The Scottish theological and ecclesiastical system was traditionally Calvinistic from the time of John Knox\(^1\) and of the "Scots Confession" and "First Book of Discipline" which so largely expressed his thought and will. The influence of Geneva continued, Beza\(^2\) in particular being well known and highly esteemed; but it was the developments of Presbyterianism which took place in France\(^3\) that came to be the basis for the organisation of the Scots Kirk, the system of Church Courts having in France room to expand as, within the walls or even the territory of Geneva, it could not possibly do. Scottish relations with France were still very intimate\(^4\) in the later 16th and early 17th century, witness, for example, the extraordinary number of Scots teachers in the French Protestant Colleges. As soon, however, as Holland secured its political independence, and showed signs of the wonderful commercial, intellectual and cultural advance which characterised it in the 17th century, there commenced very definite inter-relations with Scotland which were not without real importance for that country. The staple at Veere\(^5\) meant a great deal to Scotland, and the Scots merchants and sailors had their own kirk\(^6\) at Veere, Vlissingen, Delft, Rotterdam and elsewhere, with ministers both pious and scholarly, such as the exiled John Forbes of Alford, Petrie the Historian, McWard the Covenanter, and Wil-

\(^2\) Calderwood, History of the Kirk of Scotland (1842, etc.), III, pp. 328, 397; Rollock, Works, (1844, etc.), I, pp. 7, 9 ff.; McCrie, Life of Melville, (1850), I, pp. 200 f.; Book of Universal Kirk (Bannatyne Club edition, 1839, etc.), pp. 952, 1162, etc.
\(^3\) J. G. McGregor, Scottish Presbyterian Polity (1926), passim.
\(^4\) F. Michel, Les Ecossais en France, (1862); J. Hill Burton, Scot Abroad, (3rd edit. 1893); Bourchon, Les Academies Protestantes de France (1882); article by present writer in Edinburgh Review, April, 1929.
\(^5\) Davidson & Gray, Scottish Staple at Veere (1909); Rooseboom, Scottish Staple in the Netherlands, (1910); Courthope, Journal of Thomas Cunningham (1927).
\(^6\) Steven, Scottish Church, Rotterdam (1832).
liam Carstares adviser of William III, serving as Scots chaplains\(^1\), and strengthening the links between the Churches of the two countries. Scots troops\(^2\) served in the Dutch armies and absorbed foreign impressions and ideas. Scots students\(^3\) in increasing numbers included Leyden and Groningen and other Low German institutions amongst the Universities they visited in the customary period of foreign study. John Forbes of Corse took a Dutch wife home with him to Aberdeen from Middelburg\(^4\). Robert Baillie\(^5\) corresponded with his cousin in Veere, ordered the latest Dutch theological publications, discussed Descartes and Heidanus and Vossius, and himself kept in touch with "honest Voetius", as he calls him. The students at Aberdeen had all to study the "De Veritate Christ. Relig." of Grotius\(^6\), and Burgersdijck's "Logic" was in common use\(^7\). A glance at the works of George and Patrick Gillespie, Samuel Rutherford, John Strang, John Brown of Wamphray or any other considerable Scottish writer on theology or ecclesiastical affairs reveals a width of reference to Dutch authors. A pamphlet at the close of the century declared that Scottish Presbyterians were "confined to the Dutch divinity"\(^8\), and certainly the only country which could possible be said to have had as great an influence upon 17th century Scotland would be England. Even the printing of Scottish books took place very frequently in Holland\(^9\).

Calvinistic Europe was indeed one in those days as it has never since been. The use of Latin by all scholars alike, the common traditions and methods of the Universities\(^10\), the exchange of students and professors, the common dependence upon Holy Scripture, the common fear of Rome, the official correspondence of the Churches contributed to produce a single mind in matters of Theology and practice to an extent such as we of today may well envy. There was then a Presbyterian Alliance which meant something.

\(^1\) Steven, op. cit.; Dictionary of National Biography; Fasti Ecclesiae Scotiae, (new edition, 1917, etc.); Forbes's Records (Wodrow Society, 1846); R. H. Story, William Carstares (1874); etc.
\(^2\) Scots in Holland (Scottish History Society, 3 vols, 1899, etc.).
\(^3\) Album Studiosorum Acad. Lugd. Bat. (1875) and similar records.
\(^4\) Article by present writer in Scottish Notes & Queries, Sep. 1928.
\(^5\) Baillie's Letters & Journals (best edition, Bannatyne Club, 3 vols, 1841, etc.), indispensable for an understanding of the period. For Baillie v. H. M. B. Reid, Divinity Professors in the University of Glasgow (1923) with bibliography.
\(^6\) Fasti Aberdonenses (Spalding Club), (1854), pp. 347, 367.
\(^7\) Baillie, op. cit. III, p. 56.
\(^8\) A Vindication of the C. of S. in answer to five pamphlets (1691), p. 51.
\(^9\) Alphonse Willems, Les Elzévier (1880); etc.
\(^10\) Bower, History of University of Edinburgh (1817); Coutts, History of University of Glasgow (1909); Rait, Universities of Aberdeen (1893).