shall proceed to the election of another minister; and, if required, the clergyman so called must reside alternately at Flushing and Middleburg. The Minister of the Interior is authorized to make such further alterations and modifications in the above as shall from time to time be found necessary.

The oldest Sessional Record, commencing June 1620, though not an original, is an authenticated copy, taken by the Rev. A. van Laren in 1663; from which period to the present the Consistorial minutes are entire. A register of baptisms in the English church at Flushing, from 1593 till 1783, was deposited in the Stadthouse in 1808; but that ancient and beautiful Gothic structure, the pride of Walcheren, was unfortunately burnt to the ground the following year, during the bombardment, and numbers of the inhabitants, who had flocked to it as a place of safety, were apprised of their perilous situation, only when the building was in a complete blaze. Every public record and charter which it contained, together with an excellent town's library, perished in the flames.

* *Consist. Regist.*

Reported number of souls belonging to the Scottish or English church of Flushing, in 1830,—two hundred.*

Ministers.

1610 Thomas Potts, M.A.	7 T	1733 Angus Beaton	3 D
1620 John Wing	7 T	1736 Dav. Rutherford, M.A.	22 D
1627 Max. Teelinck	1 T	1759 Arch. Laidlie, M.A.	4 T
1628 John Row	17 T	1765 Justus Tjeenk	13 D
1646 Tho. Potts, Jun.	5 T	1783 James Low, M.A.	13 T
1651 Arn. van Laren	25 D	1797 John Henderson†	12 †
1677 Sam. Megapolensis, M.D.	8 T	1815 Sander van der Hoek	1 D
1689 Hugo Fitts	11 T	1818 Geo. Morison, M.A.‡	
1700 Sim. van der Pyl	32 D		

GORINCHEM or GORCUM.—Mr. Samuel Bachiler was stationed here for sometime early in the seventeenth century, as “minister to Sir Charles Morgan’s regiment.”§ He wrote the *Campe Royall, set forth in briefe meditations, on the words of the Prophet Moses, Deut. xxiii. 9-14. Preached in the army at the Leager, profitable for all sorts of men to reade; and published for the generall good of all that will reade.* The author has inscribed this tract, which is uncommonly rare, “To all my deare countrymen in service to the States of the United Provinces: the honourable officers, and all honest souldiers of the English nation, residing in the Netherlands; and especially (as service bindeth me) to those of Gorcom in Holland.” Prefixed are some complimentary verses on this production, by “Tho. Scot, minister to the English in Utrecht.”||

The garrison chapel at Gorcum formed part of an ancient cloister; and, in this building, converted into a private residence, and now occupied by the chief magistrate, there is a large apart-

* Feuring’s *Alphab. Regist.*

† Mr. Henderson, who had been minister of a Presbyterian chapel at Monkwearmouth, near Sunderland, was admitted at Flushing, July 16th, 1797, and continued pastor till the town was finally evacuated in 1809, by the British troops, along with whom he returned to England. He died at Wanlockhead in Scotland, Sept. 14th, 1814.

‡ To Mr. Morison’s obliging kindness, I am indebted for several particulars in regard both to the church here and at Middleburg.

§ *Records of Eng. Ch. Flushing*, July 11th, 1627.

|| London; printed for Henry Goson, and are to be sold at his shop on London Bridge, 1629, 4to. pp. 54. A Dutch translation of the *Campe Royall* was printed at Groningen in 1628, 8vo.

ment, which tradition points out as the place where the British met for divine service.

HAARLEM.—During the seventeenth, and first half of the eighteenth century, some Scottish and English adventurers, most of whom were employed in the manufacture of cloth, had a chapel here. It was also used by them as a place of interment, and it now goes by the name of the Orphan church. Betwixt 1665 and 1670, the magistrates repeatedly bestowed upon the pastor, Edward Richardson, D.D., the sum of three hundred guilders and upwards, “as a gratuity for his good services, and the progress he is making in said congregation.”* There are still a few British residents here, but it is more than a century since they had a church of their own at Haarlem.

In the year 1708, the English Quakers had a meeting-house here.†

THE HAGUE.—The British residents, so early as 1595, had divine service publicly performed at the Hague in their own language. The chapel of a religious house, situated near the present palace, was then assigned to them as a place of worship. At first, and indeed for more than thirty years after this, there was no stated pastor; the ambassador’s chaplain here, and other ministers in the Netherlands, as well as from England, occasionally doing duty for months at a time.

At the recommendation of Ambassador Weywood, and Colonel Horace Vere, the States of Holland, upon the 18th of February, 1610, gave the officiating English minister here, a gift of five hundred guilders, “in consideration of his past services, his good reputation, and the singular edification of his ministry.”‡

According to a resolution of the states, November 28th, 1626, permission was granted the residents to choose a Presbyterian clergyman, towards whose maintenance their High Mighti-

* *De Koning’s Tafereel der Stad Haarlem*, pp. 33, 34; and *extracts from the Registers of that town*, kindly procured for me by Mr. B. Ledebœr, Rotterdam.

† *Bibliotheca Peirsoniana*, p. 4.

‡ *Riemer’s Besch. van ’s Gravenhage*, c. ix. pp. 413-415.

nieses agreed to afford an annual subsidy of three hundred pounds Flemish. The first fixed pastor at the Hague, Mr. John Wing from Flushing, was duly admitted by Mr. John Forbes of Delft, May 11th, 1627. He immediately formed a kirk-session composed of eight individuals, namely, William Colwall, Thomas Fletcher, Henry Sharpe, Simon Netherwood, elders; and John Harvey, Thomas Langton, John Shortis, Henry Lamborne, deacons.

A sum of L.100, Sterling, raised by subscription among the British, was expended in beautifying the church and erecting a gallery. The States, by their decree, August 17th, 1628, augmented the annual stipend to five hundred pounds Flemish; in 1661, it was farther raised to 800 yearly: and the minister, in point of emolument, was finally put upon the same footing as the Dutch ministers in the Hague.

This church, especially during the Stadtholdership, was always much frequented by the royal family; and Mary, the consort of the Prince of Orange, was a member, as well as a great benefactor, of the congregation. When she and her husband ascended the British throne at the glorious Revolution, the queen manifested her partiality to this church, by procuring from the Exchequer an annuity of thirty pounds, Sterling, for the maintenance of public worship. By the original grant, this sum is given in perpetuity to the English Consistory at the Hague, whilst the congregation was served by a presbyterian minister.

Upon the 7th of April, 1688, the States of Holland, at the recommendation, it is believed, of the Prince of Orange, and in accordance with the wishes of the Consistory, instituted a second charge in this church. Mr. David Blair, then residing at Leyden, being unanimously chosen by the session, conditionally closed with their offer. Appearing, June 19th, before the Consistory and the Deputies of the Classis, he "desired that, whereas he was rooted into the Presbyterian church of Scotland, and that among them no minister was bound to observe the festival-days, or to use the forms; that therefore he might (if possible) be dispensed of the same, and that the words in the act of the Call or Election relating thereunto be left out; declaring that, in such a case, he was ready forthwith to sign the instrument of

act of election, and in the name of God thankfully to accept the same.

“ All which particulars being duly pondered, it was agreed and resolved by the Consistory, with the assistance and advice of the Deputies of the reverend Classis, to grant this desire and request of Mr. Blair, partly for the reasons before alledged, partly for other weighty considerations known both to the deputies forementioned and all the other members of the Consistory; but with this condition, that hence no consequence ever afterwards shall be drawn in respect to others.”* Dr. Bowie, in order to ensure the services, and to remove the conscientious scruples of so respectable a colleague, voluntarily offered to preach, as formerly, on the festival days,—“ and, besides, whensoever the sacraments of Baptism and the Lord’s Supper are to be administered, elders and deacons to be invested, or people to be married, to read the forms used in these churches, that so the resolution and decree of the Great and Mighty States of Holland and West Friesland, concerning the liturgy of the Dutch Church in general, and appointed also particularly by their Lordships in relation to our church, might be obeyed and punctually observed in this our congregation.” †

Mr. Blair, upon the 20th of the following June, was regularly inducted as joint pastor. He did not, however, continue here more than eighteen months, having accepted a presentation from the magistrates of Edinburgh, to one of the churches in that city, December 1689. ‡ The place of *second* minister remained in abeyance nearly half a century, but was worthily revived in the person of Mr. (afterwards Dr.) Maclaine, who came by invitation to assist his uncle, Mr. Milling, in 1746, and was the following year admitted co-pastor. This eminent man lived much respected in Holland for his virtues, talents, and acquirements. He usefully moved in the first circles, and for a time he was preceptor to the present King of the Netherlands. On the 2d of October 1795, Dr. Maclaine was suddenly attacked by a fit of apoplexy, which, being followed by a long state of weakness, prevented, during several months, the exercise of his pas-

* *Consist. Regist.*

† *Ib.*

‡ *Papers in the possession of the Scottish Consist. Rotterdam.*

toral functions. As this circumstance, together with his advanced age, rendered it expedient and even necessary for him to retire from his ministerial labours, he, by letter, dated June 28th 1796, resigned his charge, and affectionately took leave of the Consistory. Shortly after this he went over to England, and took up his residence at Bath, where he died 25th November 1804, in his eighty-second year.

Dr. Maclaine's translation of Mosheim's Ecclesiastical History is the most valuable performance which he left behind him.

The Consistory did not obtain permission to fill up the vacancy till 1803, when Mr. Carp, a worthy native clergyman, acquainted with the English language, was chosen. Mr. Carp, who was honoured with the degree of D.D. from the University of Aberdeen, died 27th of June 1821. Although great efforts were used to keep it open, this church, composed of one hundred individuals, Dutch as well as English, was provisionally suppressed, during his Majesty's pleasure, by royal decree, January 8th 1822. The church funds, amounting to nearly L.1000, were, by order of Government, placed at the disposal of the deacons of the Dutch Reformed Church; and the Bibles, the hymn-books, the communion plate, and a portion of the Consistory register, were deposited in St. Jacob's Kirk.

The earliest record is entitled, "A Register for the Church, consisting of the subjects of y^e King of Great Brittain resident in the Hague. Begun in the yeare 1627." This first volume is mostly filled with entries of marriages, christenings, and elections of office-bearers, and the remaining three volumes are fuller on sessional business, and quite complete.*

* When examining the records belonging to the English congregation at the Hague, I noted the following entries:—

Marriage Regist. 1639.—May 15, Lieut. Col. John Cromwell, to Mrs. Barbara Browne. 1639, Apr. 26. Lord William Paulet, son of the Marquis of Winchester, to Lady Louisa Hermelina De Caumont, da. of the Marquis of Mompouillan. 1743, Nov. 19, Robert D'Arcy, Earl of Holderness, and one of the Lords of the Bed Chamber, to Mary Doublet.

Regist. of Baptisms.—1635, Jan. 20. Frederick, son of Lieut. Col. Coningham. Witnesses, the Queen of Bohemia, and Prince Elector Palatine.

— April 15. John, son of John Davenport, preacher of the gospel.

1641. March 17. Frederick, son of Colonel Cochran. Witnesses, the Queen and the young Prince of Orange.

Ministers.

1627 John Wing, 2 D	1688 Dav. Blair, M. A., 2d Min. 1½ T
1630 Sam. Balmfort, 20 R	1716 Robert Milling, 33 D
1651 Geo. Beaumont, 9 T	1747 Arch. Maclaine, D. D. . . . 49 R
1661 John Price, 15 T	1803 William Carp, D. D. . . . 18 D
1676 Philip M. Bowie, Phil. D. 39 D	

Since the discontinuance of the Presbyterian church, several ministers of the Church of England, particularly during the absence of the Court every second year, have occasionally performed divine service here. We shall mention two—the Rev. Thomas Prince, D.D., previously at Brussels, as chaplain to the late Duke of Kent, and the British residents in that capital, removed, at the invitation of the Countess of Athlone, to the Hague, where he became her Ladyship’s chaplain, and the conductor of a flourishing boarding school. In 1825, his state of health compelled him to leave Holland, where he was greatly esteemed as a man and a minister. Dr. Prince was much noticed by the late Princess Charlotte, who encouraged him to expect her unqualified future favour and patronage. He died at Brompton in his 42d year, Jan. 22d, 1830, without having ever enjoyed a living.

The Rev. Robert Fenwick, a native of Newcastle, who had been an Episcopal clergyman in Leith and Edinburgh for about thirty years, did duty in this church during the whole of 1828. He died suddenly at the Hague, August 2d, 1829, aged 78.

At present, the Rev. William H. Holworthy, M. A., chaplain to the British embassy at the Hague, preaches regularly in the old Presbyterian church.

HEUSDEN.—In the course of the year 1651, Mr. George Beaumont removed from this place to the Hague, which he subsequently left for Ireland. Independent of being chaplain to Col. Cromwell’s regiment, he stately ministered to other British subjects, who were permanent residents at Heusden.*

LEYDEN.—The University of Leyden, founded in 1575, rapid-

* *Regist. Eng. Ch. Hague.*

ly acquired an astonishing degree of popularity, and was attended by students from almost every country. As many British resorted to this rising seat of learning, the States of Holland, and the magistrates of the town, instituted and endowed at their joint expense a Scottish church in 1609. Robert Durie, the first pastor, and the intimate friend of Andrew Melville, had been minister of Anstruther in Fifeshire; but being one of six groundlessly convicted of treason, was, with them, banished to France.* In less than three years, however, from the date of his expatriation, he was settled at Leyden, where, till his death, which took place September 1616,† he faithfully and acceptably laboured. Immediately after his decease, the congregation applied to, and obtained from the burgomasters, a suitable provision for a successor. ‡ Mr. Hugh Goudgier, a remarkably pious man, was chosen and admitted in the course of the following year.

The Brownists, as we have mentioned under Amsterdam, had a chapel here, and their pastor was Mr. John Smith. In the printed histories of Leyden, there is no mention made of this religious sect, and the probability is that it did not long exist. The English who settled in this town were genteel families, whom the superior advantages of education drew hither in considerable numbers; and there were besides a few cloth manufacturers, and other artizans.

In 1688, the celebrated William Carstares, the confidential adviser of the Prince of Orange, was unanimously elected second minister, an office which was founded by the Stadtholder solely on his account. Mr. Hickman did not long retain his colleague, who, by special request, went to England in the suite of the Prince, in the character of domestic chaplain. By King William III, Mr. Carstares was consulted on all questions relative to Scotland. This worthy and influential divine was afterwards

* M'Crie's *Life of Melville*, i. 328; ii. 119. 122.

† Van Mieris and Van Alphen's *Beschr. van Leyden*, vol. iii. p. 1001; and M'Crie's *Melville*, vol. ii. 292. 309.

‡ The Request of the English Reformed Church to the Burgomasters on this occasion has been printed, and also the favourable deliverance of the magistrates, dated Oct. 6th, 1616, and Feb. 20th, 1617. Van Mieris, vol. i. pp. 99, 100.

Principal of the University, and one of the ministers, of Edinburgh, both of which situations he honourably filled till the period of his death, December 28th, 1715.*

During the eighteenth century, two thousand British students, attracted by Boerhaave and other eminent teachers, were enrolled as members of the University.† Such an influx of our countrymen necessarily contributed to the support and respectability of the Scottish Church here. Edinburgh, however, soon took the lead as a school of medicine; and Leyden, as well as other continental academies, could shortly boast of few pupils from England.

Mr. Mitchell, the eleventh and last pastor of this church, was son to the Rev. James Mitchell, one of the ministers of Aberdeen. Owing to the cause which we have just mentioned, the congregation had even begun to decrease prior to 1753, when Mr. Gowan had a colleague given him through the personal exertions of the Stadtholder. Upon the 20th of Aug. 1761, the magistrates passed a resolution declaring that, in the event of the death or departure of the then officiating clergyman, no other should be appointed in his stead, "seeing that British students now no longer frequented the University of Leyden, and that there were no English families in the town."‡ Towards the close of last century, Mr. Mitchell refused to take the oath against the House of Orange, which was rigorously exacted from all spiritual and temporal officers of the Republic; and, in consequence of non-compliance, he was ejected from his charge. He, with several

* *Chron. List of Ministers of the Eng. Congreg.* at the end of the text book for the annual sermons in the Dutch Reformed Church, 8th edit. p. 162, Leyden, 12mo. The *Edinburgh Christian Instructor* for March 1827 contains the best biographical sketch of Principal Carstares hitherto published. An extended memoir of this excellent man is still a desideratum. Wodrow has given a good account of him; and, in the octavo edition of this valuable *History of the Sufferings of the Church of Scotland*, Dr. Burns, the judicious editor, has published a portion of the Principal's correspondence. (vol. iv. pp. 516, 519).

† Te Waters' *Narratio de rebus Acad. Lugduno-Batavae, seculo octavo et decimo prosperis et adversis.* 8vo. Lug. Bat. 1802. p. 56. Siegenbeek's *Geschiedenis der Leidsche Hoogeschool*, 8vo. Lug. Bat. 1829, vol. i. pp. 287, 288.

‡ Van Mieris, vol. i. p. 102.

other of the Netherland Reformed ministers continued till recalled, to reject any pecuniary assistance out of the funds raised for providing for the necessities of the clergy. In the Consistory Register, (deposited in the Town-house) which commenced with his ministry, I found the following entry in Mr. Mitchell's hand-writing:—"The Rev. Mr. W. Mitchell removed and suspended from his office on account of political opinions, July 14th, 1796; but reinstated and honourably restored, September 12th, 1801, and preached for the first time, October 4th of the same year." He continued to perform his duty till 1805, when, by reason of the growing infirmities of old age, he was declared *Emeritus*. He died, September 1807, in his eightieth year. There is an original portrait of Mr. Mitchell in the possession of his grandson, Professor Bake of Leyden.

Upon the application of the Consistory, (which, besides the minister, generally consisted of two elders and two deacons) the Scots and English had, in succession, three places of worship assigned to them by the magistrates, as the congregation increased:—

I. *St. Catherine Gasthuis*, from 1609 till 1622. It was also used by the French and German Protestants.*

II. *Jerusalem Kirk*, from 1622 till 1644; † and

III. The *Begyn Chapel*, ‡ from 1644 till 1805. This large edifice belonged in former times to an order of Begyn's, called the *Gefalijde*, from a black *plaid* or *scarf* which they constantly wore. Twenty years after the erection of the University, this chapel was divided, and the entire upper part was appropriated for the library; the lower part behind was given to the anatomical professor; and the remaining third portion which, previously to 1644, was used by the students as a fencing school, became a place of worship for the British residents, who retained it whilst divine service was publicly performed in their language at Leyden.

This suppressed English church, the front of the Old Begyn chapel, with its beautiful tower, was pulled down in 1822, and

* Van Meiris, vol. i. p. 255.

† Orlers' *Beschr.* vol. i. p. 153, 3d edit. Leyden, 1781, 4to.

‡ Van Mieris, vol. i. pp. 100–102. *Ib.* p. 555. and Appendix, p. 32. *Ib.* pp. 1000, 1001, 1058, 1059.

being rebuilt and enlarged, the whole building is now occupied by the splendid Anatomical Museum, and the Library belonging to the University, which stands at no great distance on the opposite side of the haven. The only existing memorial of our countrymen on the site of this church is the tomb of James, Earl of Loudon, who was greatly persecuted in Scotland under prelacy, and who chose Leyden as the place of his exile, where he died in the year 1684.*

We subjoin a list of the pastors of the Scottish Church at Leyden, from its formation in 1609 till 1805, the period of its final suppression.

Ministers.

1609 Robert Durie, M. A. 7 D	1692 Rob. Fleming, M. A. 3 T
1617 Hugh Goudgier, 44 D	1696 John Milling 6 T
1663 Matth. Newcomen, M. A. 6 D	1702 Robert Milling 14 T
1670 Edw. Richardson, D. D. 4 R	1716 Thos. Gowan 42 D
1675 Hen. Hickman, M. A. 16 D	1753 Wm. Mitchell, M. A. 47 E
1688 William Carstairs, M. A.	
2d Minister 1 R	

MIDDLEBURG.—*Church of England.*—Thomas Cartwright, a celebrated puritan, who had previously acted as chaplain to his countrymen at Antwerp, came to Middleburg in 1571, as minister to the English merchants. He was so hard a student that he did not allow himself more than five hours' sleep: and for his unflinching adherence to the doctrines of the Reformation, he was deprived of the Divinity Margaret Professorship, and of his fellowship at Trinity, Cambridge. Who was Cartwright's immediate successor is uncertain, but Hugh Broughton, an eloquent preacher, and also distinguished by the depth of his learning and the intensity of his application, officiated here, prior to 1611, when he returned to England, where he died the year following.‡

* In compiling this article, the author has to acknowledge his obligation to Mr. Bodel Nÿenhuis of Leyden; a gentleman whose minute acquaintance with the literature and topographical history of his country is well known.

† *List of Ministers, Elders, and Deacons in Eng. Ch. Middleburg, (in Dutch) 1770.* pp. 1 and 2.

‡ Broughton, famed for his knowledge of Hebrew, declined an offer made him by King James, of a chair in the University of St. Andrews. M'Crie's *Life of Melville*, vol. i. p. 332. 2d edition.

The individuals last mentioned, and probably more whose names have not reached us, were chaplains to the English society of *Merchant Adventurers*, who, driven from Germany, settled at Middleburg, where, enjoying an exclusive privilege of trading in English woollen cloths, they continued from 1598 to 1616, when they fixed their residence at Delft. Their place of worship was the *Gasthuis Kerk*; and they held their *Staple-Court* in an apartment of the West India House.

Brownist Congregation.—The magistrates, in the year 1588, permitted the celebrated Robert Brown, and his followers, to open a place of worship. This congregation, however, in consequence of some warm disputes among themselves, regarding church discipline, was soon dissolved. Their restless leader, unable to pacify the schismatics, returned to England in 1589, renounced his principles, and, through the interest of his relative, Lord Burleigh, was promoted to a rectory in Northamptonshire.*

From the register of the Dutch Consistory, it appears that the few remaining Brownists had a meeting-house at Middleburg in 1592: their chapel, which had been used by the British residents prior to the Reformation, was called the *Vischmarkt-kerk*.† In 1595 the number of the Brownists was much increased, by the arrival here, as also at other places in the Netherlands, of those of their brethren whom the persecutions at home drove to the continent. Mr. Henry Jacob was their pastor here, for several years, from 1599.‡ The greatest proportion of the works written by the Brownists originally issued from the Middleburg press. It is not precisely known how long this religious sect existed here, as a distinct community; though the probability is that it became extinct in the end of the seventeenth century.

Church of Scotland.—Mr. John Forbes, the celebrated incumbent of Alford in Aberdeenshire, is, in our opinion, entitled to be

* Notice prefixed to *List of Ministers, Elders, and Deacons, in Eng. Ch. Mid.*

† *Ib.* ‡ Wilson's *Diss. Churches*, i. p. 38.

considered as the founder of this church. Though some of the successors belonged to the English nonconformists, those illustrious champions of civil and religious liberty, the congregation here tenaciously preserved its presbyterian aspect, and, as at present, has been often served by a minister of the church of Scotland. We have already had occasion to speak of Mr. Forbes, in our notice of Delft, whither he removed from this place in 1621, with the English merchants, to whom he was chaplain. How long he was with them in Zealand, I cannot precisely say; but I am inclined to believe he was elected immediately after Mr. Broughton left Middleburg, and that thus he was about ten years pastor of this church.* From incidental hints in the records of Consistory, there is pleasing evidence that he was greatly beloved by the people here for his Christian worth, and for his zealous pastoral fidelity.

Until the year 1622, the British residents were not suitably accommodated with a place of worship. They then invited Mr. Samuel Bachiler of Gorcum, but he declining, Mr. John Drake was chosen and settled Sept. 3d, 1623. Mr. William Teelinck, one of the Dutch Reformed ministers in Middleburg, was principally instrumental in the erection of this church, which frequently enjoyed his services.† This eminent Zealander, the most popular preacher and voluminous writer in his day among the Dutch divines, spent some years in Britain, and travelled through England and Scotland, making the acquaintance of the principal characters who flourished there in the beginning of the seventeenth century. He was originally destined for a lawyer, and had taken out his degree at Poitiers in 1603; but soon after that, when in London, he was accidentally present at a prayer meeting held by John Dod, Arthur Hildersham, and other pious clergymen; and so deep and salutary an impression was then made on his mind, that he resolved to devote himself to the ministry. Communicating his intentions to his English friends, they set apart a day for the special purpose of invoking the direction of Heaven in his affair. They coincided entirely with him in his new undertaking, and they heartily wished him God

* M'Crie's *Life of Melville*, vol. ii. pp. 292, 308, 529.

† *Consist. Regist.*

speed. He died at Middleburg in his 50th year, April 8th, 1629. To the British settlers in Walcheren, Mr. Teelinck was always a ready counsellor; and the active interest which he took in the restoration of the English Church in this town, entitles him to our grateful remembrance.* Mr. Teelinck had two sons, Maximilian and John;† the former was pastor of the English congregation at Flushing, and of the latter we shall presently speak.

Mr. Drake died 17th February, 1642, at the age of sixty, and was succeeded by Mr. Gribius, (*gente Germanus*) upon the 23d of the following November. Upon the 7th September, 1645, "the English Churches of Middleburg and Flushing were admitted and acknowledged as members of the reverend Classis of Walcheren; the pastors of both churches to subscribe such particulars as all other ministers do."‡ During the republic, the admiralty of Holland and Zealand had authority to require the superior church courts to select some of their number to officiate as clergymen in the colonies for a limited period. Whilst abroad, they had ample salaries, and enjoyed all the emoluments of their livings at home; the duties of which being generally discharged by their brethren in the respective presbyteries. In the year 1646, the directors of the West India Company earnestly besought the Classis that the minister of the English Church at Middleburg might be sent to Brazil for eighteen months. The Consistory was greatly averse to this proposal, but ultimately complied, upon an understanding that Mr. Gribius, at his own expense, should employ an ordained assistant. John Teelinck was set apart by the Classis as his substitute, but he continued only a few months, having embraced a call to Utrecht. John Skase, who followed Teelinck as assistant, remained here till the arrival of Mr. Gribius from his service in South America, Sept. 1648. Four years after his return, Gribius removed to fill a vacancy in the German Church at Amsterdam. He was succeeded here, Nov. 10th, 1652, by Mr. William Spang, the Scottish minister at Campvere, and a man of acknowledged piety and learning. Upon the death of Mr. Spang, June 17th, 1664, Mr. David

* De la Ruë's *Geletterd Zeeland*, pp. 334-341.

† *Ib.* pp. 169-171.

‡ *Consist Regist.*

Anderson, also a Scotsman, and previously of Walton in the county of Surrey, but then living at Middleburg, was inducted in his stead. Mr. Anderson did not enjoy this appointment long, having deceased 27th March 1667. He was the first pastor of this church who, by order of the Classis, preached from the Catechism. The Consistory, June 19th same year, unanimously elected "Joseph Hill, B. D. formerly Fellow of Magdalene college in Cambridge, and then residing as a traveller and student in the University of Leyden in Holland."* Upon the seventh of the subsequent August he was regularly invested. The stipend of the clergyman here was not paid by the States till 1668; before then, the burgomasters usually gave an annual gratuity to assist the congregation, upon whom this burden wholly lay. In 1673, Mr. Hill printed at Middleburg a quarto tract entitled *The Interest of these United Provinces, being a defence of the Zeelanders choice*. On account of this publication, in which the author passed some unseasonable reflections upon the government, he was, by resolution of the Provincial States, August 19th that year, ordered to quit Zealand. The act, which silenced him, contained this reservatory clause, that should Mr. Hill, at the termination of the war, feel disposed to return, he should be reinstated in his office. For a few months, John Beverland, † sometime pastor of the Dutch church at Great Yarmouth, preached here; but Mr. Hill, who went to London, whence he sent over his resignation, being determined never to resume his clerical duties in Walcheren. Mr. Hill, in less than five years returned to the continent, where he long lived respected as second Minister of the English Presbyterian church, Rotterdam. He was one of the divines who completed Henry's Commentary, and was editor of an improved edition of Schrevelius' Greek Lexicon.

On the 16th October, 1680, in room of Mr. Shephard, an English-Rotterdammer, ‡ who died the preceding month, the Session elected Mr. John Quicke, of London, "and exercising

* *Consist. Regist.*

† Brother to the well-known heterodox writer on Original Sin. *De la Ruë*, p. 18.

‡ *Leusdeni Philol. Heb. (Dissert. 19.) and Regist. Eng. Presb. Ch. Rott.*

his ministry constantly on the Lord's day in the congregation in Bridge's Street, Covent Garden." Mr. Quicke, author of *Synodicon in Gallia Reformata*, and of a much more valuable unpublished biographical work in the Red Cross Street Library, was settled Jan. 5th, 1681. Exactly eight days after his induction, a misunderstanding arose in Consistory in consequence of his refusing to observe the Dutch forms in baptism. After the evening service, Sabbath February 9th, a session was held, when Mr. Quicke informed the meeting, that though his admission had occasioned much talk, he had now satisfied the superior church-court. "Being then questioned about his not using the forms of administering the sacraments that are of custom in the Dutch Churches, he gave several reasons for it; but shewing himself willing to subscribe the forms of union, (established by that famous national synod of Dort, 1619, and by the provincial synod of Tergoes in the year 1620,) as he did actually subscribe them, the Classis then thought meet not to move any further question or dispute thereabout, so he was immediately, without any more ado, admitted a member of the Walcheren Classis." * As Mr. Quicke, however, shortly afterwards displeased the authorities by non-observance of the forms, the lords of the province, and the magistrates stopped his salary, and resolved to withhold it so long as he did not comply. He was much nettled at this; and, upon the 27th April, he acquainted his displeased Consistory, "that he intended to accept of a call proffered unto him by the Countess of Donegall and Langford, as chaplain in their noble families, and was resolved on Thursday next to present it to the Classis, and desire his dismissal from them." † His session did what they could to persuade him to remain, but he would not listen to their repeated and flattering propositions. The spirit in which he left them, professedly for a short time, will best be seen from the following lines, written on the day of his departure, and inscribed by himself on the blank leaf of the Consistory Register:—

Te vidi, Mēdiburga, vale; tandemq. revertar,
 Cum sine fraude colas justitiam atq. fidem.
 Anglaq; ; quæ Domini temerâsti Ecclesia fœdus,
 Plorabo lachrymis vel tua fata meis.

July 6. 81.

* *Consist. Regist.*

† *Ib.*

After interchanging many letters, Mr. Quicke at last, May 23d, 1682, gave Consistory full liberty to elect a successor. He remained in London during the rest of his days ; and for twenty-five years preceding his death, which happened 29th April, 1706, he was pastor of a Presbyterian church, Bartholomew-close.*

Mr. van der Wind, the fifth successor of Mr. Quicke, having become *Emeritus*, 26th April, 1759, the Consistory elected Mr. George Hughes Worsley in his stead. This individual, of whom it behoves us to take notice, readily embraced the call, underwent the usual examination to the satisfaction of the Classis, and, upon the 5th of August following, was regularly ordained. He had been settled only a few months when a melancholy *exposé* of his character and conduct appeared. It was found that Mr. Worsley had illegally assumed the ministerial calling, and thrust himself upon the public as an accredited messenger of heaven. His father, a respectable man, gave him a liberal education, and advantageously placed him in business. In 1756 he stopped payment, and his creditors refused him a discharge. Upon this he went down into Kent, rented a parsonage-house, opened a school, and, giving himself out as a minister of the Church of England, was retained by the Rev. Sir Hugh Burdett, Bart. vicar of Newington. Mr. Worsley was next employed by a neighbouring clergyman ; but scarcely had he entered upon his new duty, when it was whispered abroad that he was a self-made curate,—a wolf in sheep's clothing. His certificate of ordination was now, for the first time, demanded ; and, after a good deal of prevarication, as he knew it was impossible to satisfy his constituents, he abruptly withdrew from the parish, shipped for Zealand, and took up his residence at Middleburg. Here he feigned himself a Presbyterian preacher, and, shewing a commendatory testimonial, apparently signed by several eminent Dissenting ministers in England, he easily gained admittance into the pulpit of Mr. van der Wind, who was then nearly four score, and to whom consequently assistance was peculiarly desirable. It was with this same certificate, which, we regret to add, was proved to have been fabricated by himself, that he imposed upon Mr. van der Wind, and the Classis of Walcheren.

* Wilson's *Dissent. Churches*, vol. iii. pp. 372-377.

No sooner, however, did the Consistory and Classis, to their grief, discover that they had been the dupes of a designing man, than they instantly retraced their steps. They had clung to him to the last, charitably supposing that the grave charge brought against him might yet be groundless. In the month of October, 1760, this extraordinary case came under the review of the church courts, when Mr. Worsley's call and ordination were declared null and void, and his name was ordered to be forthwith erased from the roll of ministers. By a supplementary clause, however, the Classis approved and ratified the solemnity of baptism, marriage, investiture of clergymen, elders, and deacons, and admission of members, performed by Mr. Worsley in name of the Consistory. This deliverance was, by authority, published from the pulpit, and a copy was likewise forwarded to London, whither the deposed minister had gone. He soon penitentially acknowledged the justice of the sentence.

Mr. (afterwards Dr.) Thomas Cogan, author of the work on the *Passions*, and then assistant to Mr. Longueville, of Amsterdam, preached here by request, and was offered the situation, but he, as well as Mr. William Wright at Ringwood, in Hampshire, who was next invited, declined, on the ground that they could not conscientiously give the required subscription to the whole articles of the Dort Confession. Mr. James Affleck, a Scotsman, highly esteemed by Dr. Doddridge for his Christian attainments, was at length fixed upon; and, leaving his charge at Dort, to the great regret of the English there, he was invested at Middleburg, Nov. 22, 1761.

Mr. Low having departed July, 1797, to become minister of the Scottish Church in Rotterdam, the Middleburg congregation continued vacant for nearly ten years; and the clerical duty was done by the incumbent at Flushing. The Consistory had, during this protracted interval, offered the pulpit to different gentlemen, who refused, because the full stipend could not then be ensured longer than three years.

As mentioned in a former article, the English churches of Middleburg and Flushing were united by royal decree in 1815. According to an ecclesiastical injunction, the precentor (*voorzitter*) of this and the English congregation of Flushing, as in all the Dutch churches, reads immediately before the first prayer

the Ten Commandments; and, in the afternoon, the Creed. The minister is enjoined to conclude his last prayer with the Lord's Prayer, which he is required to pronounce in a slower and more impressive tone.

The minutes of this kirk-session are complete from 1622; and most of the letters and other documents to and from Consistory have been preserved and bound up in volumes. The Registers of Marriages and Baptisms begin 1624. It appears from a catalogue of the church members, commencing 28th Dec. 1642, and kept in a separate form till the end of Mr. Coorne's ministry, that the average number of British communicants was about sixty-five.* In the Record of Christenings I observed the following entries:—1654, April 26, *Charles*, son of Sir Gelein Quirinson, bart., and Dame Aletta Carey; Lord George Goring (Earl of Norwich,) and Lord Craven, godfathers. The Queen of Bohemia, godmother. At the baptism of their daughter, *Charlotte Mary*, Nov. 1656, Lord Wentworth represented his majesty as godfather, and Lady Wentworth, Mary, Princess of Orange, as godmother. Sir Gelein, who was one of the grooms of the bedchamber to Charles II., from whom he received the honour of knighthood, died in the year 1667, while on a visit to London.† His widow, Lady Quirinson, resided at Middleburg till her death, October, 1693.‡

The population of Middleburg, within the last forty years, has decreased nigh two-thirds, and there are now scarcely twelve British subjects in this once flourishing and handsome town.

By an official return in 1830, the number of souls belonging to the English congregation is stated at forty.§

Ministers.

1611 John Forbes, M. A.	10 T	1652 Wm. Spang, M. A.	12 D
1623 John Drake,	19 D	1664 Dav. Anderson, M. A.	3 D
1642 Peter Gribius,	10 T	1667 Joseph Hill, B. D.	5 R

* The communion plate belonging to this church, it may here be mentioned, is particularly valuable.
 † *MS. List of Communicants in the English Church at Middleburg.*
 ‡ *Idem.* § Feuring's *Alphab. Regist.* p. 89.

1674 Nich. Shepheard, Ph. D.	5 D	1759 Geo. H. Worsley, 1 <i>Deposed.</i>	
1681 John Quicke, M. A.	1 R	1761 James Affleck, M. A.	13 E
1682 Wm. Spang, jun., M. A.	1 D	1775 Sam. Wilcocke, M.D.	21 E
1683 Rob. Tory,	8 D	1796 James Low, M. A.	1 T
1692 John Leask,	5 D	1807 Sander van der Hoek,	9 D
1698 Corn. Coorne,	26 D	1818 Geo. Morison, M. A.	
1725 Mart. van der Wind,	34 E		

OSTEND.—The Rev. Adrian van Deinse, favourably known as the Dutch translator of *No Fiction*, *Father Clement*, *Decision*, and other standard works, preached here for several years in the Dutch and English languages; and, till the present Episcopal clergyman settled at Ostend in April 1830, Mr. van Deinse, to gratify the predilections of his British hearers, adopted in part the service of the Church of England. The Rev. Moses Marcus, M. A., chaplain to the Consulate and British residents here, obligingly informed me, that although his congregation suffered much, by reason of the late commotions, he has still nearly three hundred members, including a hundred communicants; that divine service is performed once every Lord's day in winter, but twice a-week during the summer months; and that there is a Sabbath and day school for the education of English children.

ROTTERDAM.—*Church of England.*—The States General passed an Act, on the 9th of January 1587, encouraging the introduction into Holland of British manufactured cloth and woollen stuffs.* This favourable decree brought several of our countrymen to Rotterdam. Shortly after the date in question, and, indeed, until the breaking out of the war in the reign of Charles II, they were established here, following mercantile pursuits in their individual capacity, and latterly, from 1635 to 1666, as members of the society of *Merchant Adventurers*.† At first, there was no church assigned to them by the city; but it is certain that they always made a point of retaining a spiritual teacher. According to the preponderance of the members, who were from both sides of the Tweed, their chaplain, though generally an Episcopalian, was, at least in one instance, a minister of the Church of Scotland.

Upon the 6th June 1611, a request was made to the magis-

* *Groot Plakaatboek*, vol. i. p. 756.

† Van Reyn's *Beschr. der Stad Rotterdam*, vol. i. p. 332.

trates of Rotterdam, by the English residents, to have a place of worship; but the records of the corporation bear, "that, for evident reasons," the prayer of the petitioners was then refused.* Who was their pastor previous to this period, I have no means of ascertaining; and the earliest name that I have discovered is that of Mr. Thomas Berkeley, who was chaplain here in 1622.† When St. Sebastian's Chapel, now better known as the Old Scots Church, was repaired and enlarged in 1627, the Episcopalians were allowed by the burgomasters to have the use of it, along with those of the French Reformed Communion.

When, in 1635, the "Court of English Cloth" removed from Delft to this place, the States of Holland, on the 23d April of that year, decreed, that, free of all cost to said society, a church should be supplied and solely upheld at the expense of the town. The magistrates instantly complied with this injunction, and caused some necessary alterations to be made on an old chapel at the north-west end of the High Street, then used by the French Protestants. Whilst in the occupation of the two congregations, it was designated the *French and the English Court Kirk*. When our countrymen left the town, this building, greatly enlarged in 1662, was given over entirely to the Walloons, in whose possession it has been ever since. Mr. Syme was the officiating Episcopal clergyman in 1639;‡ and Mr. John Durie, son to the first pastor of the Scots congregation at Leyden, and "well known for the persevering exertions which he made to accomplish a union between the Lutheran and Reformed churches,"§ was minister of the English Merchants' or Court Kirk here in 1645.|| Mr. Thomas held this chaplainship at the period of his death, in 1651, and the civic authorities issued orders that his remains should be buried free of all grave dues.¶ This appears to have

* Van Reyn's *Beschr. der Stad Rotterdam*, vol. i. p. 332.

† *Regist. Scot. Ch. Utrecht*.

‡ In 1639, Mr. Syme, the Episcopal minister here, had a child interred in the French or English chapel. *MS. Extracts from the Dutch Church Accounts*, obligingly communicated to me by Mr. G. van Reyn, the most recent, and by far the best historian of Rotterdam.

§ M'Crie's *Life of Andrew Melville*, vol. ii. p. 303. second edit.

|| *Regist. Scot. Ch. Rott.*

¶ Mr. van Reyn's *MS. Extracts, ut supra*.

been a special mark of respect to his memory, as the exemption in question relates only to such clergy and laity as hold public situations, endowed by the State. Much about this time, Dr. Thomas Marshall, of Lincoln College, Oxford, was elected chaplain to the Company. He was distinguished by his uncommon acquaintance with the Septentrional and Oriental languages; and it was whilst here that he composed and printed his famous version of the Gospels in Gothic and Anglo-Saxon. In 1656, he removed to Dort with the English merchants.*

Betwixt the years 1662 and 1688, Holland and Great Britain were frequently involved in war, which compelled a number of the English merchants to quit Rotterdam, and other towns in the Provinces. From Dr. Marshall's departure, till the close of that century, there was no stated minister of the church of England here. In 1699, seventeen individuals, † heads of families, agreed by voluntary subscription to raise a salary competent for the maintenance of an Episcopal clergyman. Upon a yearly stipend, which amounted to rather more than one thousand florins, the Rev. Luke Milbourne, D. D. of Pembroke-hall, Cambridge, cheerfully accepted of an invitation to be their pastor. He entered upon his stated services, April 9th, 1700, and speedily manifested a laudable zeal, not only in the pulpit, but from the press, to make his people acquainted with the doctrines and duties of our holy religion.‡ Dr. Milbourne, however, left Holland, in the month of June, of the following year, to become rector of St. Ethelburgh, and lecturer of St. Leonard's, Shoreditch, London. In the charge at Rotterdam, he was succeeded by Dr.

* See our article on the *English Episcopal Church at Dordrecht*.

† Regarding the gentlemen alluded to above, as the earliest patrons of the Church of England, in Rotterdam, we here give their names in the order of their subscription towards a stated ministry. Messrs. Richard Davyes, Christopher Bernard, Ro. Page, Benj. Wande, Nicholas Pitt, Tho. Nodes, Hen. Nicholas, B. Cocke, Gilbert Black, Richd. Davis, Ro. Morste, Nich. Taverner, Geo. Barons, Sam. Palmer, Wm. Geo. Pennington, Wm. Pelsant, Caleb Fowler. *Vestry Register*.

‡ *The Catechisme of the Church of England, explained by Short Questions and Answers; for the use of the English Church in Rotterdam, by Luke Milbourne, presbyter and pastor there.* Printed by Elias Yvans, Rott. 1700, 8vo.

Thorold, July 3d, 1701. A chapel in the Wine Street, the one first used by the Scots Presbyterians, was at this period in the possession of the members of the church of England, but being found incapable of comfortably accommodating the congregation, its managers determined, in the following year, to build a suitable place of worship. Apprised of this resolution, the burgomasters, in the most handsome manner, supplied a site for a church, at the north-eastern extremity of the Haringvliet, which is one of the finest havens in the city; and they also conferred upon the Episcopalians several privileges.

By the strenuous efforts of those more immediately interested in the proposed erection, particularly through the praise-worthy and active exertions of Dr. Thorold and Mr. Richard Davis, a large sum was quickly placed at the disposal of the Trustees. This included the munificent gift of L. 500 from Queen Anne, and splendid donations from the Archbishop of Canterbury, the bench of bishops, both universities, the corporations of Newcastle and Yarmouth, and the English nobility and gentry generally. To their honour, it deserves to be recorded, that Dr. Thorold and Mr. Davis repaired not only to England, but to Flanders, then the theatre of war, where they were kindly received by the Duke of Marlborough, who, amongst with the officers and private soldiers, generously encouraged the undertaking. The brave Admiral, Sir George Rooke, like his illustrious friend Marlborough, subscribed L.100, and his example had a similarly good effect; for the companies of the several ships, then cruising on the Flemish coast under his command, gave, on this occasion, a noble specimen of that open liberality for which the British navy have ever been proverbial. A complete list of the donors is now before me, and the total amount of the contributions was L. 4246, 2s. 6d. Sterling.

The new church, "founded upon 700 masts," quickly rose, and reflected much honour upon all concerned; and this work, so powerfully and extensively patronized, was, in due time, brought to a happy completion. As a suitable compliment, the vestry caused the royal arms of England to be placed in the pediment of the building, and the ducal arms of the hero of Blenheim underneath. These armorial bearings are well exe-

cuted in stone, and prove beautifully ornamental to the front of the edifice.*

From September 1703, till May 1708, the Rev. Francis Hewerdine, M. A. was employed as curate during the minister's frequent absence in collecting contributions. On Sabbath, April 22d, 1708, this spacious and elegant chapel was consecrated by Dr. Thorold, a commission having been sent him for that purpose from the Bishop of London, in the records of whose diocese, it is styled, "the English Church of St. Mary's at Rotterdam."

As the subscriptions did not nearly cover the outlay, the British government, in 1712, voted the sum of L. 2500 Sterling, which enabled the Vestry to discharge all the tradesmen's bills.† Shortly before this, the bounty of her Britannic Majesty was worthily extended to this appendage of the national church. An annuity of L. 100 was permanently settled upon the resident chaplain here and at Amsterdam; and this grant, though reduced by an exaction for land tax and fees, to L. 81, 6s. is still regularly paid by the Crown of England. In the charter,‡ which was granted to this church by the magistrates of Rotterdam, Nov. 14th, 1702, it is expressly stipulated that, in all time coming, the Vestry shall have full power of naming a minister for the approbation of the Bishop of London; and that when the individual so chosen has been approved by his ecclesiastical superior, the church-wardens are required to introduce their pastor-elect, at the Stadthouse, in order to his obtaining the requisite sanction of the city authorities.

Except in one instance, the congregation have invariably obtained the clergyman whom they had recommended. Not being

* To a stranger, this massy building seems in a dangerous state, in consequence of its reclining very much to one side. The foundation of the south wall gave way a few years after its erection; and though, from this unfortunate circumstance, the church has an awkward appearance, it is perfectly secure.

† This sum was granted by the Commons, March, 1712, in compliance with a message from the Queen. The Earl of Strafford, Her Majesty's Ambassador at the Hague, strongly supported the Representation of the Church to his government.

‡ Original document in possession of the Vestry.

at all consulted in 1719, and considering their vested rights infringed, the church-wardens absolutely refused to acknowledge, as their lawful pastor, Mr. Lowther, whom the bishop of his own accord, had sent over. It was not until the 14th of June, 1722, fully four years after his arrival in Rotterdam, that the Vestry, upon the express understanding that such a case should never again occur, formally recognised the Diocesan's nominee.

For more than ninety years, the congregation flourished under successive ministers, most of whom enjoyed livings in their native country. Some of the principal British merchants in the city have held official appointments in this church. From 1714 till his death in 1743, Mr. Alexander Andrew appears to have been an active vestry-man. He was succeeded by Mr. Francis Twiss, a gentleman who, for a considerable time, was also an efficient church-warden.

In the month of July, 1760, the Duke of Brunswick, guardian of their Serene Highnesses the Prince Hereditary Stadtholder, and of the Princess of Weilburgh, presented to this church, the books belonging to the chapel at the Hague, of her late R. H. the Princess Royal and of Orange, &c., consisting of three Bibles, and seventy-six prayer books.

Mrs. Mary Spicer, a worthy member of the congregation, who had been remarkably successful in the drapery trade, retired from business in 1773, and, besides a pecuniary donation, gave over her shop and its contents in trust, to the care of the minister, church-masters, and church-wardens. The property was forthwith converted into money, and, with a portion of the interest of the capital, the Vestry, agreeably to the design of the benevolent donor, is enabled to afford occasional relief to British travellers in distress.

Messrs. Richard Pillans, Jasper Atkinson, Thomas Little-dale, and many others, were successively ruling members, down to October 1794, when the Rev. Wm. Williams, on account of severe indisposition, repaired to England. In consequence of the French invasion, he never returned to Rotterdam; but, recovering his health, he became vicar of Waterbeach in Cambridge-shire, and an active magistrate of that country. He was, besides, always recognised by the English government as the

legal chaplain at this station, and, as such, received till his death in 1812, yearly allowance from the Treasury.

For the space of twenty years, the Episcopalians in Rotterdam, having no resident clergyman, availed themselves of religious ordinances in the other two British congregations in the city. When Mr. Williams left Holland, his church was in excellent condition, as in 1788 it had undergone a thorough repair, upon which the sum of one thousand pounds, from the English Exchequer, was nearly expended.* It was, however, sadly despoiled during the long period which intervened prior to the joyous restoration of the Orange Family. The seats being broken down and removed, the church was used for various purposes; such as a temporary receptacle for prisoners of war,—then as an artillery magazine,—and lastly, in 1813, it was desecrated by the Russians, who converted into a stable that part which they required not for an army depôt. As might be expected from such a promiscuous and changing tenantry, the interior of this fine structure exhibited a melancholy spectacle; when the members of the church were desirous to have divine service again regularly performed. To their grief they discovered that every thing within reach had been either plundered or made useless; and especially, that an organ, for the erection of which, in 1773, upwards of L. 300, had been raised by the congregation, and by the captains in the London and Dublin trade, was almost entirely destroyed.

Upon the appointment of the Rev. Richard John Hay, A. B. of Univ. Coll. Oxford, the Episcopalians were accommodated by the English Presbyterians till their own church should be refitted. For its renovation, independent of voluntary contributions from private individuals, the British Parliament, in 1815, voted two thousand pounds, and the Dutch Government, in compensation for the church property either purloined or demolished, during the French supremacy, gave L. 500, to assist in defraying the requisite repairs. For the effective and beneficial

* Voted by the House of Commons, June 9th, 1788. This grant was obtained in consequence of a Petition to Geo. III. from the church-wardens, warmly supported by Sir James Harris, H. B. M. Ambassador at the Hague.

measures then taken by the Vestry, the greatest praise is due.

Since what is usually termed the Consular Act (6 Geo. IV. c. 87.) came into operation, a sum equivalent to that raised by *British* seat-holders and subscribers is paid from the English Exchequer, for the maintenance of public worship. Out of this last mentioned grant, the Treasury has hitherto deducted Queen Anne's annuity, by reason of which, the resident chaplains here and at Amsterdam, have derived comparatively little advantage from the act of Parliament.

In September 1826, the Right Rev. Bishop Luscombe visited Rotterdam, and confirmed thirty-one members. This is the only confirmation which has taken place in this church.

Mr. Hay, a native of London, to whose kindness we are indebted for some of the particulars in the present article, died on the 22d of January 1832, in his 64th year. Upon the 8th of the subsequent month, the church proceeded to the election of another minister, when their choice fell upon the British chaplain at Amsterdam. The resident consul being regularly advertised of this, and having communicated to government the result of the election, the nomination was duly ratified. And the correspondence of the officers of the Crown on the subject, which we subjoin, will shew the customary manner of procedure in regard to the presentation of the Episcopal minister at this Port; and we also may add, of the chaplain at Amsterdam.

“BRITISH CONSULATE,

“Rotterdam, 5 March, 1832.

“GENTLEMEN,—In compliance with the request contained in your letter of 10 February last, I notified to Viscount Palmerston, the election of the Rev. Joseph Bosworth to the chaplaincy of your church; and I have now the pleasure of transmitting to you, for the information of its members, a copy of his Lordship's reply, whereby he has been pleased to sanction that appointment.

“I am, Gentlemen, your most obedient humble servant,

“*To the Church Wardens*

ALEX. FERRIER.

“*of the English Episcopal Church,*

“*Rotterdam.*”

“ FOREIGN OFFICE,

“ February 28th, 1832.

“ SIR,—I have received your despatch No. 3, of 10 instant, forwarding a letter of the church-wardens of the English Episcopal church at Rotterdam, stating that the Reverend Joseph Bosworth, M. A. having been unanimously elected to be chaplain of that church, they solicit on behalf of the members of the congregation, a confirmation of that appointment.

“ The Bishop of London having expressed to me a favourable opinion of the character and conduct of the Reverend Mr. Bosworth, I have pleasure in sanctioning the appointment of that individual as British chaplain at Rotterdam.

“ I am, Sir, your most obedient humble servant,

“ PALMERSTON.

“ *Alexander Ferrier, Esq.*

“ *His Majesty's Consul,*

“ *Rotterdam.*”

The members of this church amount to about one hundred and eighty.

The minute-book of the vestry is complete from the beginning of last century. An original register of marriages and christenings, commencing June, 1708 having been demanded by the Minister of ecclesiastical affairs, to be deposited in the town-house; after several ineffectual representations, and an appeal to the Bishop of London, as well as to the Right Hon. the Earl of Clancarty, the British ambassador at the Hague, the church-wardens were obliged to give it up to the burgomasters. An accurate copy was previously taken.*

Chaplains.

1700 Luke Milbourne, D.D.	1 R	1751 Chrstr. Anstey, B.D.†	19 R
1701 Wm. Thorold, D.D.	14 T	1770 Wm. Atkinson, M.A.	7 T
1715 John Mapletoft, M.A.	4 T	1777 Wm. Williams, M.A.	35 D
1719 Ricd. Lowther, M.A.	30 D	1815 R. J. Hay, A. B.	17 D
1749 Hen. Mickleson, M.A.	2 D	1832 J. Bosworth, M.A. & P.D.‡	

* *Vestry Regist.* March 30, 1818.

† Chaplain to H. R. H. the Princess of Orange.

‡ Author of a Saxon Grammar, Vicar of Little Horwood, Bucks, &c. Since his appointment to this church, the University of Leyden has con-

English Presbyterian Church.—In the year 1623, certain British residents at Rotterdam formed themselves into a congregation, under the pastorate of Hugh Peters, a man of an enterprising spirit, and of great notoriety. A wooden building in the Glass-haven, originally used by the *Rederijkers*—a company of pretended rhetoricians, as an exhibition hall, was assigned to this small body of Independents as a place of worship. There they regularly met until 1651, when a temporary church was prepared for them on the north side of the Haringvliet. This last meeting-house proving incommodious, was pulled down, and in its place the present compact and neat church was erected, and opened for divine service, October 25th, 1716. The city bore the whole expense, with the exception of the internal furnishings, supplied by the Consistory and private individuals.

From its establishment to the period of Mr. Cawton's settlement, this church was strictly congregational, but was then brought off,* and became Presbyterian; an appellation it has ever since retained, though, for the last century, its stated preachers have been uniformly educated at Independent seminaries in England.

Three, and even four, clergymen have, at one time, been officially connected with this church; but it was not till January 13th, 1678, that the States of Holland agreed to support a second minister. Upon the death of Mr. Maden, June 1680, an invitation was forwarded to the famous Mr. Richard Baxter, and next to the no less famous Mr. John Howe; but both these eminent divines, as well as Mr. David Clarkson of London, and Mr. Henry Newcome of Manchester, styled by his contemporaries the prince of preachers, declined acceptance. Mr. Francis Robarts, then under a short engagement at Amsterdam, Mr. John Spademan of Swayton, Lincolnshire, and Mr. Dudley Rider at Lynn, in Norfolk, preached, by request, as candidates

ferred the honorary degree of Doctor in Philosophy, on the Rev. J. Bosworth; to whom, and to Sir James Henry Turing of Foveran, Baronet, senior church-warden, the author begs to return his best acknowledgments, for their friendly communications.

* Cawton's *Life*, p. 52. Lond. 1662, 12mo.

for the vacant cure, The choice fell upon Mr. Spademan, "who had lived some years heretofore in this country."*

Whilst Messrs. Hill and Spademan were pastors, Mr. John Shower, an excellent textuarist and scholar, was elected *Sabbath evening lecturer*, at the earnest solicitation of several members of the church. The Consistory unanimously resolved to comply with the request, "yet with these cautions and conditions,—

1. That as the present ministers were called by the congregation, approved by the magistrates of this city, and settled by law, so nothing should hereby be done to their prejudice; and that, as they desire no ease of their wonted pains and care for the congregation, so also that they should not be obliged to take care any further than for their own turns; and therefore, that Mr. Shower, and those that call him, must take care of what they will have more preached than is at present, viz. twice on the Lord's day, and a weekly lecture on the Wednesdays, besides exposition and catechising.
2. That although we are satisfied of Mr. Shower's peaceable temper, yet if any, upon occasion of him or his lecture, make any stirs, factions, or divisions amongst us, to the disturbance of that peace we have now, for these seven years past, through God's blessing, enjoyed in the church, that then we shall not be obliged to continue this liberty longer than we see fit, according as we shall judge best for the good of the church, as we can best answer it to the great God, and the magistrates of the city, by whom we are intrusted with the care of the church.
3. That the Consistory shall not be obliged to contribute further towards the maintenance of the said Mr. Shower than what every one pleases, or to collect what is subscribed for him; but do leave the collecting thereof to those that have desired him."†

This church remained for one hundred and twenty years as a double charge; but, in 1798, when Mr. Greaves died, a *hand-opening* was refused, on account of the then very unsettled state of public affairs; and the ministerial duties being in part curtailed, devolved, with his own consent, upon the surviving clergyman. In the year 1816, this church was incorporated with the

* *Consist. Regist.* Dec. 7th, 1680.

† *Ib.* Dec. 25, 1686.

Classis; and its minister, consequently, is now amenable to the Dutch ecclesiastical laws. The Consistory, as at present, has long consisted of four elders, and the same number of deacons. The souls pertaining to the congregation, as given in Feuring's *Index*, amounted, in 1830, to two hundred.*

I have experienced considerable difficulty in drawing up the annexed list of the pastors and occasional preachers. Unless otherwise stated, Neal's *History of the Puritans*, Wilson's *Dissenting Churches in and around London*, and the Register of this and the other British Consistories in the Netherlands, are the sources whence I have gleaned the preceding and subsequent information.†

Ministers.

1623 Hugh Peters, . . .	12 R	1681 John Shower, Even. Lect.	4 T
1632 William Ames, D. D.‡	1 D	1699 Jos. Hill,	18 T
1637 Jerem. Burroughes, teacher,	T	1707 Barth. Loftus,	44 D
1638 William Bridge, M. A.	4 R	1719 Josias Maultby,	26 E
1639 Syd. Sympson,	3 R	1746 John Jolly,	6 months D
1649 And. Snype, M. A.	1 R	1748 Benj. Sowden,	30 D
1652 { Tho. Cawton,	7 D	1752 Tho. Greaves,	46 D
{ James Nalton, 6 months	R	1779 John Hall,	38 E
1660 Rich. Maden,	20 D	1818 John Wood,	10 E
1663 Nath. Mather,	8 T	1829 Joseph Hague,§	2½ T
1678 Jos. Hill, B. D., 2d Min.	27 E	1832 Christ. R. Muston, M. A.	
1681 John Spademan, M. A.	17 T		

* *Alphab. Regist.* p. 121.

† The Consistorial minutes of the English Presbyterian church in Rotterdam commence June 16, 1668; the marriage register begins June 6, 1700; and that of baptisms July 14, 1700.

‡ A portrait of Dr. Ames, better known on the continent by his Latin name *Amesius*, is preserved in the senate-house of the academy at Franeker, where he was ten years professor of divinity, prior to his accepting of the pastoral charge at Rotterdam. For an account of his life and writings, see Vriemoet's *Athenarum Frisiacarum*, pp. 212, 221. Leov. 1763, 4to.

§ To his friend Mr. Hague, now pastor of Ebenezer Chapel, Upper Darwen, Lancashire, the author feels himself indebted for the liberal use which he procured him of the Consistorial registers.

|| Late of New Chapel, Bedford. Mr. Muston is the author of a superior work, on a most delightful subject,—*Recognition in the World to come; or, Christian Friendship on Earth perpetuated in Heaven*. A Dutch version, by Mr. G. van Reyn, is about being published by our Rotterdam publishers.

Scottish Church.—To give at one view, and render somewhat complete, our catalogue of British clergymen who have stately exercised their sacred functions in the Netherlands, we here subjoin a chronological list of the ministers of this Church, whose history is detailed in the preceding chapters.

1643 Alex. Petrie, M. A.	19 D	1765 Arch. Smith,	5 T
1662 John Hoog, M. A.	27 E	1770 Alex. Layel, M. A.	27 D
1676 Ro. MacWard, M. A.		1775 Ja. Somerville, D. D.	4 T
2d Min.*	1 R	1780 Alex. Scot, D. D.	15 T
1677 Ro. Fleming, M. A.	17 D	1797 James Low, M. A.	4 T
1691 James Brown, M. A.	22 E	1801 M. Ritchie, M. A., 3 months	D
1695 Ro. Fleming, jun. M. A.	3 T	1802 Tho. Ross, LL. D.	4 R
1699 Tho. Hoog, M. A.	24 D	1803 Wm. MacPhail	
1715 Ro. Black, M. A.	20 D	1806 Alex. MacIntosh, M. A.	1 T
1725 John Enslie, M. A.	34 E	1807 Ja. Anderson, D. D.	21 E
1737 Hugh Kennedy, D. D.	27 D	1829 Wm. Steven, M. A.	
1760 Wm. Walker,	14 D		

Quaker's Meeting-house.—Many members of the Society of Friends came over from Britain during the persecuting reign of Charles II. To what is already known relative to the settlement of the Quakers in Holland little can be added. Their principal place of resort in this country seems to have been Amsterdam.† In 1657, they are said to have arrested the attention of the magistrates of Rotterdam, by an over-zeal to make

* Mr. Macward, through the unworthy interference of King Charles the Second, was compelled to leave Rotterdam. See p. 48.

It has been mentioned at p. 29, that MacWard, on his first arrival in Holland, occasionally preached for Mr. Petrie. The result of a recent minute examination of the city treasurer's books, obligingly instituted at my request, shews, that when Petrie died, MacWard was invited by the magistrates to supply his place. The only pecuniary remuneration which he ever obtained directly from the town chest was at this time. "To Doctor Robert Macquire, (MacWard) for performing the whole pastoral duties in the vacant Scottish Church here during three months, the sum of 125 guilders, due Dec. 1, 1662." Among the treasurer's disbursements, settled at same date, is the following entry: "Paid to the heirs of Mr. Alexander Petrie, 350 guilders, being one half year's tractament and house hire, due in August."—It may also be stated here, that since the text was printed, I have discovered from papers deposited in the Stadthouse, that Mr. MacWard died at Rotterdam in the month of December, 1681.

† Wagenaar's *Beschr. van Amst.* viii. 85; and 2 *Kerkelyk Plakaat-boek*, iv. 314, 315.

converts, and by the annoyance which they occasioned on the public streets. The burgomasters, in consequence, caused eight of the most troublesome of their number to be put in confinement, from which place, however, they soon contrived to effect their escape. The Quakers do not appear to have been held in much respect by the citizens, or to have conducted themselves in that peaceable manner, for which, as a body, they have long been eminently distinguished. Upon the 8th June, 1675, they applied to the magistrates to protect them from the populace, by whom they were molested during the hours of service. No reply being given, they sent in a second request five days afterwards. Upon this it was officially announced to them, that they should never obtain leave to assemble within the jurisdiction of the city. The Quakers returned for answer, "that they would never solicit from the magistracy of Rotterdam, or from any civil power in the world, permission to meet in private for the purpose of serving God in spirit and in truth; and that, therefore, they would continue to assemble as formerly." The municipality did not think it proper to take any farther notice of them. Towards the close of the seventeenth century, they had purchased a house on the South Blaak, which they sold again in 1725; and, in the title-deeds, it is called the *Meeting-house of the Friends*. It is uncertain where they assembled for worship from the last date, until 1786, when five gentlemen, merchants in Amsterdam, bought, in name of the Society of Friends in London, a small dwelling upon the north side of the Wine-street. The upper chamber of this house was fitted up as a place of meeting; and here have those Friends who have occasionally visited this city, assembled for their religious services. We are not aware that there is a single Quaker now in Rotterdam.*

UTRECHT, in the beginning of the seventeenth century, was the garrison town of several Scottish and English regiments. Messrs. Douglass and Clerk, Scotsmen by birth, were the stated chaplains in succession. As the troops were here during the winter months only, the British residents or burghers who regularly attended the garrison chapel, were destitute of preaching

* Van Reyn's *Beschr. der Stad Rott.* i. 381, 383.

during summer. To remedy this, they memorialized the Provincial States and the Corporation for the grant of a church, and for some pecuniary assistance to support their minister. "The States consented, and allowed 150 guildens yearly towards the preacher's maintenance, and the city allowed them as much more: and both States and city designed them the Church of St. Catherine's for their place of meeting in, in common with the soldiers of the British nation, May 8, 1622.

"Then the captains joyned with the burgers, and desirous to have an English preacher, they wrote their letters, and sent express messengers to one Mr. Thomas Scot, then preacher of the English garrison, at Gorcum, (who was newly called out of England for writeing a book called *Vox Populi*, therein discovering the impostures of the Spaniard, being therefore pursued with all heat and violence by Gondomare, the then Spanish Ambassador,) to call him to this place. And they promised to make his stipend 600 gulds. by the year; to allow him a house, and that besides 2 gulds. by the short month of every single company, and rateably of the rest. This was performed and settled, and the minr. Mr. Thomas Scot, inducted by the hands of Mr. John Forbes, preacher to the Company of English Merchant Adventurers, then resident at Delft, who presided at his induction, Mr. Thos. Barkeley, preacher to the English Church at Rotterdam, Mr. Andrew Hunter,* preacher to the Scottish regiments, Mr. Walter Whitestone, preacher to the regiment of Viscount Leslie. The States and magistrates sent also * * * * to be present at the induction and admittance as witnesses and assistants; and all this was performed the 20th of May, anno dom. 1622, w^t due solemnity."†

* Andrew Hunter, formerly minister of Carnbee, in Fifeshire, became, 1590, chaplain to one of the Scottish regiments in the Low Countries. Rev. Hew Scott's *MS. Extracts*.

† *Consist. Regist.* Aug. 13th, 1753. The oldest records of this church are not now to be found; but copious extracts from them have happily been preserved in the minute to which reference has been made. The existing register, commencing Nov. 2d, 1657, and ending Dec. 12th, 1779, was politely sent from Utrecht for my inspection by Mr. H. L. Swellengrebel, who, at the forced dissolution of this church in 1795, was a member of Consistory, and keeper of its sessional records.

Mr. Scot's settlement and subsequent conduct afforded much satisfaction to his congregation, who are said to have, at this time, amounted to one hundred and twenty families. His ministry here was soon tragically closed; for, upon the 8th June, 1626, whilst proceeding from his own house to the church, he was causelessly assassinated in the open street, by John Lambert, a private soldier belonging to Viscount Wimbleston's company.

Mr. Jeremiah Elborough, the immediate successor of Mr. Scot, had been garrison chaplain at Montfort. His investiture, at which Mr. John Forbes also presided, took place, Jan. 11th, 1627. In the month of August of the same year, this church was incorporated with the Classis. Mr. Elborough having accepted a pastoral charge at Hamburg in 1629, the Consistory made choice of Alexander Leighton, M. D., a Scotsman, and father of the celebrated archbishop of that name. Leighton, the first minister of this church who took his seat in the Classis, resigned before he had been many months at Utrecht; preferring to quit the place rather than observe the festival days. Clayton, by whom he was succeeded, did not remain long, in consequence of some dissension in the congregation. His immediate successor, Mr. Isaac Forterie, or Forterinus, was chaplain to the garrison at Utrecht. Wishing to return to Britain, Forterie sought and obtained his dimission, June 29th, 1637. Mr. Samuel Ward, of Ipswich, was next chosen, but he having declined, the Consistory elected Mr. Paul Ameraut, "minister in the army then before Breda;" and upon the 12th November following, he was legally admitted. In August 1638, Ameraut, who had designedly omitted taking his seat in the Classis, was summoned before that reverend court to answer for his conduct. Instead, however, of obeying, he tendered his resignation, which was immediately accepted.

At this early period, by reason of several disagreeable misunderstandings in those connected with the congregation, the kirk-session resolved to take upon itself, for the future, the whole responsibility of the minister's maintenance.

Upon the 14th January, 1639, "the Consistory met in *amplissima forma*, old and present officers. Sir Ferdinando Knightly, Serjeant-major Barrington, Capt. Arnold, Lieut. Pye, and Ensign Dudeley, came into our Consistory chambers; and Sir Fer-

dinando Knightly, speaking in name of the officers of this garrison in town and out of town, gave the Consistory thanks for their respects towards them in delaying so long the Call of a pastor upon their desire; recommending to the congregation one of the two ministers in England forenamed; and now, by way of friendly correspondence, as being well-wishers to the church, being members of the same, they entreated, for the honour of the English nation, (having heard that the Consistory was met about the election of a preacher,) that they would not pitch upon any stranger, and withall, that they would take into consideration Mr. John Herring, who had so long supplied the place with much approbation, in which doing, all former breaches would be made up, (the election falling upon him,) all controversies decided; and the English officers of this garrison with the citizens reconciled; and they and all of them should be ever ready to do all offices of love to the church with the members; desiring the reciprocal respects of the burghers; and with all that, they would contribute to the ministr^r. called, such means as they have formerly done to those that have been ministr^{rs} here.

“To the profer of means from the soldiers, it was answered them, that for good reasons, (as the scandall it hath given offence to poor men not willing to pay it, with the hinderance of advance from the States and magistrates,) it *would not be done*; yet not their gifts or gratuities he could, or should be hindered from receiving.

“And after their departure, it was by the first Consistory enacted, that who should be called to the place, should be acquainted with this restraint, and his assent to be procured.

“After prayer and calling upon God, proceeded to election, and by unanimous consent, (all the billets bearing his name,) Mr. John Herring was pitched upon.

“Mr. Herring being sent for, and after his election made known to him, (which he accepted,) he was acquainted, that when he is established here, he must not receive any means (as formerly hath been used by Mr. Forterie and others,) from the English and Scottish Companies here garrisoned; which he agreed unto.* Herring resigned August 1642, and was succeeded by Mr. Malachi Harris, who, in May 1644, was named

* *Consist. Regist. ut supra.*

by the Prince of Orange, as chaplain to the Princess Royal of Great Britain. Maden of Dordrecht was inducted January 5th, 1645, in room of Harris. Fourteen months after his settlement, he removed to Amsterdam. Mr. Walter Bowie, attached to the Scottish regiment at Gorcum, next became minister of this church, and was admitted Nov. 1647. Upon his death in 1650, Mr. Thomas Potts, of whom we have already spoken under the head of Flushing, was unanimously chosen, and he entered upon his sacred functions here, Feb. 14th, 1651.

During the unusually long interval betwixt 1655 and 1748, this church, which had heretofore been subject to so many inconveniences, by frequent changes, was efficiently served by two individuals. The Consistory had the good fortune to supply the vacancy occasioned by the death of Mr. John Best, which took place in 1696, by the appointment, in the following year, of Dr. De la Faye; and, in July 1748, they selected, as his successor, the Rev. William Brown,* who, two years previously, had been ordained to the parochial charge of Cortachy, in the presbytery of Forfar. Mr. Brown, whose father, Lawrence, was the respected minister of Lintrathen, consented to come to the continent; and he was regularly admitted here, Nov. 17th, by one of the Dutch clergymen in the city. Could no other evidence be adduced of Mr. Brown's abilities and learning, we would point to the sessional minutes during his incumbency at Utrecht. We refer particularly to a series of able papers written by him, in defence of this congregation, when some members of the Classis denied that Mr. Brown was entitled to all the privileges of a town's minister, on the ground that his was no town's church, but simply a continuance of the old garrison chapel. He proved, on the contrary, that, precisely as the Dutch church here, had his been erected at the request, and continued for the benefit of the English residents, to whom privileges, equal to those of the native clergy had been assigned; that the calls of his predecessors,

* The appearance which he made for Government in 1745 gave great offence to the Jacobites; and an attempt having been made upon his life, he resigned his pastoral charge in 1748, joined the British army in Flanders, and, for a short time, acted as chaplain to one of the regiments. Being on a tour in Holland, he was requested to preach in the English church at Utrecht, which was then vacant. He was soon afterwards appointed minister. *Private Information.*

in the same manner as those in the Dutch church, had always been consented to and approved of by the municipality; and that the burgomasters, when occasion required, sent deputies, in conjunction with those of the Consistory, to hear the gifts, and to promote the calls of such ministers. After a tedious process, Mr. Brown, though a decision was given against him in the Classis and in the Synod, remitted the consideration of the question to the Provincial States of Utrecht; and the decision of this superior court being in his favour, the question was set for ever at rest; and all the privileges of which a city clergyman could boast were secured to himself, and his successors in office. Mr. Brown, having been nominated by the crown, on the recommendation of the Duke of Cumberland, to the chair of Church History in the University of St. Andrews, returned to Scotland, and was admitted to his new charge, Feb. 28th, 1757. He died Jan. 10th, 1791.

Mr. Robert Brown, brother to the former, came over and preached as assistant minister; but, receiving an invitation from the Consistory, he was ordained by the presbytery of Meigle. "The Classis, after some deliberation whether Mr. Brown ought to be by them *peremptorily* examined, since it appeared he had applied for ordination in Scotland, only after the accounts of his being called here had reached his ear, had resolved to pay all due respect to the testimonial of the presbytery of Meigle in his favours, to consider him as a minister duly qualified, and thus to approve the call given him by the Consistory."* His investiture took place Nov. 20th, 1757. He continued acceptably to discharge the duties of his pastoral office until his death, which happened at Utrecht January 5th, 1777, at the age of forty-nine. He was married to a daughter of Sir James Kinloch, Bart.

William Laurence, son of Mr. William Brown, who had left this for St. Andrews, was, with great unanimity, elected in his uncle's stead; and, upon the 22d March 1778, was introduced by the Rev. Benjamin Sowden, of the English Presbyterian church at Rotterdam. He was greatly admired in Holland for his genius and erudition; and, not only as the eloquent pastor of the English church, but as one of the professors in his native city, Utrecht, he continued to distinguish himself, till he was

* *Consist Regist.*

forced, by the invasion of the French, to seek shelter in the land of his fathers.* Lord Auckland, who had been ambassador at the Dutch Court, strongly recommended Dr. Brown to the Archbishop of Canterbury; and, by the influence of his Grace, he was appointed by the King, Principal of Marischal College, Aberdeen; and, in that honourable situation, as well as in the professorship of Theology in the same University, he became the coadjutor, and, shortly afterwards, the successor of Dr. Campbell. Until his lamented death, which happened May 11th, 1830, Dr. Brown discharged his official duties with distinguished success.

There has been no British clergyman established at Utrecht since the departure of Dr. Brown. The English met for divine service in St. Mary's Church. It was converted by the French, in 1795, into a corn magazine; and, though one of the finest and most substantial public edifices in the city, Bonaparte afterwards sold it for demolition. Besides his regular stipend, the pastor of this church usually received a *honorarium* from the King as he passed through Utrecht on his way to Hanover.†

* “Gulielmus Laurentius Brown, *Rheno Traiectinus*, nat. d. 7 Jan. 1755, Coetus Anglicani in urbe patria Doctor et Antistes, *Historiae Ecclesiasticae et Philosophiae Moralis* Prof. d. 14 Febr. 1788, item *Juris Naturae*, d. 29 Mart. 1790. Exeunte a. 1794, relicta patria, abiit in Scotiam, quapropter locus eius dictus est vacuus, d. 29 Martii. 1796.” *Annales Acad. Rheno-Traject.* 1824–25. (Annotata ad Orationem Prof. Heringae.) “De Guil. Laur. Brownio, viro cl. mihique per annum dimidiatum collega suavissimo, supra, p. 155. ea diximus, quae ibi essent, sive necessaria, sive opportuna. Hoc loco aliquid erit adjiciendum; ad illustrandum quod in Oratione diximus, de paucitate eorum, qui virum optimum audiebant Historiam Ecclesiasticam docentem. Tradebat Brownius Philosophiam Moralem et Jus Naturae. Schola ejus proinde visa fuit magis philosopha et juridica, quam historica. Adscriptus erat ordini, non Theologorum, sed Philosophorum: his, non illis, pecunia honoraria a discipulis debebatur; Lectiones autem de Historia Ecclesiastica haberi antea solebant gratuito. At Brownius stipendio militavit exiguo, nullaque adeo ei causa erat liberandi Theologiae studiosos onere, quod caeteros omnes ferre oportebat. Praeterea ejus scholae locus erat minus opportunus. Denique, gente Scotus, Anglorum favens partibus, expulso Hamelsveldio creatus, non omnibus placere poterat. *Ib.* 232, 233.

† *Geheym-Schryver van Staat en Kerke der Ver. Nederl. Utr.* 1759, 4to. pp. 77—82. Van Rheenen en Voet, *Naamlijst der Pred. in de Provincie*

Ministers.

1622 Thomas Scot, 4 D	1645 Rich. Maden, 1 T
1627 Jerem. Elborough, . . . 2 T	1647 Walter Bowie, 3 D
1629 Alex. Leighton, M. D. 6 mo. R	1651 Tho. Potts, 3 T
Raphael Clayton, . . . 4 do. R	1655 John Best, 41 D
1630 Isaac Forterie, 7 R	1697 Ja. de la Faye, M. D. & D. D. 51 D
1637 Paul Ameraut, 2 R	1748 William Brown, D. D. . . 9 T
1639 John Herring, 3 T	1757 Robert Brown, M. A. . . 20 D
1643 Malachi Harris, 1 T	1778 W. L. Brown, D. D. . . 16

ZWOLLE.—Messrs. John Palmer, John Row, (afterwards of Flushing), and John Black, were established at Zwolle betwixt 1620 and 1633.

van Utrecht, 8vo. 1724. The Register of Baptisms which belonged to this church, and now deposited in the Stadthouse, commences 16th June 1700, and ends 12th Nov. 1794; the Record of Marriages begins 27th Feb. 1701, and closes 17th Sept. 1794. There are at present, (1832,) six British families residing in Utrecht.

APPENDIX

TO THE

HISTORY OF THE SCOTTISH CHURCH

IN

ROTTERDAM.

ALLEN

1840

HISTORY OF THE SCOTTISH CHURCH

IN

ROTTERDAM

APPENDIX.

NOTE A.—p. 34.

Pecuniary Benefactors of the Church, by Donation or Legacy, to the amount of One Hundred Guilders and upwards.

- 1649 Colonel John Gordon, who died at Delft.
1651 Robert Nicolson, "a Scotchman lately from the East Indies."
1667 Alexander Dunbar.
1679 Rev. John Brown, late minister of Wamphray.
1680 Rev. Robert MacWard, late pastor of this church. *Donation.*
1687 Mrs. Mary Shepheard.
1689 Mr. William Ross.
1707 Mr. William Robertson.
1713 Rev. James Brown, *emeritus* minister of this church.
 Mr. John Ritchie, bookseller.
1714 Mrs. Janet J. Cunningham.
1717 Mr. Alexander Johnston, session-clerk.
1719 Judith Roberts, widow of Corn. Govertse.
1721 Margaret M'Kinlay.
1722 Mr. William Cowie, formerly of Delft. Died at Leerdam in 1716.
1728 Mr. Hugo Verboom, merchant. (See p. 149.)
1729 Mr. David Cassels, in the service of the Dutch W. I. Company.
1730 Helen Osburn, widow of Henry Barens, mariner.
1733 Helen Somerville, widow of John Mitchell, mariner.
1741 James Walker, mariner, from the parish of Muiravonside.
1742 John Hamilton, "an old soldier who died at Delft, January, 1742."
1747 Mrs. Mary Fotheringham, wife of Mr. John Simpson, Amsterdam.
1751 Mr. William Stevenson, *alias* van Diemen, shopkeeper.
1752 Sir Walter Senserff (or Sydserff) knight, burgomaster of Rotterdam,
 and director of the Dutch E. I. Company.
1755 Mr. George Petrie, apothecary.
1760 Capt. Richard Harris, who died at Bois-le-Duc, Dec. 1759.
1761 Janet Mill, relict of John Sharp.

- 1763 Jacob Hoog, M.D.
Helen Wright, widow of John Scouler, mariner.
- 1766 Mr. George Elgin, architect.
- 1768 Christian Scot, widow of Nicolaas de Veriks.
Mrs. Helen Ross, widow of Mr. Angus Cameron, tailor.
- 1769 Miss Maria Commenicq, "an old maiden lady, who died 9th Feb. 1769."
- 1775 Hon. Robert Norrie, governor of Fort St. George d'Elmina, on the coast of Guinea, belonging to the Dutch W. I. Company. Died at sea in 1708.
- 1782 Mary Kennedy, relict of James Muckle.
- 1801 George Gibson, sen. esq., Hanistead. *Donation.*
James Crawford, esq. *Donation.*
George Craufurd, esq. *Donation.*
James Martin, esq. *Donation.*
- 1808 Mrs. Hen. Moens.
- 1809 Mr. William Sutherland, Nieuwe Tonge.
- 1814 Miss Sarah Schim.
- 1822 Mr. J. M. J. Valetton, notary. *Donation.*
- 1829 Mrs. Sarah Seraphina Logan, relict of Mr. Alex. Stewart, jun. ship-broker.

NOTE B.—p. 48.

Scottish School at Rotterdam—At the suggestion of the Rev. Robert MacWard, this seminary, which has proved so beneficial to the children of many of our countrymen, was established by the kirk-session in 1676. Though primarily designed for the instruction of the poor of the Scottish congregation, in the elementary branches of an English education, this school has been, and still is, deservedly countenanced by several respectable Dutch and British families, who avail themselves of the advantages which it offers. The master has usually been recognised and encouraged by the authorities, as a *public* teacher. In this seminary, which is periodically examined by the Consistory, the Bible is daily read, and the catechisms, the standard grammars and collections used at the parochial schools of Scotland are also taught. Of late, the system of tuition adopted, and most of the text books of the Edinburgh Sessional School, have been introduced here with excellent effect. The teacher, who receives a salary from the Church, must furnish himself with a suitable school-house.

The successive masters of this seminary are as follows :—The first was Gilbert Duffie, or Duvie, a native of Aberdeen, but employed at the time of his election (1676) as a teacher in London. He died, June 13th. 1680, and was succeeded the same year by Gawin Blair, schoolmaster at Borrowstoun-

ness. After Mr. Blair's decease, Dec. 1686, the situation was offered to Robert Blackader, M. A. preacher of the gospel, Campvere. Mr. Blackader reluctantly declined, as, in addition to his stated employment of reader and precentor in the Scottish Kirk there, he was bound to supply the place of the Rev. Charles Gordon, who was detained in French prison, from his charge in Zealand. Upon the warm commendation of Mr. Alexander Pitcairn, formerly minister of Dron, then residing in Rotterdam, the session solicited the services of John Wyllie, M. A. who, however, could not be prevailed to leave Scotland, having the immediate prospect of preferment in the Church: he first became minister of Saline, and was translated to Clackmannan in 1700, when the Rev. Thomas Hoog, of Rotterdam, peremptorily declined the unanimous call of that parish. The Consistory at last obtained a master for their school, in the person of George Rennie, M. A. teacher at Borrowstounness. In March, 1692, he entered upon his duty here, but he resigned, August 1697, returned home, and died minister of West Kilbride. Alexander Johnson, who had occasionally been employed before Mr. Rennie's time, succeeded him in 1698, and died in the year 1708. Thomas Wilson, "born in the parish of Carriden," was next chosen, and continued till his death, which happened March 19th, 1752. During the greater part of Mr. Wilson's service, the session also patronised, for the more advanced boys, William Bridges, a member of the church, and of Scottish extraction. He was long a recognised public teacher of English and Navigation in this city; and that he was a person of considerable scientific attainments, is evident from a small treatise, entitled, *An Essay to facilitate Vulgar Fractions, &c. by W. Bridges, schoolmaster in Rotterdam.* Lond. 1718, 18mo. William Mitchell, M. A. subsequently minister of the Scottish Church at Leyden, was Mr. Wilson's immediate successor. In the year 1754, William Murray, for a short while, engaged to give lessons in English. Upon the 23d of April, 1755, Edward Evans, a native of Bristol, was nominated. He was a popular teacher, and published some grammatical works which have gone through several editions, and are still valued as useful elementary books, particularly to foreigners who wish to study the English language. Mr. Evans came early in life to Holland: and during the long period in which he acted in the capacity of session-clerk, and instructor of youth, he evinced himself a pains-taking and worthy man. Growing infirmities compelled him to resign 1789, when he removed to Delft, where two of his daughters, still (1832) alive, kept a boarding school. He died April 14th, 1804, at the advanced age of eighty-nine. John, his only son, graduated at Leyden, and practised as a physician at Rotterdam, till within a short time previous to his decease, which occurred in 1814. Dr. Evans had also but one son, namely, Boudewyn, a lieutenant in the Dutch army, who died at Ryswyk in 1807; cut off in his 29th year by excessive fatigue in the service of the State.

After the retirement of Mr. Edward Evans, the resident superintendent of the Scottish Poor House was the only English schoolmaster employed by

Consistory. Subsequent to the breaking up of that charitable establishment in 1815, the session took several persons on probationary trial for the mastership; but there was no regular appointment till 1827, when *Mr. Robert Shultze*, the present teacher, was elected, to whom we are indebted for the drawings of the two churches in this volume.

NOTE C.—p. 66.

Rev. Mr. MacWard's Letter to the Kirk-Session, as Recorded in their Minutes, of date January 20th, 1678.

Reverend, much Honoured, and very Dear Brethren,

Grace, great grace, mercy, and peace be multiplied upon you all. I have, since my departure from you, been often under some pressing weights and anxious thoughts about your condition, knowing that all your reverend pastor, *Mr. Hog*, whom it pleased the Lord to spare to labour amongst you, was able to do (and I must say, and you know, he did very much), could not keep a proportion to the greatness of the work, and indefatigable pains indispensably necessary to have been taken amongst that people in order to their profiting. But now I am not only eased of that anxiety, but, together with you, I joy and rejoice, that it hath pleased the Lord to settle amongst you so faithful a minister of Jesus Christ, and a pastor, to whom I hope it shall be given in a remarkable manner, to stand and feed in the strength of the Lord. O that the mercy may be prized by us all, and now improved to the just advantage so gracious a dispensation fairly promiseth. And I am very hopeful, this so great, so sweet, so in all respects seasonable a mercy, hath overcome each of you to a resolution, with all alacrity and readiness of mind, to lay out yourselves to more vigilancy over souls, and more vigorous acting for God, for the poor flock over whom you are set, and for whom you must watch, and for the advancement of the great interest of his glory in the place. As I nothing doubt but his tender, overcomingly kind dealing with you hath made you entertain your souls with these soliloquies alone. Now what shall we render unto the Lord for all his benefits, and for this great benefit towards us, that, while others weep for want, that their bread for their soul doth not come into the house of the Lord, there is with us a feast of fat things, yea enough and to spare? He hath done great things for us, whereof we are glad. (O great things indeed, in that a good and great God yet waits on to be gracious, by sending ambassador after ambassador to negotiate a peace betwixt him and you; and in that he continues to pursue you with requests and entreaties of reconciliation, as if he intended to take no refusal at your hands! O let him never give over persuading till he have prevailed!) Now, what shall we do for him? How shall we express

our gratitude for his grace and goodness?—for I nothing doubt what answer he would give you to these serious soul-inquiries, by what commands he laid upon his servants at his departure,—feed my flock. O, you comply with his design, and render unto him what is most pleasing to his soul, if you feed upon him, and feed his lambs. Now is the accepted time; now is the day of salvation, both to work out your own salvation, in fear and trembling, and, as workers together with God, to be persuading, exciting, and provoking and beseeching others to work out theirs, that they receive not the grace of God in vain, but be busy about the one thing necessary, before the night come upon them, wherein no man can see to work. It may seem to savour of arrogance and presumption for me to offer persuasions, or lay motives before you; but to prevent that prejudice, let me say, (O, if I could say it with so being!) I wish all of you to shew that diligence, that singleness, that singular seriousness, that shining and burning zeal, while you are about your Master's business, which, alas! was wanting with me in its day; and whereas my peace might have been as a river, if I had laid out myself for God, as I ought; the remembrance of what I left undone, and of the manner of doing what I did, when the salvation of souls was concerned in it, may make me spend my solitude in sorrow, and cause me go down mourning to my grave. And therefore, I write these things to warn you, that in your after-reckonings you may have that peace, that serenity of soul, whereto I cannot pretend. O, if I might, as the close of all, win to the penitent's peace! Now, having premitted this, to prevent or remove the prejudice of presumption against what is said, let me only, without a mistake, add, that seems to be a peculiarly proper season for each of you to stir up himself; and stretch, yea strain, your very souls in listing at his work, and laying out yourselves, in your respective capacities, for the good of those souls over whom the Holy Ghost hath set you as overseers and guides. First, because that, upon the coming of a new gift amongst a people, there is ordinarily some new motion and stirring upon their affections; and this would be observed, and such an opportunity would be laid hold upon; for whenever there appears the least smoking of a flax amongst a people, O then is it a proper season for every one, who would approve himself to God, to be busy in bearing fuel to that fire, and, in the fervour of his soul, to be blowing at that smoking flax till it come to a flame. Let this, my dear brethren, provoke to an accurate observation of the case, condition, and carriage of the people, and behave now as good and wise servants, with the utmost of possible diligence, while there is a probability of doing the work with advantage. And seeing God hath now settled amongst you a minister, whose seriousness in preaching is so promising of success, and whose gift seems to be so peculiarly adapted for casting fire in the affections, now bear hands, and behave as workers together, indeed, with God, and as knowing the times and seasons, and as considering both what belongs to your own peace, and to the prospering of the pleasure of the Lord, in your hand, and what belongs to the eternal peace of that poor people. Let this make you take warning, stir you up, and set you now to your work;

that it hath been a very common observation, (I grant sometimes it may fall out otherwise), that if a people were not prevailed with, and did not profit by a man's ministry at first, the Gospel ordinarily hardened the hearers afterward; and often the more serious the man was, the more was his sorrow; and he hath been made to languish out his day in lamenting himself that he had spent his strength in vain, because those to whom he preached were not gathered, but remained children of unpersuasion. O that it may not be so amongst you, as I hope it shall not; or if it should fall out, which I desire He may prevent, yet your labouring unweariedly in your several capacities might give you confidence to say, your labour were with the Lord; and then you needed not doubt but your reward should be with your God. Secondly, you are the congregation, and the men I know upon the earth this day, under the most speaking and special obligation, to lay out yourselves for God, in your station, in an extraordinary way. I shall not so much mention, (though you and I should keep them in remembrance), these memorable mercies towards you, in robbing other churches to do you service, and enrich you for so many years together, and how that now he hath outdone the expectation, and graciously disappointed the fears of many, in pitching upon, and persuading a man of the same soul with the many great men now in glory, who laboured amongst you; over all his discouragements and afflicting apprehensions, to comply with your call, and to condescend to join with you in that work. I say, I pass these in silence, which yet I know have a pressing weight upon your souls; and when you are helped to ponder with yourselves in seriousness, what of a gracious indulgence is in his way with you, I nothing doubt but that you are swallowed up in wonder at these dimensions of grace and goodness in his carriage towards you, drawn out to a height, and length, depth and breadth of tender mercy, as far beyond expectation as deserving. The thing which I would pitch upon at present, and which, I am sure, is more upon the soul of some of you, than upon the heart of this poor frigid scribbler, is the serious consideration what this calls you to do for God, for his Christ, for the souls of those committed to you, for the honour of your profession, and for bringing up a good report upon that blessed reformation, to which that church, whereof you are a part, had, through unspeakable grace and goodness, attained beyond all other churches I know upon the earth: that now you are that congregation of all others wherein he hath set and settled the ornament of his beauty in the same majesty it was settled in the Church of Scotland. You are in a manner, as to an uninterrupted exercise of pure Gospel ordinances, the only congregation I know, all things being considered, belonging to that church, which is in best case, yea, which is only case to carry and acquit yourselves without hinderance or hazard of persecution in some measure, answerably to these blessed and beautifying obligations which that poor Church of Scotland took upon her to Jesus Christ. I shall not dilate, or dip into this matter beyond this hint, lest I should, without any necessity, be drawn to a length beyond my purpose. But O, dear brethren, I beseech you consider, not only that the eyes of God are

upon you in this respect, and that the eyes of your poor brethren at home are upon you, who, while they lament their own loss, and would purchase your freedom and liberty with the loss of what is dearest to men, will yet be comforted to hear of your zeal, tenderness, and care, both to keep up what is destroyed amongst them, and to carry like men of such obligations to God; but you are the only congregation belonging to that church set up as a beacon on a mountain to the eyes of strangers, who accurately observe and take notice of all that passeth amongst you, and will be ready to take their measures of what our so much talked of reformation was, by what they perceive to be practised amongst you. Now, let this, even this, not only the rolling away of the reproach which the enemies of the work of God have cast upon it, but also the endearing, appreciating, and commending to the hearts of all who perceive your practice, put you to the utmost of circumspection and diligence in taking heed to yourselves, and to the flock; that so, by beholding what rule you walk by, and what are your endeavours to bring up your practice to that rule, they may be constrained to bless the Lord for what he did to that poor church; and your Gospel-adorning diligence and indefatigableness in the work of the Lord may make the reformation and attainments of our church the measure of the desires of the more serious observers for this church, and the other churches of Christ throughout the world. And who knows but he hath done all these great things for you, and that poor congregation, that you may do this great thing for him, and aim at no less in your ministrations and services than bringing up a good report upon this way. But here I subsist,—knowing and hoping that you will ponder this, till you find yourselves under the power of its constraint to do your utmost for God, and keeping up the renown of that name he got to himself in carrying on our reformation such a length over all the opposition made unto it by men. O, what joy will this make in Heaven, (if I may say so), what rejoicing and glorying upon earth will this occasion on your behalf!

There is one particular more relating to the work of God amongst you, and the edification of that people, which I must touch ere I close. I suppose you have not yet fallen upon any change in your Consistory: if you have, it's more than I know; and then this line comes too late. But, considering how little time is past since the settling of Mr. Fleming amongst you, I shall take it for granted that it is not yet done; and though I should come to counsel uncalled, and appear impertinent, yet I shall, notwithstanding, without a demur, freely give my opinion in the case. And first, I must tell you, my dear brethren, whatever humbling convictions, together with myself, every one of you might, yea should have had for shortcoming in duty, yet my soul, both when with you, but particularly in my solitude, hath been often refreshed at the remembrance, and in the consideration and confidence of this, that I was sure I had left a session behind me in that place for whom I had cause to bless, being assured that the hearts of the members thereof were biassed towards the work of God. This, I say, was, and is a comfort to me in my affliction. Secondly, I pretend to know

somewhat of the case of that congregation, and of the paucity of persons, in case of a change in any tolerable capacity, to be pitched upon as members of that session, with probable advantage to the work of God, which leads me and necessitates me, in the third place, to declare plainly my opinion, that I judge it utterly, not only unsafe and inconvenient at this time, but, as the case stands, a thing singularly prejudicial to the work of God amongst you, that any member of that Consistory be either removed, or his demission at present accepted by the rest. I know this change must be, that some who have been deacons must be pitched upon to be elders, for supplying the place of these two faithful men removed from you; and in this I leave you wholly to the direction of God, and your own free election; and as to the deacons to be added, I say the same. Now, dear brethren, I have confidence to say, that what I have here suggested doth singly and simply flow from a desire to have things go right, and the work of God promoted amongst you. And because I can think on no mids (means) which hath a more clear connexion with that end than what I have proposed, I know every one of you would be glad of a breathing, and willing to withdraw, partly because of your other entanglements, but mostly because of the weightiness of the work, and the consciousness of weakness and unfitness for such an undertaking. And truly, if I knew a person amongst you who were not under that conviction in some degree, and who did not undertake the work, and go about it with this, as the inward echo of his soul, (O, who is sufficient for these things?) I should be positive and peremptory for laying him aside. But yet, on the other hand, I am persuaded that, under all these reluctances, you may have to abide at that work; and, under all your convictions of insufficiency for these things, if Jesus Christ were audibly speaking to you from Heaven, and asking you, what will you do for me amongst this people? Will you be and do what I would have you? there is not one amongst you that durst entertain the thoughts of giving him the refusal. Well then, upon the matter, he is asking all of you this question; when the question comes to be moved about the settlement of a session, and pitching upon the fittest persons for promoting his work, all the doubt that can remain with any of you is, if you be the man or person on whom he pitcheth for that purpose. And as to this, you are to submit to the judgment of those whom he hath put in case to give suffrage, and capacitate to cognosce in the case; and, upon the supposition of an harmony amongst them in pitching upon such and such a person, for such and such a piece of work, the person pitched upon ought to look upon it, and submit to be disposed upon accordingly as called of God; for, lay aside this rule, there remains no rule for regulating of the church; but I judge it needless to say more; and yet I cannot forbear to add, I hope none of you, having called that faithful man to labour amongst you, will, at his very entry, after, by your earnest beseechings and interposings, you have prevailed with him to take a part of the work with you, so discourage, so wound his soul, and weaken his hands, as to leave him, and deprive him of the assistance he expected of these who call him to concur with them. And therefore, I not

only, on his behalf, earnestly beseech, yea humbly obtest you in the Lord, you do not withdraw from him at this time, but I judge he may very warrantably, as beseech, so likewise ministerially charge you, not to leave that work, nor abandon him while he is about it; but I hope that God, who hath engaged you, will prevail with you to continue in his service.

Now, upon the supposition of the settlement of your session, I shall not presume to mention any particular overtures, being hopeful, he himself who hath called you to the work, will suggest expedients how you may best answer the ends of your station and capacities, and serve Him with your spirits in the Gospel of his Son: only having been speaking of the election of elders and deacons, I remember there was an act made, appointing every elder monthly to visit his proportion, and give in an account of his diligence to the session, which may now both make such as are to be chosen stand aloof, and such who are already in place despond under a weight and burden impossible for them to bear; and, therefore, my opinion now is, that if each elder get his proportion gone through once every quarter, no more as answering the end of that appointment can be expected, and it is as much every way, as if he had fulfilled the appointment in the very letter at the time when it was made; for then each elder had but ten families to visit,—faithful and feckful Mr. Wallace taking the charge of all the rest, who, as he had time for it, so his heart lay towards the work of the Lord, wherein he abounded, even beyond all the pressings and persuadings of particular appointments. Now, I say, he being removed, it is not possible for the rest to do more, in regard of what else God makes necessary for them in their employment, than to visit once a quarter.

Dear Brethren, I shall say no more, only set yourselves in seriousness about the work, pray much alone, and together, and be not discouraged; despond not, He can either make your difficulties vanish, or facilitate them to you beyond imagination. Approach your work, because of His call to it, with confidence, and then it may go with you as it did with the priests that carried the Ark, Jordan recoiled before them, so soon as their feet were within the brink. Carry Him with you, and the work will be sweet and easy; especially be as much as is possible in visiting work, and seek to go to it whenever you go, with some seriousness and suitableness of frame. Endeavour to have your own hearts previously impressed with the preciousness of a Saviour: that so whatever you say to others may be from a warm soul, and that will most probably warm theirs to whom you speak. O, His speech will certainly be comely and most taking with others, whose lips are as a thread of scarlet, who goes to that work, as presently come from kissing the wounds of a slain Saviour. But here I subsist; I will not challenge you for not having written to me since I left you, only I can say, a line from you would have been very acceptable. Now that the God of all grace may make all grace abound towards you, that you always, and in all things, having all sufficiency, may abound unto every good work, is the desire of his soul for you all who is,

Your poor unworthy brother, well-wisher, and

Servant for Christ,

R. M'WARD.

NOTE D.—p. 144.

To the Rev. James Fraser of Brae, Minister of Culross.

Rev. Sir,

I am almost ashamed to write to you after so long silence, yet duty obligeth, and love constraineth me. It was very long after the date of your kind and most acceptable letter that I at first received it; and the business of my call to Clackmannan was then brought to such length at home, that it seemed a sufficient answer for the time, unto the proposals you, in your undeserved affection to me, do so friendly make. This, with some bodily indisposition, domestic encumbrances, and an overcharge of some alien affairs of public concernment, together with the report I heard of your being already provided of a colleague, did divert me for a time from writing; and the delay was prolonged further through the desire of being first within view of the period of the tedious affair, before I should send you any return, being unwilling to trouble you with more uncertainties to no purpose. And yet, after so long waiting, I do not find myself in much better state to give any suitable reply than before; for that call is yet depending. The act of transportation was sent over to me about eight or nine weeks after it had past. It alloweth seven months for my removal from this place, which time expireth at the beginning of March. People here are very urgent for my staying, and refuse their consent unto my removal; alleging that the procedure of the presbytery hath been informal, and that they find themselves injured by their act, and necessitate to use all suitable means of redress. It is true, neither they nor I were ever summoned to answer for ourselves, neither were we acquainted with the presbytery's resolution to determine that affair on 21st July; but were surprised to hear that the business was concluded before we thought it was well begun. It having been put to a vote, the plurality ordained me to be transported, before even they had received my answer to their letter, or knew any thing of my mind, as to forms of communion, or otherwise. But it seems they have not thought it suitable that any thing should be left to my judgment and particular light in that business, but would needs have me altogether passive, and allow me only to see with their eyes; leaving nothing to my care or deliberation, save simply to obey, and change my post whether I will or not; or else, to undergo the severe censure which disobedience to church judicatories doth make men liable unto. I have all alongst endeavoured to behave so as I thought the conduct of the matter did mostly require; and have been very still and silent, waiting to see what the event might be of such endeavours as my people were minded to use. The encumbrances and vexations that have attended the renewing of the staple contract, have so hindered hitherto, that little or nothing hath as yet been done by them, but they intend very shortly with all vigour to pursue their design of retaining

me; and I am informed that the Royal Boroughs have written to the Conservator, now at Rotterdam, some expedients which they propose, whereof as yet I am altogether ignorant, may for that end be exhibited. Though I be altogether passive, and meddle not, (albeit, my concernment is the greatest,) yet I begin to weary of having my thoughts so long distracted with uncertainties, and long to see land after so much tossing. Herein have I peace, that from the very beginning I forewarned once and again, both the parish of Clackmannan, and the presbytery of Stirling, of the great opposition that their call would meet with, and the difficulties which the prosecution of that matter would labour under, and especially of the long continuance of that suspense and uncertainty which thence was likely to arise both to them and me. And upon that account, both before and since the act of transportation, I seriously advised them to take some course that might be more expedient, for better and more certain, and speedy supply of their vacancy.

Thus, dear sir, you see in part, how I am at present stated, and how I am altogether out of case to give you any satisfaction as to the business you write of. When Clackmannan affair is brought to its full period, it is like, that as I shall then be more free to entertain other proposals, so I may be also in better case, even from some experience, to judge of them. I confess the reasons which you adduce for the station whereof you write, are very pregnant and weighty; and I see more of encouraging circumstances every way in that post, than in Clackmannan, which hath never appeared to me with an alluring aspect. Yet it is not likely that such a design could be carried without much difficulty and pains; the event also being uncertain. And though nothing would encourage me more than to have you to draw in the same yoke with me, whom I should reverence not only as a brother, but as a father; yet I cannot see that a transportation of me to be your assistant would be found practicable. At least, I doubt not, but that those that are concerned in the Staple Church would oppose that as vigorously as any other call; and, among other things, allege that there is no necessity of my going to a place so abundantly provided already, especially, when thereby I should leave destitute such a charge as this is like to be shortly, being now not in the wane, but in its encrease: so that I am of opinion, that it will be more the interest of you and your people to lay aside all thoughts of me, than to follow the footsteps of Clackmannan. I am not worthy to be contended for; and am very averse from being a man of contention. Yet such is the unmerited respect that this people profess for me at present, that there is no doubt of their contending for me, and setting themselves by all means against any call that cometh, except perhaps it were from some chief town, which is not once to be suspected that it ever shall happen. And they imagine also, that the interest both of the Staple and Staple Church doth require that a minister should not (without some evident necessity require,) be transported from this to any village or petty burgh. Judging also that some regard should be had to the practice and judgment of ministers in this country, and that nothing ought to happen amongst us

here which may be liable to much exception among them. But why should I trouble you with what people think, or say, or go on to multiply words to no purpose? It is beyond my design that this letter hath swelled to such a bulk, and that I have written several things in it which only occasionally occurred; but I doubt not of your taking in good part whatever I have here dropt. I would prize at an high rate an opportunity of seeing and speaking with you; not only about matters that might concern myself as a minister, but also about the state of our Church in general, and the present management of affairs, anent which I hear such various reports, that I am at a stand what to think of some things. Neither have I so full information as yet, as to all terms of communion with the Church of Scotland, as were needful. I know what was enacted in the Ass. 1694, anent what should be required of conformists and probationers; and these terms do the presbytery of Ed^r. in their short letter to me mention as requisite more especially, though they insinuate that there are others that will be required of me. I may freely to you profess, that this was none of the greatest encouragements to me, to find a fourth part of their laconic letter spent on that subject. And I think it somewhat odd, also, to see myself put in the same category with curates and expectants, at least reckoned as one without connexion with the Church of Scotland, though yet they reckon me as belonging to their presbytery; and I need but a deputation from my own congregation for my being qualified to sit in the G. Ass., if the acts of our former assemblies be yet valid.

You will do me a singular favour, if your more serious employments can permit, you to send me some full information, especially anent the methods that are taken about terms of communion, and legal qualifications as they are called. And, if you send with a sure hand, I can freely assure you, that, as to me, you need not scruple to communicate your mind most freely in that and other matters. I want much an instructor and informer such as you are; and would reckon it my great advantage to have particular correspondence with you.

If ever I come to Scotland, which I often have longed after, I purpose not to be long there without paying you a visit, and taking your counsel and advice anent my affairs; but when that shall be, I know not, being here by so many bonds, that I can scarce have liberty to go to the neighbouring province; yet it is hard to say what may happen. And, in the meantime, heartily commending you to the infinite grace of God, and yet more and more desirable success unto your faithful labours, I remain,

Rev^d. Sir,

Your loving but unworthy brother in Christ,

Vere, 4 February, 1698.

T. H.

To the Lord Conservator at Edinburgh.

My Lord,

Vere, 14th Aug. 1698.

I had your Lordship's kind letter from London, and am glad to hear this day of your safe arrival at Edinburgh. We doubt not but that by this time the reverend commission have put a period to that business of Clackmannan, and I long to hear their decision. I have all alongst judged it somewhat strange to see so much pains taken to thrust me into a charge which I am not fit for, and have been all alongst averse from, even after I had given abundant significations of my unwillingness to comply with that design. But it seems y^t distance of place, and the managing of that matter only by missives, w^out using other more ordinary and regular methods, hath been the cause of some gross mistakes, and the occasion of so tedious delays, and also of their driving of the matter to such an height, beyond all expectation. I thought that my carrying passively should have proved the easiest and most expedient method, and have freed me also from blame on all hands, as in reason it might have done; but experience hath taught me the contrary; for, not to mention what formerly I have learned from reports and letters, ever since your Lordship left us, I have received letters from Clackmannan, which discover sufficiently how ill my practice in this matter is taken. In one, amongst other things, they tell me, y^t *if I adventure to refuse coming over upon that, their reiterated invitation, they will appeal to the righteous Judge of all the earth* against me, insinuating that the perishing souls of their congregation shall be laid to my charge at the day of His appearance. And in anoy^r letter y^t came on Saturday last, being written by advice of the presbytery, and at y^e desire of the congregation, though they express all love and kindness, yet I find an insinuated accusation, as if I, together with our Consistory, were guilty of calling, not only the authority of the Presbytery of Edinburgh into question, but also of bringing it under debate, *whether the minister of Campvere be subject to the Church of Scotland or not*; and they tell me, y^t *by what is done, the matter lyes at my door*, viz. as to my coming to be their pastor or not. And if it be so, that business is at an end; for I have of late, once and again, sent a plain refusal, signifying y^t my going to Clackmannan is contrare both to my light and inclinations: so that I hope that, according to my frequently reiterated desires, they will shortly provide themselves otherwise, if they have not done that already. Yet I know not whence it is, that a certain friend hath lately wrote to me from Scotland that the commission do yet incline, notwithstanding the acknowledged weight and strength of your reasons, to countenance Clackmannan call, and make it take effect; which, if they do, they will put me to second thoughts, and perhaps resolve me of some doubts. In the mean time, my thoughts are much carried about that call to Rotterdam, unto which, as yet, I have given no answer. Yet I confess, y^t when I seriously think upon that affair, it doth not occur with any unpleasant aspect. It seems that I must leave this place; friends at home will have it

so ; and circumstances here, both as to me and others, have become such, that it is no very desirable post to stand here longer, especially seeing the bruit which a certain brute did maliciously raise anent the illegality of my call to this place, doth not cease, but is encouraged by the open connivance both of Magistrates and Dutch kirk-session, at the open reproach used against me on that account. And though I be assured of the contrare, and am satisfied in my own mind as to that matter, as all our countrymen likewise are, yet, seeing the Dutch are apt to believe the lies and calumnies of their fellow-citizen, more yⁿ all the truths y^t can be spoke to the contrary, it appears to me as expedient, not only for myself, but also for the church, that, upon a lawfull call, I should retire to some other place ; and I know none more fitt, in all respects, for me than Rotterdam, where there is such convenience of dwelling, and of education for my children, which is not here to be had. Beside that, since your Lordship leaving of us, matters are here so far altered, that our nation are here in difficult circumstances, being every day in hazard of falling under the lash of our new-modelled Inquisition. And, except matters be made to run in a quite other channell than hitherto, the Staple here will quickly come to a very weak pass, and perhaps Ter-Vere, by their arbitrary government, and enmity against our nation, may at length have the honour of becoming Peers with Armuyden, and may, ere long, not have many Scotsmen to persecute. The truth is, I have no great mind to live at their reverence ; and all y^t I have spoke to here acknowledge, that if they could disengage themselves without loss, they would not stay long in this place ; so y^t I find no man that useth any reason against my removing to Rotterdam, though some, by affection, do plead for my stay here. I know not as yet what I shall resolve, but intend to take the matter further into consideration. And if it happen that I have clearness to accept of that call, from which I find myself as yet not very averse, (notwithstanding that the stipend, &c. there is less than here), I hope your Lordship will approve of my so doing, and will also help, as occasion may require, to procure the Commission's allowance of this translation ; for I intend to shew unto those of Rotterdam the necessity of acknowledging duly the Church of Scotland in that matter, which I suppose they cannot be ignorant of, though it seems they have not had one forethought of it. But I shall not further, at present, trouble your Lordship with a matter that is yet unripe, and perhaps may never come to maturity ; but, presenting my service to your Lady and family, shall remain, my Lord,

Your Lordship's humble servant,

T. H.

*To the Rev. Mr. Th. Blackwell, Modr. and Dr. G. Middleton, Prinu.
of the K. College at Aberdeen.*

Very Rev. and much Hon. in the Lord,

The voice of your call hath never ceased from sounding in my ears, and deeply affecting my mind since the first hearing of it ; but more especially

after I had seen in your last to me, with what kindness, eagerness, and force of argument, you continue to press me into that service.

I am persuaded of the justness of all your former informations, whereof I never doubted, and have ever been far from thinking meanly of that eminent post, which I deservedly look upon as too honourable and weighty for any such as I am; only it can't seem strange unto you if some things have been suggested by people here, or even by my own thoughts, which do not indeed contradict your true account, yet may be said fairly to counterbalance it. And truly, the very forethoughts of a divorce from my present charge and dearest friends are so affecting, that I could not much have been blamed, if I had preferred in my choice the too kind and generous offers of a like station in this place, which have been made to me with no small outward encouragements. Beside, that there be some other things, not needful to be mentioned, which would have made me with joy receive the good tidings of your prudent condescending to hold me excused, as I earnestly desired in my last. However, reverend and honourable brethren, having long considered the whole affair, often weighed your reasons, and used all suitable means in dependence on the Lord for light, I have at length gradually overcome a great many of the chief difficulties with which I have so long been wrestling. So that albeit, your calling me to such an honourable and weighty charge, hath not a little humbled me under a deep sight and sense of self-insufficiency; yet I cannot deny, but that love to our native country, and mother church, and to the furtherance of the Gospel in your bounds, hath made me sometimes wish my hand, how weak soever, were at that plough; and I think I could take singular pleasure in spending and being spent in that most useful and necessary work, of fitting young students for greater service in the Lord's vineyard, than ever I have been able to do myself; if so be, a blunt whetstone may, by the blessing of God, be steadable to sharpen the steel edge of capable youth, as sometimes indeed hath happened. And, therefore, whatever great averseness from that post did at first possess my heart, and whatever reluctance hath since been felt, yet your earnest pleading with so great strength of religious reason hath so far prevailed, that after frequent and serious pondering of the whole matter in the fear of God, I dare not reject your call, but find myself obliged, in all due submission to your judgment, humbly to accept thereof, and to declare my readiness, so far as in me is, to give myself wholly over unto the service of God in that station; relying upon the free and abundant grace of Him who sendeth none a warfare on their own charges. My purpose is to do whatever I can in performance of the duties of such a charge, though I have but too good ground to despair of ever being able to do all that I should, and may be required of me. Yet who knoweth but that the God whom I serve with my spirit, will so hear your prayers and mine, as graciously to supply my manifold defects, and bless the upright labours of an earthen vessel, making an empty nothing to become an useful instrument in his hand. If the Lord, in whose name you call me, shall also bring me to you, and his presence go with me, I

shall therein rejoice ; but my soul hath said unto the Lord, *If thy presence go not with me, carry us not up hence.* And what the issue shall be I cannot foretell. Only the difficulty of safe transportation doth yet remain, which also hath for sometime retarded both my resolution and this signification of acceptance. The summer is the only fit season for our removal, neither can we be ready till then ; and the appearance of approaching wars, which, in such a juncture, may break forth very suddenly, doth require no small caution. Neither is prudence, parental care, and natural affection, inconsistent with true religion. I shall be glad if some sunshine of good providence shall dispel this mist ; but if my coming to you be invincibly stopped by the intervention of bloody wars, and the prevalence of French pirates at sea, or even the continuance of present uncertainties, I cannot think but that all reasonable men will excuse my abiding still in the needful work of my ministry in this place,—where I hope yet to retain the affections of my people, notwithstanding of any ground of displeasure that may seem to be laid by an intended removal from them, which no doubt some will take in evil part. A short time now shall undoubtedly bring this business to some period or other ; and, in the meantime, I do heartily pray that God, in his infinite goodness, may abundantly pour forth his richest blessings upon you, with those whom you represent, and make your faithful labours in the church and academy to be attended with all desirable success to his glory. And I shall ever remain, Rev. Sirs, your much obliged Brother and humble Servant,

Rott. 23 February, 1702.

T. H.

To the Rev. Mr. Thomas Blackwell, Min. at Aberdeen.

Reverend Br.

Rott. 25 May, 1702.

Yours with Mr. Burnet, having been much longed for, was greedily received, but could not be read without some trouble of mind, by reason of the far-changed state of public affairs since the date thereof ; which putteth me out of ease to answer your desire and accomplish my own design. I continue as desirous to be with you as ye can be to have me ; and have been also at some expense and pains in making preparation from time to time ; but could not find it expedient to take any more open and effectual course, till I should first hear from Aberdeen, be advised about the means and manner of my transportation (to prevent all interfering), have assurance of an house in readiness for our reception (whereof I had ground to doubt), and get some information, what I might expect as to a mitigation of the rigidity of the taxmen, and the irregularities of their avaricious tools, in searching of goods, and exacting at their pleasure, whereof I once had a taste at Leith, as to some few books taken over for my own use, in the year 1680, for which there was required of duty near the value.

There have been other things beside which concurred to hinder further progress ; and yet, if I had had the happiness of conferring with Pro-

vost Allardice, as I expected to have had long ago, and yet hope to attain ; and if John Burnet had not been detained at home till it was too late, it is more than probable that I might have cut some knots, and prevented your writing. However, the late storms, with the loss of men and vessels, whereof both your town and ours is very sensible, and the immediately succeeding harm that French pirates have done at sea, even before the war was proclaimed, cannot but give us great ground for reverencing Providence, that hath kept us back from rushing into such dangers, which we could not have foreseen nor have otherwise evited.

Matters now are so sadly stated, that I cannot see any door left open for me, but am forced in great perplexity to sit still, without any prospect of an outgate. For, to be free with you, as I before in all my letters did insinuate my fears of such an impediment, and made that just exception also in my acceptance, most expressly, so I yet continue of the same thoughts, and cannot resolve to break all bonds of natural affection, and go beyond the bounds of reason and religion, by forcing a tender and timorous family to adventure upon the merciless fury of the French, who do all they please now at sea, and are making all preparations to become yet more formidable. As for the pretence of convoys, former experience hath taught us how slender security they can give to a fleet ; beside, that there goes not one to your coast, but only to the Firth of Forth.

What your people do think I know not, but men of prudence and experience here do generally look upon my removal as hereby invincibly stopped ; whence some ministers have been at my house congratulating our compelled abode with them ; but found that this evidence of their affection was not altogether acceptable, being received with silence, and other signs of deep concernment. Yet I am not at all troubled upon my own account ; seeing I can be here with the same affection of friends as formerly, notwithstanding of great apparent ground of displeasure I may have given to some, by resolving to leave them. But I am truly grieved and confounded when I think on the continued defect of a teacher and guide to your students of divinity, and the inconveniences that thence may arise, especially in such a juncture. It seems Providence hath determined not to suffer me to be employed in that great work for which I am so meanly qualified, though yet very willing to do my utmost endeavour ; but will have you more prudently to pitch upon some fitter instrument for advancing the fabric of the house of God among you. And truly, though my heart be very much engaged to you and your brethren, to the work itself, and to the Church of God in your bounds, yet shall I greatly rejoice if I may hear that, considering my providential arrestment in this place, you have taken due care that the common-weal of church and academy suffer no detriment. I do not at all rescind my upright and most deliberate acceptance of your call (which you know was limited by the condition of the seas continuing open, as I probably expected at that time), but I had rather it were wholly annulled than that it should any way obstruct your being speedily and suitably provided.

If others can see further than I or friends here do, as to a means of safe passage, I shall be glad to borrow light from them; but, if any should inconsiderately prescribe that which may be perilous or impracticable, it can serve for nothing but to add unto my grief, and occasion further delays of your necessary supply.

In the meantime, I cannot but heartily thank the Rev. Synod for their kind and cordial resolutions in my behalf; but the motion of transmitting money by bill was no way needful, though an observable effect and evidence of your care and great discretion.

It afflicteth me not a little that I'm forced to write to you in this melancholy strain, but I pray and hope that my being blocked up may tend to the advantage of your youth, by proving the occasion of your being better provided otherwise. The Lord bless them abundantly, and make both charges and schools to flourish and prosper by continuance of peace (which some are solicitous about) and increase of fruitfulness. I present my service to all our dear friends; and particularly to your Rev. colleague Mr. Osburn, and Dr. Middleton. If you think fit, impart the contents hereof to Mr. John Gordon, to whom I purpose likewise to write with the first occasion; and shall remain,

Reverend Sir,

Your much obliged and very loving Brother,

Rott. 25 May, 1702.

T. H.

*To the Rev. Mr. Ja. Osburn, Minr. of the Gospel, and Professor of Divinity in the College of Aberdeen.**

Reverend Sir,

I wrote my thoughts uprightly and seriously to Mr. T. Blackwell, (25 May 1702) about the stop that Providence hath laid in the way of my coming to you; and I desired him to communicate the same with you. I have since had occasion to discourse with your honourable provost about that matter, though the throng of affairs did hinder his design of speaking with me concerning it ever till Friday last. I account myself much obliged to his kindness and good will; but find not any further light than I had before as to any expedient for removing the known difficulty of sea hazard, which hath from the beginning of my deliberation about that matter always appeared as an insuperable mountain; though I did not think it should have taken place so soon, when I conditionally accepted the call, but was then full of hopes that my transportation might have prevented the war. I have often and seriously considered this business, and have earnestly begged light from heaven, with full purpose of heart to give myself over wholly to the doing of the will of God in that matter, so far as I may be

* Mr. Osburn was translated, by Gen. Ass. 1696, from Kilmarnock to Aberdeen.

able to discern it. But the longer I think of the matter, and weigh impartially all that concerns it, the less do I see myself called to force my frail and timorous family to sea in time of war, and beside the many toilsome and expensive inconveniences that inevitably would attend such an attempt, to expose ourselves, with all that we have, to the hazard of falling into French hands, so as severals last war did, who sailed under convoys of double strength to that which from Zealand can be expected to Aberdeen. I know Providence is to be trusted, yet it is not to be tempted. And I doubt not but that some with you, not well acquainted with affairs of that nature, nor understanding fully the circumstances of the present case, may entertain thoughts thereof different from the impartial judgment of godly and wise men in this place, who have occasion of taking a nearer view of the whole business. But herein do I satisfy myself with an inward testimony, that I have not wittingly and willingly fallen short of what I conceived to be duty. And you may easily conceive how difficult it would be to answer the objection of any person here, that I am in nowise to be thanked for my staying, having done what I could to be gone. The truth is, I have found myself all alongst brought into great straits by the conduct of that matter; which hath been both trouble and loss to me and my family; and yet can take no effect at length. And it grieves me that the interest of the academy should, by this means, suffer any prejudice, while that post continues unsupplied. Though I entertain some secret hopes, that, as I earnestly desired, those that be concerned have by this time come to second thoughts, and shall find some way to provide some fitter person for undertaking that charge, wherein I shall rejoice. And this appears to me as a very sufficient reason why no answer hath been sent to my last, before mentioned. I shall not at present trouble you any further, having nothing to write but what hath been already signified; but only assure you that, as the interest you seek to further goes near to my heart, so I am very sensible of my obligations to you, your reverend colleague Mr. Blackwell, and our other friends with you, to whom I present my humble service, and remain,

Reverend Sir,

Your loving Brother and fellow labourer,

Rott. 22 Aug. 1702.

T. H.

To the Rev. Mr. Th. Kinnier, [Minister of Echt,] Moderator of the Synod of Aberdeen.

Very Rev. and D. B.

Rott. 16 Jan. 1703.

There seemed to me and others sufficient ground for thinking that the great piety and prudence of your R. Synod had long ago entered upon some other more expedient course, for providing suitably that necessary post of your divinity profession; but your too kind letter in their name did lately surprise me with other tidings. This obliged me to think again and again

upon the whole business, and did set me at work many days in self-searching and other such exercise, to see if I were not perhaps labouring under some gross mistakes, and turned out of the strait road of dutiful obedience. I have seriously considered all things that have any manifest relation to the matter of your call, and my conditional acceptance, with desire to see more light, and to discover any obligation that might be as to the change of my station ; or any door that by Providence might be yet left open for my entering that way unto your more immediate service.

But the truth is, (and I hope you will bear with me in saying so,) the longer I think on that affair, though I endeavour to do it with all impartiality, and dependence upon Heaven for light, the further do I find myself from judging it my duty in time of war, and as matters now stand, to break off the needful course of my ministry in this place, where is so much to do, and to force my way through seen dangers and insuperable difficulties, that I may enter into a new charge, another calling, for which I am conscious to myself of so much unfitness, and which also might now more easily be provided for than this can be, if brethren did dwell together in more perfect unity. For I am sure there are many in Scotland far more fit for that place than I am ; and I doubt not but that some might be found very willing to accept of such a promising occasion of doing good ; or might, without great difficulty, be obtained by the assistance which you have. Whereas, the congregation which I serve at present seems to be in hazard of being rendered wholly desolate if I should leave them, my rev. colleague being of great age, and become so infirm, that it is not likely he can long continue to labour in this harvest ; and the difficulty of getting another in his room or mine, is greater than you can well imagine.

It is true I once accepted of your call, and I did so in the simplicity of my heart, as matters then stood, with an upright willingness to cast in my mite into your treasury. But it is as true, (though all the letters I receive from your parts take little or no notice of it,) that my acceptance was expressly and wholly conditional. And it is too evident that Providence hath thought fit to interpose, decide the matter, and shut the door, by making that fall out, which was then only supposed as credibly future, though not looked for, at least so soon. I see no reason why I should blame either myself or others for not preventing the impediments that lie in the way ; but only I adore the hand of God, in the conduct of that whole affair, wherein it is like his wisdom and goodness may more clearly appear after this.

I cannot help it, that wise and good men among you find far less difficulty in sea danger and other things than generally, by ministers and others here, and some also at home, is apprehended. I shall not impute it to any degree of indifference and carelessness what might be the event, but shall leave every man to his own thoughts, and only humbly crave a share in the common liberty, that I may be allowed to see with my own eyes, and exercise a judgment of discretion, according to what we so frequently see and hear in this place, where we have far more occasion than friends at home

can have to learn what harm trading people (some of them our intimate acquaintance) have this year sustained at sea. It is true the maritime force and unbridled fury of the enemy have not been so great hitherto as at first was feared; yet with bowels of compassion I regret the sad experience that Aberdeen hath had of the difference between peace and war, and of the little ground there is to trust upon the staff of the bruised reed of a convoy. There are manifold inconveniences that attend the transportation of a family so circumstantiate as mine is, especially in time of war, which inevitably add no small weight to the objection of hazard. And I forbear to mention other things more public and too obvious, which are of moment enough to cause demur and great thoughts of heart. I wish the fears of wise and good men abroad, as well as at home, may be disappointed, and at length discovered to have been but vain conjectures. However, if they be just, as would seem, I cannot see it consistent with common prudence, to propose unto myself a settlement in such a charge, especially seeing the last incumbent is yet alive. No thinking person can be ignorant what methods were taken after the return of K. Ch. the II., both in Scotland and England, and how very moderate men, even those who were not averse from a qualified Episcopacy and a reformed liturgy, were treated. The conduct and issue of the Savoy Conference is yet on record. But I presume too far upon your goodness by an imprudent, if not impertinent, mentioning of such unpleasant matters. Wherefore, upon all this, I cannot but persuade myself that it is my duty rather to stay than remove, and earnestly beg that the reverend synod and others concerned will hold me excused, in that I cannot resolve to tempt Providence, go over the belly of reason, and shake off natural affection, by attempting that which no religion obligeth to, especially while I find mutual affection between my people and me here waxing stronger, and some promising appearances of success concurring to engage unto continuance in manuring this field.

I am indeed obliged to all gratitude for the undeserved kindness and generous resolutions of the reverend brethren of the synod on my behalf, which I read and think of with blushing; but at present it is not possible for me to testify due resentment by an effectual compliance with your desires, which I beg may, in the good providence of God, be fully satisfied by some other, every way more fit for your purpose; and I shall ever remain sensible of my debt of love and thankfulness, with a propensity to pay it as I may be able, in other regards, to every one that is concerned, being

Rev. Sir,

Your loving and much obliged Brother in the Lord,

T. H.

NOTE E.—p. 185.

List of the Elders and Deacons from the establishment of the Church, with the date of investiture, and the number of years each remained in his respective office.

ELDERS.—82.

Those marked thus* never served as Deacons.

	Years.		Years.
1643 William Muir,*	7	1683 Robert Gib,*	3
Matthew Paton,*	4	1684 John Beir,*	3
1645 Robert Main,	7	1687 James Norrie,	13
1647 John Rhynd,*	2	James, Dunlop,	2
1648 Thomas Dredan,	2	John Faa,	19
1650 Robert Forgun,	3	1691 Sir Andrew Kennedy of	
Thomas Fleming,*	1	Clowburn, Kt.* ^c	2
1652 James Ogilvie,	6	1692 Pieter Verbeek,*	6
1653 John Dawson,	3	1693 Johannes Steenlack, bur-	
1657 Thomes Martin,*	2	gomaster,*	7
1658 Robert Burt,	2	David Edmondston, M.A.	
Andrew Courtier,	7	apothecary,	21
1660 William Wallace,	6	1694 John Gordon,*	3
1661 James Wardlaw,	3	1695 Sir Gilbert Sasch,* ^d	2
1663 James Ure or Eauer,	1	1696 Gerrit Steenlack,*	2
1664 Alexander Bisset,	1	1697 Johannes Verbeek,	1
1665 Robert Allan,	12	1698 Isaac Hornbeek, lord pen-	
1667 Robert Caldum,	13	sionary,* ^e	15
1669 John Fleming,	12	Alexander Carstares, M.A. ^f	24
1671 George Porterfield, M.A.* ^a	3	1701 Andrew Storie,	19
John Thomson,	3	1705 Alexander Grosert,	3
1676 Colonel James Wallace,* ^b	2	1707 Gerard Colbrant, burgo-	
Andrew Russell,	11	master,*	1
1678 James Gordon,*	6	1709 Gerard le Brun,	2
1679 John Christie,	27	1722 Johannes de Vries,	2

^a Lord Provost of Glasgow. He came to this country to avoid the violence of persecution; resided nearly seventeen years at Rotterdam, where he died, Dec. 1679, leaving a small legacy of 63 florins to the Scottish Church. *Consist. Regist.*, Wodrow's *History*, vol. i. p. 428, and Veitch's *Memoirs*, p. 48. (Note by Dr. M'Crie.)

^b A distinguished officer, and leader of the Presbyterians at the battle of Pentland. See pp. 39. *et seqq.* of text.

^c President for H. B. M. at the Dutch Court, and Conservator of the Scottish Privileges at Campvere.

^d Principal Secretary of the Admiralty Court of the Maese.

^e Called in 1722, to the dignified appointment of Grand Pensionary of Holland.

^f Became a Factor at Campvere, and Depute Conservator.

	Years		Years.
1723 John Gordon,	7	1773 Alexander Yeats,	3
1724 Johan van Meel, burgo- master,*	11	1774 George Elgin, architect,	15
Alexander Naughten,	16	1783 Christiaan Jongeneel,	27
1729 Gabriel van Charante,	5	1786 Adrianus Moens, °	9
John Elphinston of Lap- ness,*	19	1789 Cornelis van Heusde,	20
1735 Simon Commenicq,* °	3	Cornelis Brem, °	24
1737 Robert Storie,	33	1798 Bernardus Ledebroer, °	19
1740 William Hoog,	18	1803 Petrus Marinus Keller,	8
Adriaan Roos, advocate,*	7	1808 Jonathan Tabor,	
Nicolaas Baartmans,	43	1809 Jacob. Moll, †	8
1748 Pieter Hoogwerff,*	13	1810 Adriaan van Charante,	14
Andrew Storie, °	20	1811 George Gibson,	15
1753 James Hoog, M. D.,	5	1818 Johan Gregorius Mees,	2
John Dunlop,	2	Johan Frederick van Oordt	2
1762 Johannes Hendrik van der Does, burgomaster,*	11	1821 William Robertson,	8
1763 Henricus Moens,	45	1824 Isaac Marinus Josuè Valetton, 5 William Jay,*	5
1768 Abraham Baartmans,	17	1827 Rudolf Pieter Mees,	
		1829 Alexander Ferrier,* °	
		Hendrik Willem Herklots.	

DEACONS.—125.

1643 Andrew Dunlop,	1	1645 John Thomson,	12
Robert Burt,	5	✕ Henry Nisbet,	2
Patrick Gibson,	1	John Dow,	4
Robert Forgun,	3	1646 Robert Houstoun,	2
1644 William Garden,	2	Arthur Logie,	2
Robert Main,	1	1647 John Dawson,	3
James Ogilvie,	5	1652 John Aitken,	1
John Baird,	1	John Corser,	2
1645 Thomas Dredan,	3	1653 George Petrie,	3

* Author of an excellent Dutch version of Dr. Owen's *Commentary on the Hebrews*, 4 vols, 4to. Rott. 1733-40.

° Mr. Andrew Storie succeeded his father in an excellent business; but retired early in life with an ample competency. Like his worthy parent, he devoted a large portion of time and means in aiding his brethren of the session in their labours of love. His *MS. Memoranda*, in my possession, contain extracts from the *Consistory Register*, and a number of particulars regarding the Scottish Church, curiously minute, but not deserving of publicity. He died in 1789.

* Late consul at Bristol for the King of the Netherlands.

° Translator of Scott's *Force of Truth*, &c., and author of several useful theological treatises.

° Knight of the order of the Netherland's Lion.

† Member of the city council, and translator of Wilberforce's *Practical View of Christianity*, which has gone through two editions in the Dutch language.

° H. B. Majesty's consul for Rotterdam, the Hague, &c.; and Conservator of the Scottish Privileges at Campvere.

	<i>Years.</i>		<i>Years.</i>
1655 Andrew Courtier, . . .	3	1740 Andrew Storie, . . .	8
Henry Stobie, . . .	1	1741 Doe Schim, notary, . . .	12
1656 William Wallace, . . .	4	John Dunlop, surgeon, . . .	11
1657 James Wardlaw, . . .	4	Jacobus de Koningh, . . .	13
1658 Alexander Gray, . . .	1	1748 James Hoog, M. D. . . .	10
1659 James Ure or Eauer, . . .	3	Cornelis Derrix, . . .	5
1660 Alex. Bisset, . . .	3	1753 Johannes de Monté, . . .	2
1661 Thomas Henderson, . . .	1	H. Moens, . . .	10
1663 Robert Allan, . . .	2	1754 Johan Steenlack L. Roos, . . .	5
× John Fleming, . . .	5	1756 Corn. Brem, dyer, . . .	9
James Thomson, . . .	14	Thomas Andrew Hoog, . . .	12
1664 Robert Caldum, . . .	2	1758 Johannes Baartmans, . . .	10
1665 George Main, . . .	2	1660 Abr. Baartmans, . . .	7
1667 Andrew Halyburton, . . .	4	1762 William Stewart, . . .	6
John Mitchell, . . .	2	1765 Alex. Yeats, . . .	8
1669 John Livingstone, M. A. . . .	2	1767 George Elgin, . . .	7
James Smith, . . .	5	1768 John Enslie, . . .	7
1671 Andrew Russell, . . .	2	C. Jongeneel, sail-maker, . . .	14
William Watt, . . .	2	Andries van Loon, . . .	6
Alexander Ramsay, . . .	5	1773 John Key, . . .	6
1672 Dav. Edmondston, M. A. . . .	14	1774 Alexander Low, . . .	5
1673 John Faa, . . .	7	Alexander Knight, . . .	4
1676 John Christie, . . .	3	1775 Theod. Mart. Mi'spelblom	
1678 James Norrie, . . .	9	Beyer, . . .	3
James Dunlop, . . .	9	1778 Adr. Moens, . . .	8
1679 James Gordon, jun. . . .	5	1779 Johan Philip de Monté, . . .	3
1683 William Livingstone, M. A. . . .	5	Gerrit Groenevelt, jun. . . .	6
1687 Thomas Augustine, . . .	6	John Elgin, . . .	10
Andrew Storie, . . .	11	1782 Urbanus Adriaan Hoogwerff, . . .	2
James Scott, . . .	9	1783 Gregorius van Oordt, . . .	5
1691 Alex. Carstares, M. A. . . .	5	1785 Alexander Strahan, . . .	3
Alex. Grosert, . . .	8	B. Ledeboer, . . .	13
1692 Johannes Verbeek, . . .	3	1786 Jonathan Tabor, . . .	22
1693 Thomas Crawford, . . .	6	1788 P. M. Keller, . . .	15
1694 Robert Allan, . . .	10	John Jay, . . .	10
Alex. Naughten, . . .	24	1789 Abraham de Prill, . . .	8
1698 William Simson, . . .	1	1797 Jacob Moll, . . .	12
1699 Robert Hoog, ^a . . .	2	1798 Jacob Nicolaas Verbrugge,	
Robert Stewart, . . .	3	notary, . . .	8
John Gordon, . . .	22	A. van Charante, . . .	12
1701 James Thomson, . . .	16	1803 George Gibson, . . .	8
1703 Gerard le Brun, . . .	3	1806 J. G. Mees, banker, . . .	12
1704 Gilbert Montier, . . .	2	1808 John Enslie, . . .	2
1706 William Gellie, . . .	4	1809 J. F. van Oordt, . . .	9
1709 Patrick Fletcher, . . .	1	1810 J. M. J. Valetton, notary, . . .	14
1710 David Turpie, . . .	3	William Robertson, . . .	11
1717 Abraham van der Sloot, . . .	6	1811 R. P. Mees, banker, . . .	16
1722 Thomas Browne, . . .	2	1818 William Moens, . . .	9
Gab. van Charante, . . .	6	H. W. Herklots, . . .	11
Robert Storie, . . .	16	1821 Dirk Adrianus Schuurmans, . . .	
1724 William Hoog, . . .	15	1824 David Dunlop, . . .	
Alexander Cochran, . . .	7	1827 Hendrik Anthony van Cha-	
1729 N. Baartmans, . . .	11	rante, . . .	
1732 Robert Gordon, . . .	12	George Gibson, jun. . . .	
1738 Pieter S'Jacob, . . .	3	1829 Archibald Campbell.	

^a The only son of the Rev. John Hoog, minister of this church. *Consist. Regist.*

NOTE F.—p. 266.

Records of the Scottish Brigade.—The regimental books which belonged to the Brigade are preserved at the Hague. In 1784, a short time after this fine body of men were disbanded, Count Bentinck caused the baptismal and marriage registers to be entrusted to the care of the kirk-session of the National Scottish Church in Rotterdam. Having agreed to take charge of these documents, so interesting to Scotsmen, the Session caused public information to be made in the principal Dutch newspapers as to the place of their deposit. In December 1811, however, when all consistories in Holland were obliged to surrender to the respective municipalities every such record in their custody, those belonging to the Scottish Brigade were also given up, upon a receipt from the Lord Mayor. The earliest of these registers is dated in 1708. Before, and even long after that period, it was no unusual thing for the members of the regiment to employ the native clergy at their various stations, to celebrate marriage, and administer baptism. Whether the chaplains of the Brigade kept regular public registers of christenings, &c. prior to the beginning of last century, I have not been able to ascertain. It seems probable that they did not.

The four folio volumes now preserved in the Stadthouse of Rotterdam are labelled as follows:—

1. "A general register of children's names baptized by Rev. Mr. Donald Bayne, Mr. Robert Douglas, and Mr. Alex^r. MacAulay, formerly kept in separate books: By order of Major-General Mackay, transcribed [at Breda April 1769] into one, which may serve as an authentic register for the future; with papers relative to the same." This volume commences Dec. 17th, 1708, and ends August 18th, 1782.
2. "Register of marriages done by Mr. Charles Campbell, minister in Gen^l. Colyear's regiment," afterwards commanded by Gen. Dundas. This marriage record begins August 1718, and terminates March 10th, 1783. The same volume includes the births and baptisms from Dec. 30th, 1711, to Feb. 5th, 1783.
3. "Register of marriages in General Stuart's Regiment," commencing June 16th, 1767, and ending January 30th, 1780. This volume likewise contains the baptisms from January 21st, 1771, to May 31st, 1781.
4. "Register of marriages, performed by the Rev. Mr Donald Bayne, chaplain to the Right Hon. Major Gen. Murray's regiment." It commences 6th March 1709 and ends August 8th, 1778. This volume contains an exact list of the communicants belonging to the regiment, who partook of the Lord's Supper, from 1714 to 1779.

Note G.—p. 266.

Monumental Inscriptions in the Northern Netherlands to the Memory of British Subjects.

DELFT.—It may not be known to the generality of our readers, that a daughter of the renowned Philip Marnix,* lord of St. Aldegonde, (the bosom friend of the first Prince of Orange, and a principal promoter of the Reformation in the Netherlands,) was united in marriage to Colonel Sir Charles Morgan, a brave Scots officer, in the service of the States. At the end of the north choir of the Old Church of Delft, is a magnificent monument, erected to the memory of Lady Morgan, who departed this life in 1608, leaving an only daughter.

This tomb, raised by her sorrowful widower in 1611, is of the Corinthian order, and is in excellent preservation. The pedestal is of black touch-stone, in the centre of which, in raised gilded letters, are these lines :—

Illustri serie, longaeque ab origine gentis,
Morgani hic conjux Elisabetha tegor.
Marnixi soboles, quod non nescitur in orbe
Nomen, et invito tempore semper erit,
Virtutum satis est, uni placuisse marito
Quod pro me loquitur tam preciosus amor.

Upon the pedestal are four columns, supporting a canopy, under which appears the effigy of Lady Morgan, as if covered from head to foot with a waxen garment, executed with incomparable skill, in white marble. The figure lies on a mattress and a massive touch-stone tomb, supported by three lions in a reclining posture, of white gilded marble, resting upon the pedestal already noticed. The face, hands, and feet of the effigy are uncovered, having been moulded in plaster from the dead body.

The monument is surrounded by various Dutch, Belgian, English, and Scotch armorial bearings.

Upon a large blue grave-stone in front of the ornamental latticed screen, which protects the tomb, the following inscription occurs :—

D. O. M.

Elisabethae Marnixiae v. n. Philippi Marnixii S. Aldegondani

F. Matronae generosiss. uxori opt. castiss. matri pientiss.

dulciss. Carolus Morgan Eques trib^m.

C. P. L. P.

* We regret that there does not exist a suitable Memoir of this very eminent man, to whom the cause of religion and literature was so much indebted.

In the centre of the stone are placed her husband's arms ; and in another compartment are these words, supposed to be spoken by the lady :—

Vixi ut vivis, morieris ut sum mortua, anno
 cio. lxxviii. x febr. relicta filiola
 Patri, Anna Morgan.
 Lex universa est, quae jubet nasci et mori.

A remarkable fact remains to be told. The wife of Marnix expired before she had given birth to the daughter, who afterwards became the spouse of Sir Charles Morgan. Lady Morgan was a pious and charitable person, and was accustomed to send annually to the Poor-house at Delft, so many guilders as she was years old. Sir Charles was interred in the same grave.*

DORDRECHT.—On a mural white marble monument in the Cathedral Church : †

To the lamented memory
 of
 John Western, Esq.
 Lieutenant of his Britannic Majesty's frigate Syren,
 and
 as a testimony of the gallant services performed by him,
 This monument is erected
 by order of
 HIS ROYAL HIGHNESS THE DUKE OF YORK.
 Lieutenant Western,
 After distinguishing himself by his conduct and intrepidity
 with which he assisted
 the garrison of Williamstadt,
 (at that time besieged by the French,)
 Fell early in the career of glory,
 Having been unfortunately killed by the Enemy
 off the Moerdyke,
 On the twenty-first day of March, A. D. 1793,
 in the twenty-second year of his age,

* *Beschr. der Stad Delft*, 1729, folio, pp. 200, 201.

† The Great Church of Dort, a lofty and elegant structure, contains a much admired carved pulpit of white marble. Strangers are shewn the communion plate and the baptismal font, which are of pure massy gold. During the French time, the Dutch wisely took the precaution to conceal, by a screen of plaster work, all the fine monuments in this and the other churches, to save them from inevitable destruction. A tax was even levied by the usurpers to defray the expense attendant on their merciless work of demolition !

in the service of his country,
and in defence of Holland.

His remains
were deposited near this place,
attended by his Royal Highness the Duke of York,
and

By the Officers and seamen of the Royal Navy,
the companions of his
meritorious exertions,
and by
the Brigade of his Britannic Majesty's Foot Guards
in Garrison at Dordrecht.

FLUSHING.—In the Dutch Reformed Church here, is a superb monument of black and white marble, having a well executed representation of a shipwreck cut upon it, erected to the memory of Mr. D. O. Barwell, of whom there is a medallion. Returning from the east, he was unfortunately drowned near Westkappel; the ship in which he was having struck upon a sand bank during a violent storm in July 1779. Over his body, which was found and interred at Flushing, his family have inscribed the annexed lines.

Hic lapis nomen tueatur
Danielis Octavii Barwell, Angli
qui, cum ex India reversus patriam peteret
huic illisus littori, naufragio, periit
Julii 25. A. D. 1779. Ætatis 23.
Tantum illi natura tribuerat,
Tantum studia adjecerant,
Ea fuit morum gratia,
Ea animi suavitas,
Ut in illo non tantum amici suas delicias,
Sed et quoddam sibi decus tota gens hominum
abreptum lugeat.
Quicquid mortalibus aut quærere aut habere datur
Fluxum est et fragile,
Virtus sola semper viret.

LEYDEN.—In our account of the Scottish Church, which formerly existed at Leyden, we mentioned, that the only memorial of our countrymen which is now to be seen there is a tabular monument to the memory of the Earl of Loudon. It is inscribed as follows :—

Hic jacet Jacobus Laudoniae comes Scotus,
in hoc sepulchro sibi suisque proprio.
Obiit xxix Octobris, cio. io. clxxxiv.

OUDEWATER.—In the high choir of the Old Church is a tomb-stone inscribed to the memory of Sir John Gibson. It appears from what follows that he was a lieutenant-colonel in the British army; but, at the period of his death, which occurred in 1635, he held the rank of captain in the Dutch service.

Nobili ac strenuo
D. Johann. Gibson, Equiti,
Apud Mag. Magnae Britanniae Regem
Militum vice Tribuno
Et apud Illustr. Belgii Ordd.
Centurioni
B. M. Conjux Moesta M. H. L. M. Q.
J. P. Excessit Anno Ærae
Christianae cio.ioc.xxxv. Ætat LV.

ROTTERDAM.—Next the beautiful monument of the great Admiral De Witte, in the Cathedral Church of St. Laurence, is one of plain white marble, in memory of Chaloner, second son of Edward Chute, Esq. of the Vine in Hampshire. This youth, whose father was Speaker of the House of Commons, was, in his seventeenth year, cut off by fever, in 1705, shortly after his arrival in Holland, whither he had been sent to acquire a knowledge of mercantile affairs. We annex the inscription on the mural tablet.

H. S. E.

Chalonerus Edvardi Chute de
La Vine, in comitatu Hantoniae apud
Anglos Armigeri filius natu secundus: qui
novus advena huc appulsus, quo ad mercaturae
studium animum adjungeret, febre correptus, mortem
in aedibus venerabilis admodum dominae de Staveren
praematuram obiit: quâ exemplum in se statuit
illustre, quam sanctissime foedus inter Anglos Batavosq.
ictum colat Belgia, neq. minus privatis beneficiis et
benevolentia, quam sociis armis certet obsignare.
Morienti illa, propè jam parentis in loco hospitii
primaevi jura humani ingenii animiq. Christiani
officia, nec non matris teneras implevit vices;
tumuliq. proprii in hac ecclesia depositum
honore tandem dignata est.

Natus Octobris IV^{to} MDCLXXXVIII^{to}

{ Est die } { Anno Ærae }
{ mensis } { Christi }

Denatus Maii V^{to} MDCCV^{to}

SCHIEDAM.—Upon a grave-stone in the Great Church of Schiedam, in memory of a son of Sir C. James, Bart. of Chrishall in Essex, who died at the age of fifteen, in the year 1710:

Depositum Phelipsii James, filii 2di perhonorifici viri Dⁿⁱ Canei James, de Chrishall, in Essexiensi apud Anglos agro Baronetti; summae spei fuit adolescens, at subito variolarum morbo in hac urbe correptus diem obiit, sibi ipsi non dubitamus felicem, a piis parentibus semper dolendum die Octobris 19^o anno salutis nostrae 1710^o, aetatis suae 15^o; ut peregrinae hae charae reliquiae non solum hospitii sed legis jure intemeratae dormirent donec a Christo fuerint redintegratae. Pater amantissimus hunc sepulturae locum sibi suisque proprium pretio fecit.

ZANDVOORT.—In the church of this fishing village, which is situated near Haarlem, a short inscription, in the Dutch language, to the following effect, may be seen on a tomb-stone :

J. M. Corbet, daughter of Colonel Walter Corbet, and of Maria Magdalene Halket, and wife of Captain Halket, was shipwrecked between Noordwyk and Zandvoort, on her way from Scotland. Her body was driven ashore here, 22d Sept. 1720.

ZIERIKZEE.—In the old cathedral church of St. Baven, which unfortunately has recently (Oct. 1832,) been accidentally destroyed by fire, there were several very fine monuments. Among others, those erected to the memory of Captain Henry Hume, and Sir John and Lady Conyers, attracted much attention from the beauty of the execution. Through the politeness of a clerical friend in Zealand, I was furnished, some months ago, with a copy of the monumental inscriptions; but it would occupy too much space to insert them all. Lady Conyers, whose maiden name was Maria de Pottere, was descended from an ancient and respectable noble family, who, to avoid religious persecution, fled from Brabant, and sought shelter in the immediate vicinity of Zierikzee. She died at Noordgouwe, the family mansion, July 15th, 1650. Her exemplary piety and benevolence were fully, though quaintly, recorded upon her tomb, both in Latin and in Dutch. Captain Hume, who was her nephew, predeceased Lady Conyers only a few weeks. We subjoin two inscriptions to his memory; the one in the vernacular language of Holland, the other in Latin. Instead, however, of printing the Dutch, we insert an English version, furnished by an acquaintance, who has endeavoured to retain the spirit and quaintness of the original.

In memory of the noble born
Henry Hume,
Captain in the service of the United Netherlands,
who died at Delft, May 23, 1650.

When young I lost my mother, but my loss I never knew,
For, oh! an aunt's maternal heart my filial homage drew.
Beneath her watchful care I sought whate'er adorns the mind,
In sciences and arts, and tongues, and manners of mankind.

As captain of our infantry, as horse-lieutenant too,
 I shew'd unto my Fatherland, a spirit bold and true :
 And after God for two full years had made our battles cease,
 He call'd me hence to spend with him the life of heavenly peace.
 I do not grieve, because I die and part with wealth and state,
 I only mourn, in that my aunt so sorely weeps my fate.

Henricus Hume,

Illustri Humæorum et Carriorum Roxburgensium a patre, comitum nobilique a matre Potterorum et Wiskerkensium genere natus, linguarum, liberaliumque artium, doctrina excultus, equites optionis pedites centurionis dignitate fideliter fortiterque duxit. Isto munere simul et vita pie defunctus, amicis sui desiderium, materterae fatalem luctum reliquit.

Obiit Delfis A° Salutis MDCL iv Calend.

Junias aetat. xxxvii.

Joannes Conyerius monumentum hoc, adfinis suo filio, quem ut suum educavit moestus posuit.

Joannes Smith, Neomagensis, min. fecit.

Sir John Conyers died in the year 1658, aged seventy-two.

The subjoined inscription on his monument shews, that, for his gallant exploits, he was created a baronet by King Charles I. ; that he held the rank of general in the army ; was governor of Berwick, and Keeper of the Tower of London :

Jehovae, qui providit, Sacrum

Illustriss. Generosiss. Nobiliss.

Heroi

D. Johanni de Conyers

Equiti Aurato

Antiquiss. pariter ac nobiliss.

In Dunnelmensib. prosapia orto
 rebus bell. prudenter, fortiter et felic.

tum in Belg. foeder. cum German. Angliaque gestis.
 clarissimo.

Equestr. copiarum in Magn. Brittan. Reg.

Caroli I. exercitu Duci supremo.

Barvici urbis tum munitiss. gubern. strenuo
 indefesso

Arcis Londenensis praefect : omnium vot. desiderat.
 Anno aetat. LXXII. Salut. CXCICLVIII. Noortgov. in
 Domino pie mortuo. Avuncul. suo dilectissimo

in aeternam ejus memoriam
 Hoc quaecunque sincer. affect. testimonium
 Moest. haered. posuit.
 Ille cui Carolus Primus rex auxit honores
 Atque Equitis titulos ob bene gesta dedit
 Cui data Barvici fuit et suprema potestas
 Londinique Arcis credita cura erit
 quemque exercitui quoque rex praefecit equestri
 huic secuit vitae stamina parca ferox
 praesagus patriae turbarum has venit ad oras
 in pace ut vitam transigeret reliquam
 pax data. nam coeli providit pace Jehova
 in coelis anima est, corporis hic cinis est.

Servatius Gallæus V. D. M.

In honour and memory of
 the noble and worthy,
 Dame Maria de Pottere,
 wife of Sir John Conyers, Baronet, &c., who died at Noordgouwe,
 July 15, 1650.

With conscience free, to worship God as he requires, our race
 From Brabant fled, in Zeland sought and found a resting place,
 The Lord of earth still follow'd them with providential hand,
 And pour'd his blessings on them in their newly-chosen land :
 To me he gave for spouse, a bold and prudent English knight,
 Whose gallant bearing found him favour in his sovereign's sight.
 But not in Netherland alone,—the Germans, Britons too,
 Can testify what he hath done, and dared beneath their view :
 As general of cavalry, as keeper of the Tower,
 As governor of Berwick, he enjoyed applause and power.
 And that one soul, one sense, one joy, one passion might inspire,
 Our mutual bosoms with the wish, the longing to retire,
 To seek repose from state affairs,—the bustle and the blaze,
 And dedicate unto the Lord the remnant of our days :
 This was my first desire, my hope, my aim, my dearest thought,
 My next, to reverence my husband as I ought.
 My heart and hand were open evermore to aid the poor :
 Upright, domestic, faithful ; and in walk and converse sure.
 My course is finish'd now for aye, and to my soul is given,
 That rest for which it sigh'd so long, the joyful rest of heaven.

John Smith, V. D. M.

BRIEF VIEW

OF THE

DUTCH ECCLESIASTICAL ESTABLISHMENT.

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A

BRIEF VIEW

OF THE

DUTCH ECCLESIASTICAL ESTABLISHMENT.*

THE Dutch Reformed Church is Calvinistic and Presbyterian. No people suffered more than the inhabitants of the United Provinces, in securing that religious freedom which they now fully enjoy. It is not our present design to trace the rise and progress of the Reformation in the Netherlands, or to narrate the struggles which were effectually made to introduce the opinions promulgated by Luther; and the gradual erection, by the Protestants, of an Ecclesiastical Establishment. Whilst upon such an extensive and interesting field of historical research we do not now presume to enter, we may here be permitted to express our hope, that from the original and very valuable documents, manuscript and printed, which happily abound, some qualified person may be induced to supply, what is much wanted, a condensed and impartial History of the Netherlands Reformed Church. Such a work could not fail to be most acceptable and useful.

In the *Klooster-Kerk* at the Hague, are to be found an extensive collection of Ecclesiastical Records and old papers, from the beginning of the Reformation. An accurate catalogue of this rich and invaluable treasure, was drawn up, by authority, in

* This Sketch was meant by the author to be placed before the Appendix; but the MS., containing it, having been accidentally interrupted on its way to this country, and it having been thought advisable to proceed meanwhile with the printing of the work, the article in question falls necessarily to be given in this place,—an arrangement for which the person who superintends the publication in Scotland is alone responsible.—T. M.

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1737.* Among the authentic documents which are there preserved, we may mention the *Acts* (written in Latin), of the *first Synod of the Netherlands Reformed Church, held at Wesel, Nov. 3d, 1568*, having the original signatures of all the members. In the year 1664, the Latin Acts of the Synod of Wesel were translated into Dutch, and published by the Rev. Dr. Louis van Renesse, professor of Theology at Breda; and Renesse's version has been appended to the posthumous work of Professor John Ens, in his *Short Historical Account of the Public Writings regarding the Doctrine and Service of the Dutch Churches in the United Netherlands*, published, in 4to, at Utrecht, 1733. The earliest printed *Acts of the National Synods*, which we have seen, are those which appeared at Delft in 1612, quarto. *The History of the Reformation in the Netherlands*, by the Rev. Gerard Brandt, minister of the Remonstrant congregation at Amsterdam, is well known to the British public. Trigland, an able professor of Theology at Leyden, published in 1650, *An Account of the Netherlands Reformed Church*, in reply to John Uytenbogaert, the Arminian divine and historian. The two last mentioned works are written in Dutch, as is also the new *History of the Netherlands Reformed Church*, the joint production of the Rev. Dr. Ypey, *Emeritus* professor of Divinity, &c., at Groningen, and of the Rev. Isaac John Dermout, one of the ministers of the Hague, Court Chaplain, and Secretary to the General Synod.†

* It is much to be wished, that a *printed* and descriptive catalogue of the valuable original MSS. illustrative of the ecclesiastical history of the Netherlands, and which are deposited at the Hague, and in the libraries of the Universities and Athenæums of this kingdom, were published by authority. A similar remark may be made in regard to the MSS. possessed by the Church of Scotland: The records and original papers belonging to that national church, are preserved in the General Register House at Edinburgh; but, although, by the unwearied and enlightened zeal of the Rev. Dr. Lee, the Convener, and his able co-adjutors in the Committee on the MSS. of the church, many important documents have of late years been discovered, the Scottish, like the Dutch clergy, are, in general, in a great measure, ignorant (which they ought not to be,) of the interesting MSS. which, as a church, they happily possess. Were a catalogue once printed, it would lead to the publication of several old documents, which might be of essential service both in a religious and literary point of view.

† Ypey and Dermout's *History*, in four thick volumes, octavo, (Breda 1819.27) exhibits an uncommon degree of research; and, taken as a whole,

The predominant church in the Netherlands, prior to 1795, was that of the Reformed. By every departure from the formulary, as well as for the correction of those abuses to which the authority of the General Synod did not extend, the secular arm might be called in. The whole of this system fell to the ground in the last mentioned year; and the Established Church, then separated from the State, no longer enjoys any civil privileges. The present constitution of this country "secures to all forms of worship, equal favour and protection."

We shall endeavour, in this article, to point out the difference in the Regulations of the Netherlands Reformed Church before 1795, from those introduced since 1816, by contrasting the present with the former practice of the different courts.

In their rising gradations, the courts, now existing, rank and are named as follows: viz. *Kerkenraden*, *Klassikale Besturen*, *Provinciale Kerkbesturen*, and the *Algemeene Synode*.

I. The *Kerkenraden*, (Consistories or Kirk-Sessions,) are composed of the minister or ministers, in actual service, and the elders and deacons of each congregation. In small communities, deacons have a voice in all the business of the Kirk-Session, but in large consistories they have a separate chamber, where are exclusively discussed all matters relating to the poor. Both the elders and the deacons remain in office for two years; and should their services be again solicited, which frequently happens, re-ordination takes place. The elders and deacons combine in the election of a minister: and, whether the patronage be vested in

is the best which has yet appeared. Its palpable defects have, with an undue measure of severity, been exposed by Mr. C. M. van der Kemp, in his book entitled, *The Honour of the Netherlands Reform Church Vindicated*, 2 vol. 8vo. Rott. 1830. The Rev. Theodore Fliedner, a worthy German divine, in his recently published *Travels*, has given a full, but a hastily drawn up, account of the Dutch Church, and we have reason to believe that it is not regarded by the native clergy generally as very accurate or just. The English reader is referred to a series of papers on the *Dutch Presbyterian Churches*, inserted in the first and second volumes of the *Presbyterian Review*; and to an article in the *Edinburgh Christian Instructor*, (vol. xxvii. pp. 262-266,) *On the State of the Church in Holland in 1728*. This last is the copy of a letter to the Rev. Robert Wodrow, the historian, from Lieut. Col. Erskine, who derived his information from the Rev. Tho. Hoog, of the Scottish Church, Rotterdam.

his Majesty, or in a private individual, the Session almost always obtain the object of their choice.

The Consistory have the charge of what relates to public worship, Christian instruction, and the superintendence of the members of the congregation.

A triennial visit, of which public intimation must be given from the pulpit, is made to each church, by two clerical members of the Classical Direction. One of the deputies takes the chair, the other acts as clerk. The pastor of the congregation being requested to retire, the elders and deacons are interrogated whether the ministerial functions be regularly and duly discharged; or if they have aught to object to the life and doctrine of their clergyman. He is then called in, and suitably addressed by the presiding deputy. The like form is observed in regard to the elders and deacons respectively. The church-officer next formally summons such of the congregation as may have complaints against their spiritual overseers. And if, as generally happens, none come forward, the commissioners proceed to acquaint themselves as to the number of members, and the various changes which have occurred since the former church-visitation. During the two intermediate years, each Consistory is required to give written answers to several queries; and this document must be subscribed by all the members of session. A small annual gratuity is, on this occasion, presented to needy congregations.

II. *Klassikale Besturen*, (Classical Directions.)

Each Province is divided into several classes, and in the Old Netherlands there are forty-three. The clergy amount to 1460, exclusively of one hundred and twenty-four *Emeriti* ministers.*

* See Catalogue of the Dutch, French, and English ministers in the Netherlands, corrected till May 1832. The office of assistant and successor is unknown in Holland. When a clergyman becomes, by age or other causes unfit for duty, he retires on a pension proportioned to his public service. If he becomes *Emeritus* after forty years' service, he receives his full stipend. According to a printed statement which appeared in 1829, there were then 1600 ministers in the kingdom; of whom 1478 belonged to the Reformed church, 63 to the Lutherans, 35 to the Baptists, and 24 to the Remonstrants or Arminians. South Holland enjoyed the greatest number of clergymen; as, 268 Reformed, 16 Lutheran, 16 Remonstrant, and 3 Baptist.

And those in active service, are increased according to the demands of the Protestant population.* A village or district, whose population, belonging to the Reformed Religion, does not exceed two hundred souls, is, when a vacancy occurs, to be united to an adjoining parish. Unless, where weighty reasons can be adduced, a community under 1600 is entitled to one pastor only.

The legal allotment of Reformed clergymen is as follows:—

<i>Population.</i>	<i>Ministers.</i>
1600 to 3000	2
3000 — 5000	3
5000 — 7000	4
7000 — 10,000	5
10,000 — 13,000	6
13,000 — 16,000	7
16,000 — 20,000	8

For every additional *five* thousand souls, another minister is allowed by government.

The classes are, for the most part, sub-divided into two, three, or four distinct bodies, called Rings. Each class has a court, consisting of a president, an assessor, and a *scriba* or clerk; besides two, three, or four clerical members, and one from among the elders. The lay member, and the half of those selected from the clergy, retire yearly; and are relieved by others chosen by the King from a leet of *six*, made by the classical meetings, but reduced to *three* by the Provincial Directions. The clerk is changed, in like manner, every third year. The minister of the class who is member of the Provincial Direction, acts as president of this court, and what is termed his *secundus* or deputy, is assessor.

The Classical Directions carefully watch over the concerns of the congregations within their district; stately visit them in the way we have mentioned; and transmit annually an account of them to the Provincial Direction: they take care that divine service is performed in vacant parishes, by the ministers of the

* By the last census, which was taken in 1830, the population of the Netherlands stood thus: Protestants, 1,541,748; Roman Catholics, 836,920; Jews, 45,493; Unknown Religious Denominations, 3,045;—Total, 2,427,206.

Ring, and by the Consulents.* They superintend the filling up of vacant cures; examine the subordinate teachers of religion; are judges, in the first instance, of ministers and other members of Kirk-Sessions, unless deposition be called for; and they decide in the highest jurisdiction, in those cases upon which a decision has been given by the Consistory.

On the last Wednesday of June, each Classis holds a general meeting, for the purpose of choosing delegates, who are invested with the power of nominating members to the Provincial Court.

The ministers of a Ring, or small district, assemble at each other's houses by rotation, usually once a-quarter; and at this social meeting, denominated the *Ring-vergadering*, an essay on a theological or literary subject is read by one of the members, upon which those present deliver their sentiments. The *Ring-vergadering* is designed for the mutual benefit and professional advantage of its members; who also adjust the appointments for the temporary supply of vacant livings. The senior minister is *Praetor* or chairman, whilst it is the duty of the last admitted clergyman (provided he be sufficiently acquainted with the Dutch language,) to officiate as clerk.

Each Ring annually transmits an account of its transactions to the Provincial Court, by whom, again, a committee is appointed to draw up a general report to government, which is printed.

The *Klassikaal-Bestuur*, is in place of the former Classis or Classical Assembly, in which every minister and elder within the particular bounds had a seat. By the Classis, candidates for the

* In places where there is only one pastor, should a vacancy occur, whether by death, translation, emeritus-ship, voluntary resignation, or deposition, a neighbouring minister is appointed by the Synod to superintend the clerical duties of the parish. This person is styled the *Consulent*, and is in every respect, for the time being, *pastor loci*; for no sessional meeting may be held but under his presidency, and without his consent no ministerial duties can be performed in the parish. The district clergymen, as well as the consulent, receive three guilders for each sermon, exclusive of travelling expenses. The consulent weekly catechises those who design to become members; and he finishes his labours by admitting the elected clergyman, by a mandate from the Provincial Court. Except the consulent, no other minister is required to be present at the investiture, which always takes place on a Sabbath morning,—the new incumbent preaching in the afternoon.

ministry were examined, and members chosen to represent it in the Provincial Synod.

III. *Provinciale Kerkbesturen*, (Provincial Directions,) formerly, the Provincial Synods. They are composed of a clerical member from every class in the Province, and one elder, who is sent by each class in rotation; besides a secretary, who is also a member of these courts. One-third of the number of the clergymen retire annually, as likewise the elder. Their successors are chosen by the King from a leet of *six*, named by the Classical, and reduced to *three* by the Provincial Directions. One of the members is yearly nominated president by his Majesty,—who also appoints the secretary every *third* year, from a leet of *three*, prepared by the Provincial Directions.

The Provincial Directions have the oversight of every church within the province; an account of which is forwarded yearly to the General Synod. They examine candidates for the ministry, and authorise the courts below legally to admit those whom they have approved of, to vacant charges. Unless deposition be necessary, they decide in the highest points about affairs upon which the Classical Directions have given a deliverance.

Previous to 1795, an annual Synod was held, with permission of the States, in each province, (Zealand excepted,) composed of ministers and elders chosen by the Classes. Commissioners from other provincial synods had there an advising voice. The States of the province deputed one or more political commissaries (*commissarissen politiek*,) to attend those meetings; and no point might be discussed until their assent was openly asked and given.

The Provincial Synods appointed a commission, (*Deputaten Synodi*,) consisting of a minister from each Classis, but only one elder. The commission was charged with the execution of the resolutions of the Synod, and with the arrangement of the business which might be brought before the next annual meeting of the Synod; to which court it behoved the commission to deliver a detailed report of the several cases which had, during the interval, been decided by it.

IV. *Algemeene Synode.* (General, formerly the National Synod.) Since 1816, an annual General Synod of the Netherlands Reformed church is held in the month of July, at the Hague. It consists of ministers commissioned from each of the Provincial Directions; from the Walloon and India churches, and from the Theological Faculty of the Universities of Leyden, Utrecht, and Groningen; but the academical representatives have no vote, but merely a deliberative voice. The superior court further consists of a stated secretary, who must be a minister of the Hague; and a fixed quæstor is chosen from among the elders in the city of Amsterdam.

A minister of state, who is charged with the general direction of the affairs of the Reformed Church, opens this Assembly with a suitable speech; is present, along with his secretary or adviser, at its various sittings; and is ready to give his opinion, and to direct the court in difficult cases. Extraordinary resolutions of the Synod must also have his *visum*. All decrees, ecclesiastical resolutions, &c. are not valid until sanctioned by his Majesty.

The King names the president and vice-president of this Assembly, from among the members whom the Provincial Directions have declared eligible.

The General Synod discusses every thing pertaining to the interest of the Netherlands' Reformed Church; makes and alters, with royal approbation, general ecclesiastical regulations and institutions, and gives a final deliverance in those cases where sentence has been passed by any of the Provincial Directions. Neither in this ultimate tribunal, which is composed of nineteen members, nor in any of the inferior church judicatories, are strangers admitted, during the transaction of business.

Since 1826, there has been a General Synodal Commission, consisting of seven members, of whom three are elders. They are relieved every six years by others, chosen by the King from a leet of six individuals proposed by the Synod. The president of the last Synod, and the secretary of the Synod, are, *ex officio*, of this commission.

The Synodal Commission meets twice a-year at the Hague, to deliberate on questions left for its decision by the Synod, to which a report is statedly rendered.

In former times, a National Synod, convoked by the States-General was occasionally held, composed of commissioners from the Provincial Synods, and from the Theological Faculties of the Universities. Deputies from foreign Reformed Churches were also invited to attend. The States-General likewise sent representatives. But a National Synod has not been held since that of Dordrecht in the year 1619.

V. *Funds of the Church, and Financial Administrations.*

At the Reformation, the property, which then belonged to the church, was set apart for the use and maintenance of the clergy. From this valuable fund the ministers on the establishment received a large proportion of their salaries;—the local regencies making up the remainder. During the French supremacy, however, this fund was seized, and declared national property. This capital is understood to have been amply sufficient for the sacred purposes for which it was originally destined. Now that the fund in question has merged into that of the State, Government has paid the whole stipend of the clergy. A remittance is regularly made once a-quarter by the minister of Finance to the civil functionaries in the different towns and districts, by whom the money is sent to each clergyman, accompanied by a printed receipt for his signature merely. The maximum salary is about £200,—the minimum, little more than £50; but the clergy in country places have a free house, &c.

Out of the stipend of the clergy, including the English, Government retains ten guilders per annum towards the fund for ministers' widows. This sum is deducted from the first quarterly payment; and *Emeriti* ministers also contribute to the same amount, provided their retiring pension amounts to six hundred guilders; if below five hundred guilders they are required to contribute five guilders only in the year.

Since 1825, there are, in each province, colleges of inspection (*collegien van Toezigt*,) for the financial administration of the reformed congregation. These generally consist of the governor of the province, the president, and two members of the Deputed States, and two other respectable members of the congregation, retiring at times, and chosen by the King; and also the president and secretary of the Provincial Direction, *ex officio*.

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The colleges have the inspection of the church property, the buildings, and the other financial interests of the congregations ; —which are managed by churchwardens chosen from among the most respectable of the parishioners.

Formerly, the States took comparatively little oversight of ecclesiastical property and administrations.

General Remarks regarding the Netherlands Reformed Church, —Short Statement relative to the Walloon Congregations,— and Summary of the Acts of the Dutch Reformed Church affecting the British clergy.

GENERAL REMARKS.

1. Before a person be admitted to the ministerial office, he must produce to one of the Provincial Church Courts, (by whom all candidates for ordination are examined,) certificates that he has taken a degree as candidate in literature and divinity in a Netherlands University; and that, *after* obtaining the former degree, he has studied Theology at least *three* years.* He is then

* The Theological students, who are increasing greatly in numbers every year, do not at present pay any fees to the Professors of Divinity : but it is, we understand, in contemplation by the competent authorities to allow the Theological teachers to exact a fee from each student, such as was lately, and very properly introduced in the Scottish Universities. The only benefit which the Dutch Theological Professors derive from their students is at examinations. At Leyden, the salary from government, of an ordinary Professor in Divinity, is, like that of other professors, two thousand eight hundred guilders ; and at Utrecht and Groningen, two thousand two hundred guilders. The Theological Professors have not the cure of souls, but they preach in their turn during the Academical Session ; and for this clerical service, a sum equivalent to the stipend of the ministers of the town where the University is situated, is equally divided among them. For information on this and kindred subjects, I am indebted to my obliging friend Professor Siegenbeek, who has recently added to his numerous and justly valued writings, *The History of the University of Leyden, from its Establishment in 1575, till the year 1825*. Under the auspices of the worthy Professor, and with the assurance of his kind assistance, an English version of the *History* is in progress ; and which translation, by the introduction of

examined: 1st, On the explanation of the Bible, and in the original languages of the Old and New Testament. 2d, On Church History, and on the History of Dogmas. 3d, On Systematic Theology. 4th, On Christian Ethics. And 5th, On the Art of Preaching, as well as on the duties of the pastoral office: here the candidate will be required to give written and verbal specimens of his talents as a preacher.

The candidate for holy orders, having, on examination, been found qualified, solemnly declares by his oath, that no gift has been, or ever shall be given, by him to procure any appointment in the church, and also that no gift has been, or ever shall be given, by any other person, for that purpose, on his behalf.— And he further declares and promises, that he shall carefully promote the interests of Christianity in general, and of the Netherlands Reformed Church in particular; that he receives in good faith, and cordially believes, the doctrine which, agreeably to God's holy word, is contained in the Formularies of the Netherlands Reformed Church; that he shall diligently study and uphold the same, and that he shall zealously apply himself to the promotion of religious knowledge, Christian morals, order and harmony, binding himself by his signature, to submit, in the event of being found to deviate from any part of this promise and declaration, to the sentence of a competent church court.

No preacher can accept a call from a congregation, till he has completed his twenty-second year; and, in communities served by more than four ministers, no vacancy is allowed to be supplied by any clergyman under twenty-five years of age, or by one who has not been at least three years in the ministry. According to the existing law of the church, no minister can leave his charge within two years after his induction.

new notes and unpublished documents, will be rendered if possible more interesting to British scholars.

Before leaving the University, it is by no means unusual for the Theological student to take the degree of doctor in Divinity; an honour which is not bestowed in Scotland but upon clergymen of reputation and standing in the church. Though many of the Dutch clergy enjoy that academical rank, it deserves to be noticed that, on the Continent, whether in theology or law, it is never, in *conversation*, prefixed to a minister's name as in Britain. In Holland, it is only physicians who are so colloquially distinguished.

In Holland, clergymen are, familiarly, but as a term of respect, called *Dominies*. They are easily recognised by their Court-looking dress, and cocked hat. In the pulpit, instead of a gown, they use a long *mantel*, which consists of black cloth, only six inches broad, edged with silk, and fastened with a hook to the collar of the coat. Originally, this mantle, from the numerous plaits of which it is composed, must have been sufficient to envelope the person, but probably has gradually been reduced to give more liberty to the speaker. Few of the clergy preach from memory. They generally read their discourses; and sometimes, though rarely, their prayers. They are held in the greatest respect by the Dutch. In general they are certainly exemplary and zealous in the discharge of their sacred functions. And, like the people at large, are distinguished for loyalty and strong attachment to their Fatherland. Accompanied by an elder, they regularly make a professional visit to their members, from house to house, twice a-year, immediately before the season of communion. They are also particularly careful whom they admit to the Lord's Table. Young people attend them, for years together, for catechetical instruction. As auxiliaries, independent of the ministers, there are also subordinate licensed male and female teachers of religion, who keep private preparatory classes, and receive a small gratuity from their pupils.

In all the Reformed Churches in the Netherlands, the sacrament of the Supper is administered once a quarter; though formerly, as in some districts still, six times a year. The celebration of that Ordinance is announced a fortnight beforehand; and in the course of the week immediately preceding the Sabbath on which it is celebrated, there is a preparation service, towards the conclusion of which, all the intending communicants stand up and answer in the affirmative, in presence of the congregation, a few questions put from the pulpit, comprehending a declaration, That they believe, with all their heart, the doctrine which they have confessed; that they resolve, through Divine grace, to adhere to that doctrine, and to lead a Christian life; and that they will submit to the superintendance and the discipline of the church. All candidates for membership in the ~~New~~ Reformed Communion, receive a regular course of religious instruction from the ministers or the catechists of

that church, in Christian doctrine and morality, according to the Confession of Faith and to the Heidelberg Catechism; and also in the knowledge of Bible history, and the origin and progress of the Reformation in the Christian church. Upon these subjects they are examined, an elder being present; and when found qualified, they are solemnly and publicly admitted or confirmed; making, in a standing posture in church, satisfactory replies to the queries above enumerated. Within the pale of the Reformed church, very few adults are to be found who had not been duly enrolled as members ere they have attained the age of twenty. Before the celebration of the Lord's Supper, a meeting of the Consistory of each church is always held, in direct reference to the moral and religious character of the communicants. Members of other Protestant congregations in the Netherlands are admissible to communion with the Reformed Church, provided that their moral character is unobjectionable. The practice is unknown in Holland, which is universal among Scottish Presbyterians, of distributing *tokens* or small pieces of lead, having on one side an appropriate passage of Scripture, and on the reverse, the name of the particular congregation or church. These tokens, given to intending communicants only, are collected by the elders as soon as the members have taken their seats at the table.

When the Apostolical benediction, after the ordinary service in the morning of the sacramental Sabbath, is pronounced, the officiating minister directs the attention of the members to the prescribed and printed Form for the Communion Service. That Form commences with a plain statement of the nature and design of the Lord's Supper, and of the character of those who ought to abstain from it, and of those who worthily partake it. Then follows an appropriate prayer, with the Lord's Prayer and the Apostle's Creed. A psalm or hymn is next sung, and the minister takes then, if not before, his station at the Communion Table, which is placed in the middle, or most convenient and conspicuous part of the church. At his invitation the members promptly and decently approach the Lord's Table, and sit down promiscuously without distinction of age or rank, the King being seated, perhaps, next to the poorest of his subjects. The generally prevailing practice, of the men communicating first,

and then the women separately, is not enjoined by law, but established by custom.

After a few prefatory sentences, left to his own discretion, the minister distributes, in the words of institution, the bread and wine to those who are nearest to him. He then pauses, and sitting down, partakes of the same himself; and while the sacred symbols are being handed from one member to another along the table, a solemn and impressive silence prevails in the assembly. When all at the table have communicated, the minister stands up again, and addresses to them words of comfort and exhortation; after which they return to their pews. A small portion of Scripture, such as the 53d chapter of Isaiah, or a similarly appropriate passage is then read by the clerk or precentor, or a few verses of a psalm or hymn are sung. This process is repeated till all intending communicants have so received the Holy Supper. The same clergyman, who has delivered the sacramental discourse, or what in Scotland is called the action sermon, conducts the whole of the sacred service; and in large communities, he is sometimes called to address thirty tables consecutively. His address, of necessity, is very short. Reverting again to the form for the communion service, the minister next reads the invitation to thanksgiving and praise, and offers up the concluding prayer with the Lord's Prayer. Finally, a psalm or hymn is sung, and the benediction is pronounced. In the afternoon or evening of the same Lord's day there is a thanksgiving service. The frequency of the celebration of this holy ordinance, we reckon to be productive of the happiest effects upon the Dutch community. The preparatory and thanksgiving services are neither injudiciously numerous, nor unnecessarily prolonged.

As it is impossible, especially in large towns, that every member of a family can attend on the same day, the Sacrament is dispensed in one of the churches on the succeeding Sabbath, to give to all an opportunity of communicating.

The officiating elders and deacons are, like the minister, distinguished by a *band*. The precentor or reader is also dressed precisely as the clergyman.

2. With respect to the principle of perfect parity of the clergy in rank and authority, the present ecclesiastical regulation is the

same as formerly. All offices of ecclesiastical government are temporary; with the exception of the administrative posts, namely those of secretary and quæstor of the Synod. All ecclesiastic authority and government issues from the congregation represented by its elders.

3. The Netherlands Reformed Church is now more independent of the State than formerly. Without ever having obtained a fixed limited form of ecclesiastical regulation, the meeting of the Church Courts were dependent on the States of the several Provinces. Now, however, the Reformed Church, according to its *General Regulations*, possesses a definite rule, a fundamental law, sanctioned by the King in 1816, by which no alteration can possibly be made till an overture to that effect has been submitted to, and concurred in by all the Provincial Directions, has then been approved of by the Synod, and ultimately sanctioned by the Crown.

There is a regular establishment at the Hague, solely for the general direction of the affairs of the Reformed Church, at the head of which is Baron van Pallandt van Keppel, minister of state. This ecclesiastical minister has under him a secretary and adviser,—besides five commissioners, two adjunct clerks, and an agent for the Church. This establishment, though standing in immediate connection with all the church courts, possesses no legislative power and government, and takes no management of church matters, without consulting those ecclesiastical judicatories, to whose department such affairs belong.

4. The expenses of the *Kerkbestuur* are defrayed from the annual quota received, according to rank and ability, from each congregation. If there be annually any deficiency in the general classical chest, (which entirely consists of that collection, and is under the administration of the quæstor of the Synod,) it is made up by Government. Charges at examination, for the approbation of ministers' calls, for loosing and admitting clergymen, &c. from which formerly the expenses of the Classical meetings were defrayed, are now all abolished.

4. The Walloon, German,* English, Presbyterian and Scottish

* There are only three German Churches in the North Netherlands; namely, in Amsterdam, at Maastricht and Venlo.

congregations, are, with the exception of particular regulations, united to the Netherlands Reformed Church. We shall conclude this article with some more specific mention of the Walloon church, and then give the acts of the Dutch church relative to the British churches.

WALLOON CHURCH.

The Walloon churches in the Low Countries have had their Synods since 1563; and their present organization is very similar to what it was towards the end of the sixteenth century. For the purpose of watching over their peculiar interests, there is a standing commission of six members, one of whom is an elder. At the expiration of twelve months, the elder resigns, as also one of the ministers; but the latter may be re-elected. Though the French Reformed clergy are members of the District meeting or *Rings*, and are represented in the National Synod, they have also the power, as a distinct body, to hold an annual assembly.

The revocation of the edict of Nantes in 1685, had a marked influence upon the state of the Walloon churches. A million of Protestants of all ranks and conditions, forced to quit France by reason of the tyrannical measures of Government, were constrained to seek shelter in other countries; and in Britain and Holland a vast proportion of the refugees took up their abode, and experienced the most generous treatment. The number of those who sought an asylum in the United Provinces may be estimated by that of the ministers who accompanied them, and who amounted to more than two hundred. Many of the divines belonging to this respectable body have been most advantageously known to the religious and literary world. Owing to the celebrity of some of the preachers, numbers of the Dutch joined the French congregations; and it is long since the Walloon church became a place of frequent resort. Last century, there were nearly fifty French protestant churches in the United Provinces. At present (1832) there are only seventeen churches served by twenty-five stated ministers; and it is a very singular fact, that with probably one or two exceptions, the ministers now in office are all Dutchmen by birth. With regard to the allocation, there are in Amsterdam 4 pastors; at the Hague 3; Rot-

terdam 3 ; Leyden 2 ; and *one* at each of the following towns,—
 Arnheim, Bois-le-duc, Breda, Delft, Dordrecht, Groningen, Haar-
 lem, Leeuwarden, Maastricht, Middleburg, Nimuegen, Utrecht,
 Zwolle.*

*Summary of the Acts of the Dutch Reformed Church, affecting
 the British Clergy and Congregations established in the
 Netherlands.*

Our first excerpts shall be from the earliest acts of the Synod
 of South Holland. And here it may be proper to mention, that
 the name of the town and date prefixed to each of the sub-
 sequent paragraphs, denote the place and year in which the Sy-
 nod was held.

Delft, 1587. The Synod were rejoiced by the intelligence
 that the Earl of Leicester had recommended the Netherlands
 Reformed Churches of South Holland to the Queen of England,
 and the reverend court passed a vote of thanks to his Lordship
 for this piece of service. *Art.* 62.

Rotterdam, 1621. It was determined that a certain English
 probationer should be examined by the deputies of the Synod,
 yet with correspondence of the British Churches of the Hague
 and Delft. *Art.* 57.

Gorinchem, 1622. At this Synod an announcement was
 made, that the States had granted liberty to the English and
 Scottish Churches to hold consistorial and classical meetings, in
 conformity with what had been permitted to the Walloons.
Art. 161.

The Brielle, 1623. Agree to advance the Resolution of the
 States, which was communicated to the former Synod. *Art.* 13.

The Hague, 1624. Find the above Resolution inexpedient,
 and determine to put a stop to the business. *Art.* 13.

Woerden, 1625. To prevent the recurrence of any thing of

* *Liste des Pasteurs & Reglement General dans les Eglises Wallonne
 du Royaume des Pays Bas.* A la Hague, 1818. 2 tom. 8vo. Ypey
 and Dermout's *History*, and the Appendix to the *Sermons* of the Rev. J.
 T. L'Ange of Amsterdam, may be properly consulted in regard to the
 French Reformed Church.

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the kind, this Assembly resolve to complain to the colonels and captains of the English regiments, against some of the garrison chaplains who had conducted themselves in a violent manner. *Art. 12.*

Ysselstein, 1626. The Classes are enjoined to take care that the English ministers in this country, or such as may come to it, be lawfully called; there being much disorder in this respect. A similar injunction given regarding the British clergymen who were in the army. *Art. 23.*

Dordrecht, 1637. The Synod's sanction was desired by his Britannic Majesty's Agent, to some alteration in their outward form of worship in all the English churches in this country, agreeably to the usages of the Church of England. The court decline giving the agent an immediate reply, because the Resolution of the States relative to the form of religious worship in the English churches here, does not appear to accord with such a request. *Art. 43.*

Rotterdam, 1641. Two members of the English Church at Rotterdam complain to the Synod of an undue measure of censure passed upon them by the Consistory. The case is remitted to the Classis with instructions to judge of and settle this affair, if possible, by intercession, otherwise not. *Art. 64.*

—————. At this Synod also, Regulations were prepared for the British ministers, and the court agreed to petition the States to confirm these Regulations. *Art. 60.*

Gorinchem, 1642. The above Regulations, not giving satisfaction to the English clergymen, were held *in statu*. *Art. 35.* Determined to leave entirely to the Classes the approval and settlement of British ministers. *Art. 45.*

The Brielle, 1643. The Regulations mentioned in the preceding article to remain in abeyance. The Synod decide which of the English ministers shall be incorporated with the Classes of the Netherlands Reformed Church. *Art. 35.* In this Assembly a letter was produced from the Synod of Zealand, recommending to their consideration the distressed situation of the English Churches. It is resolved to lend all the assistance in their power. *Art. 12.*

Woerden, 1645. A report was made to the Synod, that it was in contemplation to govern the churches in England, by re-

gulations like those of the Netherlands Reformed Church. *Art. 39.*

Gouda, 1679. Information was received by this Synod, that the Scottish Church at Rotterdam had endeavoured to qualify (ordain,) several Scots probationers. The Classis was directed to guard against its recurrence. *Art. 22.*

Rotterdam, 1680. An injunction similar to the above was issued by this Synod. *Art. 19.*

In former times, the British Presbyterian ministers had comparatively little intercourse with the Classis, but they were subject to the magistrates of the different towns in which they were established.

With the exception of the Scottish Church in Rotterdam, (which has ever strictly adhered to the forms of the Church of Scotland,) all the British congregations in the Netherlands have adopted in worship several of the formularies peculiar to the Dutch ~~Commissions~~, and, about the middle of last century, introduced the organ into their churches.

Shortly after the glorious restoration of the Orange family, all the British Presbyterian congregations which existed in Holland, were united to the Establishment of this country. Closely allied as our churches now are to that of the Dutch Reformed, it is proper to mention, that no undue supremacy has ever been exercised, but, on the contrary, the British have been allowed to adhere to their own regulations.

The ecclesiastical laws published since 1816, so far as regards our religious Institutions, have already been alluded to. We shall endeavour to give a succinct view of them in chronological order:—

By a decree of his Majesty the King of the Netherlands, dated January 7th, 1816, the English and Scottish Presbyterian Congregations within the kingdom, are placed under the general direction of the Dutch Reformed Church; and, so far as this had not previously * taken place, are incorporated with the Classis

* The English Presbyterian Church in Rotterdam, (having been served for the last century by clergymen belonging to the Independent connection,) was the only one which might be said not to be united to the Classis. The ministers of our other Congregations in Holland were all Presbyterians.

within whose bounds they are situated.* The Act declares, that they “shall retain the separate and peculiar regulations and rights which particularly and privately belong to them.”† In certain Regulations issued in the course of the same year, it is enacted that they are to be ecclesiastically visited precisely as the Dutch churches; ‡ that, like other Consistories, those of the English and Scots shall, for each of their ministers, be required to pay their quota (twenty guilders,) towards the expense of the Classical Direction.§

In the year 1817, was published a special arreté of his Majesty in regard to our churches. || In this royal decree it is declared, that the British Presbyterian clergy established in the Netherlands, shall continue, as formerly, to receive their stipend from this country; further, that the place of *second* Minister in the Scottish churches of Amsterdam and Rotterdam shall, in the event of a vacancy, be suppressed; ¶ that the Scottish church which existed at Leyden till 1807, continue suppressed; that the Scottish church at Utrecht, (with reference to a correspondence with the gentlemen of the Consistory, and the curators of the university regarding it, and, in consequence of some difficulty in the case,) is considered conditionally suppressed; that the English Presbyterian Church at Rotterdam shall be allowed one clergyman; the English church at the Hague,** one; the Scottish church at Dordrecht, also one; and that the united English churches of Middleburgh and Flushing be served by one minister.

Although, as has been remarked, the ministers of our churches became members of the Classis, the Dutch clergy seldom interfered in their settlements. One or more of their num-

* Art. 13 and 76.

† Art. 77.

‡ July 30th, 1816, Art. 34; and October 8th, 1823, Art. 27. § 16.

|| Nov. 5th 1817.

¶ Since the passing of this royal Decree, vacancies have occurred in the office of *second* minister both at Amsterdam and Rotterdam; but, convinced of the importance of these two flourishing congregations, and particularly as the *senior* pastor of each church had been called on the express understanding that he should have a colleague, the Dutch government generously allowed both churches to retain their full complement of ministers.

** This charge was suppressed by his Majesty in 1822. See our account of the *English Church at the Hague*.

ber might be present, but, when at all practicable, the nominee was admitted by a countryman of his own. Our clergymen, it is true, were generally ordained in Britain, and, as a matter of courtesy, were usually enrolled as members of the Classis; that court seldom demanding more than an accredited testimonial of ordination and moral character. When, after giving some specimen of his pulpit talents, a licenciate was called, he either submitted himself to the examination of the Classis, or, what was of more frequent occurrence, returned to Britain to be set apart by his mother church. To the general satisfaction, it is believed, of all concerned, the same practice obtained for a long series of years, and it was not until 1816 that the change to which we are about to advert took place. It was then enacted, that all clergymen who might be elected to our vacant congregations, and who had not previously held any charge, should undergo a strict examination at the Provincial Church Court.* The judges were Dutch ministers, who, with all their known suitableness for the task in other respects, might be as ignorant of English as the person whom they were called to examine might be of the language of Holland. To obviate this difficulty in part, the questions might be put and replied to in Latin or French. A man, however, it must be acknowledged, though no contemptible scholar, may yet be unable to hold colloquial intercourse in either tongue. The parties were liable to experience no small difficulty in making each other understood; and so neither the examiner nor the examined could have justice done them. Three gentlemen, (Messrs. Morison, Nivison and Morgan,) who had been regularly ordained by the church of Scotland, had to submit to a trial of their attainments. The new regulation was then found not to answer the laudable end in view. A respectful representation, having accordingly been made to the proper quarter, met (as all similar petitions have,) with prompt and considerate attention; and, by the friendly exertions of the ecclesiastical minister, and the equally obliging disposition of his adviser, the Act in question was so modified, that at every future examination, unless the members of the Provincial Church Court sufficiently understand the English language, two British ministers

* July 30th, 1816. *Art. 6.*

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are to be present, and the necessary queries must be propounded in English.*

With very few exceptions, all the British Presbyterian congregations in Holland, for upwards of half a century, had been supplied with pastors by the Church of Scotland; an establishment, similar in many respects to the Netherlands Reformed Church, and celebrated for the zeal with which her ministers discharged every trust reposed in them, whether as relates to the faithful performance of their sacred engagements to their respective flocks, or their conscientious fulfilment of their duty in the several judicatories. Fully aware of this fact, our worthy and reverend brethren the Dutch communion, especially within these few years, have exhibited a pleasing desire to pay due respect to the certificate of a presbytery of our Scottish national church, and likewise to letters of recommendation from the theological seminaries belonging to the orthodox dissenters in England, in favour of any minister-elect. In saying thus much, we beg not to be misunderstood. We readily allow it to be highly proper, on the part of Government, as well as of the Classis, that sufficient proof be obtained of the presentee's fitness for the sacred and honourable order to which he belongs, as also for the particular situation which is to be assigned to his care. All that we mean to assert is, that when a clergyman has, on proper trials before some qualified court, been solemnly invested with the power of dispensing the sacraments, examination *after* ordination seems somewhat degrading; and, as alluded to above, it was acting upon this consideration that, in the year 1829, two British ministers who had been for nearly three years *ordained* assistants at Rotterdam, were, conformably to ancient practice, duly received on the Dutch establishment, in consequence of being called by the English Presbyterian and Scottish Churches in that city respectively to succeed the individuals in whose place they previously held a temporary appointment.

The following resolution, applicable to the British clergy, appears in the acts of the D. R. Church for the year 1826:— “ In case of a stranger be elected whose naturalization in this kingdom is unknown to the Klass. Bestuur, the Consistory of the church

* August 5th, 1818.

must deliver the petition, for his Majesty's approbation of the call, to the department for the affairs of the Reformed church, through the medium of the *Klasikal Bestuur*, who are to accompany that petition with such remarks for or against the applied for approbation as they shall deem proper."*

The patronage of all the Presbyterian churches now in Holland is vested solely in the kirk-session, subject, however, to his Majesty's approval, which is never withheld.

* Nov. 23, 1826. *Art.* 57.

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