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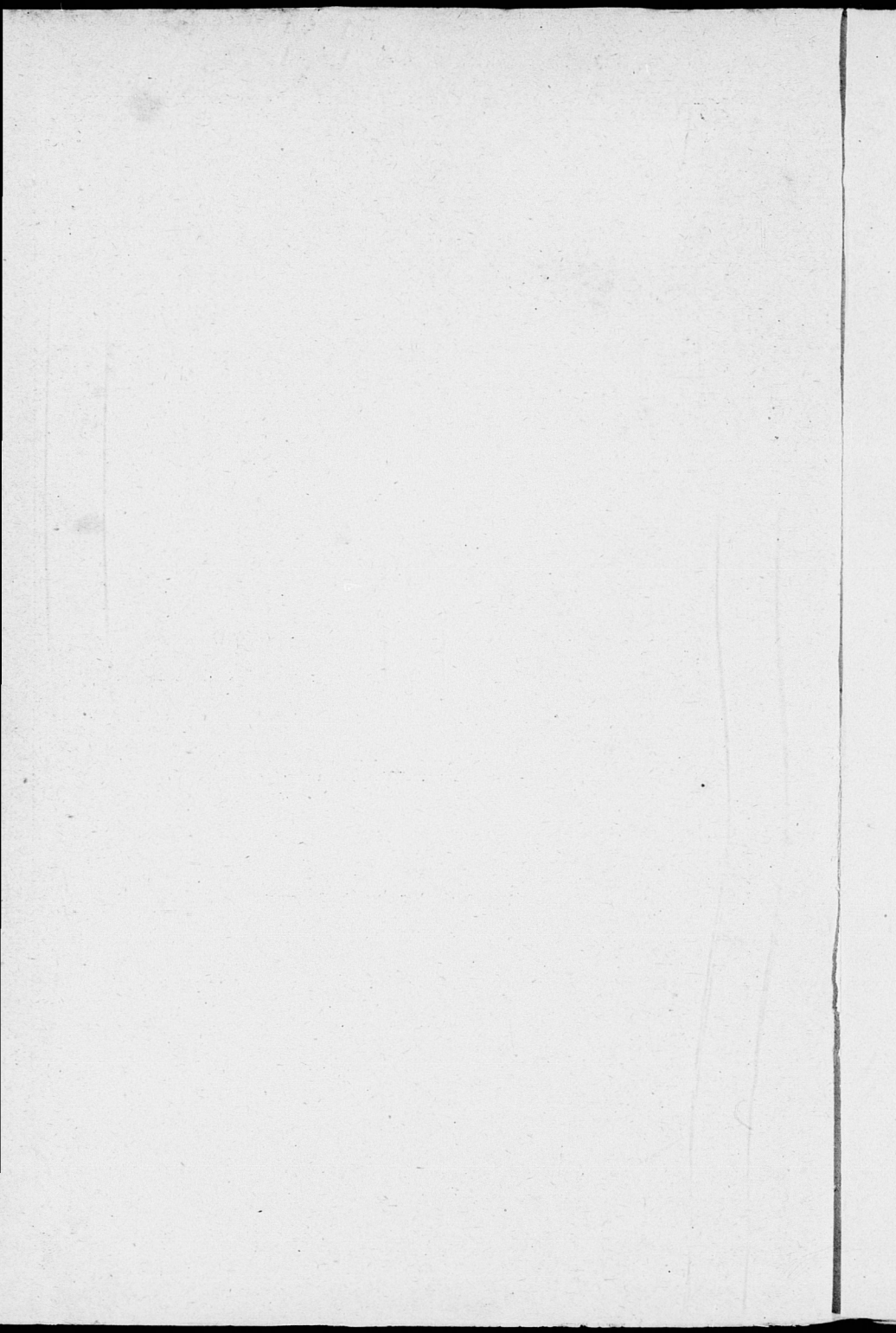


The Scotch Church, Rotterdam.

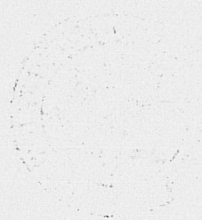
250th ANNIVERSARY

1643—1893.

AMSTERDAM,
HÖVEKER & SON.
1894.



THE SCOTCH CHURCH, ROTTERDAM.





The Scotch Church, Rotterdam.

250th ANNIVERSARY

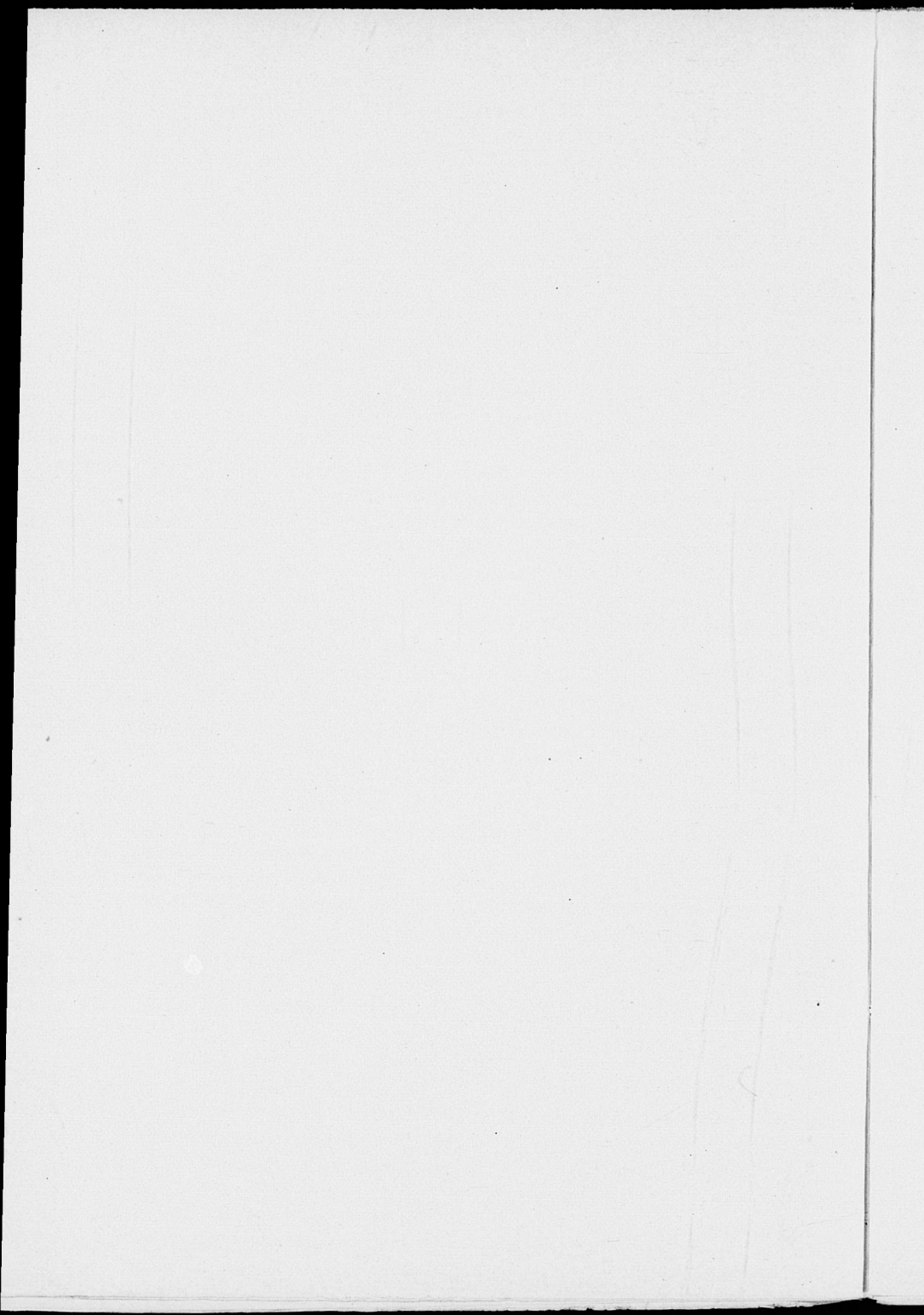
1643—1893.



AMSTERDAM,
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This book is published in aid of the Renovation Fund.

HISTORICAL SKETCH.



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The Scotch Church in Rotterdam was founded on the 13th September, 1643. Its first Minister was Alexander Petrie of Rhynd, who preached his first sermon to the Scottish settlers on the 2nd August, 1643, at a house in the Wynstraat fitted up for the purpose by the magistrates. The States General and the City Authorities guaranteed a regular stipend to the pastor of the Scots' Church — which has been continued until the present day. On the 30th August Alexander Petrie was inducted; and on the 13th September Elders and Deacons were appointed, and the congregation formally constituted. Shortly afterwards, it was so far incorporated with the Dutch Classis as to be allowed to send Commissioners to sit in that court. Declaration was made at the same time "this is a free congregation in itself as any other, and the consistorie thereof is absolute as the consistorie of the Dutche Kirke is."

The congregation has always maintained Scottish usages; and been exempt from the use of the Dutch formularies.

On 7th January 1644 the sacrament of the Lord's Supper was first observed in this Church; when the City magistrates presented a communion service which is still used.

In 1645 the Church was visited by Robert Baillie, and George Gillespie, two of the Scottish commissioners to the Westminster Assembly.

In 1658 the congregation obtained leave to hold their meetings in St. Sebastian's Chapel; and this building continued to be their place of worship until 1697 when the present Church was built.

During the years of the persecutions in Scotland Rotterdam became the great home of banished Covenanters. Thousands of refugees found safety and liberty here.

The wellknown Robert MacWard was appointed minister of the congregation in 1676; but at the instigation of Charles II was banished in 1677.

Colonel James Wallace, the exiled leader of the "rising of Pentland", who was then an elder in the Scotch Church Rotterdam, was, owing to the same action on the part of Charles II, driven from the Netherlands.

MacWard and Wallace however after a few years

returned to their home in Rotterdam; and there they died.

Many banished Presbyterian Ministers worshipped at this time in the Scotch Church Rotterdam and took an active part in church matters. Among them were such men as John Brown of Wamphray whose latest public act was the ordination in this church of the famous Richard Cameron in 1679.

After the defeat at Bothwell Hamilton sought shelter at Rotterdam where he remained until the Revolution.

Owing to the number of fugitives from the persecutions in Scotland, the congregation became so large that two stated ministers were required. The City magistrates guaranteed a stipend for the second minister also. The charge remained collegiate until about fifty years ago.

In 1695—7 the present church was erected, the stones used in the building being brought from Scotland. Thus the edifice is really a Scottish Church in the fullest sense, although standing on Dutch ground.

The site was granted by the magistrates, who also fitted up the interior of the building. All the stonework used in the edifice was brought from Scotland.

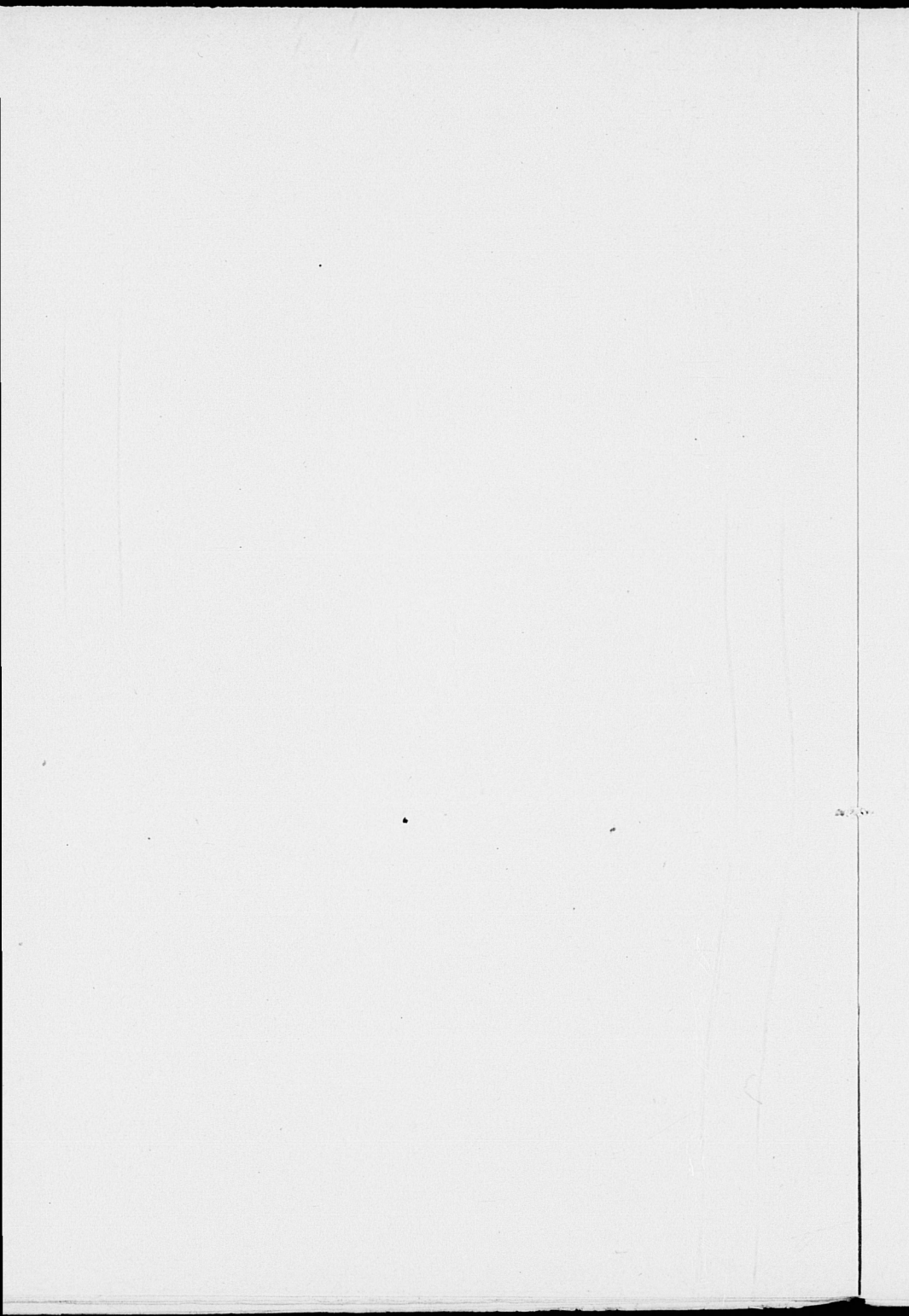
Robert Fleming author of "Fulfilling of Prophecy" became minister of the church in 1677: and his son Robert Fleming, junior, was inducted as pastor of the Rotterdam congregation in 1695.

During the French occupation of Holland at the beginning of this century the congregation was much reduced in numbers, many families returning to Scotland.

In 1815 the Scottish Poor House was closed. This was an establishment founded in 1728 by the Consistory chiefly for the education and maintenance of the orphaned children of soldiers at Scottish Brigade. As the Brigade was disbanded at the beginning of the century the orphanage was no longer required.

In 1832 the celebrated "History of the Scottish Church in Rotterdam" was published. The author, Rev. Dr. Steven, was then minister of the Church.

ANNIVERSARY CELEBRATIONS.



ANNIVERSARY CELEBRATIONS.

In September 1893 a series of services was held in Rotterdam to commemorate the founding of the Scottish congregation two hundred and fifty years ago.

On Sunday the 10th of September two special services were conducted by one of the commissioners from the Church of Scotland.

It was felt to be especially appropriate that the opening meetings should have fallen to the lot of an ecclesiastical successor of the first pastor of the Church at Rotterdam.

Rev. James Ballingal, B. D. is minister of Rhynd, near Perth, the parish from which in 1643 Alexander Petrie came.

Preaching on the text Phil. IV 21, ("Salute every saint in Christ Jesus. The brethren which are with me greet you"), Mr. Ballingal dwelt on the meaning and value of these salutations in the Pauline letters — and then conveyed to the congregation the fraternal greetings of the Church of Scotland. He assured

them they were not forgotten; and that the tie that bound them to the Mother-Church was as strong as ever. The people of Scotland sympathised with them deeply, remembering the eventful history of the early years of the Church — and joining with them in heartily acknowledging the indebtedness of Scottish refugees and settlers to the Dutch government and people. A short sketch of the life and labours of Alexander Petrie followed; and taking him as a type, the preacher emphasised their heroic qualities, their courage, their steadfastness under trial, and their high morality.

Their example must always remain an inspiring one in spite of their harsh severity and of other grave defects of character.

In the evening a Communion service was held in the Covenanters' ancient place of worship, St. Sebastian's chapel in the Lombardstraat.

This curious church is between three and four centuries old, and is now exclusively the property of the Dutch Presbytery whose "collegie van Gecommitteerden" very willingly gave the use of the building for the memorial service. For forty years — (from 1657 — 1797 the most stirring period in the history of the Congregation) — the Scottish people had been permitted by the magistrates to worship there, and many of the Covenanters are buried within its walls.

Reference to these facts was made by Mr. Ballingal

in his evening address; and the Lord's Supper was observed by a large number of communicants, amongst whom were special Delegates from the Dutch Church, and Deputies from the ecclesiastical trustees of Rotterdam.

It was on Wednesday evening the 13th September, that the chief celebration took place. The meeting was held in the present Church-building, which was decorated for the occasion, appropriate mottoes, such as the Covenanted watchword "*For Christ's Crown and Covenant*," being suspended in prominent positions, and the portraits of the earlier ministers affixed to the walls and pillars.

The civil and ecclesiastical authorities were well represented, the Burgomaster, City magistrates and Harbour Officers of Rotterdam occupying one side of the open space in front of the pulpit while at the other side were seated the Representative of the Ambassador, Sir Horace Rumbold, the British Consul and deputies from various Protestant churches of Rotterdam.

Much interest attached to the deputations from Scotland and from the Reformed Church of Holland, under the care of which the Scottish community was placed at its foundation and has remained since.

The members of these Deputations together with the Delegates from the College of ecclesiastical Trustees occupied the platform along with the Consistory.

When the meeting was opened with praise and prayer,

the moderator in name of the Congregation welcomed the authorities present; and delivered an address on the founding of the Church and its relation to Scotland.

The Scottish Deputies were then called upon, and were received by the congregation standing and singing the 133rd Psalm.

The Commissioner from the Church of Scotland, Rev. J. M. Robertson, M. A., of St. Ninian's, Stirling, spoke first, and surprised the audience by the delivery of an apt and telling speech in the Dutch language, which, as the *Rotterdamsche Courant* puts it, "sounded astonishingly pure and clear from Scottish lips."

Mr. Robertson referred in grateful terms to the many benefits which Holland had conferred on Scotland, and conveyed the greetings of the Mother Church to the Congregation in Rotterdam.

The Commissioner from the Free Church, (Rev. J. P. Lilley, B. D., of Arbroath) congratulated the Church on its interesting anniversary and proceeded to speak of the influence of Dutch Literature and Theology on contemporary thought in the United Kingdom.

In evidence of this fact he spoke of the wide circulation that his translation of Andrew Murray's book "*Nieuw leven*" had gained.

On behalf of the Dutch Church, the Rev. H. Wildeboer made a thoughtful and earnest speech in which he returned the compliment already paid his country-

men — setting a high estimate on the Scotch Reformers and Theologians and wishing the Scottish Churches and this particular congregation every success. He was followed by the ministers of the Reformed English Churches of Amsterdam and Middelburg, Rev. A. Ironside and Rev. A. W. Frater, M. A.

Mr. Ironside in sympathetic terms referred to the present enterprise upon which the congregation had embarked the renovating of their building now almost 200 years old and much in need of repair.

In tendering the good wishes of his Church he encouraged the Congregation and pastor in their labour, and recommended a strong and unanimous effort to accomplish the raising of an adequate Renovation Fund. In the moderator's reply to Mr. Frater, hopes were expressed, that it would not be long ere the General Assembly would accord to Mr. Frater (as pastor of Middelburg) the position which his ministerial predecessors had so long enjoyed — that of a seat in the General Assembly as pastor of the congregation which at the beginning of this century took the place of the ancient Church of Veere — or Campveere. The British Chaplain, Rev. C. H. Minchin, M. A., then gracefully conveyed the greetings of the English Church to the congregation.

The other speakers of the evening were Mr. van der Horst, Delegate of the Trustees of the Dutch Church,

and the representatives of the Walloon and Lutheran Communities.

The addresses were closed with a short and hearty congratulation from the Burgomaster.

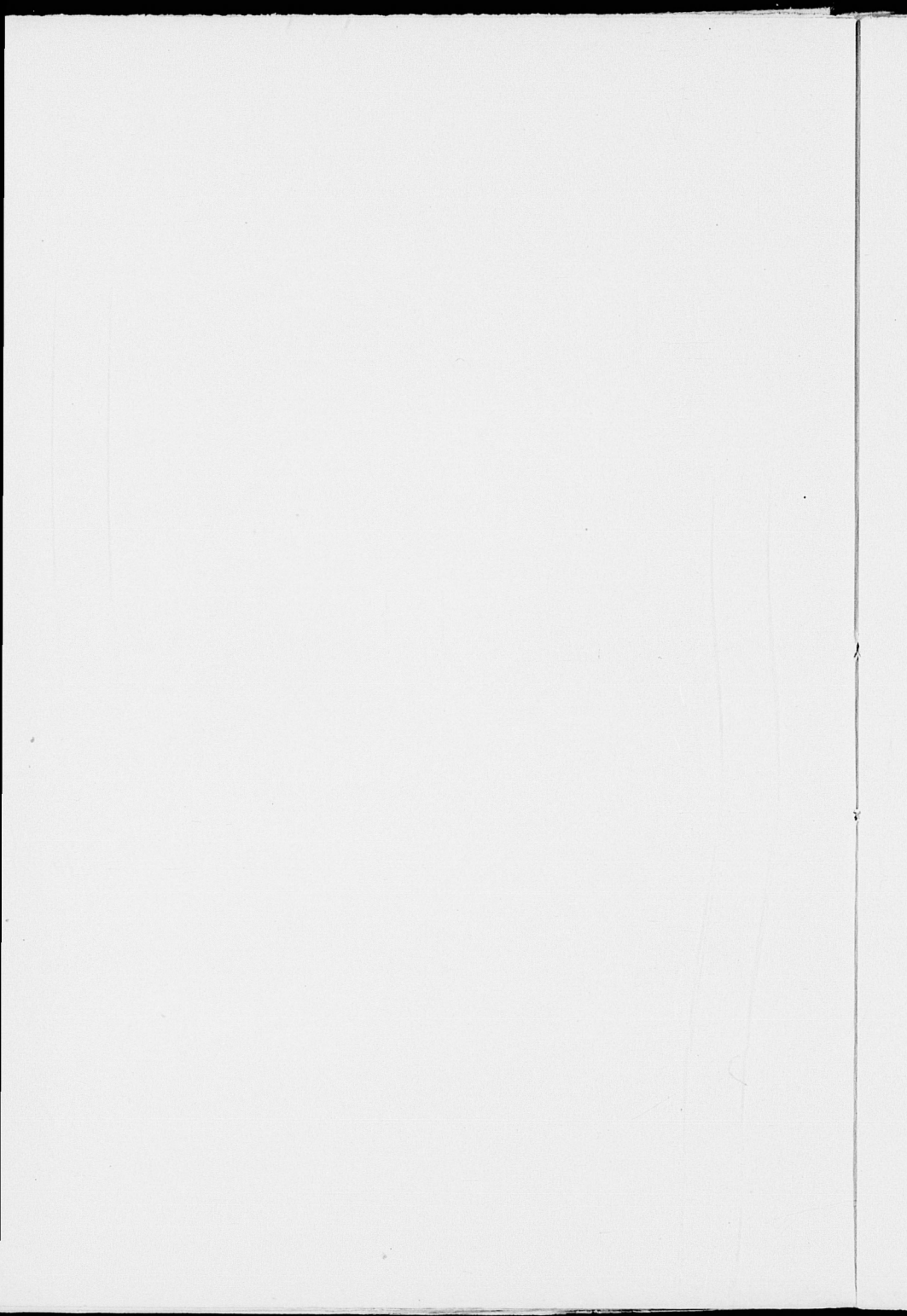
The celebration ended on Sunday the 17th September, with special services conducted by the Scotch Commissioners.

Mr. Robertson preached in the morning an eloquent sermon on the "*Outlook as favourable to Practical Christianity*", from Gen. 2 : 7.

A Thanksgiving service was held in the evening when Mr. Lilley, gave an impressive address on "*Work for God and its Divine Reward*", from text I. John 1 : 7.

The meetings were very successful and aroused a wide spread interest; the whole celebration has in no small measure quickened the vitality of the congregation.

NAMES OF AUTHORITIES AND DELEGATES.



NAMES OF AUTHORITIES AND DELEGATES.

DUTCH AUTHORITIES.

Burgomaster ; Lycklama à
Nijeholt, Esq.

Wethouder: F. B. 's Jacob,
Esq.

*Senior members of the Ge-
meente-Raad*: Messrs. A.
de Monchy and H. V.
B. Molenaar.

The Harbour Master: C. C.
Vermeer, Esq.

The Waterschout: Jhr. S.
B. Ort.

BRITISH AUTHORITIES.

Des Graz, Esq., Secretary
of Legation representing,
Sir Horace Rumbold,
Bart., H. B. M. Amba-
sador at the Hague.

H. Turing, Esq. British
Consul for South Hol-
land.

The churches which took part in the proceedings through their delegates are as follows :

The Church of Scotland Rev. J. M. Robertson, M.A.

Free Church of Scotland Rev. J. P. Lilley, B. D.

Nederduitsche Hervormde	{	Rev. H. Wildeboer.
Gemeente of Rotterdam		Messrs. D. S. Buxtorff
	{	(Elder) and C. Kuijk (deacon).

College of Ecclesiastical Trustees of the Dutch church.	{	Messrs. W. H. v. Oort
		and W. C. v. d. Horst.

English Reformed Church, Amsterdam,	{	Rev. A. Ironside.
United English Reformed churches of Middelburg,		Rev. A. W. Frater, M. A.
Flushing.		

French Church	{	Messrs. J. de Vries van Doesburg
	{	and Willem Wijt (secretary).

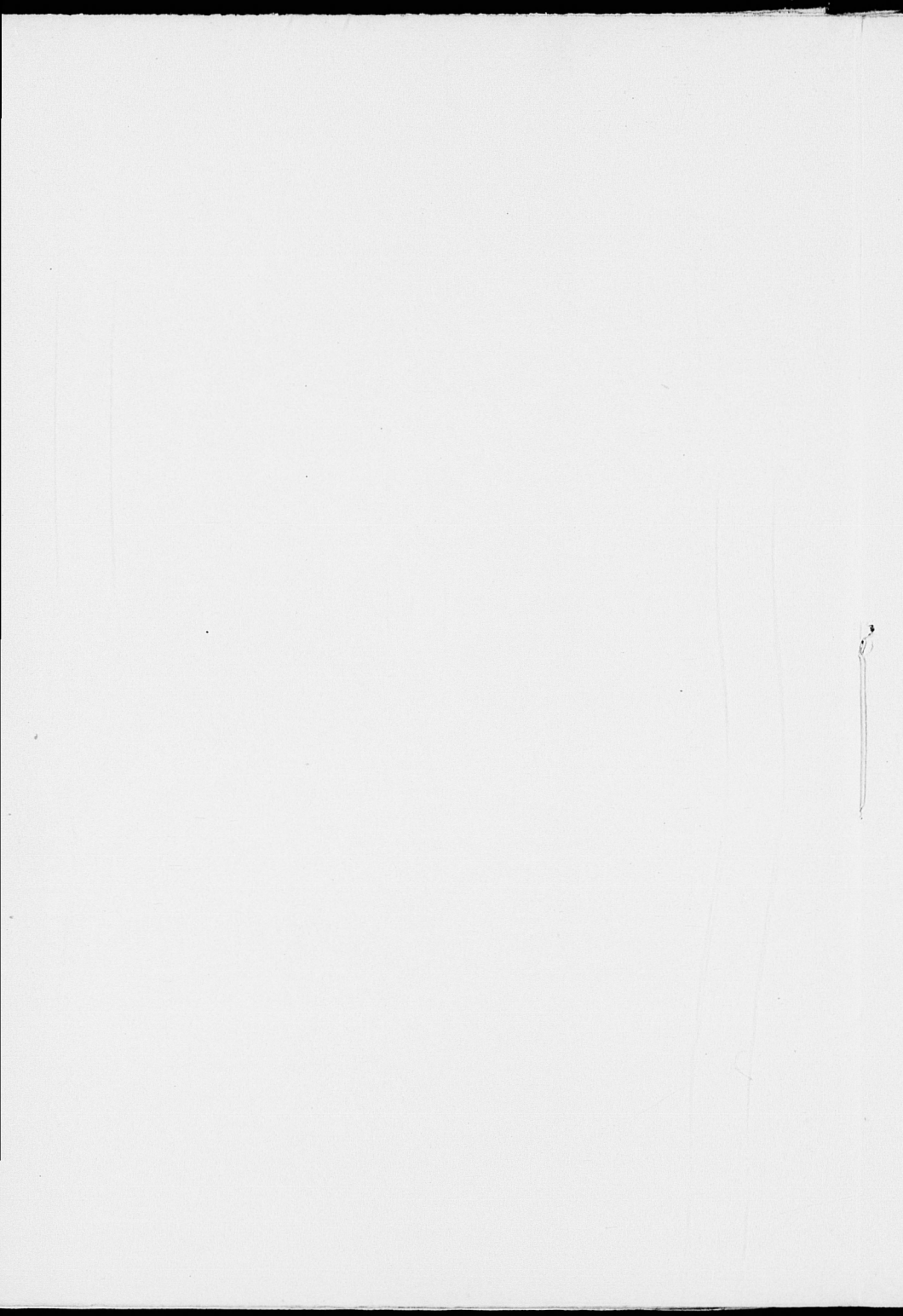
English Church	{	Rev. C. H. Minchin, M. A.
	{	British Chaplain.

Lutheran Church	{	Messrs. P. Holzapfel (Elder).
	{	and D. C. de Haas (deacon)

Baptist Church	{	Rev. Dr. Dijserineck & M. M. de
	{	Monchy, Esq.

Remonstrant Church	{	Messrs. D. J. Schepp and Jac.
	{	van Vollenhoven.

LETTER FROM HIS EXCELLENCY THE BRITISH
AMBASSADOR, SIR HORACE RUMBOLD
BART., K. C. M. G.



LETTER FROM HIS EXCELLENCY THE
BRITISH AMBASSADOR, SIR HORACE
RUMBOLD BART., K. C. M. G.

HOMBURG, September, 7, 1893.

Gentlemen,

I regret that the letter you did me the honour of addressing to me should have remained unanswered so long, it having only just reached my hands.

I regret still more that my absence from The Hague will prevent me from attending the celebration you are about to hold of the 250th anniversary of the foundation of your church.

I am going through a course of the waters here and shall be unable to return to The Hague in time for the meeting to which you are so good as to invite me. It would otherwise have afforded me great satisfaction to be present on the occasion of so interesting a commemoration as that you propose to hold, marking as does

the long existence of your congregation, and testifying as you intend it should, to the liberal treatment and constant courtesy for which you have been indebted through so long a period to the Church and Government of the Country in which you reside.

With the renewed expression of my regret,

I remain,

Gentlemen,

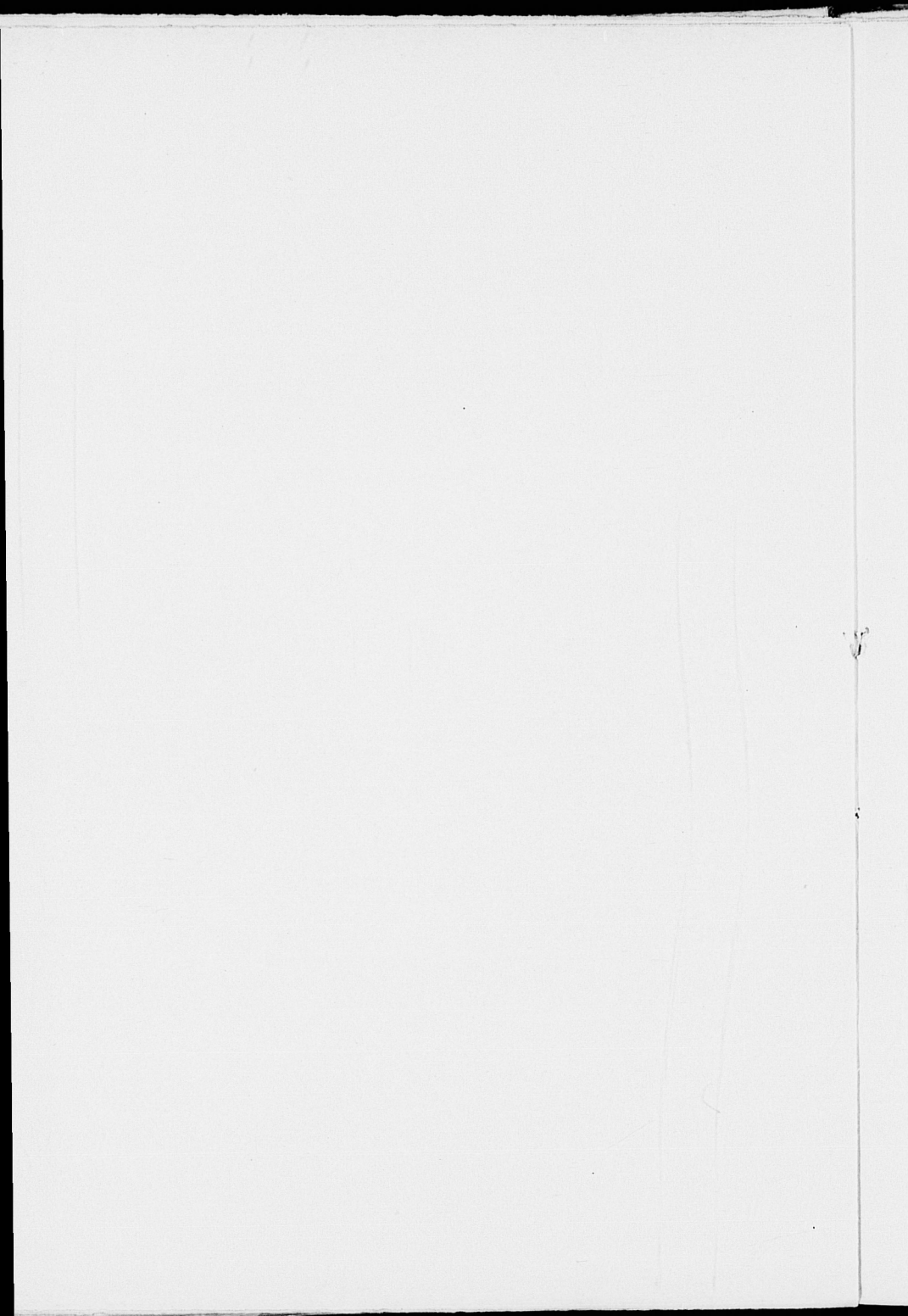
very faithfully yours,

HORACE RUMBOLD.

To

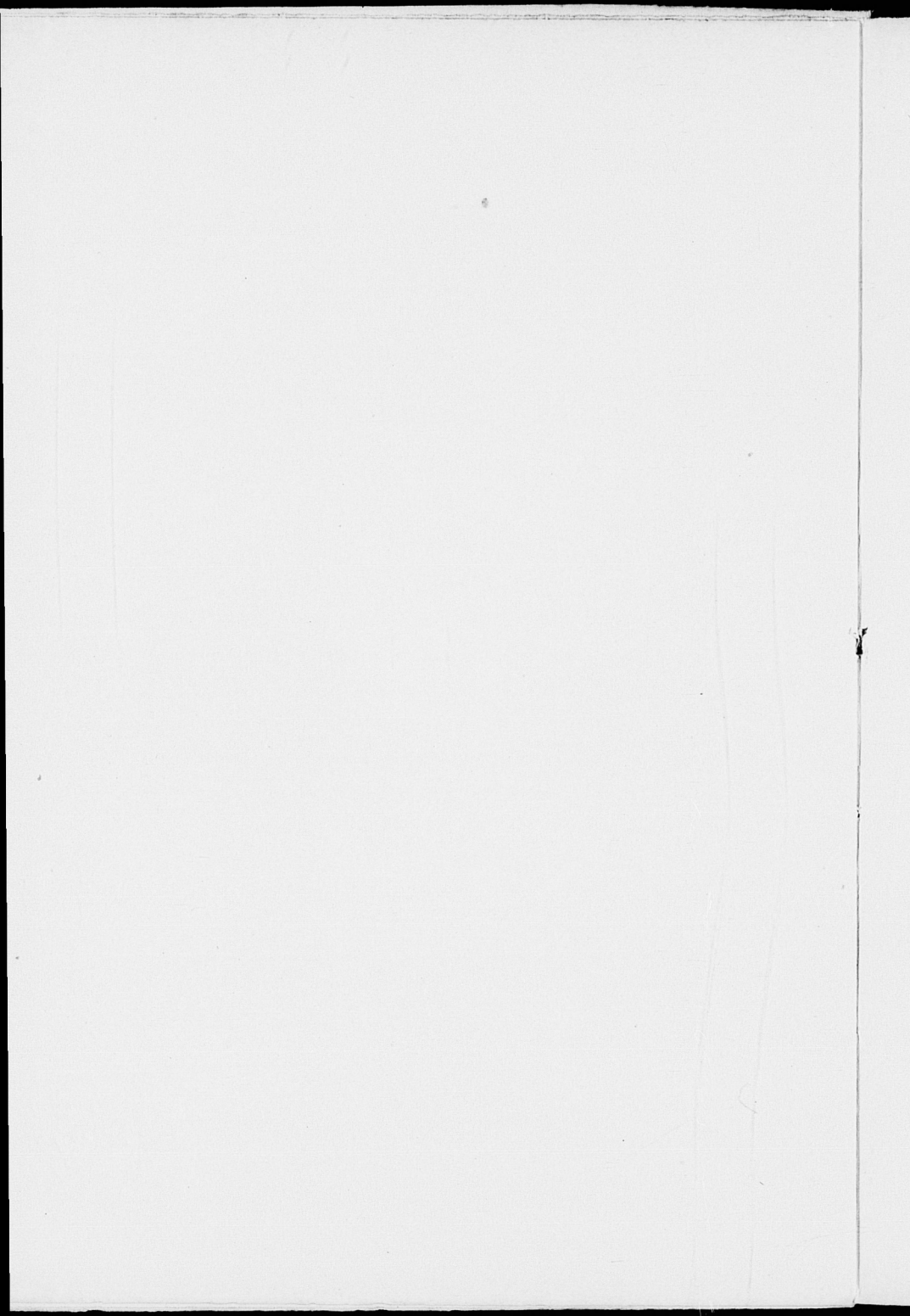
The Consistory
of the Scotch Church,
Rotterdam.

LETTERS OF CONGRATULATION.

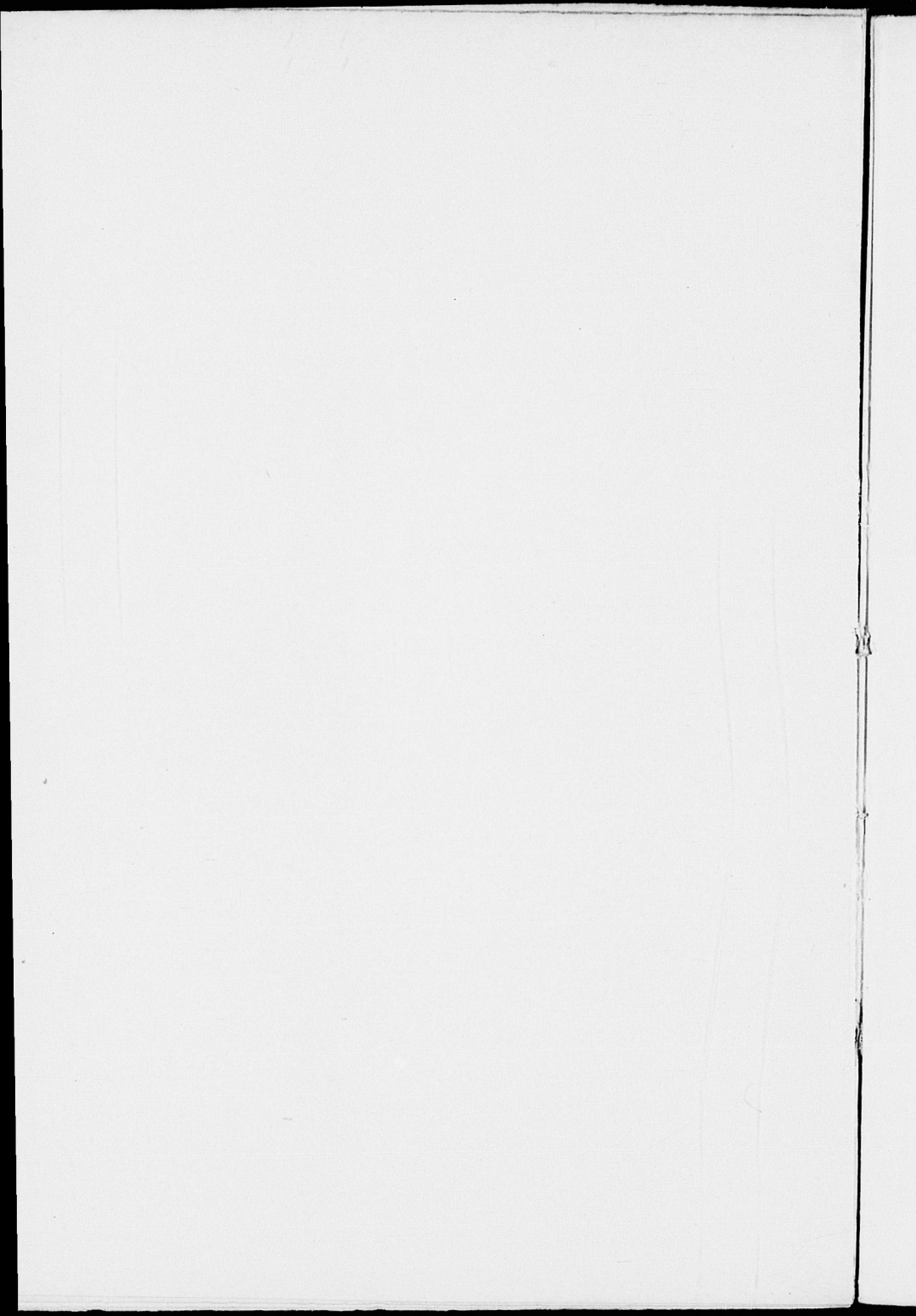


LETTERS OF CONGRATULATION.

Letters of congratulation and apology for absence were received from the President and the Secretary of the Synode; the Chairman of the Classis; the United States Consul; the Reformed Church of Rotterdam A; and Reformed Church B; the German Church; the former pastor of the Church, Rev. J. D. Palm; the Rev. Dr. Scott, Saltcoats; the Rev. Dr. Jonker; and many other friends in the Netherlands and Scotland.



ADDRESS GIVEN BY MODERATOR OF CONSISTORY,
REV. J. IRWIN BROWN, M. A., B. D.



ADDRESS GIVEN BY MODERATOR OF CON-
SISTORY. REV. J. IRWIN BROWN, B. D.

The historical event, which we celebrate to-day, is briefly told.

On the 13th of September 1643 the Scotch Church in Rotterdam was formally founded. A minister had been already chosen and inducted, namely : Rev. Alex. Petrie of Rhynd. Then, after Elders and Deacons had been appointed, the senior City minister, Rev. Rein Berkel, in the name of the Municipality, the States, the Classis, and the Synod, made an authoritative pronouncement, which we regard as our Charter :

"This Congregation is as free in itself as any other, "and the Consistory thereof as absolute as the Consistory of the Dutch Kirk. It shall stand or fall "with Commonwealth, City and Church exempted from "the use of Dutch formularies, and preserving its own "Scottish customs."

The privileges so accorded have continued unchanged to the present day, so that in character and worship the Congregation still accurately represents the Church from which it sprung.

Its name is a national one, "Scotch Church;" and that is a true designation.

Our relations as a Church with Scotland have been closer and far more complex than is often popularly supposed. Indeed one may say without exaggeration that there has existed for more than two centuries a triple tie between North Britain and her sons who settled in South-Holland. That triple bond is to be sought in the help given and received between two energetic nations in regard to the three great factors of national life, *Politics*, *Commerce*, and *Religion*.

Politically Scotland helped Holland — helped the struggling States in their war with Spain — contributed their share of blood and treasure towards the work of freeing the Republic from Philip and the Inquisition.

This aid, rendered by Scotsmen to the cause of liberty, in a peculiar way affected the history of this Church.

Of the 6000 soldiers sent over by Queen Elisabeth to the United Provinces, three regiments were Scotch. Recruited north of the Tweed they always bore upon the Continent the title of the "*Scottish Brigade*."

Raised in 1572 they served with distinction in several campaigns in the Low Countries; and when their Generalissimo, the Earl of Leicester, withdrew disappointed, he took the English portion of his army with him, and left the Scotch. Accordingly the Scottish Brigade remained in the service of Holland for over 200 years, and indeed was only disbanded at the time of the American war.

Rotterdam was the chief centre of the influence which these troops exercised. The cities of Brielle and Flushing were surrendered by James as early as 1616; and after that date it would seem that the Brigade — when not actually in the field — was generally stationed in South-Holland, and never far from its chief port.

The baptismal and marriage registers belonging to these regiments — at one time the property of our consistory, and now under the care of the Municipality of this town — remain still as documentary evidence not only of the numbers of Scotchmen who fought in a good cause — but of the number that settled down to spend the remainder of their days in the land of their adoption.

With these troops our Congregation maintained close relations. In evidence of this only one circumstance needs be mentioned — that it supported the "Scotch Poor-

House," which was the chief means of dispensing charity to invalided and needy pensioners — and to this day many of the poor dependent on our deacons' funds, are descendants of soldiers of the *Scottish Brigade*.

Politically Scotland helped Holland, and this help has contributed to foster the Church in Rotterdam.

The second element in the triple tie is that of *Commerce*. Long before 1600 there was an important trade carried on between this port and the North of Scotland. A hundred years ago Dutch money was current in many Scotch towns, and the Dutch language was widely known.

Scottish trade, though it lost its distinctive character at the Union in 1707, continues extensive to the present day, and is increasing annually.

But the old race of resident merchants — the old mercantile Scotch-Dutch families — have almost entirely disappeared. They have passed away with the old methods of commerce and communication. For now-a-days steam-boat and telegraph permit trade to be largely carried on by agents.

Yet — there remains to us still a remnant of the mercantile community of former days. That remnant helps to supply the nucleus of our present congregation.

But the most important link between the two countries which has affected our Church, has of course been that of *Religion*.

If, in the case of the Scottish Brigade, we speak of Scotland helping Holland, here the case is reversed; and the kindness shown to Presbyterian refugees by the Dutch nation must ever be gratefully remembered.

That kindness has far transcended the ordinary limits of international courtesy; and we are here this evening amongst other things to bear testimony to our cordial appreciation of a sympathy, that has continued unbroken two centuries and a half.

When the Church was founded, the States General and the City Magistrates guaranteed a considerable stipend to one stated pastor; a few years afterwards, a corresponding salary was given to a second minister; and these endowments were continued for two centuries — being bestowed on the Church of the Scottish people even during those unhappy periods, when a series of wars interrupted the friendly relations between Great-Britain and Holland.

It is a curious proof of the strength of religious sympathy that, when Holland and England were contending fiercely for supremacy by sea, — this rivalry was not permitted to minimise or impair that generous hospitality, which had already sheltered so many fugitives

and even then was giving ecclesiastical support to the subjects of an opposing Power.

All honour to the land, whose Magistrates and Rulers are animated by such a spirit! and we, as a congregation, beg to express to the Municipality — through its official representatives, the Burgomaster and Wethouders; — to the States General; and to the Nederlandsche Hervormde Kerk, through its Delegates here present, our high regard for their magnanimity and our gratitude for their protecting care.

And when we stand here, our mind reverts to the building of this edifice, — how that Burgomaster Steenlack, then Elder of the Church, gave himself with devotion to the work — hastened it — directed it; how with the consent and cooperation of the Wethouders he granted this site to the Congregation, how he largely liquidated expenses, and finally furnished the interior with pulpit and pews, just as we see them this day.

The arms of the reigning Magistrates were formerly carved on the shields in front of our church. The soldiers of Napoleon took them away, but they could not blot out from our hearts the memory of the generous deed of the "City Fathers". We remember the fact still, and still desire to say, how just were the words of the text, and how applicable, which the minister preached before the authorities in 1697:

"He loveth our nation, and hath built us a synagogue."

For these acts of kindness and for the sympathetic, friendly and brotherly treatment, which Scotsmen have received in religion and social life for all these years, we offer a deserved tribute to your city and nation.

"The liberal deviseth liberal things, and by liberal things shall he stand."

But as we look back over the two and a half centuries of our congregational history, there is one period that stands out so vividly before the imagination as well-nigh to make us forget all else. I refer to the period that intervened between the Restoration of Charles II. in 1660 and the abdication of James II. in 1688.

These 28 years will never be forgotten on either side of the water.

They made the Rotterdam Church, even more than it was at first, a Church of Covenanters.

The congregation was indeed hardly well founded, they had not long obtained the use of a separate building — St. Sebastian's Chapel — when the persecutions broke out at home, -- and changed the aspect of everything.

The tiny band of worshippers increased and increased till the chapel was found too small. The Magistrates built a gallery; still there was not space enough for the hearers.

A second minister was called. Yet, though there were now two stated pastors, the aid of others had to be called in — and meetings held elsewhere.

The stream of fugitives poured into the city year after year. For a great part they consisted of banished ministers, ejected from their charges for nonconformity and refusal to take the Indulgences.

No city in the Netherlands received the exiles with greater enthusiasm than Rotterdam. In no city was there a larger Scottish population — or a more purely Scottish Church.

Thus this ancient city of Erasmus became distinguished even in the land of civil and religious liberty — as the great home of outlawed Presbyterians.

The old St. Sebastian's Chapel is still standing as a witness — the Chapel where the Covenanters used to meet Sabbath after Sabbath. Many are buried there, for there is not of foot of ground within those walls that does not lie over a grave. A gallery is in existence still — perhaps the very same the Magistrates built in 1670 for the newcomers, fresh from the glens and the moors and the "field preachings" of *Bonnie Scotland*. And one may go there any day and see the place where Macward and Fleming preached, — where Richard Cameron was ordained — where Colonel Wallace as elder distributed the elements at those solemn com-

munion services so faithfully, so rigorously observed.

No list has ever been made out of all the fugitives who assembled here. Many no doubt lived to see the Revolution, and revisit their native land; but the infirm and aged, and those who had suffered much from exposure or imprisonment, never returned from exile or saw their home again. For when at last the persecutions were over, and banished families went back, there were but few households that carried with them their full complement of members.

In a word Scotland has left many of her best and bravest in the graveyards by the Maas — and within the walls of that little Chapel — the exiles' House of Prayer.

As one reads the records of that far-off time, one feels how strange was the congregation that used to meet there. It consisted largely of ministers — daring spirits, who had braved all opposition. Of the laity every class was represented from the peer to the peasant; and, except for the few resident merchants, all the hearers were "sufferers for conscience' sake."

The liberty of worship denied them at home was ungrudgingly given in Holland — and it was used to the utmost. The same fervour as animated the forbidden "field preachings" animated now the stated services of the sanctuary and the weekly catechising. And as the news of one enor-

mity after another was brought from home, fast days were appointed and days of humiliation and prayer — when the whole colony united in intercession for their less fortunate fellow-countrymen across the sea, upon whom had come the horrors of the “Killing time.”

These are some of the outstanding features of that memorable period. Much, as you know, remains untold: but enough has been said to remind us how Holland helped Scotland in her hour of need, by the generous reception accorded to her banished sons.

It is that period, that gives this congregation a right to the title: “The Church of Exiled Covenanters” — “*For Christ's Crown and Covenant*” was the legend they inscribed upon their banner, when forced to take arms against an earthly king — and when defeated — outlawed — banished — they still refused to abate one jot of that high claim for Him, who is King of kings, and Head of all things to His Church.

These were the men that founded this congregation, and no place would seem more fitting for that old Covenanting motto, than just where it stands — in the Scots' Church in Rotterdam.

They had their faults — as who has not — grave faults too sometimes, of harshness, and severity, of bigotry and intolerance. But they were *men* — raised up by God to do a work that needed strong faith and absolute self-sacrifice.

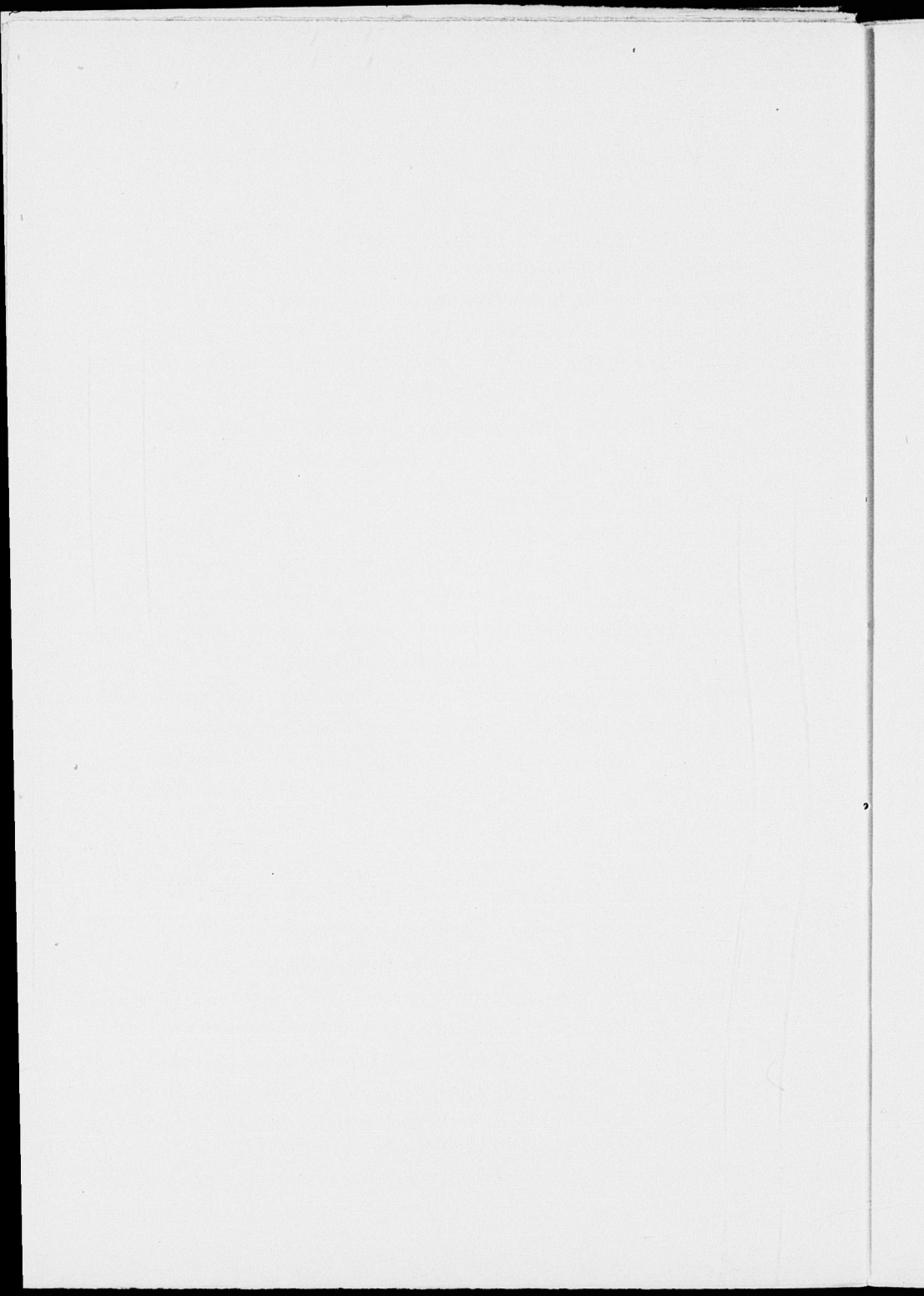
And that work they did, though it cost them dear! though they lost well-nigh all that men count precious: home, — friends, — and in the case of many, life itself. They kept their principles, and from their graves to-day give us a needed lesson.

Brethren, fellow-members of the Scotch Church, and friends! It is an honour to be successors of such men — and if thinking of these things we sometimes feel proud — with surely an innocent kind of pride — of our church and its traditions — it is none the less true that membership such as ours, carries with it a solemn responsibility.

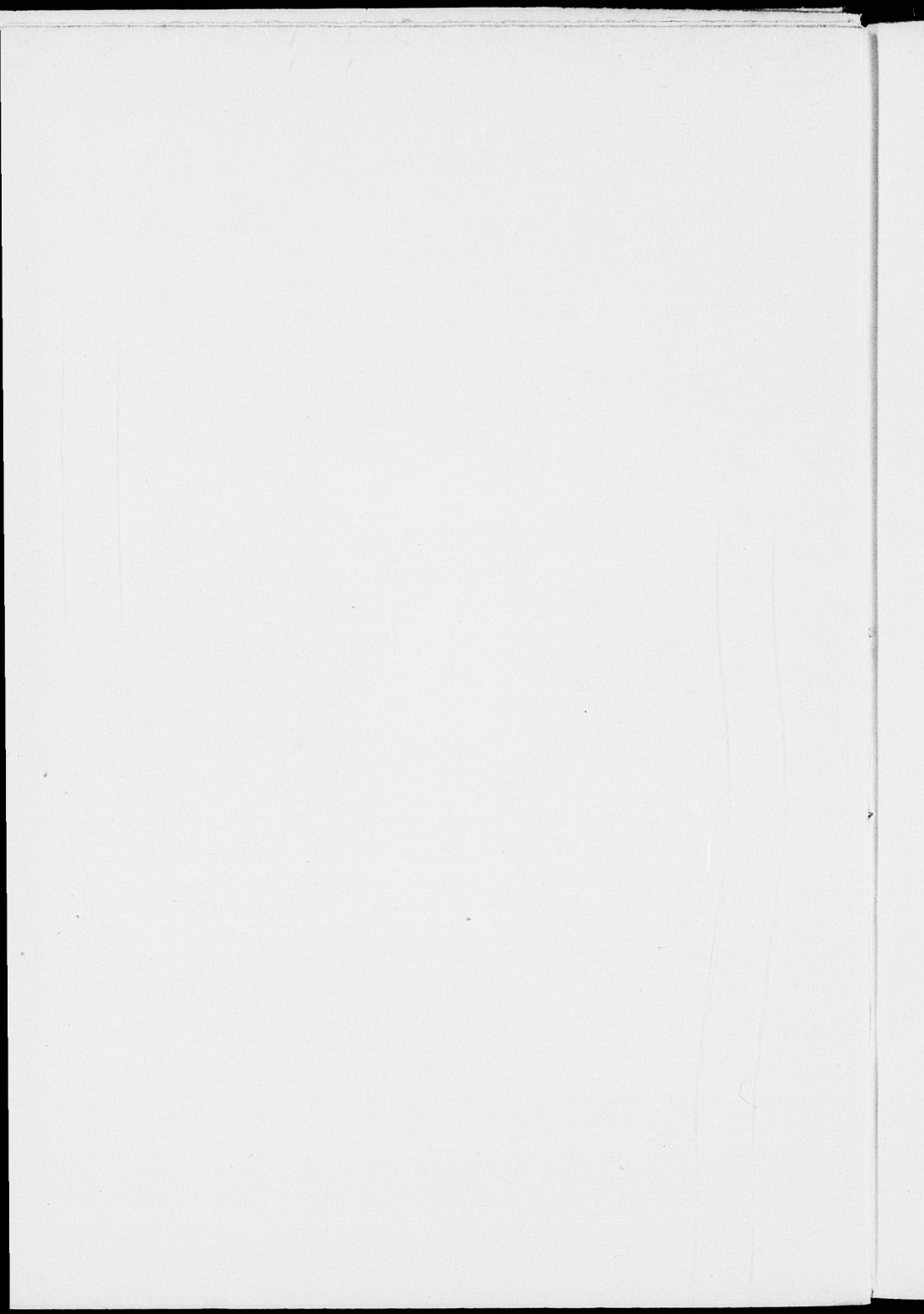
Are *we* ready to spend and be spent as *they* were in the cause of God? in what we in these days of tolerance believe to be the cause of God?

Are *we* ready, as *they* were, to help with our energies, our time, our means, the churches to which we may belong, the philanthropic institutions by which we are surrounded?

Are *we* prepared to give up all for *our* religious Ideal — for what we may mean by Christ's Crown and Covenant — national honour — family purity and individual devotion to Christ? If so, we may believe that, small as we are as a congregation, we may still accomplish much work for God; and by His grace and blessing may hope worthily to retain the motto of the mother Church: "Nec tamen consumebatur; Burning, yet not consumed."



ADDRESS: DELIVERED BY REV. J. M. ROBERTSON, A.M.

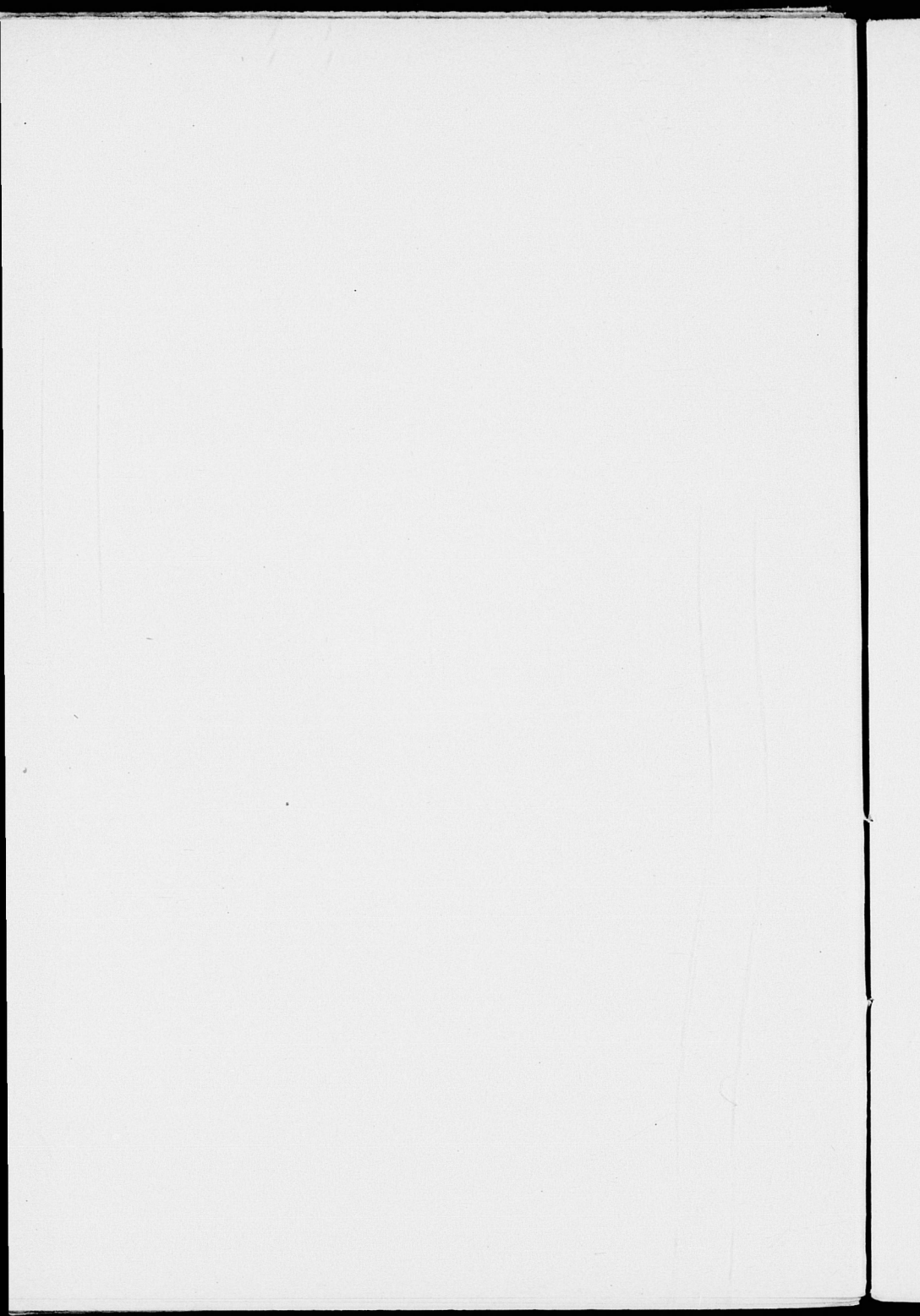


Geachte Dames en Heeren!

Het zoude voor mij, zelfs in mijne eigene taal, moeilijk zijn, het diepe belang te uiten, hetgeen ik gevoel als vertegenwoordiger op dezen herdenkingsdag. Ik vrees, dat het gebruik van eene vreemde taal, die ik in mijn eigen land niet kan spreken, mijne poging van begin af zal doen mislukken. Laat het genoeg zijn, te zeggen, dat onze kerk in Schotland noch hare verplichtingen tegenover de uwe vergeten heeft, noch de schuld die Groot-Brittannie aan Holland draagt; als het toevluchtsoord voor gewetensvrijheid in vroegere tijden. Wij herdenken met gevoel van dankbaarheid ons revolution Settlement onder Willem, Prins van Oranje in 1688, en de voormalige beschutting den ballingen aangeboden, die naar de Nederlandsche Staten vluchtten om de dwinglandij der Stuarts te ontgaan. Wij erkennen ten volle de hechte banden, die tusschen u en ons niet alleen in het verleden, maar ook tegenwoordig bestaan door middel der oude Schotsche kerken hier. Onze Schotsche kerk is aan vele wisselingen blootgesteld geweest, van den tijd af toen zij en hare Hollandsche zusters in de zeventiende eeuw verbonden waren. Zij heeft te kampen gehad met inwendige woelingen, en

menigmaal is haar bestaan bedreigd geweest door afscheuringen van gedeelten harer ledematen; maar door de Genade Gods is zij hare verliezen altijd te boven gekomen, en blijft hare macht tot in algemeene nutstichting, voornamelijk tot het behoud van Christelijk geloof even groot als vroeger. Hare geloofsbelijdenis en constitutie zijn onverbroken, en het is de vaste hoop harer honderd duizenden leden dat zij nog langen tijd moge voortbestaan ten zegen van ons land. Moge de broederschap tusschen ons, geheiligd door het verleden, steeds dieper door ons gevoeld worden! Dan is dit herdenkingsfeest niet te vergeefs geweest en zal de enge band tusschen onze ker'k en hare dochter in Rotterdam — wanneer ik haar zoo mag uitdrukken — steeds enger en hechter worden. Van harte wensch ik u toe, dat uwe kerk in groei en bloei moge toenemen, en dat daardoor de voorspoed en het geluk harer leden steeds moge vermeerderen. Onze gebeden vergezellen u. Ik heb gezegd.

ADDRESS DELIVERED BY REV. H. WILDEBOER,
DEPUTY OF DUTCH CHURCH.



Geliefde Broeders in den Heere Jesus Christus!

Volgaarne ben ik bereid de mij opgelegde taak te volvoeren, om namens den Algemeenen Kerkeraad der Nederduitsche Gereformeerde Gemeente van Rotterdam, een *feestgroet* te brengen aan de Schotsche Kerk, welke in deze week gedachtenis viert van hare stichting voor nu 250 jaar geleden.

Was de uitnoodiging, welke "the Consistory of the Scotch Church in Rotterdam," ons deed toekomen, zoowel door haar vorm als inhoud, ons bewijs van de hartelijke sympathie, welke de Schotsche Kerk gevoelt voor onze Nederduitsche Hervormde gemeente, *wij* kunnen wederkeerig haar de verzekering geven van onze belangstelling zoowel in hare geschiedenis als in hare tegenwoordige ontwikkeling.

De Kerk van Schotland heeft in haar *wording, strijd en ontwikkeling* zoo vele punten van overeenkomst met de Nederlandsche Hervormde Kerk, dat, het kan niet anders — een gevoel van gemeenschap aanwezig is, dat zich bij een plechtigheid als deze gaarne wil uitspreken.

In menig opzicht toch is de geschiedenis uwer Kerk als met die der onze saâmgeweven!

De theologische meeningen van de 17e eeuw in Holland, — met name het geschil tusschen de Gomaristen en Arminianen — oefenden geen geringen invloed uit op de *wording* uwer Kerk. Vooral — toen Koning Karel I. in den jare 1633, William Laud, bisschop van Londen, tot Aartsbisschop van Cantelberg verhief; en deze hoogmoedige kerkvorst een poging waagde om de Calvinisten, die hij met smaadheden en verdrukkingen had overladen, uitteroeien; openlijk in 1635 de leer van Calvijn verwerpende het Arminiaansch gevoelen voorstond, en den *Schotten* bisschoppen opdrong geheel naar het stelsel der Roomsche Kerk! De Kerk van Schotland en die van Nederland, zij hadden éénzelfden strijd, zij verdroegen éénzelfde lijden — en gevoelden zich reeds daardoor één.

Maar — boven dit alles *was* en *bleef* die heilige, onverbrekelijke band van gemeenschap in Jezus Christus, den Koning der Kerk, aan Wiens avondmaal wij het op den pasgevierden rustdag hebben beleden, dat wij leden zijn van één lichaam, die te zamen Hem erkennen als ons éénig Hoofd.

Terecht werd er in die heilige ure door den dienaar des Woords, the Reverend James Ballingal, op gewezen, dat wij aan dien disch ons als leden van ééne Christelijke familie vereenigden, en het is de bede van ons

hart, dat de toen uitgesproken wensch moge vervuld worden, en de band der broederlijke gemeenschap ook tusschen u en ons steeds levendig zal worden gevoeld!

Van ganscher harte — deelen wij in uwe feestvreugde. Eene vreugde, waaraan de geheele Protestantsche bevolking van Schotland moet deelnemen. Immers de stichting *uwer* Kerk mag worden aangemerkt als de dageraad na den donkeren nacht, waarin vooral Schotland op godsdienstig gebied lag verzonken.

Was het, waarde broeders, ons eene eere, u op meer dan ééne wijze te hooren *roemen* de gastvrijheid en bescherming welke *Rotterdam* heeft verleend aan de vogelvrij verklaarde covenanters, vooral gedurende de jammerlijke vervolgingen in Schotland — het is *ons* een aangename plicht u te verzekeren, dat wij hebben ervaren, hoe *goed* het is, de herbergzaamheid lief te hebben, want ook daardoor hebben wij *evangeloi* geherbergd! Of zeggen wij te veel, wanneer wij mannen als Richard Baxter, Samuel Rhetorford, William Guthry en nog zooveel anderen, in betrekking ook tot ons Land en onze Kerk, „brengers van goede boodschap” noemen?

Maar, die de annalen onzer Kerkhistorie openslaat, en acht geeft op den droevigen toestand waarin gedurende de helft der 17e eeuw de Gereformeerde Kerk in dezen lande zich bevond, toen het Dogmatisme den *zedelijken* invloed aan het Calvinisme ontnam, en bij de meest strenge leerheiligheid, het peil van zedelijkheid verlaagde, die zal ons getui-

genis niet kunnen wraken, maar volmondig moeten erkennen, dat de godgeleerde werken van die Schotsche geleerden een verbazenden invloed ten goede hebben uitgeoefend.

Ja, nog tot den huidigen dag heeft Schotlands Kerk hare boodschappers van goede tijding in Holland en ook onze fiere Maasstad rekt het zich tot een voerrecht bij het getal Bedienaren des Woords, the Scotch Reverend Mr. Irwin Brown te mogen tellen!

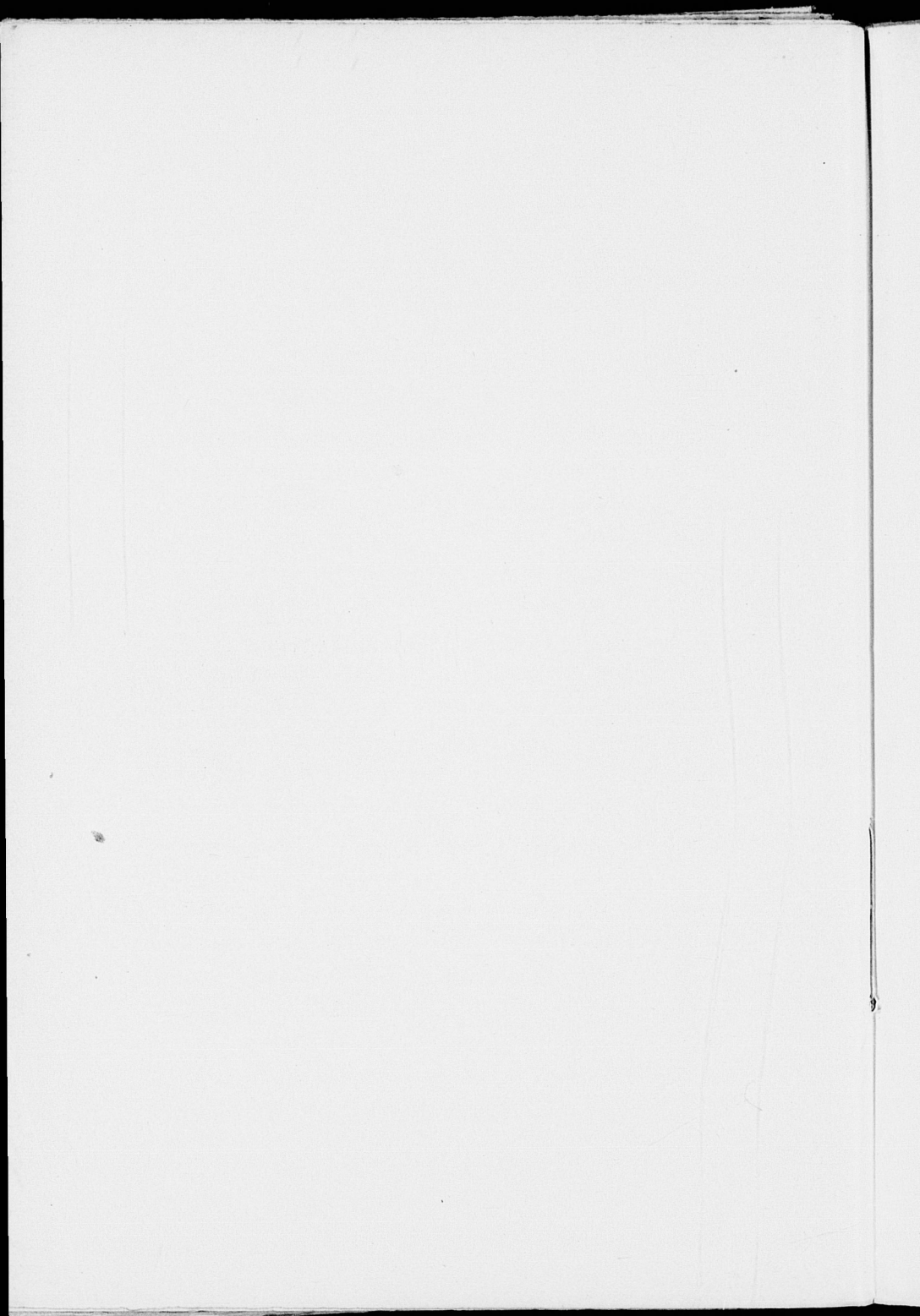
Zóó blijve het tot in lengte van dagen, en de Heer der Gemeente stelle uwe Kerk bij voortduring tot een rijken zegen!

Twee en een halve eeuw heeft uw Kerk mogen mede-arbeiden in dat Koninkrijk dat bij *geen* eeuwen telt. — Zullen wij u thans toewenschen dat uwe Kerk nóg *eeuwen lang* haar licht zal doen schijnen? Neen Broeders! *dien* wensch kunnen wij niet uiten, waar wij samemstemmen in de bede: „Uw Koninkrijk kome!” ons door den Heer der Gemeente geleerd. Verlangend zien wij immers uit naar den dag van de toekomst des Heeren, *wanneer* „ons zien en profeteeren ten deele,” een einde *hebben* zal!

Reeds verneemt ons oor een geruisch dat ons de nadering van dien dag voorspelt; — vinde de Heer des Koninkrijks ons bereid bij Zijne komst.

Laat ons dan werken terwijl en zolang het dag is; de lendenen omgord en brandende de lampen, en op het „Maranatha” dat van boven komt, antwoorde de kerk in eerbiedig verlangen: „Kom, Heere Jezus, ja, kom haastelijk!” Amen.

ADDRESS OF THE BURGOMASTER.



Ladies and Gentlemen.

Allow me to convey to the Consistory the thanks of the magistrates of this city for the kind invitation tendered to them to be present at the celebration of the 250th anniversary of the founding of the Scotch Church, Rotterdam.

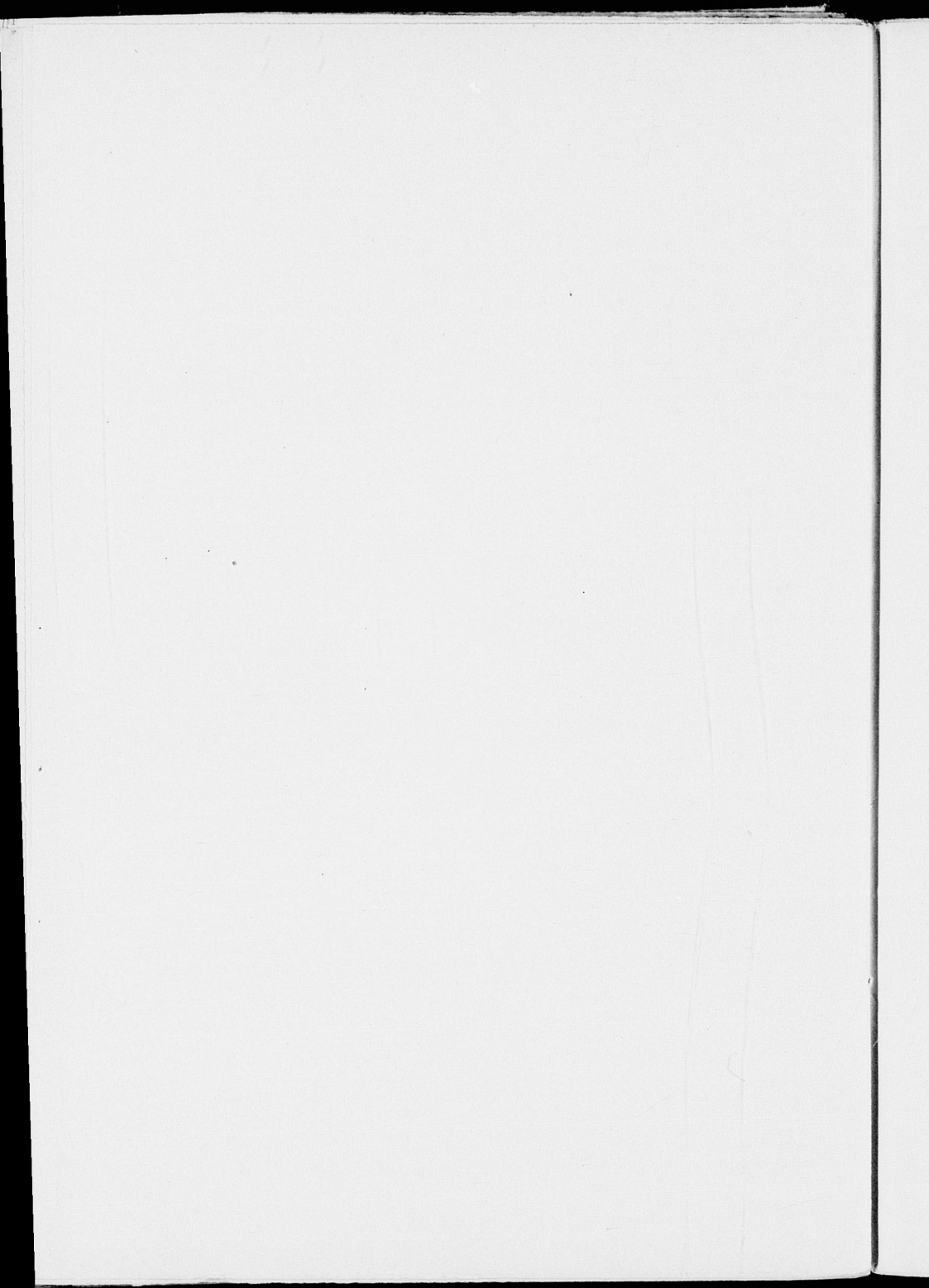
It is with deep sympathy and interest that Burgomaster and Wethouders and the Deputies of the Town Council take part in this meeting. They are charmed with the appreciation of the deeds of their predecessors shown by the members of this congregation : they rejoice with them over the fact that the Scotch Church has been permitted to enjoy civil and religious liberty here undisturbed, and has been able quietly to continue its religious labour : and they congratulate them most heartily and sincerely on this memorable day.

Although the relationship between ecclesiastical institutions and the magistracy has entirely changed in the course of time in such a manner that Burgomaster and Wethouders cannot now — as they did twohundred years ago — present your church with

communion vessels — or give a salary to the pastor or even offer assistance towards the repair of this building; nevertheless the civic authorities of the town continue to interest themselves in all that can further morality and religion; and to this end your congregation is — though it be in a modest circle — doing effectual work.

We therefore express our best wishes for the prosperity and success of the Scotch Church and for the happiness of its minister, Mr. Irwin Brown. May the blessing of Almighty God rest on him and on his labour.

LIST OF MINISTERS OF THE CHURCH.



LIST OF MINISTERS OF THE CHURCH.

- 1643. ALEXANDER PETRIE, M. A.
- 1662. JOHN HOOG, M. A.
- 1676. ROBERT MACWARD, M. A.
- 1676. ROBERT FLEMING, M. A.
- 1691. JAMES BROWN, M. A.
- 1695. ROBERT FLEMING, JUNIOR, M. A.
- 1699. THOMAS HOOG, M. A.
- 1715. ROBERT BLACK, M. A.
- 1725. JOHN ENSLIE, M. A.
- 1737. HUGH KENNEDY, D. D.
- 1760. WILLIAM WALKER.
- 1765. ACHIBALD SMITH.
- 1770. ALEXANDER LAYEL, M. A.
- 1775. JAMES SOMERVILLE, D. D.
- 1780. ALEXANDER SCOT, D. D.
- 1797. JAMES LOW, M. A.
- 1801. MAURICE RICHIE.
- 1802. THOMAS ROSS, LL. D.

-
1803. WILLIAM MACPHAIL.
1806. ALEXANDER MACINTOSH, M. A.
1807. JAMES ANDERSON, D. D.
1819. WILLIAM STEVEN, M. A., D. D.
1839. ROBERT FAIRWEATHER.
1844. JOHN M. BROWN, M. A.
1870. JOHN DAVID PALM.
1885. F. H. GEORGESON, M. A.
1886. JOHN IRWIN BROWN, M. A., B. D.
-

MEMBERS OF CONSISTORY OF THE
SCOTCH CHURCH, January 1894.

<i>Moderator</i>	J. IRWIN BROWN.
<i>Elders</i>	{ A. J. LELIVELD. A. DOLLÉE. S. BINGHAM.
<i>Deacons</i>	{ R. DROST. A. VOORENDIJK. W. LEDEBOER.

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α. 1835

