An experienced traveller on Zion’s path

An Edition and Translation of a Dutch Travel Journal Describing a Journey through Religious England, Written by Jacob Gysbert van der Smissen

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1. Introduction

This study presents an annotated edition of the travel journal written by Jacob Gysbert van der Smissen, a German traveller of Dutch descent, who visited England with his cousin Hinrich, in 1767. During their trip, they visited places in all four corners of the country, from Plymouth to the North of England, the universities of Cambridge and Oxford, and finally London. Instead of regular sightseeing, however, the two cousins met with fellow evangelical Christians to discuss their faith and to be edified. They spoke with preachers in every town and city they passed through, and even met several pivotal religious figures of that time.

The cousins were from a family of traders, setting out across the Channel for business reasons (Hatje, 2011), which was a common practice in the eighteenth century. Besides managing their business, the seemingly more important objective of their travels was to learn about the state of religious practice abroad. This too occurred fairly often, as the religious climate of the time was shifting. The beginning of the eighteenth century marked a new wave of religious revival in the north-western part of the Continent as well as in Britain, a movement fuelled and influenced partially by religious travellers. Many Christians in these areas were unhappy with the established Church and wished to return to a purer religion, based on a personal relationship with God, rather than a relationship through the Church and the clergy (Ward, 1992; Noll, 2003; Jones, Schlenther & White, 2012).

The Van der Smisssens arrived in England in time to witness the results of what is called the Evangelical Revival, which started in the 1730s. The two cousins,
Mennonites themselves, witnessed at first hand the shift away from the established Anglican Church, whose religious practices were, according to some, lacking enthusiasm. It is the aim of this edition to provide an insight into these changes, which have been detrimental to the development of Christian religion in general. This particular era in religion remains interesting: academic research continues to further delve into the Evangelical Movement (Jones et al., 2012), and there are still editions being made of the personal journals or correspondence of leading evangelical figures such as John Wesley (Whitehead, 2013). What makes this edition different is the fact that is in an account of the events that unravelled during that time, but from an outside perspective. The German Van der Smissen described with much detail, and in Dutch, the many church services and field-preachings he and his cousin attended. They also met with several key figures of the Evangelical Movement at that time, resulting in unique accounts of, among others, George Whitefield and the Countess of Huntingdon. With many references to other important persons of the movement, such as John Wesley, James Hervey and Philip Doddridge, as well as elaborate descriptions of English religious practice, Van der Smissen unwittingly managed to document a near complete account of the Evangelical Revival, a religious revolution that lay the foundation for a variety of Christian movements of the present day (Noll, 2004).
2. The Manuscript

Jacob Gysbert van der Smissen travelled to England to learn about the state of Christian religious practice there, minutely documenting in his journal the church services and other events he attended, as well as meetings he had. However, it is not his personal journal that has been edited in this study, as it is kept in the Staatsarchiv der Freien und Hansestad Hamburg (Hatje, 2011). The goal of this particular manuscript was to inform his like-minded religious friends back home of what he had learned. To this end, he wrote at least two copies of his journal.

The first of the two copies can be found in the Thomas Fisher Rare Book Library in Toronto, with the press mark MS Coll 00068. This version has been of great help in determining which person from the extensive Van der Smissen family was the writer of this particular work. The other copy is kept in the Special Collections of the University of Amsterdam, with the press mark hs. VIII C 12. The latter has been used for this edition.

These were not exact copies of Van der Smisseens personal journal, as he appears to have tried to focus mainly on events relating to religious matters. He mentions this after his journey through England:

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1 The Staatsarchiv in Hamburg has a journal by Jacob Gysbert (StAHH, 424-88/50, no. 5) as well as one by Hinrich, his cousin (StAHH, 424-88/50, no.4) (Hatje, 2011).

2 Correspondence with the custodian of the Special Collections of the University of Amsterdam revealed there is no conclusive information about when the MS was acquired, and where it had come from.
I have summarized it simply as I have found it in my diary, therefore it may have become slightly elaborate and it is possible that a few things slipped in that are too lowly and generic for some of my friends. (MS, p. 72)

The translation above confirms the fact that the manuscript is not Van der Smisson’s personal travel journal, and that the text was intended for others, rather than for his personal use. This is most likely the reason why some of the towns he visited are not described in as much detail as others. For example, his stay in York last from 8 June until 12 June, yet he only mentions meeting one person, the Aide-de-camp garrisoned there. It is highly likely he intentionally left out information that was not concerned with religious matters.

2.1. Description of the document

The manuscript

The manuscript, consisting of 120 pages in total, describes two consecutive journeys covering 12 months and 23 days, from 19 April 1767 until 11 May 1768\(^3\). The first 79 pages are about the journey to England, which have been translated and edited in this thesis. The other journey, to Germany and parts of the Netherlands and Belgium, is recorded on the following 41 pages. The part of the manuscript that describes the journey through England consists of seven quires, all of roughly the same size (20,5

\(^3\) It is highly likely the journey started before 19 April, as the final page of the journals mentions an absence of two years and four weeks (not in transcript). The journal about England also mentions a couple of friends who tried teaching the cousins English in November or December (p. 68). These months are not described in the journal, indicating that the actual journey was longer than described. In their description of Van der Smissen’s life, Rauert & Kümpers-Greven (1992) confirm this.
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cm x 16,1 cm), with varying numbers of folios. Most quires consist of three bifolia, except for the first (five bifolia), the second (two bifolia) and the last (one bifolium).

In the manuscript’s paper, six different watermarks occur. The watermarks that are most common in the manuscript are ‘Vryheyt’ and ‘Pro Patria’. Others include ‘C&I Honig’, the ‘Arms of England’. One watermark, consisting of two small circles with decorations, was too unclear to determine. The four others most likely indicate Dutch origin: ‘C&I Honig’ refers to Cornelis and Jan Adriaan Honig, who manufactured paper in Zaandijk. However, it is not entirely certain whether all the paper was bought there. The Dutch, being regarded as some of the best paper manufacturers during the eighteenth century, were regularly copied by other paper manufacturers, including those in England (Churchill, 1935).

Besides watermarks, the paper reveals clear chain lines. When holding the pages up against light, it can be clearly seen that Van der Smissen used the chain lines as a guide for his writing, as it is consistently placed neatly between these lines. There is no additional ruling visible on the page. Any manipulation of the pages by the writer himself has been limited to folding each page a few centimetres from the left side, to indicate a clear margin.

Jacob Gysbert has a very fine, cursive hand, with an x-height of 3 mm, in the beginning of the journal. A sudden change occurs on page seven of the manuscript: the fine handwriting of the first few pages is substituted by a hand with slightly thicker letters, still cursive, with an x-height of 4 mm. This larger hand is maintained

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4 The names for the watermarks were taken directly from Churchill (1935). Illustrations of these watermarks can be found in his book Watermarks in Paper: in Holland, England, France, etc. in the 17th and 18th centuries, and their interconnection.
throughout the rest of the travel description. There is a deliberate difference in handwriting when the author uses English later on in the text (MS, p. 68). When describing the journey to Germany, in the part of the manuscript not used for this edition, the hand is quite small and condensed again, although it remains slightly inconsistent. It is possible the author’s travel companion, his cousin Hinrich, has contributed to the manuscript at the time, but it seems unlikely. It is more probable that all writing comes from the same author, as the different hands have clearly similar characteristics. It appears he used different pens: one with a significantly smaller or sharper tip than the other. Another very probable explanation for the decidedly different font size might be that he might not have been too concerned with his writing in general. The inconsistency of his handwriting may have been the result of laziness or hurry, as the text was meant as a summary of his personal journal to be sent to others. Therefore, hurried copying may account for the inconsistencies.

The inconsistencies in pagination confirm this idea of hurried copying. Only the first 43 pages of the journal about England have been paginated by Van der Smissen himself, using his brown ink and pen. In the rest of the journal only the uneven pages are numbered, in pencil. In the second part of the manuscript, the journal about Germany, the pages have been consistently paginated by Van der Smissen’s pen again, restarting at 1.
The packaging

Rather than being neatly sewn and bound, the manuscript is a collection of loose quires, held together by a larger piece of paper. This packaging paper contains a description of the manuscript by the author:

Travel descriptions by devotees, of England and Germany, to learn the state of the internal church of Jesus Christ. By Messrs Van der Smissen. (MS, final page)

The watermark of the larger piece of paper is different from the types found in the paper used for the text. It shows the Arms of Amsterdam (Churchill, 1935): three vertical x’s flanked by two lions. Both the larger piece and the regular text have Van der Smissan’s handwriting on it, implying it has all been originally used by him, and not added by an owner, or the library, at a later stage.

In addition to the note by Van der Smissen himself, the packaging paper displays other inscriptions. The manuscript’s press mark is scribbled on the paper in black ink, alongside an ink stain, which was most likely added when the manuscript was acquired by the library. On the back of the package a few dates can be found, written in pencil. The first is 19 April 1767, the date mentioned on the first page of the manuscript. It is followed with 11 May, crossed out, 17 July 1767, 1 Jan 1768 and 11 May again, the date the Van der Smissens returned home. These dates appear to have been written with the same pencil and hand as the uneven page numbers in the manuscript. Elsewhere on the packaging paper, the same pencil was used to write
down ‘July 1767’ and ‘1868’. The latter might be an indication of when the manuscript was acquired by the library.

2.2. Description of the text

Travel journals and correspondence

Van der Smissen’s journal, apart from merely describing a journey, provides an insight into the practice of correspondence, which was an important aspect of religious practice and education in the eighteenth century (Ward, 1992). Writing letters was seen as a tool for further learning and edification, a means to share reflections on religious matters. Travelling was an important aspect of this religious correspondence, as journeys abroad could provide insights into the workings of Christianity elsewhere. These insights were shared with others through letters, in order to inspire or educate them. In addition, through travel, one was able to make new acquaintances to enter into correspondence with. This is seen in Van der Smissens journal as well: he refers to this aspect of writing letters, for example, by mentioning the letters of a chair maker, “whose letters are a great blessing to me” (p. 78). In his journal, Van der Smissen both showcases the importance of religious correspondence in the eighteenth century, by mentioning it repeatedly in his text, and makes the journal itself – which was meant as an extensive and educational letter to friends – a prime example of this practice.

Language and style

A significant characteristic of this particular travel journal is the fact that Jacob Gysbert, although German himself, wrote it entirely in Dutch. A probable
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explanation for this is that the journal was addressed to Dutch friends, or possibly to his family members in Haarlem (Rauert & Kümpers-Greven, 1992; Krahn & Thiesen, 2014). Van der Smissen’s command of the Dutch language is striking, and most likely the result of his having resided in Rotterdam for several years, although his family’s Dutch origin may account for it as well. Another explanation might be that he read many translations of religious literature. It was common that religious works from England were translated into Dutch before being translated into German (Ward, 1992). Because of Van der Smissen’s eager interest in religious ideas from abroad, and his already present knowledge of Dutch, it is not unthinkable he expanded his knowledge of both through extensive reading. This would certainly have improved his written Dutch considerably, as it would have provided him with an excellent example and format for writing religious texts.

Compared to letters written by people from the Dutch lower and middle classes during that time, Van der Smissen’s Dutch does appear quite formal. The letters from lower-class people were quite badly written at times, and mostly in dialect (Simons, 2013). The cause of this discrepancy is a difference in literacy. Van der Smissen was certainly a very literate man, while many people of the lower classes were not. There was also the obvious difference in aim: the journal was not meant as an ordinary letter to a family member, it was meant to be instructive.

Van der Smissen’s high quality use of Dutch becomes apparent in the way he referred to the people he met. He always uses some approving adjective to praise his new acquaintance, usually describing them as pious, or a good friend. However, the people who Van der Smissen perceived to be really inspirational or educational were
described in colourful metaphors and hyperboles. The title of this thesis illustrates this: ‘an experienced traveller on Zion’s path’ (p. 61). Another almost poetic example is Van der Smissen’s description of a Baptist preacher in Northampton: ‘He is a zealous and loyal labourer in God’s vineyard’ (p. 74). In some cases he was not even be able to describe the excellence of someone’s character, as witnessed in his description of Mr Rowland Hill: ‘Were I to describe the character of this young but experienced servant of Jesus Christ, it would certainly require a great amount of paper and ink’ (p. 67). These types of descriptions make Van der Smissen’s writing style somewhat dramatic at times, not unbefitting a person with such keen religious interest. Being theatrical was not uncommon for evangelicals at the time, as it was a very effective way to reach an audience. George Whitefield’s success as a preacher was largely the result of his theatrical performances (Coalter, 1995; Cross & Livingston, 1997; Noll, 2003). Although elaborate in his descriptions, Van der Smissen made it difficult to retrace the actual people that they referred to. He more or less consistently refers to the people he meets with a single letter. Some people are referred to with their full surname, such as the more well-known figures Whitefield and Wesley. He refers to other people simply by using the first letter of their surname, in some cases adding the last letter to avoid further confusion. Interestingly, this practice also occurs in epistolary novels from those days, such as Historie van mejuffrouw Sara Burgerhart (Wolff & Deken), from 17825. Even though this book was published after Van der Smissen wrote his journal, this similarity enforces

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5 This novel is examplary of the eighteenth century: it aims to teach young girls to be cautious and to use their common sense. It also highlights the importance of letters and correspondence in those times. Further reading: Wolff & Deken, (2009): Historie van mejuffrouw Sara Burgerhart. E. Bekker (Ed.).
the assumption that Van der Smissen’s Dutch was in keeping with the customs of formal Dutch used in literature and by higher classes.

This is further exemplified by his use of possessive pronouns. In current Dutch, one uses *hun*, their, to refer to a possession of more than one person. However, from the Renaissance until the nineteenth century, however, there was a distinction between the possession of female or male persons, the former requiring *haar* and the latter the now universal *hun* (Toorn, Pijnenburg, Leuvensteijn & Horst, 1997). This forced grammatical rule never quite stuck with many of the lower classes, and it was hardly ever used in their day-to-day communication (Horst, 2009). In literary works it was more commonly used, and the higher, more literate classes were more likely to comply with the new rules. Van der Smissen follows this particular rule, which might come across as strange compared with modern Dutch, more or less consistently.

While the use of vernacular is minimal in the journal, some words or phrases occurred that were not entirely in keeping with regular eighteenth century Dutch. In many of these cases this is due to the fact that Van der Smissen was not a native speaker, causing him to use German occasionally. Although German and Dutch had many similarities, at the time, some definite deviations occur, of which *kennen te leren* (p. 119) is a clear example. The Dutch phrase would be *te leren kennen* (to get to know) but Van der Smissen incorporated the word order from German, *kennenzulernen*. The fluid interchanging of the Dutch *kunnen* and German *können* also indicates the influence of Van der Smissen’s native tongue. Another example can be found on page 109:
Hij was een der booste schepzelen die leeft, en wierd voor ontrent 1½ jaar door de goddelijke vrije genade veranderd en begenadigt.

The construction voor 1,5 jaar in Dutch means ‘for 1,5 year’, signifying duration. In German it means ‘1,5 years ago’ – a significant difference.

A striking, and often confusing, occurrence was the frequent omission of the personal pronoun we, which could make the text’s structure slightly unclear at times. This omission was most likely the result of – perceived – efficiency, as it is fairly consistently done when summarizing a day’s activities. Dutch, like English, allows the ellipsis of the subject of a sentence, on the condition that the subject is mentioned at least somewhere in the sentence. Van der Smissen usually complies with this rule, but in a less than straightforward way.

Na de geeindigde godsdienst spraaken zijn Eerwaarden. Vervolgens ontmoetende aan t huis van onsen Methodisten en Independenten predicaat K… nog verschijnde lieven zielen, en daar op gingen wij naar huis. (p. 96)

In the first sentence there is no subject, and in the second the subject is only mentioned at the very end. Although the subject can be implied – Van der Smissen only omits personal pronouns when it refers to him and his cousin – this practice is often confusing, as it can make the sentence structure unclear. It is not a typical characteristic of German or Dutch.
3. Editorial principles

3.1 Transcript

In general, the manuscript’s original Dutch is legible and comprehensible, considering the writer’s origin. Some exceptions apply, but this can be expected of any text that was not ultimately meant for publication. For this study, the original text has been slightly edited, as well as translated. This was done to make the text more structured, as the manuscript itself does not provide a clear structure itself. The text’s contents and style have been left largely untouched, only characteristics that influenced overall readability were altered.

The existing punctuation and grammatical structure were kept intact. This has resulted in awkward sentences at times, due to sentence structure Van der Smissen often used. There were many long sentences with several dependent clauses, which can be difficult to keep track of. These sentence structures have been purposefully kept the same, as revising the grammatical structure too much could result in a slightly altered meaning or a different nuance. It is important that a translation is based on the original work, not an interpretation of this work. To this end, nothing has been deleted from the text, except for clearly crossed out words that were not intended for the actual text. In an example such as *Onsen geliefden vriend* (MS, p. 2), deleting the crossed-out word was how Van der Smissen had meant the sentence in the first place. Despite not deleting or changing parts of the text on a fundamental level, some alterations were necessary. However, it was made sure these did not disrupt the text or structure.
A significant cause for the lack of structure in the manuscript is the insufficient use of punctuation, at least by contemporary standards. The text has been changed to incorporate a more modern usage of punctuation, while keeping the already present punctuation intact. The longer sentences have been made more readable by adding commas, rather than splitting them into shorter sentences and compromising their grammatical structure. This way the text is not fundamentally changed.

In addition to punctuation, capitalised words have been altered to conform to modern rules. Although it was common in the eighteenth century to capitalise certain nouns, any capital in the manuscript that did not signify a name of sorts, or the beginning of a sentence, has been changed. Van der Smissen used capitals with too little structure to be in accordance with the rules of that time: he capitalises adjectives and verbs, as well as nouns, but not consistently. Bringing the use of capitals in line with modern rules avoids confusion.

Another type of alteration was incorporating glosses. The writer sometimes accidentally skipped certain information and then added it later, in the margins or above the particular line:

[Margin: des avonds waren wij in den Tab:] waar onze geliefde vriend I... over Jezaias 42 vs 11. zielvoerend predikte. (p. 101)

These glosses have been put in square brackets, to indicate that they were not initially incorporated. In the edited transcript these marginalia have been put in the running text.
Another notable characteristic of the text which has been altered is the author's inconsistency in his use of y and ij. Words like *schrijven* and *wij* are written with or without the dots seemingly at random. For the edited transcript every y has been changed to ij, to correspond with the current Dutch spelling. This excludes the use of y in English. The names of certain places, such as Plymouth, or persons, such as Wesley, remain unchanged.

Small scribal errors have been changed as well. Mistakes such as *volgendag dag* instead of *volgende dag* are small and do not require interpretation to correct. Another common scribal mistake was that Van der Smissen often placed the dot of an i above the wrong minim, most likely due to hurried copying. These mistakes have been corrected as well. However, other mistakes, such as erroneously inserted words that disrupt the sentence structure, are left intact. In some cases the structure is disrupted in such a way that it is difficult to be sure which word was mistakenly put in. It would be too invasive and simplistic to simply choose one option, therefore these sentences were left as they were.

A final change to the text of the manuscript was adding numbers in square brackets to the transcript. These numbers signify the pages of the original manuscript, and they have been added to make it easier to refer to the original text when reading the transcript.

3.2 Translation

The journal is significant mostly because of its story, which is why this thesis focuses on conveying the history that the text describes, rather than emphasising its textual
characteristics. To this end, the decision was made to translate the transcript and its eighteenth-century Dutch into modern, formal English. The Dutch in the journal is already very akin to modern Dutch, save for a fair amount of archaic spellings or words, which further proves the merit of a modern English translation. The translation was closely based on the edited transcript, preserving syntactic structures where possible. When a close translation would result in incorrect or awkward phrases, the correct English would have priority over the sentence structure in Dutch. This meant that a few long sentences were cut shorter, and awkward clauses were rephrased, in order to convey the original meaning more clearly.

One deviation from the original manuscript is the way the references to Bible books and verses have been made uniform. In the manuscript there was no particular structure, therefore the general format for referencing Bible verses has been applied. These Bible references have been numbered with Roman numerals, corresponding with the list at the end of the translation. This list contains every verse Van der Smissen refers to, including its contents, as found in King James Bible (1611).
4. The author

It was initially difficult to find out which of the eighteenth century’s Van der Smisssens had made the journey; the manuscript’s packaging paper mentions only a surname and there are no references to the author in the text. It was thanks to the Thomas Fisher Rare Book Library in Toronto, where an almost identical copy of the journal can be found, that it became possible to track down the exact author of the text. The version in Toronto was addressed to a Gilbert van der Smissen, residing in Altona. This specific location shifted the focus from the Netherlands to Germany, where Jacob Gysbert van der Smissen was ultimately found.

*Jacob Gysbert van der Smissen*

Van der Smissen was a member of a large family from Altona, who were, at the time, an esteemed family of traders. Originally from the southern Netherlands, now Belgium, the family moved to Haarlem in 1576, in order to escape the Inquisition (Rauert & Kümpers-Greven, 1992; Krahn & Thiessen, 2014). Part of the family then relocated to Germany, where Jacob Gysbert was born in 1747.

Jacob Gysbert’s religious interest became apparent very early in his life. A note to his father, written at ten years old, shows an interesting insight into young Jacob Gysbert’s general goals, which rather oppose his father’s wish for him to enter into the family business.
‘In Heaven, one will not be asked: “have you been a rich trader,” but rather, “who has followed My example to the best of their ability?”’ (Rauert & Kümpers-Greven, 1992)

He expressed a wish to live in the country, as a farmer, in the middle of God’s creation. However, eventually he would enter into the trader’s profession, along with his cousin Hinrich III, who would later accompany him on his journey through England. Jacob Gysbert became the apprentice of a trader in Rotterdam from 1759 until 1764 (Krahn, 1959), an experience that most likely accounts for his excellent command of the Dutch language. Afterwards he returned to Altona (now a suburb of Hamburg), to join the family business.

By this time his interest in religious matters had apparently decreased somewhat. This is illustrated by his travel journal from 1766. This journal describes the first part of his journey, which would take over two years. However, the person at the beginning of this journey appears to be quite different from the Jacob Gysbert during his travels through England. He indulged in luxury goods, such as wine and tea, unbefitting a well-behaved Mennonite, and his interest in churches was limited to their aesthetics, of which he would provide ample descriptions in his journal. However, when he travelled to London, things appeared to change: he met Friedrich Michael Ziegenhagen, preacher at the Savoy Church there, who instructed him to take up his Bible studies again. His subsequent stay with a family of Quakers had

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6 This is a translation of the original German, as presented in Rauert & Kümpers-Greven (1992): “[…] Mann [sic] wird im Himmel nicht fragen bist du ein Kaufmann und reich gewesen; nein sondern man wird fragen, wer hat mein Exempel am meisten gefolget […]” (1992; p. 68).
much influence on him and marked the ‘rebirth’ of the more pious Jacob Gysbert (Rauert & Kümpers-Greven, 1992).

The second part of his journey, the journal of which is edited and translated in this thesis, exhibits the new Van der Smissen, as a keenly interested, loving person. He now described the events and sermons he witnessed in churches, rather than their aesthetics – unless a church was particularly horrid (p. 70). He focused on meeting awakened souls, and experiencing God’s presence.

Although there was no mention of business in this journal, it is highly likely this was a purpose for the cousin’s journey as well (Hatje, 2011), albeit slightly less significant than the religious aspect. A letter of introduction by George Whitefield, most likely the same letter that is mentioned at the beginning of the manuscript, written on 15 April 1767, mentions the purpose of their journey, which would take over two years.

‘The Bearers Mess. Henry & Jacob Gilbert van der Smissen Persons of great Reputation at Altona who are travelling in order to see their Correspondents, in the Way of Trade, I earnestly recommend [sic] as Fellow travellers & Pilgrims towards the heavenly Zion to all my Christian friends, Every Favour and Civility shewn or done to them, I shall look upon as done for the sake of our common Lord.’ (Hatje, 2011: 219-220)\(^7\)

\(^7\) The letter has been copied as it was found in Dr. Frank Hatje’s article (2011). He retrieved it from the Staatsarchiv der Freien und Hansestadt in Hamburg.
For his work as a trader it was necessary that Van der Smissen maintained contact with clients, which required frequent travels. During these travels he would come into contact with many religious people from his own country, and, later, other countries as well. He met many religiously reborn people, with whom he maintained correspondence. He continued to be spiritually influenced by the people he met, and religious matters would eventually be given the priority over the family business. During the course his life the company went into decline, and he was to be the last trader in the family when he died in 1829 (Rauert & Kümpers-Greven, 1992).
5. Historical and religious context

Jacob Gysbert van der Smissen travelled to England during the eighteenth century, which was the stage for substantial changes in the religious and philosophical climate, both in Britain and northern parts of the Continent (Ward, 1992; Noll, 2003). It was period referred to as ‘the Enlightenment’, so called because of its prevalent ideas about reason as a guide for life’s decisions, as opposed to tradition or custom. In this context, reason not only signified intellectual abilities, but common sense in general (Siersma, 1994). These ideas caused a shift in the general consciousness, towards the value of the individual, rather than that of the community. It gave birth to an increased self-consciousness, focused on reason rather than rules. It was a great influence on common people and philosophers alike, and the result of the growing authority of scientific research (Siersma, 1994; Dupré, 2004).

This new way of thinking was a challenge for the conservative ideas and traditions of the Protestant Church, which was the established Church in most northern European countries at that time, as well as in Britain. The idea of a morale based on reasonable thinking, rather than traditions imposed by others, made it difficult for some people to maintain their unquestioning trust in the established Church, which eventually resulted in discontent (Noll, 2003).

In Britain, certain preachers, such as George Whitefield and John Wesley, were especially gifted in incorporating the ideas of Enlightenment into the more in-depth religious practice many people were looking for, thus fitting neatly into the gaps that the Anglican Church, which was the established Church in England, was creating.
They were the leading figures of Evangelicalism in England, which caused a spiritual awakening that spread across Britain during the first few decades of the century (Ward, 1992; Noll, 2003; Jones et al., 2012). This, in turn, made England a desirable destination for people from abroad, who sought religious instruction and experiences, of which the Van der Smiessens are a clear example.

This section of the thesis seeks to further explain the Evangelical Movement, both on its own and placed in its historical context. It discusses what were the direct causes for the success of Evangelicalism were, and briefly touches upon the historical and religious events that allowed for these causes to exist. In addition, some of the many religious movements and people Van der Smiessen mentions in his journal are discussed.

5.1 Evangelicalism

Deriving its name from the Latin *evangelium*, meaning ‘good news’, Evangelicalism focused on the Gospel of Jesus coming to earth, to relieve its population of sin (Cross & Livingston, 1997). Evangelicals believed that God could save any soul that had gone astray, emphasizing an inclusive Christianity. This inclusiveness was extended to any religious person or group outside the Evangelical Movement, as religious tolerance was an important ideal. For the Christians within the movement, the focus on inclusiveness entailed the emphasis on active participation in religious practice by everyone. Laypeople and learned clergymen were seen as equally important, as long as they thoroughly internalised Gods rules and spirit (Ward, 1992; Noll, 2003; Jones et al., 2012). This preference for pious and heartfelt Christianity, instead of the
oftentimes superficial theological study with the aim of securing a stable living, is reflected in the founding of George Whitefield’s Tabernacle in London, as mentioned in Van der Smissen’s journal.

In this Tabernacle, which is able to hold some one to five thousand people, any truly devout person is allowed to preach. They can call themselves whatever they like: one from the Church of England, a Methodist, Independent, Presbyterian, Baptist. All of those who confess wholeheartedly to the doctrines of the Holy Trinity, of Christ’s awarded justice, of the free Mercy of God based on the preordination of God the Father for the world’s foundation, are allowed to climb the pulpit. It is open for both those who have studied and those who are unlearned, provided they have the right gifts, a healthy judgment, are well-spoken and above all, have received the education of God’s Spirit. (p. 75)

The focus on lay participation also resulted in ‘societies’, large or small, in which lay people as well as more learned individuals were invited to attend meetings in which the attendees would discuss Bible passages and internalise the lessons they were taught (Noll, 2003). The Van der Smissen cousins attended at least two such meetings, towards the end of their journey. Jacob Gysbert noted the enthusiasm and devotion that characterised them, especially in the group of lower class furniture makers and other craftsmen. Evangelicalism owes its success for a large part to these societies, which were accessible for everyone (Harding, 2003; Jones et al., 2012).

Many gravitated towards the inclusive ideas of Evangelicalism. The poor had just as much right to love their God as wealthier or more literate people. Salvation for
everyone implied that anyone in England, even the drinkers and the gamblers, could receive mercy if they accepted Jesus Christ as their Saviour and started living according to His rules. This concept was particularly attractive, and there are many examples of this ideology in practice during Van der Smissen’s journey. One such example is the former ship’s master Captain Scott, who preached before a group of people who had been “wilful sinners and gamblers, just like him” (p. 55).

Religion of the heart

Apart from the inclusive side of Evangelicalism, there is a personal side. Evangelicals see the Bible as the source for spiritual truth, to be interpreted for oneself, instead of by others. This builds a more personal relationship with God that focuses on an inward spirituality (Ward, 1992; Noll, 2003; Jones et al., 2012). Experiencing God was something anyone could do, and this was seen as more important than one’s background or status. This is where the influence of the ideas from the Enlightenment become clearly visible: in eighteenth century philosophy, there was also a focus on the personal experience as a means to learn about life, rather than thoughtlessly following rules made by others (Siersma, 1994; Dupré, 2004). In the case of the established Anglican Church, these rules were based on an interpretation of the Bible made by a privileged few, which caused increasing dissatisfaction among the common people and the higher classes alike.

It is important to note that Evangelicalism was not a dissenting movement. Many of its leading figures, such as George Whitefield, remained preachers of the Church of England. The evangelical ideals were adopted by people from different
movements and backgrounds, by both Anglicans and Dissenters. Anglicans like Whitefield simply wished to change the Church’s focus on the Gospel from within.

Pietism and Puritanism

The evangelical ideas of lay participation and personal religious practice were very similar to the Pietist movement the cousins Van der Smissens knew back home in Germany. In fact, Evangelicalism was largely based on this movement, which had gained popularity in the northern regions of the Continent at the end of the seventeenth century (Noll, 2003). Originating in Germany, the movement brought forth several religious works emphasising the notion of the New Birth, and the importance of ‘true’, heart-felt Christian belief, that could be practiced by laypeople as well as the clergy (Cross & Livingston, 1997). These ideas were not originally their own: Pietism was significantly inspired by sixteenth century Puritanism from Britain (Cross & Livingston, 1997; Noll, 2003). Puritans were looking to steer the Church of England towards a ‘pure’ Christianity, as opposed to the merely ‘formal’ religious practice that was increasingly taking hold of the Church. Their ideal was to create a society that was tolerant towards different views of Christian belief, as long as everyone experienced His presence and love in a meaningful way (Noll, 2003).

Whereas these ideas were deemed too modern at the time, they perfectly applied to the wishes and ideas prevalent in the late seventeenth and early eighteenth century. Religious literature by Puritan authors reached the early German Pietists through translations, resulting in Pietists incorporating these ideas into their own religious works. These works were then eagerly read by and served as a great inspiration for the future evangelicals.
Pietism, like Evangelicalism, was not meant as a protest against the Church and its traditions, but rather as a solution to the growing demand for spiritual guidance within the Church (Ward, 1992). It emphasised the personal experience and expression of an individual’s relationship with God. Pietists believed in a ‘universal priesthood’, in which every person is equal as long as they lead a pious life (Cross & Livingston, 1997). These principles of Pietism, the focus on a personal connection to God, as well as the movement’s inclusive nature, laid the foundation for the Evangelical Movement that would later instigate spiritual change in Britain.

5.2 Dissatisfaction with the Church

Evangelical ideas, rooted in Pietism and Puritanism, found their success due to the general dissatisfaction with the Church, as mentioned before. Evangelicalism provided the spiritual answer to philosophical questions of the Enlightenment, that both the ordinary people and members of the clergy were looking for. The Church’s lack of response to the changing times had left gaps that the evangelicals were able to fill. It is necessary to more closely analyse these gaps, in order to ascertain what caused the movement to become successful.

Dissatisfaction with the Church existed at several levels. At an intellectual level, the discontent was the direct result of the Enlightened ideas about being able to think for yourself, which compromised the authority of the Church. People who were influenced by these ideas, felt that the established Church was too strict in how they were allowed to practice their beliefs (Noll, 2003). It was believed the Church was too slow to reform and adapt to the modern time. There was no sufficient
response to the difficult questions raised by philosophers, which in some cases even challenged the existence of God head-on (Dupré, 2004), and the possible answers were hardly incorporated into day-to-day religious practice. At the time, people looked at the Church for spiritual guidance and education, and when the Church failed to handle these challenges in a fundamental way, some people resorted to finding answers to their questions elsewhere (Ward, 1992; Noll, 2003).

In addition to these spiritual issues, however, there were practical complaints. Owing to the close connection of Church and Parliament, the attention of important religious figures would often be tied up in governmental business rather than their religious duties (Noll, 2003). During the eighteenth century the general problem was the continuing instability and unrest between the European nations. Although this unrest manifested itself in places all over the world, Britain was an important player in many conflicts. The Government occupied itself mostly with protecting the country against invasions from European neighbours, but was forced to intervene in the overseas colonies as well (Lenman, 1998). Wars were not uncommon: when de
cousins Van der Smissen came to England, the Seven Years’ War between Britain and France, amongst others, had ended only four years earlier. The wish to be the greatest imperial force in the world, and the actions that enforced this wish, occupied the governments of many powerful countries during the century, which was deemed regrettable by most of the common people.

Apart from to geo-political activities, the religious elite in government occupied themselves, some would say excessively, with enforcing the position of the Anglican Church in the American Colonies (Noll, 2003). Covertly, this attempt to
create order in the somewhat disorganised States had geo-political reasons as well. Establishing the Church of England in the colonies would allow the Church to gain more imperial control (Ward, 1993). However, due to the many missionaries coming to the New World from different countries in Europe, the variety of religious movements was already too large to control, and establishing the Church of England overseas turned out to be impossible (Noll, 2003).

**The Toleration Act**

The Government’s and Church’s attention away from the common people was met with widespread dissatisfaction, providing a breeding ground for change in the beginning of the eighteenth century. The reason that this dissatisfaction, which was not new to the Church, could develop into the religious diversity that followed, was The Toleration Act of 1688. The Act was passed in 1689, signalling a new period of Anglican tolerance towards dissenting groups or deflective thoughts. Initially, however, the Church had meant for the Act to unite the Protestants in the country, as a buffer against the common enemy: Catholicism (Wiggers, Lissens, Devreker, Kuiper & Presser, 1971; Walsh & Taylor, 1993).

In the year leading up to passing the Act, religious turmoil was uprooting the country. The Church of England perceived the Catholicism of King James II to be a problem, and wished to dispose him. This resulted in the Glorious Revolution of 1688. During this revolution, William III, the Dutch Stadtholder and known Protestant, was asked to overthrow King James II, and subsequently put a stop to his Catholic tendencies. The agreement to overthrow the Catholic King, made by the Church of England and the Dutch, was mutually beneficial. The Dutch, together with
the English, now formed a stronger buffer against the Catholic French, with whom they were at war continually (Israel, 1998), while the Church of England was now able to enforce the Protestant religion in the country. The Toleration Act of 1688 was an important part of this strategy. It gave any dissenting religious movement relative freedom to exist alongside the Church of England, whereas Catholics were kept out of the equation due to one specific requirement: in order to fall under the law’s protection it was necessary one rejected transubstantiation. This effectively excluded all Catholics. The aim of the Church to regain religious monopoly had therefore more or less succeeded.

Although the Toleration Act was initially brought into existence to unify the Anglican Church and the dissenting Protestants against their common Catholic enemy, this Act would eventually provide the free range of Protestant discourse that would ultimately pave the way to the religious revival of the eighteenth century (Harding, 2003; Noll, 2003).

5.3 Religious movements

The relative freedom for religious dissenters to practise their beliefs, as well as the passive attitude of the Church towards the changing times and subsequent requirements of the common believers, caused the foundation of Evangelicalism, but also allowed for other religious ideas, groups and movements to evolve. A wide variety of religious groups spread throughout the country, mutually influencing each other. Many of these different groups and movements mentioned throughout Van

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8 Transubstantiation refers to the Eucharist. This type of worship centres on the conversion of bread and wine into the Body and Blood of Jesus (Cross & Livingston, 1997).
der Smissen’s journal, and in this part of the thesis seeks to briefly explain their main similarities and differences.

In European Protestantism a general division can be made between Lutheranism and Calvinism. Lutheranism was the Protestant branch founded by the German Martin Luther in the sixteenth century, while Calvinism originated from John Calvin in France around the same time. They were both critical of the Roman Catholic ideas and practices that were prevalent at the time. Their main similarities are their emphasis on the role of the Bible as the only guide for religious practice, the belief that humans are inherently sinners, and that they can only be justified by devoting themselves to God (Cross & Livingston, 1997). Yet the two differed on several points, including the omnipotence of God and, by extension, the concept of predestination, of which Calvinists are firm believers. Although it was not perceived as an important distinction at the time, this same matter would ultimately cause a rift between evangelicals in the eighteenth century as well. This will be further explained below. Another difference is the focus of Lutheranism to make the Church less intellectual. Lutheranism represented the wishes of the common people, emphasising the supremacy of the State over the Church, while Calvinism still maintained certain religious elite as a government. They believed that the Church should have the power over the State, and not the other way around, as those educated in the word of God should have authority (Cross & Livingston, 1997).

In Scotland, Calvinist ideas about the Church government by Elders laid the foundation of the Presbyterian Church, which was to become the established Kirk there. Within the Anglican Church, the established Church in England, influences of
Calvinism were dominant as well. Through the centuries their specific focus would shift, even toward Catholicism. The Church sought to be broadly representative of the English nation, thus incorporating ideas from both sides (Wiggers et al., 1971). In general Anglicanism was a religion of tradition and conservatism, with strong ties to the Government and with an episcopal structure. It was important that the members of the Church conformed to its moral standards, and had humble manners. Religious enthusiasm, as it was euphemistically called, and radical views were not tolerated. The rigidity of the Church caused some to dissent. This was allowed to a certain extent, especially after the Toleration Act of 1688.

In the eighteenth century, this lead to several different movements within and outside the established Church. The most important and successful of these movements was Evangelicalism. The evangelicals, although still officially part of the Anglican Church, deviated from their conservative counterparts in many ways, which have been discussed previously in this chapter. Four key differences are worth pointing out once more: their emphasis on Jesus dying for the sins of humankind, their subsequent focus on conversion, the authority of the Bible as the spiritual truth, and the importance of lay participation in religious practice (Noll, 2003). These points ultimately amount to the characteristically evangelical ideal of the individual relationship with God, which has been mentioned before. It was believed that, if one’s faith was based on intrinsic motivation and belief rather than the norms of the Church and society, the result would be much more profound. The opposition from Church of England against these ideas resulted in evangelical preachers being barred from a officiating at several Anglican churches, causing them to start preaching in
fields and forests (Noll, 2003). This would remain an important way for the evangelicals to reach more people, as witnessed by the cousins Van der Smissen on several occasions, often successfully awakening the faith of their listeners.

At the time, instead of Evangelicalism, the term Methodism was used for the movement in general. A distinction was made between the Arminian Methodism of John Wesley and Calvinist Methodism, led by George Whitefield. The difference between the two lies predominantly in the way the concept of predestination is perceived. John Wesley supposed the concept of predestination to undermine the individual’s free will (Cross & Livingston, 1997), while Whitefield held on to his Calvinist views: God chooses the people who get to spend eternity in his presence (Cross & Livingston, 1997; Jones et al., 2012). Sometime later, Methodism became the term for the movement founded by John Wesley specifically (Jones et al., 2012).

The rise of Methodism, in both definitions, was an important reason for the Van der Smissen cousins to visit England. Although they both identified as Mennonites, their wish for additional religious guidance and influence went further than that denomination (Rauert & Kümpers-Greven, 1992). In the Netherlands, where the Mennonite movement originated, the movement falls under the denomination doopsgezinden, or Baptists. They are an independent branch of Protestantism, aimed at creating an autonomous community of born-again Christians after the example of the early apostles (Wiggers, Lissens, Devreker, Koot, Kuiper & Presser, 1972). In England, Baptists, including Mennonites, were formally seen as Dissenters, which meant they had separated from the Anglican Church, relinquishing any connection, while still allowing for an established Church as a
concept (Cross & Livingston, 1997). During the eighteenth century, however, the Baptists and the evangelical branch of the established Church were showing similarities. Baptists had a very loose organisation, consisting of many groups all over the country, without a general governing body. In this respect they were decidedly Congregationalist: they rejected the concept of the hierarchical episcopal structure known in the Church of England and believed that every group should be autonomous. These groups, which occupied themselves with biblical studies and prayer, were a great influence on the evangelicals. Their ideal of a more active lay participation was made possible through the incorporation of similar groups into the movement (Harding, 2003; Jones et al., 2012). Furthermore, the Baptist ministers of the time were increasingly interested in preaching about the New Birth, and engaging in missionary activities, just like their evangelical counterparts (Jones et al., 2012)

It is understandable that the Van der Smissens would feel inspired by people from any of these movements, especially as they were still trying to find their particular religious direction (Rauert & Kümpers-Greven, 1992). In spite of the apparent differences in denomination, origin or theological ideas, the eighteenth century’s general religious climate guided the movements towards important similarities. It appeared they had a common goal: to lead people toward the faith and let them personally experience God in their lives.
5.4 Important evangelical figures

This emphasis on the personal relationship and experience of God is particularly apparent in Van der Smissen’s journal. The cousins met many people who inspired them, some of whom were important figures of the movement, whereas others were completely unknown. The more these people inspired him, the more he would emphasise their piety in his writing. It was characteristic of the evangelical ideal, the awe with which he describes certain people, regardless of their position in society. What mattered was their devotion to God and Jesus, and the way they were able to transfer this devotion to others.

An example of this can be observed in the way he describes the unknown Ms B. from Bristol. She is portrayed as a righteous Christian who does not allow for anything that distracts her from her God and Jesus, serving as a great inspiration for the many religious figures that met her. On the other hand, she is described as being not very social and generally difficult to be around (p. 47). Yet her devotion to God makes her an indispensable treasure to Van der Smissen, regardless of her bad qualities or background. He describes the most inspirational meetings in his diary – some more elaborately than others, based on the manner in which they influenced his life.

The following are all important figures from the Evangelical Movement the Van der Smissens met during their journey. They are mentioned in the journal not only because of the specific role they played in the rise and success of Evangelicalism, but rather because of their devotional characters, and the instructive way in which these figures bestowed their faith onto others. In spite of their
dissenting ideas and methods, almost all of them were Anglican clergymen, or otherwise connected with the Church of England.

Of all the people Van der Smissen met, George Whitefield was the most well-known and the most significant. He was and is still seen as a leading figure of Evangelicalism, both in Britain as in the Colonies. At the time of the journey, Mr Whitefield (1714-1770) was already nearing the end of his life, which is reflected in the descriptions of his weak constitution. His method of preaching and his focus on the ‘New Birth’ made him a well-loved and successful preacher among common people. His aim was to convert as many people as possible to the sanctifying faith, a goal that caused him to travel often, both in his own country as the colonies overseas. In England, he often successfully converted groups that were, in the eyes of their contemporaries, less than civilized. Van der Smissen mentions an example of these mass conversions in his journal, providing a detailed account of Whitefield’s dealings with the mine workers in Kingswood (p. 46). Even more striking is Van der Smissen’s statement after their carriage ride together, which perfectly captures the great spiritual significance George Whitefield had, even late in his life: ‘I have been made worthy to spread the gospel of my Lord’ (p. 52), as if to say Whitefield’s approval was a final step towards being worthy to spread God’s word.

As a leader of the Evangelical Movement, Whitefield is often mentioned alongside John Wesley (1703-1791) and his brother Charles Wesley (1707-1788) (Ward, 1992; Coalter, 1995; Cross & Livingston, 1997; Noll, 2003). The former especially is frequently mentioned by Van der Smissen, although they did not meet. The brothers and Whitefield were in Oxford together, and formed, along with a few
others, the Holy Club that would later grow into the Wesleys’ Methodism (Ward, 1995; Cross & Livingston, 1997). The reason Van der Smissen did not get to meet the Wesleys is unclear, but may have been the result of two things. Firstly, it is highly likely the brothers were in the American Colonies at the time, as their missionary work overseas was of great importance to them, and took up much of their time. Secondly, the difference between the Arminian Methodism of the Wesleys, and the Calvinistic Methodism of Whitefield had become increasingly pronounced (Noll, 2003). The Wesleys, especially John, had drifted slightly apart from Whitefield as a result of his Calvinistic views on predestination.

Besides George Whitefield, another prominent member of the Calvinist side of Methodism was the Countess of Huntingdon (1707–1791). After her husband, the ninth Earl of Huntingdon, had died in 1746, she devoted her life completely to serving God. Owing to her connections, both within the Church as outside it, she was been able to provide quite a few evangelicals with a parish living. She was also the instigator of several conversions, most notably of the Earl of Dartmouth (Carter, 1995). In his journal, Van der Smissen remarks on how rare it is, that a woman from the upper class, can be so humble and devoted to God (p. 51).

Yet some of the most inspiring people were not necessarily the most famous or high-class of the evangelicals. As mentioned before, the many acquaintances made with the poorer people in society were oftentimes perceived by the Van der Smissens as the most inspiring. They were also pleasantly surprised by the enthusiasm of young people, of which the Hill brothers were a significant example. The cousins met Richard (1733–1808) first, an actively religious person in spite of his
family’s disapproval, especially his father’s (Sydney & Skedd, 2008). His father was the first Baronet Hill, making Richard the second, and his ideas on religion were conservative. In the journal it is described that during his time at Oxford, Richard went slightly mad (p. 64), which confirms his religious vigour: at the time, any enthusiasm beyond Anglican practice would be perceived as rather out of the ordinary (Noll, 2003). He successfully converted his brother Rowland (1744–1833), who the Van der Smissens met in Cambridge. Rowland was a particularly pious individual, and he spoke of nothing but Jesus. Although young at the time, his religious activities were already numerous, and he would turn out to be another important figure in de Evangelical Movement (Munden, 1995).

Lastly, there were two men, at the time already deceased, who were mentioned quite often by Jacob Gysbert: Philip Doddridge (1702–1751) and James Hervey (1714–1758). They remained a great inspiration and influence even beyond the grave, which caused the cousins to look for them throughout their journey. They were intent on recreating their character based on stories from their friends, families, or former servants. They visited many places with ties to these figures, most notably places where they had been rectors.

James Hervey was known for his great piety, which must have appealed to the Van der Smissens’ imagination. He had been part of the Holy Club of the Wesleys and Whitefield, but, like Whitefield, adopted Calvinist views quite early on in life. He wrote popular religious poetry and other literature (Welch, 1995), which must have reached the Van der Smissens in Germany, peaking their interest in him.
Doctor Doddridge, in particular, received a lot of attention, which is understandable, considering his position as one of the forerunners of Evangelicalism (Noll, 2003). As an Independent, he is the only non-Anglican clergyman in this context, and he worked at a school that provided theological study for those who were not allowed to study at Oxford or Cambridge as a result of the requirements issued by those universities to partake in Anglican worship (Noll, 2003). Doctor Doddridge’s Academy is described in the journal, as well as his piety and warm personality, which were a great influence on the later evangelicals. Before the rise of Evangelicalism, he warned the religious elite not to get involved with ‘religious precisioning’ (Jones, et al., 2012; p. 2), which would alienate Christians from each other, but rather to focus on those aspects of religion that connected them, and spreading them further (Jones et al., 2012). His ideas and characteristics were detrimental to the rise of Evangelicalism, and must also have been the reason for the cousins to look for his remnants in English religious life. Ultimately this led them to meeting one of his daughters.

In keeping with the evangelical ideal of universal priesthood, all these figures, as well as many others mentioned in the journal, were of importance to the movement. Many of them were in close correspondence or at least knew of each other: the movement was very well connected.
6. Translation

*Travel description by devotees of England and Germany, to learn the state of the internal church of Jesus Christ by Messrs Van der Smissen

19 April, 1767. In the morning, after Mr Whitefield’s sermon had ended, we said goodbye to him, his wife and several other devout friends at his house. A few days earlier, Mr Whitefield had given us a letter of introduction for general addresses, which we could show to any God-fearing person, and he then requested us to write him a note of all the places we planned to visit. When we had done this, he gave us the note back, after having written down the names of his friends in every town he knew.

On 22 April we left London, and on the 23rd we safely arrived at Portsmouth. We immediately went to see a very old, devout Methodist, with whom we had breakfast the following day. This gave us much pleasure. In the evening we accompanied him and his daughter to the Methodist Church, called the Tabernacle. We visited the vestry in particular, where a few older, experienced Christians, as well as some younger ones had gathered. They discussed and applied Isaiah 55:1-2i and Luke 14:33ii most edifyingly.

On the 25th we left Portsmouth, passed through Winchester and arrived at Salisbury in the morning of the 26th. Here we first met with a devout Methodist family, then heard an edifying sermon about Acts 24:16iii, delivered by a preacher
who was a follower of Mr Wesley, and had an overall pleasant Sabbath day. We then continued our journey to Exeter, where we stayed for a few days, after which we safely arrived in Plymouth in the evening of 2 May. Shortly after our arrival we visited a dear Teacher\(^9\) of Methodists and Independents. We received a Christian welcome, and after we had spent a fairly short, but nonetheless blessed time with him, we left.

3 May. At seven in the morning we went to the Tabernacle. Here a very influential factory owner read an edifying sermon from an excellent author, and led the prayer before and after the sermon. This was done for souls who love the Lord Christ. Afterwards, we went to the house of this outstanding Teacher and had breakfast with him, as well as some flavourful conversation. We then walked with another of Jesus’ devotees to Plymouth, or rather, a part of town half an hour away\(^10\). Here we heard the Reverend preach soothingly about Job 7:9\(^{iv}\). We left the church and walked back to the city. After dinner our beloved friend, who had brought us to the docks earlier in the day, picked us up and led us to the Presbyterian church, where the devout Reverend gave an exquisite sermon about 1 John 1:9\(^{v}\). We left the church with our guide to go to his house, where we had some tea with his God-fearing wife and another friend who loved Jesus. Both friends then brought us back to the Tabernacle, where a righteous Baptist preacher filled in for the teacher of the Methodists and Independents. He gave a glorious sermon about 2 Timothy 1:12\(^{vi}\).

\(^9\) The term ‘Teacher’ was used often by Van der Smissen, which makes sense in an Evangelical context. The way preachers were able to instruct and educate their congregations, was particularly important according to Evangelical ideals (Ward, 1992).

\(^10\) Reference to Plymouth Dock, a place that was established in the first few decennia of the eighteenth century (Plymouth Dock Guide, 1796). It housed the dockworkers from Plymouth.
After the service we met with the Reverend, subsequently meeting a few dear souls at the house of our Methodist and Independent preacher K, before going home.

4 May. Around six o’clock in the morning we were picked up by our friend B, who had brought us to the Dock yesterday. During our walk we were joined by someone we had met at Mr B’s house. Together they showed us all the notable aspects of Plymouth’s mighty seaport, and their conversation was of an uncommonly edifying kind; they were able to translate everything we saw into something spiritual. We also learned some particulars from Mr B about God’s chosen vessel, the currently triumphant Henry\textsuperscript{11}, and the incredible blessing the Almighty Lord has bestowed upon his service, when he stood nearby. At 9 o’clock we went to the house of Mr K, had breakfast with him and then drove our coach to Plymouth together. We took up residence with a fellow Christian couple D. Mr D showed us the shipyard of the Admiralty, with the Royal George, a 120-gun warship, among others. After we had seen everything, Mr and Mrs D made dinner for us and our dear Teacher K. The three of us then drove back to Plymouth, where Mr K brought us to the factory owner who had read the sermon in the Tabernacle yesterday morning. We stayed with him and his dear wife for a while, after which Mr S brought us and Mr K to Mr K’s house. Here we bade Mr S, Mr and Mrs K and other friends farewell. However, Mr K and Mr S wished to accompany us back to our coach, and after the former

\textsuperscript{11} It is likely Van der Smissen refers to Henry Tanner here, although this cannot be said with certainty. It was in Plymouth Dock that Tanner, a dockworker, first heard George Whitefield preach. He initially heard his sermon in disgust, but was quickly turned by Whitefield’s powerful ways of preaching. He would later become an excellent Reverend in Exeter (Gillies, 1839), serving as a characteristic example of the power of conversion among Evangelicals. The ambiguous word staan would then be interpreted literally, as physically standing, instead of the more figurative ‘officiating’.
demanded a continuation of our friendship in an edifying exchange of letters, we wished each other farewell. We left that very evening.

Before I leave Plymouth and Plymouth Dock, I should note that in the latter, God’s work by the Methodists flourishes. The church is currently being enlarged for the seventh time, financed solely by charitable offertories that are collected every once in a while. This money pays for the building material; not for wages, as those workers graced with Christ’s calling use their idle hours to help with construction and do not wish anything for it in return. Even among the young trainees, there are boys who, according to them, hardly understand anything about their craft yet, but who would gladly lend a hand, out of love for their dear Jesus. Just as remarkable is the manner in which God’s work first started here, but telling these stories would elaborate this diary too much.

On 5 May we reached Exeter again, and 6 May we arrived at Wellington, where we visited the profoundly devout Baptist preacher D. Although time was short, and we only drank one cup of tea, it was an edifying visit. That evening we arrived at Taunton. In the morning of 7 May we went to see a student of Doctor Doddridge.

On 8 May we reached Bath, and Bristol on the 9th. We immediately paid a visit to our beloved friend I, the former ship’s master who is now an exquisite Teacher. Since our meeting in London we have been so closely attached that we were all happy to see each other again.

10 May. At seven o’clock in the morning we set out for the Tabernacle, where the beloved Mr I preached very dearly about James 5:11\textsuperscript{vii}. We had breakfast, made
our carriage ready, and drove it to Kingswood, about an hour from town. Mr I and two devout young ladies rode in front of us to show us the way, and we followed them. Upon arrival in Kingswood the church, the vestry and the pulpit were all occupied, and the field in front of the church was full of people. Thus the Reverend decided to place a bench in the doorway of the church, from which he would give his sermon. This way all the people inside as well as those in the field would be able to hear him. He preached edifyingly about Psalm 16:8, which made for a gratifying sight. The people present were hungry for the words; you could see it in their eyes, and although it rained softly at times no one moved from their spot.

What made it even more moving is the fact that some twenty years ago Kingswood and its neighbouring villages, at the time occupied only by coalminers, were so unsafe that no one would travel here unarmed, and many lost their lives. The magistrate in Bristol had tried to control the coalminers with force, but it was all in vain. However, something changed when the two bright lights John Wesley and George Whitefield came to spread the Gospel of a crucified Christ to those rough people, without weapons and without arresting anyone. Many found the sanctifying faith, while others were brought to an outward modesty that turned them into lambs or even, in some cases, into serious Christians. “O,” Mr Whitefield had said, “what a profound delight it was for me, to preach about Jesus to these people, who were blackened by coal. Their stone hearts softened and they burst into tears. Their tears left so many white streaks on their faces that it moved me greatly.”

After Mr I had finished his sermon, we left the city the way we had entered it. The Reverend wished for us to stay for dinner, which we did. We were accompanied by the two ladies mentioned before, as well as the young lady B, who was seen as the most precious jewel by God’s people in Bristol, and as far as I can tell rightly so. My pen is incapable of describing her character; she is someone whose equal I have not yet encountered on the whole of this journey, nor am I likely to. Her intimate contact with God, her disapproval of anything that is not God and Christ, her tender love for her Jesus and her devoted conduct, in addition to her incredible humility, are so outstanding that Christ’s strength becomes apparent in her. This was exactly the reason that Mr Whitefield wished for us to meet with her. It is certain her company is a blessing to anyone. Older, experienced Teachers confessed that when they are in her company, they enjoy sitting at her feet and experiencing the character of Mary Magdalene and Tabitha\textsuperscript{13} and others, united in one person. However, a ship that rides high above water, and is hoisted high as well, needs to have a heavy ballast to keep it from capsizing\textsuperscript{14}. In this the Lord has also provided for her: she lacks all that the world would call attractive, and she speaks so gravely that no one will enjoy conversing with her, except those seeking her piety. No child in this world will seek out her company, they do not even like her. But God loves her and has made her into a valuable instrument, who has brought many a soul to God while delivering

\textsuperscript{13} Mary Magdalene & Tabitha are mentioned here as examples of particularly pious women in biblical history. Tabitha was a disciple who cared for the poor (Acts 9:36). Mary Magdalena is known as being completely devoted to Jesus’ cause, and is said to have been by his side when he died (Matthew, Mark, Luke, and John).

\textsuperscript{14} With this, Van der Smissen means to say that all these good, pious qualities must be countered by some less fortunate ones, in order to remain balanced.
physical as well as spiritual food to their sickbeds. She continuously devotes herself to God and consequently denies herself everything. Her personal motto is that if the Lord Jesus is not worthy of everything, He is worthy of nothing.

After having finished the meal, we remained with Mr I for a while. As it was uncertain we would meet again in London, he desired that he should receive letters of several pages for as long as we were all alive, in return keeping us updated on the State of Zion in England. At five o’clock we had tea with Mr I and the devout merchant I, who had been recommended to us by Mr Whitefield. We then left for the Tabernacle, where Mr I preached about James 2:19\textsuperscript{x} in an excellent fashion. We were unable to find a seat, as the church was packed with people; they were standing as far as the street. However, our dear friend I, determined to show us his love in every possible manner, took us to the bench where the preacher usually sits. This would be our spot for the remainder of our stay in Bristol, from which I daresay we had a glorious view. The audience of around three thousand people, if not more, listened with such attention, that it seemed as if they were trying to catch the Teacher’s words with their mouths. It can rightly be said that God is present here. The hunger following the gospel is also greater in Bristol than in London. After church we met several dear friends at Mr I’s house and then went back to our lodgings.

11 May. In the afternoon we had lunch with the good Mr I, whose mother-in-law lives intimately united with the Lord Jesus. In this agreeable company we were greatly instructed. We spent the evening in the Tabernacle, where our dear friend I preached compellingly about Isaiah 42:11\textsuperscript{x}. 
12 May. This morning we had breakfast with the aforementioned Miss B, at the house of her married sister, where the Lord Jesus was clearly among us. The honourable Miss B allowed me to copy a letter by an excellent Teacher to his congregation, which had been read during breakfast.

13 May. Before noon we left the city with our friend Mr I to visit a devout person. After leaving church in the evening, where the Reverend had given a delightful sermon about 2 Samuel 23:4, we said goodbye to many dear friends as well as to Mr I. He had already retreated but asked for our company to wish us a very tender goodbye, wondering if we might meet again in London. Late in the evening we received an incredibly kind invitation from the Countess of Huntingdon in Bath, to accompany her on a journey through Wales and acquaint ourselves with the state of Jesus’ Kingdom in that wild country. However, we could not possibly accept this kind offer.

14 May. His affection inspired our worthy friend I to come say goodbye in the early morning, as he had not been at home yesterday. He requested we write him often. At six o’clock we left Bristol, reaching Stroud in Gloucestershire in the afternoon, nine miles from Gloucester. From there we went to Rodborough, half an hour from Stroud, where we met with Mr George Whitefield. He was staying with the very devout Methodist preacher A. We found the Reverend to be in a rather frail condition, but truly pleased about our wholly unexpected visit. We intended to leave the next day, but were easily persuaded by Mr Whitefield to stay a few more days: he assured us he would be preaching in the field the following Sunday and told us that

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15 Although confusing, it is most likely that the writer is referring to the merchant I here, whom they met on May 10, and not to the preacher. They said goodbye to him the day before.
the paragon of English Countesses, the Countess of Huntingdon, was expected to arrive here on Monday. We decided to postpone our trip for her sake. We had some tea with Mr Whitefield, and, from then on, had breakfast, lunch and dinner, as well as afternoon tea in Rodborough. We would only sleep in Stroud, where we would always be brought by one of God’s children.

15 May. We walked through Rodborough’s fields and visited the nearby factories with Mr A, who, like Mr Whitefield, had been an intimate friend of the blessed Mr Hervey. He has largely the same pious mind. His company is truly pleasant; not only does his mouth overflow with Jesus, his actions and way of life are largely similar to his blessed Master’s. In short, I have truly collected a treasure during our stay in Rodborough. That evening we were among Mr Whitefield’s congregation in the Tabernacle.

16 May. We spent the day largely in the same way as the day before. Apart from the evening, which we spent listening to Mr Sheppard\textsuperscript{16}, a Methodist preacher from Bath preaching about Matthew 1:28\textsuperscript{17} in the Tabernacle.

17 May. In the morning we were in the forest, listening to Mr Whitefield preaching about Ezekiel 36:25\textsuperscript{18}. The sight of the large crowd of intent listeners would have melted the toughest heart. In the afternoon we heard a sermon by Mr Sheppard about Matthew 13:18\textsuperscript{19}.

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\textsuperscript{16} The memoires of the Countess of Huntingdon mention a Dr Edward Sheppard (1731-1813), a minister in Bath (Seymour, 1839), who was also a good friend of the Wesleys (Olleson, 2001). While Van der Smissen mainly refers to people with their full surname if they are of some significance to the Evangelical Movement, it proved difficult to find additional information about him.

\textsuperscript{17} Matthew’s first chapter only goes until 25, therefore the verses Van der Smissen is referencing do not exist. Perhaps Van der Smissen meant 2-8, but this cannot be known for certain.
18 May. After having had breakfast in Rodborough, my cousin rode out on horseback with Mr Sheppard and other devout friends, while Mr A joined me in the carriage. We left for Tetbury, two hours from Rodborough, to receive the Countess of Huntingdon there. Her Ladyship’s chaplain, the honourable Mr C, joined us on horseback first, followed by the Countess herself with her company, which consisted of only devout persons. Among her company was the daughter of a Count B and another lady. The company was greeted by the five gentlemen – Mr E, an independent preacher from Tetbury, Mr P, a Presbyterian preacher from Gloucester, Mr A and Mr Sheppard, Methodist preachers from Rodborough and Bath respectively, and C, the chaplain for the Countess and currently preacher for the established church in America – and us, along with a few other pious friends, on the outskirts of Tetbury. We then went to a local inn, where food had been prepared for the Countess and her company. However, before she sat down to eat, she requested some of us to come upstairs and join her in prayer and saying grace, for the salvation of our loyal Jesus. What a delight it must be for others to see that there are still persons among the upper classes, who would not only drop to their knees in order to praise the God of Heaven and Earth without any shame, but would consider it a great honour. Mr C led the prayer, and the Countess wished to have us with her at the table. The conversation constituted solely of Jesus and his Kingdom, and throughout, if we had exhausted a topic of conversation, we would sing verses from excellent religious hymns. Directly after the meal, Mr C and I sat down in our carriage and hurried back to Rodborough, as the Reverend had to deliver a sermon there. Our friends on horseback accompanied the Countess, singing many excellent
hymns along the way. The company of Mr C was pleasant and he demanded I write him in Newfoundland, in America. When we arrived in Rodborough, he immediately climbed the pulpit and preached about Luke 15:2\textsuperscript{sv}, across the forest, for a considerable crowd. The audience was so vast that Mr Whitefield once again invited us to his room so we could really take view of the crowd. We could see only heads. During the evening we stayed with the Countess and Mr Whitefield.

19 May. In the morning we left Stroud for Rodborough, where we had breakfast with our entire travel company and readied ourselves for departure. Mr Whitefield had planned to travel with his pious travel companion, the honourable Mr A was to drive in the carriage with me, while my cousin would go on horseback with another dear soul, and the Countess would travel in her two carriages with her company and entourage. However, Mr Whitefield asked Mr A to go in his carriage, intent on proving his love for us in every possible manner. He wished to travel with me, and we had a genuinely amusing time, riding along the road together. I have been made worthy to spread the gospel of my Lord, be it from the steps of a town hall, from a field, from beneath a tree or from a horse block (which is a platform one uses to mount a horse). Halfway through our journey, at Painswick, the entire company, including the Countess, turned to the home of the highly devout butcher H. He and his similarly minded housewife received us much in the same way I imagine the first Christians would have done. Upon arrival in Gloucester we bid the Countess farewell, who would from there continue her journey to Wales, with her company. She once again asked us to accompany her, but it was not possible for us. We went on to visit the rather old dissenter E, who I believe was about 90 years old.
He fears the Lord tenderly, and Doctor Doddridge was his intimate friend; he always stayed with him when he visited Gloucester. We went to meet another dear soul, B, who was a poor button maker by trade. Mr Whitefield stayed with the devout former Lord Mayor H (this is a regular English title, like a burgomaster in Holland) and his housewife, where we spent the remainder of our day and evening. Here we had dinner. Afterwards the house church service\(^{18}\) started and the entire company humbly kneeled, consisting of Mr H, his wife, kids and servant boys, Mr Whitefield and his travel companion, the honourable Mr A, the old Mr E, Mr B and the both of us. Mr Whitefield then said a prayer that would make anyone dissolve into tears and when we left, we very affectionately bid them all farewell. It remains to be said that after the honourable Mr C had finished his sermon yesterday, Mr Whitefield gave an excellent final reflection that cannot have been without blessing.

20 May. In the morning our dear friend B came to bid us farewell and at six o’clock we left Gloucester, arriving in Worchester in the afternoon. Here we visited a Teacher from the established Anglican Church, Mr B. He and his sister were lovely people and it pleased the Lord to let us experience His presence in our midst.

21 May. After arriving in Kidderminster yesterday evening, we went to the honourable Mr F’s house, a Presbyterian preacher and a student of Doctor Doddridge. The Reverend turned out to be out of town, but his wife and eldest daughter caught the intention of our visit and subsequently received us with open

\(^{18}\) These services, called *huisgodsdienst* in Dutch, were often held by evangelical figures. The origin of house church services in the eighteenth century is difficult to ascertain, but it is certain they have existed for a long time. They were held as early as the first Christians, as they were not allowed to build their own churches (Banks, 1980). It was a custom in keeping with eighteenth-century evangelical ideas about active lay participation in day-to-day religious practice (Noll, 2003).
arms. As we arrived quite early, we were able to attend the house church service: in England, true Christians kneel down to pray in their houses as well as churches. They acquainted us with a Jesus-loving neighbour of theirs, a factory owner. Although we had planned to stay for an hour or so, we were held up until we had also had lunch together with these dear friends, and Mr E’s absence was greatly compensated for, mainly by his eldest daughter. That same day we arrived in Birmingham.

23 May. We were in West Bromwich, at the manor of our particularly pious friend, the Earl of Dartmouth. Here we also met with a capable Teacher of the established church. Our conversation was short, but cut right to our core; God was with us and among us.

24 May. Early in the morning we reached Walsall, where we met the honourable Mr F from Kidderminster. We heard him preach about Isaiah 32:2 before midday, about Psalm 110:3 in the afternoon and about Romans 8:32 in the evening; three wonderful sermons. Between the afternoon and evening sermons we had some tea with the Reverend and several other pious souls, and said goodbye to each other. However, even though he had already warmly commended us to Jesus’ welcoming arms during the last two services, he got up from the pulpit after his evening sermon and managed to make his way through the crowd to bid us farewell again. We had arranged for our carriage to wait right outside the church, because we had to leave for Wolverhampton that evening, and he brought us all the

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19 The second Earl of Dartmouth, William Legge (1731-1801) was converted to Calvinistic Methodism by the Countess of Huntingdon, with whom he remained close. He was able to find parishes for several early evangelicals, including Henry Venn in Huddersfield (Carter, 1995). He lived at Sandwell Hall in West Bromwich (Baggs, Baugh & Johnston, 1976).
way up to the carriage, along with several other friends. He requested that we would exchange edifying letters and gave us nothing but blessings. We received the warmest wishes in the carriage and as people were just leaving church at that moment, we were surrounded by many well-wishing souls, who accompanied us until we were out of town.

25 May. We arrived at Shrewsbury. We immediately went searching for Mr H and his housewife, a couple of devout Baptist friends. He brought us to a God-fearing older lady, whose daughter had recently returned home triumphantly. In addition, Captain Scott\textsuperscript{20} of the King’s Dragoon Regiment is garrisoned in the neighbourhood, or rather, when he is by himself he stays with his father. He used to be one of the angriest creatures alive, until God’s mercy changed and pardoned him. He has been forgiven a great deal, which is why he now loves a lot. He knows what his Jesus has given him and he now tries to praise His work to everyone. He preaches beautifully, from horse blocks or similar pulpits fashioned by Methodists, several times during the week and on Sundays. He recently stood before a large crowd of notable people, who had been wilful sinners and gamblers, just like him. They say it is a shame that such a sensible, well-mannered man had been mad. His sermons should definitely be heard. A certain clever, pious Teacher once wrote to his friends: “I witnessed Captain Scott preaching from my horse block in front of my house this afternoon, after I had finished my sermon in church. What can I say, but that we older Brothers should be ashamed of ourselves and are compelled to sit at our

\textsuperscript{20} Captain Jonathan Scott (1735-1807) joined the 7th Regiment of Dragoons at 17, where he would become an enthusiastic preacher. He corresponded with important religious figures of his time, among others Sir Richard Hill, and John Fletcher of Madeley. He is seen as the main figure who brought evangelicalism to Staffordshire and a few counties in the neighbourhood (Briggs, 1995).
younger Brothers’ feet.” The Captain was out of town, but returned at 10 o’clock. Every morning at six, before his father wakes up, he leads the house church service with its inhabitants and explains a chapter from the Bible. For this reason we were looking for our friend H, who would bring us to the Captain and ask permission for us to witness the service. He eagerly obliged.

26 May. At six o’clock our friend took us to the home of the Captain’s father. He discussed John 7:1-13, ending with a divine prayer. We then went with him and Mr H to the latter’s house, where the time had come for their house church service, which he led. We then had breakfast there and said goodbye to the Captain tenderly. He provided us with a letter of introduction to his adjutant friends in York, proving by his expressions how dear we were to him. Mr H brought us from the city to the estate of a Mr Powys, called Berwick, which is a lovely place. The occupants of this splendid house, a man and wife, are the kind of people who are entirely devoted to Jesus. They are quite wealthy, with a yearly income of around four thousand pounds, or forty thousand Dutch guilders. They drive a coach drawn by six horses and have some twenty servants, among which are a chambermaid and a footman, who proved to be a couple of truly devout persons. We met the latter and he was a dear friend. Our visit was short, but we promised to return if God would keep us safe and healthy. Around noon we reached Wem, where we had a meal with the lawyer H, who dearly loved Jesus. He greatly edified us. In the afternoon we arrived in Hawkstone, the manor of the Baronet Hill. We felt sorry for this gentleman’s eldest

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21 Thomas Powys (1744-1805) lived in Berwick House, since his grandfather had bought it in 1728 (Leighton, 1901). Unfortunately, not very much is known about his early life, nor of his particular religious position. However, his pious way of life can be discerned from Van der Smissen’s description, which displays a keen and genuine interest.
son\textsuperscript{22}, a young man who has Jesus in his heart. His entire family is completely against it, with the exception of his two sisters. This is why we had to visit him as justices of the peace first, pretending we had business with him, but then we handed him the letter from our friend in Wem and the one from Mr Whitefield. He then knew our intentions, and we walked into his father’s zoological garden to get better acquainted.

28 May. We arrived in Liverpool, where we met a dear Baptist friend, W, and his housewife. We were only able to visit them a short while.

29 May. Yesterday evening we arrived in Chester. Around seven o’clock we went to the God-fearing preacher C, one of John Wesley’s Methodists. We had breakfast with him and attended the house church service; we were uncommonly blessed here. We left our carriage and continued on horseback to Nantwich, where we visited an righteous Baptist preacher M. We returned to Wem in the evening, where we had some tea with our dear friend H, and later that same evening we reached Berwick. Our friend Powys received us with an open house and open arms. We had just missed the house church service so we sang a few excellent evangelical hymns together, while our host’s significant other played the organ. Thus ended our day.

30 May. In the morning we were called to the house church service, in the presence of all the servants who were healthy. I have met very few large families like these, with such calm and quiet manners. After Mr Powys had performed his duty, we had breakfast. Afterwards both of us rode out with him, and we took a walk.

\textsuperscript{22} The eldest son of the Baronet Hill is Sir Richard Hill (1733-1808).
across our host’s fields, with him alone. We drew very useful lessons from his company, and we certainly became aware of his main goal, which is to elevate Jesus. After the meal we rode off, past Shrewsbury. Remaining on horseback, we briefly met Mr H and his wife on their doorstep, and we then continued our journey to Madeley.

Madeley is a small farm village about eleven miles from Shrewsbury. Although it is only a small village, it is the home an excellent Teacher, who is definitely one of the best I have encountered during my trip. Because the Countess of Huntingdon passed through this village on her journey, she paid a visit to the dear man, as well as to a few Christians who lived nearby. When we arrived at the house of the dear preacher Fletcher 23, we met the Countess with her entourage, her chaplain Mr C, Mr Hill from Hawkstone and a few others. Although the village has a lovely vicarage, Mr Fletcher never uses it. He rents a poor room in a small farm, where he lives, as he is unmarried. The vicarage has now been taken up by the Countess and many other devout friends, who had come there to meet her. All the inns and other farms were full; some travellers just stayed in a small room. After we had spent the evening with our dear friends and had united in prayer, Mr Fletcher took us to his humble home and let us stay in his room.

31 May. Mr Fletcher called us at five o’clock, so we so we got up together. In England you will rarely find a God-fearing person staying in his bed for too long. We

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23 John William Fletcher (1729-1785), originally from Switzerland, was an Anglican clergyman and so closely connected to the Methodism of John Wesley that he was asked to be Wesley’s successor, which he declined. As a close friend of Charles Wesley, he met with many key figures of the Evangelical Revolution, including George Whitefield, even contributing to the conversion of Sir Richard Hill (Streiff, 1995).
occupied ourselves for a bit, and around six o’ clock the house church service began, with the farmers we were staying with and another who joined us. We were greatly blessed by the service. Around seven o’ clock we went up to the this lovely man’s room and talked for two hours about the actual state of my spirit and mind. It became clear from this conversation that this follower of the Lamb possesses great devotion. After this, every devout person came to Madeley: Mr Powys and his wife from Berwick, Captain Scott from Shrewsbury, Mr H and his wife from Wem and Mr I from Bristol, as well as preacher B, also from Bristol. At 10 o’ clock the service started. Mr C, chaplain for the Countess, preached exquisitely about Isaiah 3:10. After church, we stayed with the aforementioned company, and after our meal Mr Fletcher preached wonderfully about 1 John 5:18.

During this sermon something happened that greatly moved the entire congregation. No one who has a faint idea of what it is like to lose one’s soul can listen to this without being alarmed. The main point Mr Fletcher was trying to make in his sermon, was the necessity to know whether someone is truly a child of God or not. When he addressed those who had not yet experienced the power of Jesus’ life-changing mercy in their souls, and showed them how necessary it is to know if they were truly reconciled to God, he used the following expressions: “Who knows, or at least who is certain, that there is not one among you who might be summoned to Jesus’ incredible judgement seat at this moment. What if someone in this church was

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24 From the accounts in Rauert & Kümpers-Greven (1992) it becomes apparent that both cousins had an inquisitive attitude towards different religion movements, despite their being Mennonites. They are, at the time of the journey, still quite young and uncertain about what their religion really means to them, and what they feel is important. Talking about this with many people from different religious backgrounds helped shape the cousins over the years.
to cross over to the other side without being aware of their state of mercy!” Shortly after these words had been uttered, a woman in the audience gave a faint scream and collapsed to the ground, giving up the ghost\textsuperscript{25}. Although the people present did not immediately think she had died, from the gallery where we were seated we could clearly see the rolling of her eyes and the hue of death on her face. Meanwhile, the woman was carried outside, and in the churchyard it became clear to the people carrying her that they were holding a dead body. Someone then walked back into the church and exclaimed: “My lord, the woman who was just carried outside is dead.” Understandably, this exclamation astonished the congregation, as well as Mr Fletcher. However, he immediately recuperated, saying “Death, then...”, and proceeded to give us a heart-wrenching admonition, using these or similar words: “Who can know whether the man or woman currently standing or sitting in the same spot as the woman who was just now carried outside, might suffer the same fate?”

Soon thereafter, another woman sank to the ground, letting out a horrible cry. She was carried out of the church as though she too had passed away, although she had not. It is easy to imagine that these occurrences greatly influenced the assembled congregation. There were some who still thought the first victim had merely fainted, which is why they went to the house where the dead body had been brought, directly after the service, with the Countess and dear Mr Fletcher among them. She was dead, however, and while the entire congregation was still standing in the street

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\textsuperscript{25} This story is an incredible example of the power and importance of true Christianity that was felt among the evangelical followers. It also shows a negative side to what is generally perceived an inclusive movement: with an emphasis on great personal piety and experience, the Evangelical Movement could be slightly daunting for those who wanted to be reborn in Christ, but were uncertain that their way of practicing religion would be sufficient (Jones et al., 2012)
outside the church, Mr Fletcher climbed unto his horse block to give a speech that was awe-inspiring as well as loving. This extraordinary ability to speak to the hearts of poor sinners and depict Jesus as loving was typical of this man. For this reason I will gladly continue my correspondence with this honourable man. He is a Teacher of the Public Church.

Now the time had come to abruptly say goodbye to many dear friends. Those returning to Berwick, Shrewsbury, Wem and Hawkstone left first, giving us the most lively proof of their love for us. We then made our compliments to the Countess and her company, who also commended us to Jesus’ loving arms. Subsequently, we rode part of the way on horseback together with the three honourable gentlemen, Fletcher, C and B, in addition to Mr I from Bristol, before we bid them a fond farewell as well. In the evening we reached Hodnet, an ordinary village. Here a preacher used to officiate who was completely dead in his sermons, simply reading them out to his congregation and rarely taking the trouble of analysing or writing out the sermons he needed. Upon hearing about this, Mr Hill, a young man of twenty-one years old and the eldest son of the Baronet in Hawkstone26, who I have mentioned in my story about Madeley, met with the preacher and offered to make his sermons for him. The preacher gladly accepted this, and Mr Hill provided him with truly evangelical sermons. He then read them out himself, and God put His blessing on them. Many listeners were awakened by the words and asked advice from their Teacher, who did

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26 Again, the eldest son of the Baronet refers to Sir Richard Hill. However, as he was born in 1733, he must have been at least 33 at the time (Sydney & Skedd, 2008).
not know what to tell them and would send them away\textsuperscript{27}. Only then did they finally become acquainted with Mr Hill. The old preacher has since passed away and has been replaced by a very hostile new one. As a consequence, many devout persons remain with Mr Hill, who now has a small farmer’s hut from where he provides them with blessed sermons and holds religious meetings.

5 June. We arrived at Huddersfield. Here we met two pious Teachers from the established church: the honourable Mr Venn\textsuperscript{28} and his assistant R. The former is a particularly precious man, a second Hervey. He is a truly devout man in his interactions, and it is no wonder: in addition to living intimately near Jesus, his personal friendship with Mr Hervey has been of much influence. We were together only for a short while, but I must confess that I have never experienced such a burning fire of love for Jesus in one of His children as quickly as I have here. We also discussed works by the blessed Mr Hervey, but I am unable to cite anything here. However, I cannot proceed without saying this, because this gave me great satisfaction: according to our dear friend, the blessed Hervey was outstanding in the pulpit, even more outstanding in his writing, but most excellent in his interaction – of how many teachers can this be said? And of how many are we unfortunately compelled to state the opposite? Although our meeting was short, he believed we

\textsuperscript{27} An interesting discription, and exemplary of the critical attitude the evangelicals had towards the Anglican clergy. Although ordained ministers, many of them did not practice ‘pure’ Christianity. They were simply reading out their sermons, instead of knowing them by heart. This contrast is mentioned on page 75 as well. [or at least from memory]

\textsuperscript{28} Henry Venn (1724-1797) was Vicar of Huddersfield from 1759, for which he was recommended by the Earl of Dartmouth. He maintained correspondence with the Countess of Huntingdon, George Whitefield and the Wesleys (Ervine, 1995) and he is seen as one of the most influential figures of the early Evangelicalism (Cross & Livingston, 1997).
could not part without all falling to our knees and praising Jesus, our good and loyal master. We kneeled down, and the dear man said a wonderful prayer, before returning us to our inn.

6 June. Yesterday evening we arrived in Leeds. Today we paid a visit to Mr S, a surgeon, to Mr S, a wigmaker and barber, and preacher for Wesley’s Methodists, and to Mr E, an independent preacher. They are three dear men, the latter is particularly inspired by a great devotion.

7 June. Before noon we listened to a loyal servant of Jesus, the honourable Mr E. He preached about Isaiah 40:31, as an experienced traveller on Zion’s path. In the afternoon we had lunch at his house, accompanied by a devout merchant and his wife. After the meal we heard him preach very soothingly again, this time about Psalm 34:11. In the evening we had dinner with Mr H, along with several other dear souls. All, including our host, were followers of Mr Wesley. We had gathered with much pleasure. We attended the house church service and were gravely commended to Jesus’ precaution by one of them.

8 June. This morning we timely set out for my dearest friend, the honourable Mr E. With him we went to our beloved and devout friends, the aforementioned factory owner and his wife. We were together with much love. The factory owner led the house church service, as the head of the family, and Mr E led the prayer, in which he made sure to mention us. We then took our leave. Mr E wished to escort us on horseback, but my cousin traded places with the Reverend, which meant I was able to enjoy his uncommonly edifying conversation a while longer. He brought us to Aberford, where we had dinner with him and the honourable Mr I, a teacher of the
established Church. Mr I and his housewife love their Lord. After bidding them farewell affectionately, the honourable Mr E escorted us to our inn, and requested that our friendship did not end here, but would develop by means of an edifying correspondence. He then wished us a fond farewell. That evening we reached York. Here we paid a visit to the adjutant B, to whom Captain Scott had recommended us, and whose regiment is garrisoned in the area. He too is a pious man, as is his host, the baker and his wife. It was a sweet and blessed evening.

12 June. While we were in Sheffield, we paid a visit to the devout Presbyterian preacher T, to whom we were asked to convey greetings from Mr E, from Leeds.

14 June. This afternoon we went to the Presbyterian Church in Nottingham, where a certain Mr Allison\(^29\) preached about 2 Corinthians 12:9\(^{xxiv}\). That evening we were in the church of Mr Wesley’s Methodists, hearing a sermon by a person unknown to us. Both sermons were entirely evangelical.

17 June. Yesterday evening we arrived in Cambridge. This morning we paid a visit to Mr Hill, currently a student there, and the younger brother of the young man from Hawkstone. After seeing his eldest son grow slightly mad during his studies at Oxford, their father, the Baronet, decided to send his other son to Cambridge as a precaution. However, it pleased the Lord to make this son ten times worse\(^30\). We spent the entire day with him. He showed us the university buildings and every word he spoke was intended to elevate his Jesus. During our meal and tea he spoke

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\(^{29}\) While he is mentioned with his full surname, unlike most other acquaintances mentioned in the journal, it proved difficult to find any additional information about Mr Allison.

\(^{30}\) This younger son is Rowland Hill (1744–1833). Being called mad was, in this case, a reference to enthusiasm, more than mental instability. Among regular Anglicans, however, the two were largely synonymous (Cross & Livingston, 1997).
of nothing but the slaughtered Lamb, and I must sincerely confess I have but rarely seen such serious worshippers, and few young people who are so genuinely humble as he is. He is a young gentleman of just eighteen years. It was unlucky that we arrived during the holidays, as this meant we did not have the opportunity to meet those seven pious students, among the total of fifteen hundred that study at Cambridge. The others were out of town.

19 June. This morning we reached Norwich. In the afternoon we paid a visit to the honourable Mr Wood, a Doctor of Divinity and preacher for the Presbyterians in the area. At his house we met the God-fearing merchant D, to whom we had also been recommended by Mr Whitefield. We were much edified here. The Doctor invited us to be his guest on Sunday, but due to the devout company that would be meeting at Mr P’s house that same evening, he left us to ourselves.

21 June. In the morning the Doctor explained Romans 9:1-5 very beautifully and went on to preach about Jeremiah 48:11. In the afternoon we had lunch with a pious man called W, and after the meal we found ourselves listening to the Doctor once again, preaching very dearly about Revelation 2:9. Afterwards, the Doctor brought us to the vestry, where we met with a member of the Church Council, who

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31 Rowland Hill must have been at least 22 years old at the time, meaning Van der Smissen misrepresents the age of both brothers. Why this happened cannot be said with certainty. However, the Alumni Database provided by Oxford and Cambridge (n.d.) confirms Rowland and Richard must have been the same Hill brothers that Van der Smissen met and described, even though their ages do not match.

32 Mr Wood (d. November, 1767) was a minister in Norwich. Not much biographical information can be found about him, except that he was a friend of Doctor Doddridge, and that he had an amiable and devout character (Aspland, 1807). This is confirmed by Van der Smissens journal, which mentions both characteristics.
then took the Doctor and us to his home. Our conversations with the Doctor were uncommonly pleasant and instructive. As he had been one of Doctor Doddridge’s most intimate friends, he could tell us several particulars about the deceased’s excellent character. He desired that we meet Mrs Doddridge when we should arrive in Northampton, and, to this end, provided us with a note to deliver to the honourable lady. Towards the evening we said goodbye to the Reverend and went to Mr P. Here we received a letter, a kind farewell letter from the Doctor, in which he requested me to enter into correspondence with him, for ‘a more intimate and enduring friendship’, in his words. ‘I follow you and your dear travel companion,’ the dear man said in the letter, ‘with heavy sighs and prayers that God will keep you both safe. May he bless you and make you prosperous in your endeavours both in this and the future world. O, how blessed will it be in Heaven, where our contact will not be as fleeting and short, and our friendship will be perfect. There, my dear friend, I wish for us to meet again, by the grace of God, and spend a blessed eternity with everyone who has been redeemed by the Lamb, from every country, nation and language. My greetings and regards to the both of you. I am, my dear friend, most affectionately yours’. This should serve as a small insight into the man’s character.

24 June. We arrived in Ipswich, where we met with the excellent Presbyterian teacher E. Our visit was no more than an hour, but our interaction with the honourable man was divine. Our conversation was flavourful, and before we parted from each other, he requested we join him in his study. Here he knelt down with us and said a beautiful prayer. After he finished we departed in a hurry.
25 June. Today we reached Bury\textsuperscript{33}. Here we had breakfast with a follower of Jesus and her husband, but we stayed for only half an hour, after which we continued our journey. In the evening we arrived at Cambridge again. We had dinner with our very dear friend, the young Mr Hill, and once again united in prayer, which our friend did in such a way that I cannot find the words describe it.

26 June. We had planned on leaving early in the morning, but Mr Hill walked with us to a nearby village, where we had a meal with a teacher from the established church. When he still lived in Cambridge, he was one of the most learned men at the university, but he considered this useless compared with finding the excellent Christ Jesus, his Lord. He is in truth a great man and he officiates in a place a few miles from Cambridge, where he holds his service on Sunday. During the week he travels to nearby places to preach. It pleased the Lord to bless this in such a way, that he has gathered a small congregation of between four and five thousand souls around Cambridge, so I have been told, who are all awakened by his words. We had a meal with this righteous man and several other children of God, after which we knelt down together and commended ourselves to the Lord. Our friend said an incredibly touching prayer. We then returned to the city with Mr Hill, said goodbye to him and left Cambridge.

Were I to describe the character of this young but experienced servant of Jesus Christ, it would certainly require a great amount of paper and ink. Time does not allow for it either, so I shall have to postpone it until we are in Eternity, in the divine Eternity, when we receive first-hand details about everything the Lord has done in

\textsuperscript{33} Judging by the fact that they just came from Ipswich and are on their way to Cambridge, it can be assumed Van der Smissen is referring to Bury St Edmunds here.
England, including him. Until now the young students have been preaching, not without much blessing, in prisons, for prisoners and other interested people from town, but this has been prohibited as well. Now they use barns.

27 June. We passed through Bedford, where we paid a visit to a devout Independent preacher. In the evening we arrived at Olney. We immediately went to our very dear friend Newton, formerly a ship’s master but now a very blessed teacher in the established church. He and his wife, who was of the same mind, received us with much affection and love. They would have insisted we stayed with them instead of the inn, were it not that they already had another guest staying at their house (a pious soul from London), leaving no spare room. The dear teacher accompanied us on a walk through town, and brought us to a shabby hut that was occupied by an old Christian woman, who was poor in worldly terms but rich in God. After that we returned with the Reverend to his house, joined the house church service with him, his wife and a few other friends, had dinner with them, and then left for our lodgings.

28 June. Around six o’clock in the morning Mr Newton collected us, and took us and the lady from London to the vestry. Here some thirty to forty people had gathered, praying and singing together, and preparing for the Saturday that had just begun. Shortly after seven o’clock the four of us went back to Mr Newton’s house and had some breakfast there. At 10 o’clock we left for the church, where Mr Newton

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34 The universities of Cambridge and Oxford obliged their students to partake in Anglican worship, sending away those who did not. However, Cambridge appeared quite lenient, as they dissapproved of the practices but did not expel anyone, unlike the University of Oxford (Munden, 2006).

35 John Newton (1725-1807) was, according to Cross & Livingston (1997), one of the early Evangelicals, along with Henry Venn of Huddersfield.
preached wonderfully about Genesis 45:4-5\textsuperscript{xviii}. After the service we went with him, his wife, etc. to his house, where an ‘Open Table’ had been set up for the devout people who had travelled to Olney from neighbouring villages. The good man may not have been very rich, but he leads an apostolic life and happily shares what he possesses.

Around two o’clock we heard the Reverend again, this time preaching about Isaiah 45:17\textsuperscript{xxix}. Back home we had some tea, and we stayed the entire evening. At seven o’clock a religious meeting started at his house, during which I met two dear souls, with whom we travelled from Warborough to London, in November or December. Around this time we had not mastered the English language yet, and they had been happy to provide us with some education. However, it proved impossible due to our lack of knowledge. We were all pleased to meet again. The meeting was held by Mr Newton, before a large number of listeners and, I daresay, not without blessing. Afterwards we stayed for dinner with him. He requested that I should send him a letter every once in a while, as he would like to know how we were doing from now on. He also gave a few letters to several devout friends for us to deliver in London.

29 June. We went to our dear Mr Newton’s house around four o’clock in the morning, to bid him farewell. We then left Olney and arrived in Aspley around six o’clock. We stayed here and in Woburn until 1 July, to greet our friends there and bid them farewell. It was here that we met a woman, a Quaker, of whom I have reason to think she has received the true mercy in her heart. We had a delightful conversation with her. Not far from Aspley, in Leighton Buzzard, lives another dear female friend
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of mine, a teacher of the Quakers. I would have loved to meet her, but, as she was unaware of our coming, she had gone on a trip with her husband. When we were in London sometime later, I received a truly evangelical letter from her, in which she showed how her heart is full of love for me, and displayed her entire character so clearly that I could not help but love her, praise her, and hold her in high regard. Consequently, I have entered into a lovely correspondence with both ladies, and although our sentiments might differ sometimes, we hold each other very dear. That same night we arrived in Northampton.

2 July. Early in the morning we walked to Weston Favell, three miles from the city, where the deceased Mr Hervey had been a rector. It is an unpleasant village with a miserable church that can barely hold six hundred people, including the gallery. However, when the blessed man preached, there were more people outside the church than inside. The pulpit had been placed in such a way that everyone would have been able to hear him properly, although it was so small that I could barely get in it, much less move around. As Schagen\textsuperscript{36} states in his biography, he has been laid to rest in front of the supper table. They showed us his grave, but he had never wanted the stone to be engraved; he wanted people to think about him as little as possible. We were able to see the alms house where he had lived, and the room in which he had died, from the outside. We then returned to the city and visited the All Saints Church, where he had praised Christ in that wonderful sermon about Jesus and his cross, if I am not mistaken.

\textsuperscript{36} Marten Schagen was a well-known Mennonite translator in the Netherlands in the eighteenth century. He also translated many works by and about James Hervey (Aa, 1874).
After breakfast we paid a visit to the devout Mr S and his honourable housewife. They had belonged to Doctor Doddridge’s congregation, and Mr Whitefield had recommended us to them. He had been awakened during the excellent Doctor’s service. He accompanied us to the pious husband and wife C, of whom the wife in particular was an excellent Christian. Our meeting was uncommonly instructive. They had also been part of the Doctor’s congregation, and he had been their particular friend as well as Mr S’s. At the house we also met an honourable person who had been Mr Hervey’s servant for two years. He told us pleasant things about the dear man. It appears one can hear in this town, too, the particular and essential details about Doddridge and Hervey, and how they have performed their services. This is due to the fact that most of God’s children have been awakened by the church services of one or other of these two faithful men. Mr N then brought us to the house of the honourable Mr R, a Baptist preacher. As he turned out to be in London we spoke to no-one, apart from his good housewife. We then left for the house of Doctor Doddridge’s widow, but, regrettably, she too was not at home. She had gone to Tewkesbury to visit her eldest daughter, who had fallen ill. We went on to visit the church where the Doctor had previously spread the gospel. The monument that had been erected in his honour was small but distinguished, and consistent with the English way of life. Our friend also showed us the family grave, where the Doctor would have liked to have been buried, if it had not been so costly and troublesome. Here he would have stood beside his firstborn, his five-year-old daughter whom he loved dearly, because of her excellent qualities. He had had high hopes that she had already received some part of the resurrecting
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grace of God. It had been a very painful parting, and on this occasion he had preached that exceptionally excellent sermon, in which he provided powerful consolation to parents who had suffered the loss of a child of whom they had had high hopes that someday it would become a true child of God. In my humble opinion, it was one of the best sermons ever given or collected. No one but Doddridge could have done this in such a powerful manner, as the ability to be affectionate is one of his characteristic traits. I am unsure as to whether this sermon has ever been translated into Dutch, and whether this version comes anywhere near capturing the beauty of the English original. It begins with an anecdote about this lovely daughter, but once the Doctor’s biography has been translated, we will be able to learn more particulars of this little darling.

Our friend also brought us to the vestry. Although it was not particularly striking, many a blessing from God has been invoked here. According to our guide, and in line with what was said in the biography, this was the place where, at certain times, the Doctor retreated to be with God. It was the place where he poured out many prayers to his God, imploring the expansion of Jesus’ Kingdom amongst the heathens. Recently, it has pleased God to show He has heard those prayers: a few weeks ago Mr Occom was brought to the Doctor’s pulpit to preach. He was the first Christian from North America who was formerly a complete savage, but who has since been brought to the sanctifying faith – as I have been able to judge on the basis of my pious communication with this teacher and several other good reasons.

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37 Samson Occom (1723-1792) was the first Native American to convert to Christianity and go on to become a preacher. He traveled through England between 1766 and 1768, during which time the event mentioned took place (Bowden, 1995).
Therefore, he spread the Gospel as one who was born a pagan, something which the aforesaid Mr Occom also reiterated. We then left for the house where Doddridge had lived; his own house, in particular the aforementioned room, had also been the Academy, where he held religious meetings and did the work that was especially blessed by God. In the afternoon, we departed from Northampton. There are many old and young noble Christians here, as well as two loyal teachers, making it a blessed place.

3 July. We arrived at our inn in Oxford this evening, at a quarter to eight, the same way our dear friend Hill from Cambridge had arrived there. He immediately took us to his room and asked us to wait a few moments, while other students with a burning love for Jesus came to visit him. They requested that we went with them to a college where one of the students had his room. Here, one student after the other came, until there were nine of them and three of us. One of the students had to leave, so we, the remaining eleven, dropped to our knees. A student said an excellent prayer, and then we parted from each other.

4 July. Early in the morning the paragon of all God-fearing students, Mr Hallward\textsuperscript{38}, had breakfast with us. He is a young, lovely man of around seventeen or eighteen years old. Oh, his heart was so full of Jesus and such beautiful words oozed from his mouth, that my memory was hard at work to remember everything, so I could write it down in my journal later. We saw all university buildings and every

\textsuperscript{38} In a biography of Rowland Hill (Sidney, 1835), an excerpt from a diary by Van der Smissen that was in Hill’s possession, is quoted. In it, Jacob Gysbert mentions meeting several pious students at Oxford, including Mr Hallward of Worcester College (Sidney, 1835: p.31). This finding clears up the confusion surrounding the several Mr H’s mentioned in this part of the journal, as this new friend has been systematically referred to as \textit{de Heer H…d} in the manuscript.
college, where we visited dear souls who feared the Lord – some in one college and some in another. Having spent the entire day in this manner, we had had a cup of tea with a few of Jesus’ followers around six o’clock in Mr Hallward’s room. We then went with them to one of the colleges, where other students who were in town had gathered as well. One of them led the first prayer, after which a chapter from the Bible was read, followed by a sermon. They ended with a final prayer. When the meeting had ended, we said goodbye to most of them.

5 July. Around six o’clock in the morning we were picked up by a student who brought us to a small house where several devout souls had gathered. In turns the students explained and applied parts of a chapter from the Bible. Our dear friend Hallward was present as well. He said the final prayer; the man who had picked us up did the initial prayer, the explanation and application. At seven o’clock it was over, and one of our dear friends brought us to the inn, from where we immediately left Oxford. At the moment some two-and-a-half thousand students are studying here, of which only fourteen fear God, or at least openly defend Jesus’ cause, as far as we know.

6 July. We safely reached London. I could conclude my travel journal here, because our journey effectively ends in London, but then most of my dear friends would never come to know anything about this metropolis and capital. However, as it would be too elaborate to describe every day of our seven weeks in London in detail, and I would nonetheless like to share something about this blessed city, I have decided to continue with this small message and add to the journal the remaining fourteen days we were in London.
7 July. We paid a visit to our dearest friend I, the former ship’s master who turned teacher, who had returned from Bristol and was genuinely happy to see us. After that we went to the excellent Baptist preacher R, from Northampton. He had been one of Mr Hervey’s closest friends during his life, and had we met him in Northampton, he would have been of much value. He is a zealous and loyal labourer in God’s vineyard, and we were truly edified by him. He left the next day, which meant we had to bid him farewell, but he earnestly requested we keep in contact. In the evening we went to the Chapel where Mr Joyce\(^\text{39}\) preached beautifully about Psalm 40:23\(^\text{40xxx}\).

Before I go on, I should point something out. Mr Whitefield has built two churches with the help of his devout friends. The first is situated at one end of town, in Tottenham Court Road, and is called the Chapel, a decent church that can hold around nine or ten thousand people\(^\text{41}\). This church was built for the awakened spirits of the established church. Here prayers and sermons are read that are used in the Episcopalian churches. Only ordained teachers of the aforementioned church are allowed to preach here. The other church is located at the other end of town, at Moorfields, and is called the Tabernacle. It can used by dissenters of any kind. A dissenter is a person who has distanced himself from the Church of England and openly fulfils his religious duties, not reading out prayers but reciting them from

\(^\text{39}\) While he is mentioned with his full surname, unlike most other acquaintances mentioned in the journal, it proved difficult to find any additional information about Mr Joyce.

\(^\text{40}\) Psalm 40 only has 17 verses, which means Psalm 40:23 does not exist.

\(^\text{41}\) Nine thousand people appears to be slightly exaggerated. A report by the London County Council (1949) states that mid-nineteenth century, the chapel only held three to four thousand people (after having gone through some renovations).
their hearts, or at least from memory. In this Tabernacle, which is able to hold some one to five thousand people, any truly devout person is allowed to preach. They can call themselves whatever they like: one from the Church of England, a Methodist, Independent, Presbyterian, Baptist. All of those who confess wholeheartedly to the doctrines of the Holy Trinity, of Christ’s awarded justice, of the free Mercy of God based on the preordination of God, the Father for the world’s foundation, are allowed to climb the pulpit. It is open to both those who have studied and those who are unlearned, provided they have the right gifts, a healthy judgment, are well-spoken and above all, have received the education of God’s Spirit. This is the first church of its kind in any Protestant country and this has elicited the greatest blessing. The Tabernacle is about a quarter of an hour from where we were staying, and the Chapel a bit more than an hour.

In the Chapel Mr I was preaching due to a lack of learned men. After the prayers had been read by a qualified and ordained candidate he was free to do as he pleased. On Sunday mornings Mr Whitefield preaches in this Chapel, and he is in the Tabernacle every Wednesday evening, although he prefers Thursday morning at six o’clock due to the current hot weather. The church is then just as packed as it is at other times. With regard to the sermons during the week, I will not recount every sermon we have heard here, because we only visited when our temporary activities allowed for it. Even so, it has pleased God that in England little has stood in our way to do so. In Holland and Germany it is quite the opposite: we have often been prevented from attending a service during the week, and this still happens. That evening, when the sermon in the Chapel had finished, we spoke with several dear
friends who wished us welcome. Among them were a lovely couple, an apothecary and his wife, with whom we had a blessed discourse. We also went to the house next to the Chapel, where Mr Whitefield lives. We paid him a visit and he welcomed us with much affection.


10 July. In the evening we attended a meeting in the Lutheran St. George’s Church, which was lead by a teacher of the same conviction. In the morning we had gone to Kensington, to visit the old Mr A, who gave us a warm welcome and edified us incredibly; the Reverend is a Lutheran teacher.

11 July. Before midday we paid a visit to the excellent Lutheran preacher P, who officiated in the Savoy Chapel. We enjoyed his company.

12 July. Early in the morning we had breakfast at the Chapel with Mr Whitefield, and around ten o’clock the service started. The Reverend preached about Psalm 8:4. In the afternoon we heard the honourable Mr P preach about Romans 8:18-23 in the Savoy, it was the lesson on the fourth Sunday after Trinity Sunday. In the evening our good friend Mr I discussed Hebrews 2:10 in the Tabernacle.

13 July. This morning we paid a visit to the honourable Mr B, a Presbyterian preacher, and his wife, as well as Mr and Mrs W. We had been recommended to both families by Mr Newton from Olney, but only had the opportunity to speak with the two ladies, as both men were out. We also went to a certain Mr A, the brother of Ms S from Northampton, a good man. We particularly wished to find out whether Doctor Doddridge’s widow was in town. She was not, but we did meet the Doctor’s
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youngest daughter, who, as we have been told, follows in her father’s footsteps. I assured her that it was at least a great honour to me to meet her, because my great esteem of her father and his writings. She appeared to be very quiet and serious.

14 July. In the morning we had breakfast with Mr and Mrs W, with much edification. That evening we were invited to their house again, to join the Society of a few devout friends meeting there. Here we met the honourable Mr B and his wife, a Doctor Medicinae and his wife and several others of Jesus’ followers. Our visit was uncommonly pleasant and I have to confess sincerely that this Reverend is the best teacher amongst the Presbyterians I have met. He explained Psalm 4xxxiv delightfully, and during the prayer he commended us to the beloved Immanuel in a very serious but affectionate manner.

16 July. This morning, at six o’clock, we were in the Tabernacle, where Mr Whitefield started discussing Matthew 1xxxv, which continued for some time. Here was a greasy meal.

17 July. In the afternoon we joined the Society again, for only an hour. This time it was held by Mr I, in the Tabernacle.

18 July. At seven o’clock in the morning we went to the Chapel, or, specifically, the house adjacent to it. We had breakfast with Mr Whitefield and we were together with blessings, although not for long, as we know the Reverend does not enjoy eating, drinking or sleeping for a long time. In summers, he rides just outside of town around four o’clock in the morning, as he dares not come out often when it is hot outside. This is why, after a short visit, we went back into town.
19 July. Before noon we were in the Chapel, listening to Mr Whitefield, and in the afternoon we heard the Lutheran preacher P in the Savoy. The former preached about Isaiah 41:17-18xxxvi and the latter about 1 Peter 3:8-15xxxvii. When we left the Savoy we went to the home of our dearest friend in London, Mr P, a cabinet and chair maker, whose letters are a great blessing to me. We had a cup of tea together. From here we went to a room where thirty of us were gathered. This society was in truth the most blessed and incredible I have attended in England, as I am unable to remember anything equal. Not one amongst them had an important title, nor did anyone possess several thousands of pounds or ride around with a horse-drawn carriage. No! They were equal in one thing alone: they were all poor. The society was not comprised of noblemen or lords or professors but of truly honourable people. They were tailors, bakers, confectioners, servants, chair makers and similar craftsmen; the most noble Christians I have even encountered42. A religious meeting was being held here. Someone read a sermon, people were singing and praying so beautifully that I cannot possibly describe it. Of this gathering I can say without exaggeration: This is nothing but the house of God and the gate to Heaven. When we took our leave we picked a verse from the small religious lottery, and I got Psalm 37:5xxxviii.

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42 This society is an excellent example of the evangelical ideal of lay participation in practice.
20 July. Before noon we went to Kensington to say goodbye to the old, honourable Mr Z\(^43\). He gave us Psalm 37:5 for the road and for us to remember him by (not knowing I had picked it yesterday) and he added Psalm 119:103\(^\text{xxxix}\) as well.

23 July. At six o’clock in the morning we heard Mr Whitefield explain the continuation of the work he had started and after the sermon we had breakfast with him. Before noon we bid farewell to Mr P, the Lutheran preacher, affectionately.

25 July. We paid a visit to the baker K and his wife. They both fear the Lord, but the latter more so than her husband. We were together with much blessing, and this being our final meeting, we dropped to our knees, and they both commended us to Jesus’ heart – the latter especially, I daresay. That evening, in the Tabernacle, we heard an excellent preacher from Yorkshire who had been preaching in the Tabernacle for some time. He did not forget us in his prayers.

26 July. This was to be our final day in London, as well as our final Sabbath day. At six o’clock in the morning we went to the Chapel where we heard Mr Whitefield’s sermon. At half past eight the service ended, we went with him to his house and had breakfast in his company. We went to the Chapel once again at ten o’clock, where the Reverend preached about Galatians 5:6\(^4\). After church we joined him in his room; it was unfortunate that he was so sickly, as we could hardly speak with him. We thanked him for all his love for us and bid him farewell very fondly.

That evening we went to the Tabernacle – what I said at the end of 25 July is supposed to go here. After the sermon our dear friend Mr I, the former ship’s

\(^{43}\) It is very possible Mr Z refers to Friedrich Michael Ziegenhagen. He had met Van der Smissen the year before, and had become his friend and spiritual advisor (Rauert & Kümpers-Greven, 1992). Ziegenhagen was a preacher in the Savoy Church.
master, held the Society meeting. It is a custom that, after Sabbath has ended and one is unable to hear any more sermons, Mr I gives a reflection and then tests whether the listeners have only been hearing the words or have memorized them by heart and adapted their lives accordingly. The service usually takes three quarters of an hour, from seven o’clock, after which everyone is welcome to leave, but most stay. At seven forty-five this reflection, what is known as the Society, starts. As much as God would lend him Mercy and accompany him with his blessings, our dear friend wished to supply us with something comforting on our journey that we could live by. He usually has a song as his subject, and this time he had chosen one with the following two lines, which he determined and particularly applied:

*His People’s everlasting Friend*

*Who Loving – loves them to the end*44

These words are so powerful in their own language that they would be very much weakened in translation, something my dear friends who have mastered the language will doubtlessly agree with. I have also cited them for no other reason than that their power applies very much to the incredulous traveller that I am. Meanwhile, I believe that they mean the following: the preceding verses spoke of the loyalty of the Lord Jesus. He is the eternal friend of his people, whom he loves now, and will continue to love until the end.

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44 This verse is part of a hymn that can be found in several collections of hymns from around the same time. It is the 81st hymn in Rev. Madan’s *A Collection of Psalms and Hymns* (1774; p. 179-180), and the 240th in Roby’s *A Selection of Hymns* (1799; p. 241), among others.
When he reached the final prayer, with the knowledge that many friends have supported us with their prayers so loyally during our travels, and love us so eagerly, Mr I wanted to encourage them to carry on doing so even now. He proceeded to in such an affectionate manner that all our dear friends from the Tabernacle, whom we had seen several times now, could be certain that he was talking about us in particular, when he said these or similar words:

_We pray thee, Lord, for all them that travel by land or by sea, but now in a special manner for thy two servants, now with us, who are setting out for their intended journey. O Lord God, be thou with them. O dear Lord Jesus, that thou bless them. Be thou with them upon the mighty waters._

When he had said this prayer he stopped for a while before he continued, as the words were concluded by the majority of the congregation with a loud ‘amen’. This greatly touched my heart, and it caused deep humility on the one hand, while on the other hand it is easy to understand that it inspired a warm love in return. After the blessings were given and everyone left the church, our dear friends bid us farewell and shook our hands, accompanied by a “God bless you”. They had been sitting behind us and they were all dead poor: in the eyes of the world they were very low and common, but to God they were rich and highly noble people. Our dearest friend I awaited us on the steps of the pulpit and wished us such a fond farewell that I cannot now think back to without emotion. This would be the last time we saw the Tabernacle.
It was passed half eight so we went to our house to get ready. At ten o’clock one of our best friends, the goldsmith Mr I, as well as two other dear souls that were members of the society mentioned on 19 July, picked us up and brought us to the same place as last time. As we had to leave the inn where we were staying before four o’clock the next morning, we had made an agreement with our friends from the society that they have a so-called wake with us, where we would spend the night singing and praying. We therefore went there around half past ten. What I said about this society on the 19th of July still holds true: it was a truly heavenly and blessed night. We continued our blessed activity until three o’clock in the morning, on the 27th, when we enjoyed a meal, and then a large number of dear friends brought us to our carriage. We said goodbye in a most affectionate manner. The dear goldsmith J wished to provide us with a scriptural passage for our journey, to remember him by. Per sheer chance this too was Psalm 37:5. Thus we left London, that dear and blessed town, and around eight o’clock in the evening we arrived in Dover.

28 July. In the morning the horses were brought on board, at eleven o’clock we left the quay in Dover, at ten minutes passed eleven we took the offing and at three minutes to two we had already reached the shores of Calais. The wind was quite strong, which accounted for our swift crossing, but the God who had done more for us on that dear island than we had ever thought, or even desired, would keep us safe now too. It was a pleasant sight, seeing England and its white cliffs from the sea, and I must confess that the memories of that country truly moved me. However, the

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45 The White Cliffs of Dover.
words of the apostle Philip, the last part of 3:13 and verse 14\textsuperscript{46xli} were forcefully impressed on me, which allowed me to leave England willingly and, moreover, we had bid my friends goodbye in no other way, than until a happy reunion. Although that will most likely not take place in this lifetime.

Upon our arrival in Calais we immediately sent a letter to our friends in the Society and to Mr I back with the same packet boat, in order to let our friends from the Tabernacle know we have had a safe passage.

\textsuperscript{46} Van der Smissen neglects to specify the Bible book he is referring to. Phil. 3:13-14 appears to be the most relevant reference, compared with other books that mention the Apostle in their third chapter (Mark and Luke), as it says to focus on the future, and leave the past in the past. However, the book Philippians does not refer to the apostle Philip, but rather to a letter written by Paul to the inhabitants of Phillipi in Greece. It is possible this is just a simple error.
6.1. Bible references

For finding the references below, the King James’ version of the Bible from 1611 has been used.

i. Isaiah 55:1-2

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

ii. Luke 14:33

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

iii. Acts 24:16

And herein do I exercise myself, to have always a conscience void to offence toward God, and toward men.

iv. Job 7:9

As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.

v. 1 John 1:9

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
vi. 2 Timothy 1:12

For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

vii. James 5:11

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

viii. Psalm 16:8

I have set the Lord always before me: because he is at my right hand, I shall not be moved.

ix. James 2:19

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

x. Isaiah 42:11

Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

xi. 2 Samuel 23:4

And he shall be as the light of the morning, when the Sunne riseth, euens a morning, without cloudes; as the tender grasse springing out of the earth by cleare shining after raine:
xii. Matthew 1:28

*This specific verse does not exist.*

xiii. Ezekiel 36:25

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

xiv. Matthew 13:18

Heare ye therefore the parable of the sower.

xv. Luke 15:2

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

xvi. Isaiah 32:2

And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

xvii. Psalm 110:3

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

xviii. Romans 8:32

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?


1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jew's feast of tabernacles was at hand.
3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet come.

9 When he had said these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

xx. Isaiah 3:10

Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.
xxi. 1 John 5:18

We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

xxii. Isaiah 40:31

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

xxiii. Psalm 34:11

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

xxiv. 2 Corinthians 12:9

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

xxv. Romans 9:1-5

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

xxvi. Jeremiah 48:11

Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

xxvii. Revelation 2:9

I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

xxviii. Genesis 45:4-5

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

xxix. Isaiah 45:17

But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

xxx. Psalm 40:23

This specific verse does not exist.

xxxii. Psalm 8:4

What is man, that thou art mindful of him? and the son of man, that thou visitest him?
xxxii. Romans 8:18-23

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

xxxiii. Hebrews 2:10

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

xxxiv. Psalm 4

1 Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.
3 But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your trust in the Lord.

6 There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

xxxv. Matthew 1

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

[…]  

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name Jesus.
xxxvi. Isaiah 41:17-18

17 When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

xxxvii. 1 Peter 3:8-15

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing: knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;
15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

xxxviii. Psalm 37:5
Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

xxxix. Psalm 119:103
How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

xl. Galatians 5:6
For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

xli. Philippians 3:13-14
13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,
14 I press toward the mark for the prize of the high calling of God in Christ Jesus.
7. The Transcript

Reisbeschrijving van Godvrugt:

over Engeland en duijdsland, om den staat der inwendige kerke J.C. te kennen.

Door de Heeren Van der Smissen.


\textsuperscript{47} An abbreviated title, although it is difficult to figure out what it stand for. The EW at least stand for Eerwaarde.

Den 3 Maij des morgens te 7 uure na den Tabernakel. Hier las een seer vermoogend fabriceur een stigtelijke predicatie voor uijt een zeer voortreffelijke auteur, doende een voor en nagebet. Dit geschiede alleen voor sielen die den H.J. beminnen. Van hier na t huijs van gemelde voortreffelijke leeraar, ontbeeten bij hem, hebbende ons gesprek met sout gesouten. Daar op wandelden met een ander navolger van J: na Plymouth, dog sijnde een gedeelte van Plymouth of ten minste daar toe behoorende, een half uurtie van den stad self. Hier hoorden sijn Eerw. over Job 7.9 zeer troostrijk prediken, en de kerk uijt sijnde, wandelde weer na den stad. Na den eeten haalden ons onsen geliefden vriend, die ons in den morgen na den dok gebracht had, af en begelijden ons na de Prijsbeterian kerk waar de godvrugtige predican\\n48 over 1 Joh 1.9 een voortreffelijke leereede deed. Uijt den kerk wandelden met onzen gelijdsman na zijn huijs, alwaar wij in geselschap van zijn godsvreesende vrouw en nog een ander Jezus lievende vriend een kopje thee dronken. Dit gedaan hebbende bragten deze bijden vrienden ons weer na den Tabernakel, waar een seer

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48 Predicant, or preacher, is followed by an illegible word, most likely the preacher’s name.

Den 4 Mai smorgens te zes uuren werden wij van den vriend die ons gisteren na den dock bragt, B…, afgehaalt en onderweg kwam de geen die wij bij den heer B aan huijs ontmoetede ook bij ons. Zij weesen ons al het merkwaardige van dien wigtigen zee haaven, en hun gesprek was ongemeen stigtelijk, terwijl zij de gaaven hadden al het namendlijk wat wij saagen in het geestelijke over te brengen. Van den [3] Heer B… vernam ik nog verschijden particularitjiten van dat uijtverkoren vat des heeren, de nu triompheerende Henry, en van die groote zeegen met de welke de Almagtige God zijn dienst bekroond had toen hij daar in de buurt gestaan heeft. Te 9 uuren gingen wij na de heer K… zijn huijs, ontbeeten bij hem, en reeden daarop met zijn Eerw. in onse wagen na Plymouth, dog wij namen onse intrek bij een godsoekende man en vrouw D…. De Heer D… toonde ons de admiralitjids werff en onder andere het oorlogschip de koninklijke George van 120 stuk, en nadat wij alles gezien hadden, aten met onsen lieven leeraar K… bij de Heer en Juff D…, en na de maaltijd reeden met ons drie weer na Plymouth. Alhier bragt ons de Hr K bij dien fabrikant, die gisteren morgen den predicatie in den Tabernakel las. Wij vertoevde bij hem en zijn waarde huijsvrouw een weinig49, en agtervolgens bragt den heer S… den Hr K.. en ons na den heer K zijn huijs, alwaar wij van den heer S…, de Hr en Juff

49 Een weinig is an archaic way to say ‘a bit’ in Dutch, with clear ties to German: ein wenig.
K... en andre vrienden afschijt namen. Edog, de heer K.... en S.... wilden ons tot aan
den wagen brengen, en na dat de eerstgemelde nog geeisch had om onse begonne
vriendschap door een stigtelijke briefwissel voort te zetten, wenschten wij elkander
vaarwel, en reeden nog dien avond van daar. Eer ik nog Plymouth en Plymouth
Dock verlaat, moet ik nog aanmerken dat des heeren werk onder de Methodisten in
de laadst gemelde plaads bijzonder gedeegend voordgaat. De kerk word nu voor de
seevende keer vergroot en dit geschiet uijt de liefdadige collectens die van tijd tot tijd
gesamelt worden. Voor het geld dat hierdoor bij een gebracht word koopt men de
begenaadigden onder de werklieden op de werf arbijden bij leedige uuren aan deesen
bouw en begeeren er niets voor. Gelijk dan zelfs onder de eerst begonnen leerlingen
jongeties zijn die volgens hun eigen indruk schoon se nog bij na niets van hun
handwerk verstaan, dog gaarn uijt lievde tot haaren lieven Jezus een enkelde spijker
willen helpen inslaan. Wonderbaar is ook de aard en wijse hoe des heeren werk
alhier te eerst begonnen is, dog die te verhaalen sou dit klein diarium al te ver doen
uijtbrijden.

Den 5 Maij berijkten wij weer Exeter en den 6 kwamen wij te Willington. Hier
gaven wij een besoek aan een innig godvrugtig predicant onder de Babtisten D....
Dog de tijd was kort, dus dronken er maar alleen een kopje thee, dog niet sonder
stigting. Dien zelven avond arriveerde nog te Tawton. Den 7 smorgens gingen wij
een leerling van Doctor Dodridge besoeken.

Den 8 berijkten Bath en den 9 Bristol. Wij gaven terstont een besoek aan onsen
van harten geliefden vriend, den geweesenen Scheeps Captijn maar nu
voortreffelijken leeraar I... De kennis die wij te Londen gemaakt hadden, had ons so nauw aan elkander verknogt, dat wij blijde waren ons elkander weer te sien.

Den 10 smorgen ten zeeven uuren gingen wij na den Tabernakel, waar de dierbare Heer I... over Jaco: 5.11. seer dierbaar predikten. Wij ontbeeten en lieten onse waagen gereedmaken, rijsende daar meede na Kingswood, omtrend een uur van de stad. De heer I.... reed met twee godvrugtige Juff: voor, om ons den weg te toonen, en wij volgden hem. [5] Te Kingswood koomenden was de kerk, kerkenkamer en predikstoel vol, en het velt voor de kerk bedekt met menschen, dus zijn Eerw: resolveerden om een soort van voorleesers bankje in de kerken deur te laaten setten en daarop te preediken. Hier door zouden de lieden die in de kerk waren, zowel als die op het velt, in staat sijn om te hooren. Hij predikte over Ps: 16.8 op een seer stigtelijke wijse, wat voor een strelend gesigt was hier. De honger na het woord was het volk uijt de oogen te leesen, en schoon het nu en dan helder reegende veranderde niemant van plaads. Ja, wat ‘t nog meer aandoenelijk maakte was dat voor omtrend 20 jaar dit Kingswood en de nabuurige plaadsen, wordende de zelve maar alleen door koolengravers bewoond, zo onvijlig was dat geen mensch er anders als gewapend kon heenengaan en evenwel veele aldaar hun leeven verlooren. De magistraat te Bristol heeft deze koolen gravers wel met gewelt zoeken te bedwingen, maar alles was te vergeefs.

Dog wanneer die twee groote ligten Jon Wesley en George Whitefield derwaards gingen, zonder wapenen en zonder menschelijken bewaaring\textsuperscript{50} in deze ruwe volkeren het Evangelium van een gekruijste Christus verkondigden, werden zij wel haast anders. Veelen werden tot het zaligmakende geloove gebragt, en andren

\textsuperscript{50} In the phrase Zonder menselijke bewaring, the word bewaring means custody.
zodanig in een uijtwendige zeedighijd, dat sij nu als lammeren sijn, en men onder
hen veele vergevorderden en regt ernstige Christenen vind. “O,” zeide Mr
Whitefield, “Wat voor een innig vergenoegen was dat voor mij toen ik in t eerst dese,
door de koolen geheel zwart uijtsiende menschen Jesus Predikten. Toen werd hun
steenens hart herte\textsuperscript{51} week gemaakt, [6] zo dat ze in traanen uijt bersten, en deze
traanen maakte so veele witte streeken over haar aangesigte, dat het mij niet weinig
aandeed.

Na dat dan de predicatie van de Heer I... geeindigt was, reeden wij weer so als
wij gekoomen waren na de stad. Zijn Eerw. begeerde dat wij bij hem soude blijven
eeten, ’t welk wij ook deeden, in geselschap van de 2 gemelde Juff. en nog een jonge
Juff. B..., die onder Gods volk te Bristol voor het kostbaarste juweel gehouden word
en, zo veel ik gevonden heb, ook waarlijk is. Haar caracter hier af te schilderen is
mijn pen niet toe in staat. Zij is zo een wiens weerga ik op onze geheele rius nog niet
ondmoet heb, en beswaarlijk ook niet ontmoeten sal, haar gemeensamen ommegang
met God, haar verloogening ten aanzien van alles wat niet God en C. is, haar teedere
liefdie jegens haren Jesus en haar hemelsgezinde wandel is, beneevens haar meer dan
gewoone needrighijt, zo uijt blinkend dat C. kracht regt heerlijk in haar openbaar
word. Dit was ook de beweegreede warom de Heer Whitefield begeerde, wij soude
haar ook eens gaan zien, en gewisselijk, haar ommegang strekt voor een ijder tot
zeegen. Ervaren oude leeraars hebben betuijgt dat, wanneer zij in haar geselschap
sijn, gaarn aan haare voeten willen sitten en waarlijk in haar in het carakter van een
Maria Magdalena, van een Tabita en andre, bijna als vereenigt aan te treffen.

\textsuperscript{51} A confusing structure due to the repetition of words. In this case hart (hard) is an adjective
describing herte (heart). The word steenen (rock or stone, adj.) adds force: rock-hard heart.
Intussen: een schip dat hoog boven water legt, en daar bij nog hoog getakelt is, moet sware ballast in hebben zo het niet omslaan sal, en hier in heeft de Heere ook voor haar sorg gedragen. Al wat de weereld aan zienelijk noemt, is bij haar niet te vinden, en zij is daarenboven so swaar van uijtspraak dat niemand dan die haar om haar godsvrugt soekt, met genoegen met haar verkeeren kan. Geen kind dezer weerelt sal haar verkeering zoeken, en zij word ook van zulken niet geagt. Edog God eert haar en heeft haar tot een gezeegent middel gelieven te gebruiken, om verscheijde zielen die zij op heur krankbedde lichamelijk en geestelijk voedsel gebragt heeft tot Hem te brengen. Zij staat ook in een bestendige overgave van zigzelfs aan God, en derhalven verloochend zij alles. “Indien de Heere Jesus niet alles waardig is,” is het spreekwoord van deze godvrugtige ziele, “dan is Hij niets waardig”. De maaltijd voor bij zijnde bleven we nog een wijning bij den Heer I, als wanneer hij dan begeerde (daar wij niet wisten of wij ons nog wel weer in Londen zouden ontmoeten) dat hij, zolang hij en wij leefden, dikwerk brieven van verscheijden vellen vol mogt ontvangen, daaren tegen hij dan ook meer van den staat van Zion in Engeland breedvoerig wilde berigt geven. Te 5 uur dronken bij de Heer I… thee, en wel met een zeer godvrugtig Koopman I..., aan wien ook van den Heer Whitefield gerecomandeerd waren. Daar op gingen na den Tabernakel, waar de Heer I.... over Jacobus 2 vs. 19 op een alder voortreffelijkste wijze predikte. [8] De kerk was stickvol en wij konden geen plaa meer kruijgen. De luijden stonden tot op de straat, dog onzen lieven vriend I, die ons op alle aard en wijze zijne liefde wilde te kennen geeven, nam ons mede en plaatste ons op het bankje daar de predikant wel op zit. Dit was dan ook zolang wij in Bristol waaren onze gewoone plaats, en hier was
insgelijks een heerlijke prospect, als ik het zo mag uitdrukken. De toehoorders, wier
getal digt bij, zoo niet over de 3/m was, luisterde met zulk een aandagt, als of se alle
woorden die de leeraar sprak wilden met de mond vangen, zo dat men wel zeggen
kan: “God is aan deze plaats”. De honger na het Euangelium is te Bristol ook nog
grooter als te Londen. Na de kerktijd ontmoeteden nog eenige lieve vrienden aan t
huijs van den Heer I… en daar op gingen na ons logement.

Den 11 Maij. Des middags waren wij bij den braven Heer I… ten eten, hij heeft
een oude schoonmoeder die met den Heere [9] Jesus innig vereenigt leeft. In zulk een
aangenaam gezelschap wierden wij ongemeen gestigt. [Des avonds waren wij in den
Tab.], waar onze geliefde vriend I… over Jezaias 42 vs 11 zielvoerend predikte.

Den 12 Maij. Dezen morgen ontbeten wij in gezelschap van bovengemelden
Juffvrouw B…, aan haar getrouwde zusters huijs, gewsselijk, de Heere Jesus was op
een kennelijke wijze onder ons. Ik obtineerde onder andere van haar EdL de vrijheid
om een brief te mogen copieren, die een uitmuntend Leraar aan zijn gemeente had
geschreven an dewelke over het ontbijt gelezen wierd.

Den 13den Maij. Voor de middags waren wij met onzen vriend de Heer I… uit
de stad, om een godvrugtig perzoon te bezoeken, en savonds in den Tabernakel,
waar zijn Erw. over 2 Sam: 23. v/s 4. een kostelijke leerreden deed. Uit de kerk
komende, namen dan van veele ziels vrienden afscheijd, als ook meede van de Heer
I…. Hij was reeds in zijn eerzaamheid, dog liet ons bij hem komen en wenschte [ons]
een zeer teeder vaarwel; of52 wij ons misschien in Londen niet weder ontmoetede.  
Savonds laat kregen nog van de Gravinne van H… [10] een zeer vriendelijke invitatie

52 Scribal error, MS af.
uit Bath: dat wij met haar de reis door Wallis doen zouden, om aldaar ook enige
kennis van den staat van Jezus’ koningrijk in dat woeste land te krijgen, dog wij
konden deze beleefde aanbieding onmogelijk aannemen.

Den 14 Maij. De genegenthijd van onzen waardigen vriend I…el dreef hem
om in den vroegen morgenstond nog afscheijt van ons te komen neemen, terwijl hij
gisteren niet t’ huijs was geweest, en met een te versoeken dat wij hem dog dikwerf
mogten schrijven. Te 6 uuren reeden wij uijt Bristol en s namiddags arriveerden te
Stroede in Gocesterskire, 9 mijlen van daar. Wij gingen aanstonds van Rod borough,
een half uurtje van Stroede, alwaar wij den Heer George Whitefield ontmoeteden, die
aldaar bij den zeer godvrugtigen Methodist predikaant A… logeerde. Wij vonden
zijn Eerw. zeer zwak, dog regt blijde over onze geheel en al onverwagte aankomst
de Heer Whitefield, ons belovende den volgendag Sondag in in t veld te willen
prediken, en verhalende dat de kroon der Engelsche Gravinne (de Gravin van H…) maandag aldaar verwagt wi[erd], en hij wist dat wij om harent willen de reijs nog
eenige dagen uijtstelde. Lieten ons al heel schielijk overreeden om aldaar enige
daagjes te blijven. Wij droncken thee met dem heer Whitefield, en van die tijd af

53 Not the former ship’s master, but another Mr I, most likely the pious merchant mentioned on page seven of the MS. Perhaps to avoid confusion with the other Mr I, Van der Smissen added the two final letters of his surname.
54 Scribal error, MS volgendag dag
55 repetition as the result of an eyeskip.
56 A typical example of where Van der Smissen’s writing style becomes confusing. De Heer Whitefield is the subject of the second part of the sentence, but is not complemented with a predicator, only with participle clauses. Literally translated, it states:
‘[…] but Mr Whitefield, promising us he wanted to preach in the field next Sunday, and telling us that [the Countess of Huntingdon] was expected to arrive on Monday, [missing predicator], and he knew we would postpone our journey for her sake.’
ontbeten, aten des middags’ en savonds, en dronken ‘s namiddags\(^{57}\) thee te Rodborough. Alleenlijk sliepen waar te Stroude, verwaarts wij savonds altoos van een of ander kind van God gebragt wierden\(^{58}\).

Den 15 Maij wandelden meest met den Heer A... door Rodboroughs velden en bezigtigden de fabriken, gelijk zijn Eerw: een intimen vriend van den zaligen heer Herveij geweest is. Zo heeft hij ook een zeer groot gedeelte van dien zelfden hemelsgezinden geest. Zijn ommegang is regt bekoorlijk, want zijn mond\(^{12}\) niet alleen vloeijt over van Jesus, maar zijn leven en wandel is ook gelijkvormig met dien van zijn gezeeegenden meester. In t kort ik heb een regten schat vergaderd in die tijd dat wij te Rodborough geweest zijn. S avonds waaren onder het gehoor van den Heer Whitefeld in den Tabernakel.

Den 16 Maij bragten meest op dezelfde wijze als gisteren door en s avonds predikte M. Scheppard, Methodisten predikant te Bath, in den Tabernakel over Matth i vs 28.


Den 18 Maij. Na dat wij te Rodborough ontbeten hadden, reed mijn neef met dem Heer Scheppard en verschijde andere godvrugtige vrienden te paard, en de

\(^{57}\) Scribal error, MS namiddags or mansdags.

\(^{58}\) An intricate sentence structure, possibly containing some scribal errors. *Waar* was most likely meant to be *we*. *Verwaarts* is not included in the Historical Dictionary of Dutch, and was taken to mean something like the often used *derwaarts*, meaning ‘there’ or ‘that way’. However, the verb *verwaren* does exist, meaning *waarborgen*, among other things, or ‘to safeguard’ in English. However, the sentence structure is not clear enough to rely on the context for interpretation, and the choice has been made to translate it as *derwaarts*.  

103
dierbare Heer A [13] met mij in onzen wagen, na Tidburij, 2 uren en 1/2 van Rodborough, om de gravinne van H... aldaar te ontvangen. De capellaan van Haar Hoog Edelheijt, de Eerwaarde Heer C..., kwam voor af te paard en daar op de Gravin zelfs, met haar gezelschap en gevolg, het welk alle uijt godvrugtige persoonen (waaronder nog eenen Graaf B...'s dogter en een ander adelijke dame.) bestaat. De 5 eerwaarde Heeren E, Independens predikant te Tidburij, P..., Presbijteriaans predikant te Glocester, A... en Scheppard, predikanten onder de Methodisten te Rodborough en Bath, en C..., Capellaan van de Gravinne en nu predikant onder de vastgestelde Kerk in America, enige andere godvrugtige vrinden en wij verwelkomen dit gezelschap op de grenzen van Tidburij. Wij keerden daar op in een herberg van die plaats, waar het eeten voor de Gravin etc gereed was. Dog eer zij aan tafel ging, versogt enige van ons boven te komen en ons met haar in dankzegging en gebeden te vereenigen, voor de goede [14] bewaaring van zo een getrauwen Jesus. Hoe zeer moest het niet iemand streelen te zien dat er nog onder zondanige hoge personagies zulken gevonden worden, die zig alleen niet schamen, maar het voor een grote eer rekenen om op haar knien neder te vallen en den God van hemel en van aarde te aanbidden. De Heer C... deed het gebedt en de Gravinne verkiesende ons over tafel bij zig houden, was het gesprek alstoos van Jesus en zijn koningrijk[59], waar tusschen bijde, wanneer er geen stoffe tot het gesprek was, versen uijt voortreffelijke geestelijke lieden gezongen wierd. Terstond na de maaltijd zette de Heer C... en ik mij in onze wagen en haastede na Rodborough, om dat zijn Eerw: aldaar prediken moest. De

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[59] This is a slightly strange sentence as was appears to be missing a subject, at least in the current grammatical presentation. Were the words was and het gesprek (the conversation) reversed, the sentence would have made better grammatical sense. Perhaps the writer intended this but lost track of his sentence.
ande vrienden die te paard reeden vergezelden de Gravin, die langs den weg veele voortreffelijke gezangen zongen. Zodra de Heer..., aan wien ik een aangenaam gezelschap had, en die ook eischte ik zou hem na Newfoundland in Amerika schrijven, met mij te Rodborough was aangekomen, klom hij terstond op den predikstoel, predikende hij in het bos over Luc: 15 vs 2 voor een considerable meenigte van toehoorderen, zodanig dat de Heer Whitefield ons nog eens op zijn kamer verzogt te komen, alwaar wij de menigte regt konden over zien en niets als hoofden zagen. ’s Avonds bleven bij de Gravinne en Mr Whitefield.

Den 19 maij gingen wij s morgens van Straud na Rodborough, ontbeten aldaar met ons geheel reijsgezelschap en maakten ons vervolgens tot het vertrek gereed. De Heer Whitefeld en zijn godvrugtige reijsgenot gedagten in haren, en ik met den Eerw: Heer A… in onzen wagen, en mijn neef met nog een dierbare ziel te paard en de Gravinne met haar gezelschap en gevolg in 2 wagens te rijden, dog de waarde Heer Whitefield, die waar hij maar konde ons van zijn liefde wilde bewijzen [geven], verzogt den Heer A… in zijn wagen te gaan. [16] Hij wilde nu nog eens met mij reijzen en waarlijk, wij hadden het regt vermakelijk, zo als wij langs den weg reeden. Lieve het daar van die stadshuijstrap, van dat veld, van onder die boom, van dien horse blok (een hoogte waar men op gaat om op het paard te kunnen klimmen), ben ik verwaardigt geworden het Evangelium van mijnen Heer te verkondigen. Halfwegen, te Poinswick, keerden wij met ons allen, de Gravin &c. niet uijt gezonderd, in t huijs van een zeer godvrugtigen vleeshauwer H. Hij en zijn even zo gezinde huijsvrouw ontfangen ons, gelijk als ik mij verbeelde de eerste Christenen

60 Eyeskip, MS Newfound-. Forgot to continue the word on the next page.
61 Scribal error, MS myen
gedaan moeten hebben. Te Glocester komende namen aldaar van de Gravinne afscheijd, die met haar gezelschap van daar uijt haar verdere reijze door Wallis voort zetten. Zij begeerde nogmaals wij zoude mede gaan, dog het was ons niet doenlijk. Wij bezogten aldaar nog een zeer ouden Dissinter E..., zo ik meen bijna 90 jaar. Hij vreest den Heere teder. Doktor Doddridge was sijn intime vrint, die, [17] ook te Glocester komende, altoos bij hem logeerde. Vervolgens nog een dierbare ziel B..., een armen knoopmaker van zijn ambagt. De Heer Whitefield was bij den godvrugtigen geweenezde Lord Mair (dit is een gewone Engelsche titel als regeerend Burgermeester in Holland) H... en zijn braven huijsvraus gelogeerd, alwaar wij het overige van den dag en avond doorbragten. Wij aten hier op. Na de maaltijd, de huijs godsdienst beginnende, knielde het geheele gezelschap neder, bestaande uijt den Heer H..., zijn vrous, kinderen en boijen62, Mr Whitefield, zijn reijsgenoot, de Eerw Heer A..., de oude Heer E..., de Heer B... en wij bijde. Hier op deed Mr Whitefield een gebed dat ieder in tranen moest smelten, en wij weggaaande namen met zeer veel tederheijt van hun allen afscheijt. Nog moet ik zeggen dat, wanneer de Eerw. Heer C... gisteren te Rodborough de predikatie geindigt had, de Heer Whitefield opklom en een voortreffelijke naleezing hield, die zeker niet zonder zeegen kan geweest zijn. [18]

Den 20 Maij. 's Morgens kwam onze lieve vriend B... nog van ons afscheijd neemen, en te 6 uur reeden we uijt Glocester. Quamen 's namiddags63 te Wercester. Hier gaven we een bezoek aan een Leeraar van de publike Engelsche Kerk, B.... Hij

62 Servants.
63 Scribal error, MS namiddags.
en zijn zuster waaren een paar alderliefste menschen, en het behaagde den Heere ons te laten ondervinden dat Hij in t midden van ons tegenwoordig was.

Den 21 Maij 1767. Na dat wij gisteren avond te Kiddermunster waren gearriveerd, gingen wij na het huijs van den Eerwaardigen Heer F..., Presbijteriaan predikant en leerling van Doctor Doddridgen. Dog zijn Eerw. was uijt de stadt. Intusschen, zijn vrouw en oudste dogter merkende wat onze Eigentlijke boodschap was, wierden wij van hem met open armen ontfangen, en terwijl wij wat vroeg quamen, woonden nog de huijs godsdienst mede bij. Geschiedende het gebed in Engeland altoos in de kerken, en huijze knielende, ten minste van waare Christenen. Zij maakten ons nog bekend met een Jesus lievenden buurman van hem, een fabriquent, en schoon wij er maar een uurtje dagten te blijven, wierden wij er vast gehouden tot dat wij bij deze lieve vrienden ook 's middags gegeten hadden, en wat wij aan de Heer E... gezelschap misten, wierd door dat van zijn dogter ongemeen vergoed. Dien zelven dag quamen wij te Birmingham.

Den 23 Maij. Te West Bromwich, heerlijkheid van onzen geeerden vrint, den bij uijtsteck vromen Graaf van D.... Hier was ook een alderbestig Leeraar van de Publike Kerk. Onse verkeering duurde niet lang, maar [ging] tot in het diepste des herten. God was bij, met, en onder ons.

Den 24 Maij. 's Morgen vroeg bereijkte wij Wallsale. Hier ontmoetede den Eerw: Heer F... van Kiddermunster. Wij hoorden zijn Eerw. voor de middag over Jez. 32 vs 2..., s namiddags over Psalm 110 vs 3 en s avonds over Rom: 8 vs 32, drie

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64 Another example of an awkward sentence that does not technically contain a predicate, only present participles.
65 Manor.
Sophie Bous


An Experienced Traveler on Zion’s Path

luiden, die zijn mede moedwillige zondaars, speelders etc. waren. “T is jammer,” zeggen zij, “dat zo een verstandig en wel levend man nu, doll geworden is.” De predikaten van hem mogen ook nog wel gehoord worden. Een zeker schrander en godlievende Leeraar schreef eens aan zijnen vrien: “Capt S… predikte deze middag op mijn horste blok voor mijn deur, na dat ik in de kerk gepreek had. Wat zal ik zeggen, niets als dat wij oudere broederen ons [schamen] moeten, en genootsaakt zijn om aan de voeten van onze jongere broederen te gaan zitten.” [22]

Deese Captijn was uit de stad, dog arriveerde nog savonds te 10 uuren. Hij houdt alle morgen te 6 uur, eer zijn vader opkomt, den huijs godsdienst met het volk, en verklaard een gedeelte van een capittel. Wij zogten derhalven onzen vrint H…. Hij zou bij den Captijn om de Permissie aanhouden, dat wij dezelve mogten mede bijwoonen, het welk hij ook gewillig toeliet.

Den 26 Maij des morgens tegen 6 uur bragt ons onzen vrint der waarts, dat is na de Captijn zijn verders huijs. Hij verhandelde Joh: 7 vs 1-13, en besloot het met het gebed dat herlijk was. Hier op gingen met hem en de Heer H… na des laastens huijs, alwaar toen ook de tijd des huijsgodsdienst was, die ook door Hem zelfs gehouden wierd. Vervolgens ontbeten aldaar en namen van den Captijn teder afscheij, die ons een recommandtiebrief aan zijn vrienden Adjutant te Ijork mede gaf, bewijzende door de uijt drukken hoe lief hij ons had. Wij wierden door de Heer H… uijt de stads na het buiten [23] (dat gelijk een heerlijkheid is) van eenen Heer P, genaamt Barwick, gebragt. [Na] de bewoonde en bewoonderes van dit prachtig huijs zijn zondannige, wier een en alles Jezus is. Haar staat in de wereld is ook van zeer hogen aanzien: 4/m

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66 Scribal error, MS spleeders.
67 Sentence is disrupted by na, most likely an error and can be left out.
Sophie Bous

pond, of ruim 40 duijsend Hollandsche Guldens, is haar jaarlijks inkomen. Zij rijden in een koets met 6 paarden en hebben ontrent 20 bediende, waaronder de zogenaamde kamermeijt en een laquaij een paar waarlijk godvrouwtige lieden zijn. Den laatster hebben ook leeren kennen en hij was een lieven vrind. Wij deeden hier nu maar een kort bezoek, belovende, indien de Heere ons leven en gesondheid verlende, binnen kort weder te komen. Tegen den middag quamen wij te Wem, alwaar wij bij een Jesus beminnende regtsgeleerden H..W aten, en van hem zeer gestigt wierden. Na de midag berijkten Hawkstone, heerlijkheid van den Baronet H-L. Wij hadden maar met den oudsten zoon van dien heer te doen. Hij is een jong heer, die Jesus in har harte heeft. Dog het geheele huijsgezin is er bitter tegen, except zij bijde susters. Derhalven moesten eerst na hem als vrederecgter hene gaan als, of wij bij hem iets te doen hadden, dog toen overgaven we hem een briev van onzen vrient uit Wem en van de Heer Whitefield, waar uijt hij ons oogmerk zag. Wandelden daarop met hem in zjns vaders diergaarde en maakte ons aan elkander bekend.


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68 MS Barones.
An Experienced Traveler on Zion’s Path


Den 30. Des ‘s morgens wirdden wij tot den huijsgodsdienst geroepen, waar dan alde boijen die gezond zijn tegenwoordig waaren. Ik heb nog wij nig zulke grote huijsgezinnen ontmoet waar alles zo stil, en zonder de minste onrust, toegaat dan hier. De Heer P… zijn pligt waargenomen hebbende, gingen aan’t ontbijten. Na het zelve reeden met hem bijde uijt, en wandelden agtervolgens door het land van onzen huijswaard met hem alleen, uijt welke [verkeering] wij heel veel nut hadden, en regt duijdelijck zagen wat ‘s mans [26] hoofd doelwit was, namentlijk om Jesus te verhogen… Na de maaltijd reeden van hier, passeerden Shrewsburij, waar wij den Heer H... en vrauw voor de deur te paard eventjes gingen zien, en vervolgden aanstonds onse reijs na Madelij, een boerendorpe ca. II mijl van Shrewsburij. Dit is maar een klijn en gering dorp, dog staat al hier een voortreffelijk en uijtnemend Leeraar, die zeker een der beste is die ik op de geheele reijze ontmoet heb. Dit plaatsig in de Gravin haar weg leggende, gaf zig een bezoek aan dezen dierbare maan en aan de daar omtrend in buurt woonende Christenen. Aan het huijs van dien geliefden predikant F…. komende, ontmoeten aldaar de Gravin met haar gevolg en haar capelaan, De Heer C…, de Heer H….L van Hawkstone en eenige anderen. Schoon nu op dit dorp een fraije pastorij staat, maakt de Heer F… dog daarvan geen

69 A typically Dutch but also confusing genitive construction: the host his beloved, instead of the host’s beloved.
gebruik, maar heef een zeer slechte kamer in een kijn boerenhuijs gehuurt, waar hij
in woond, alzo hij ongetrouwt is. [27] In deze pastorij was nu de Gravin en vele
andere godvruchtige vridden, die om haar te ontmoeten aldaar gekomen waren,
gelogeert. De herbergen, verscheijde andre boerenhuijsen waren ook vol, en anderen
hadden niet meer dan eene kamer. Na dat wij dan dien avond onder deze lieve
vridden doorgebraagt, en ons allen met elkanderen in den gebede vereenigt hadden,
nam de Heer F… ons met na zijne arme woning en herbergde ons in zijn kamer.

Den 31 Maij. Te 5 uur riep de Heer F… ons, dus stonden met elkander op (want in
Engeland zal men wijnig vinden dat iemand die den Heere vreest lang te bed blijft
leggen). Wij bleeven nog wat alleen voor ons zelven en te 6 uur begon de huijs
godsdienst, met de boeren daar wij in huijs waren, en een ander die er nog bij kwam.
Dit was nog tot een groten zegen. Te 7 uur gingen dan nog met dezen beminelijken
man in zijn kamer en spraken tot 9 uur over den eigentlijken toestand van mijn
gemoet, uit welk gesprek duidelijk bleek met wat voor een groote godzaligheid [28]
deze navolger van het Lam bezielt is. Hier op quam dan al wat godvrugtig was na
Madelij 70 optrekken: de Heer P… en zijn vraud uijt Barwick, Cap S… uijt
Schrevsburg, de Heer H….W en zijn vraud uijt Wem, de Heer I.. uijt Bristol, en nog
een predikant B…, insgelijs is uijt Birstol. Te 10 begon de godsdienst. De Heer C…,
capelaan van de Gravin, predikte over Jez. 3 vs. 10 zeer heerlijk. Na de kerktijd
waren bij het bovengemelde gezelschap en na den eten predikte de Eerw. Heer F…
over 1 Joh: 5 vs 18 allerdierbaarst.

70 MS Kladelij, which is odd, as he had written it with an M earlier.
Onder deze leerreden gebeurde nu iets dat de geheele vergadering in een zeer grote aandoening bragt, en van niemand die maar eenigsints weet wat het is zijn ziele te verliesen, zonder ontstelling kan aan gehoort worden. Die hoofdaak die de Heer F. .. in deze predikatie betoogde, was de hoog nootzakelijkheid dat iemand diende te weeten of hij waarlijk een kind Gods was of niet. Wanneer hij in zijn toepassing beij de zodanige kwam, die nog niet de kragt van Christus’ hart veranderende genade aan haar ziel ondervonden hebben, en hun toonde hoe nodig het was te weeten of zij wel waarlijk met God versoend waren, had hij onder andere deze uit druk: “wie weet of ten minste wie is borge, dat niet een van u lieden aanstonds zou könne gedagvaart [te] worden om te verschijnen voor den ontzaggelijken regerstoel van Jesus, en wanneer nu eens iemand hier uit de kerk derwaarts zou moeten overgaan, zonder van zijn genade staat bewust te zijn, wat dan!” Kort na dat deze woorden waren uitgesproken, was er een vrouwspersoon die een klein geluid gaf en terstond op de grond nederzonk, den geest opgevende. Dit laatste dat men niet zo schielijk, maar wij die op de gallerij zaten, zagen het verdraien harer oogen en de dodsverf op haar aangezicht verspreid. Intusschen de vrouw wierd na buijten gedragen, en met haar op het kerkhof komende zag men reets dat men niet dan een dood lichaam bij zig had, waar op iemand in de kerk kwam lopen en uitriep: “Mijn heer, de vrouw die daar zo even is na buijten gedragen, is dood.” Dezen uitriep maakte de gemeente, gelijk ligt te begrijpen is, zeer verbaast, en den Heer F... ook. Dog hij begon zig aanstonds te herstellen, en zeij

71 From the verb borgen, meaning waarborgen, verzekeren: to guarantee.
72 haastig, or quickly.
73 Archaic Dutch with roots in German: leicht, easy.
“de dood dan…,” en ging zo voort in het doen van eene door harte en ziel dringende vermaaning. gebruikende onder anderen deze of dier gelijke bewoordingen: “Wie kan weten of niet die man of die vrouw die thans op dezelfde plaats is zittend of staande van haar, die zo even dood uitgedrage is, hetzelfde hem gebeuren.” Niet lang daarna zinkt een andere vrouw onder een allervreeslijkst [gehuijl] neder en word als half dood uit de kerk gedragen. Intusschen is deze niet gestorven. Dat dit veel invloed had op de bij een vergaderde gemeente is ligt te denke. Verscheidene waren er die nog dagten, het zou maar een faute weesen waar in de eerstgemelde persoon mogt gevallen zijn, en dus ging men aanstonds, na dat de predikatie geeindigt was, na het huiss waar men het doode lichaam had heene gebragt, waar [31] onder ook de Gravin en de waarde Heer F. Dog het leven was er uit. Terwijl egter de geheele vergaedering buijten de kerk op het kerkhoffen straat was staande gebleeven, klom de Heer F. op zijn horse blok en deed een aanspraak die ontzaggelijk, maar ook teffens zeer liefderijk was. Dit laatste is dog deze man besonder eigen, hebbende hij een bezondere gaven om na het hert van arme zondaars te sprekken en Jesus beminnelijk af te schilderen, om welk reden ik de correspondentie met deze loftelijke man met zeer groot ver genoegen voortzetten zal.

Hij is een Leerar van de Publike Kerke.

Nu kwam de tijd da wij van veel leeve vrienden zouden op eens afschuijt neemen. Die na Borwick, Schrewsburij, Wem en Hawkstone gingen eerst, en gaven ons de levendigste bewijzen van haar grote liefde t’ ontwaarts. Daar op maakten wij ons compliment aan de Gravin en haar gezelschap, die ons ook aan Jezus liefde armen aanbevolen. Vervolgens reeden wij met de 3 Eerw. Heeren F…, C…., B….,
benevens de Heer I.... van Bristol nog een end weegs te paard en namen toen ook van hun hartelijk afscheijt. s Avonds [32] bereijkten we nog Hodnis, een gemeen dorp. Hier stond voor deezen een Leeraar die geheel dood was in zijn predikatien, maar alleen de gemeente voorlas, ook nauwlijks over de moeijte weesen mogt74 de leerreden die hij nodig had uit te zoeken of uit te schrijven. De Heer H...I..., een jong heer van 21 jaar en oudste zoon van den Baronet te Hawkstone, waar van ik in t verhaal van Madelij gewag gemaakt heb, dit horende, maakte zig met den predikant bekend en bied hem aan schoone leerredens te bezorgen. Deese accepteerd dat gaarne en de Heer H....L... geeft hem regt Evangelische. Hij leest ze voor, God legt er zijn zegen op. Veele worden hier door opgewekt, en gaan bij hunnen Leeraar om raad te vragen. Deze weet niet wat de luiden75 schort, wijst ze weer weg en doen word en ze endeling met den Heer H....L bekend. Nu is de predikant dood en in zijn plaats is een geheel vijandelijke gekoomen. Weshalven de vromen zig dan alleen aan Mr H....L houden, die nu in een kleijne boerehut voor dezelve met veel zegen en voortgang predikt en offening houd.

Den 5 junij quamen te Haddersfield. Hier ont- [33] moetede wij twee godvrugtige Leeraren van de Publike Kerk, de Eerw. Heer V.... en zijn adjunctus R. In t bezonder is de eerstgemelde een alder dierbaarst man en een tweede Herveij, dat is een regt hemelsch gezinden man in zijn ommegang. Geen wonder ook: naast de innige nabij leeveng aan zijnen Jezus, had hij wel aan de intime verkeering met den Heer Herveij veel hier aan toe te schrijven. De tijd was kort dat wij bij elkander

74 Nauwelijks over de moeite wezen mogen appears to be an idiom: not taking any time or effort to do something.
75 Scribal error, MS liuden
waren, maar ik moet oprecht bekennen dat ik in geen gezelschap schielijker iets van dat brandende liefdevuur tot Jesus\textsuperscript{76} in zijn kinderen ondervond als hier. In ons gesprek quam ook iets voor van den zaligen Heer Herveij, dog hier van kan ik niet veel aanhalen. Intusschen kan ik een zeggen niet voorbij gaan, om dat mij dit bezonder wel geviel: de zalige Herveij (dit waaren de eige woorden van onze liven vriend) was voortreffelijk op den prediksoel, nog voortreffelijker in zijn schriften, maar\textsuperscript{77} alder voortreffelijker in zijn verkeering. Van hoe weinig Leeraren kan[nen] zo spereken? En, helaas, van hoeveele moet men het tegendeel zeggen? Was dan onze bijeenkomst niet van langen duur, [34] evenwel, na zijn meening, moesten wij niet van elkanderen gaan, zonder onze knien gebogen, en een zo goed en getrauw meester als onze Jesus is, aangebeden te hebben. Wij knielden neder en de dierbare man deed een alderheerlijkst gebed, en daarop bragt hij ons na de herberg.


\textsuperscript{76} Scribal error, MS Jusus
\textsuperscript{77} Scribal error, MS waar
\textsuperscript{78} Scribal error, MS Jusus
hem andermaal over Psalm 34 vs II zeer troostrijk prediken. Savonds aten wij bij dem Heer Hwij\textsuperscript{79}. \[35\] Hier waren ook nog einge lieve zielen, alle, zowel als onzen huijswaard, van de Heer Wesleij's volk. Wij waren met veel genoegen bij elkander. De huijsgodsdienst wierd bijgewoond en wij wierden door een van hun op het ernstige aan Jezus' voorzorge opgedragen.

Den 8 Junij. Deze morgen te ruim\textsuperscript{80} gingen wij na mijnen hertvriend, den Eerw: Heer E\ldots, en met hem na onzen bijde geliefde en godvrugtige vrienden, den gemelden fabriquant en zijn vrauw. Wij waren met veel liefde bij een. Hij, de fabriq., [nam] als huijsvader van den huijsgodsdienst waar, en de Heer F\ldots deed het gebed, waarin hij ook onzer niet vergat\textsuperscript{81}. Wij namen daarop hier afscheid. De Heer E\ldots wilde ons te paard het uijt geleijd geven, dog mijn neeff ruijde met zijn Eerw., waardoor ik den ongemeen stigtelijken ommegang met dien heer nog langer genoot. Hij bragt ons tot Aberforth, alwaar wij met Hem bij den Eerw. Heer I\ldots, Leeraar van de Publike Kerk, aten. Hij en zijn Husvrauw beminnen den Heer. Teeder \[36\] afscheid van deze genomen hebbende, geleijde de Eerw. Heer E\ldots ons allen tot aan de herberg en wagen, versogt de vriendschap mogt die niet ophouden, maar door een stigtelijke briefwissel worden aangekweekt, en wenschte ons daar op een hartelijk vaarwel. Savonds bereijkten wij nog Jork. Hier gaven we terstond een bezoek aan den adjudant B\ldots, aan wien van Capt. S\ldots gerecommandeert waaren, wiens regiment hier in garnisoen legt. Hij is ook een vroom man, als ook zijn huijswaard: de Bakker en zijn vrauw. Dit was een zoet en gezegenden avond.

\textsuperscript{79} Difficult to read, and unclear who Van der Smissen is referring to.

\textsuperscript{80} Only the r and m can be read with certainty. It could be both a mode of transportation or an adverb.

\textsuperscript{81} The sentence is awkward, as only the waar part of waarnemen, to observe, has been written down. Mr E observes the house church service, while Mr F led the prayer.

Den 14 Junij. Deze Namiddag waaren wij te Nottingk, in de Presbijteriaan Kerk, waar enen Heer Allison over 2 Cor. 12 vs 9 predikte, en savonds waren we in de kerk van de Heer Wesleijs Methodisten, onder het gehoor van een ons onbekende man. Bijde leerreden waren ten volle Evangelisch.

Den 17 Junij. Gisteren avond arriveerden te Cambridge. Heden morgen gaven een bezoek bij den Heer H...I, tegenwoordig studend aldaar, en jongere broeder van den jongen heer te Hawkstone. De Baronet, vader van hun bijden, gezien hebbende dat de oudste zoon, waanneer hij te Oxford stu deerde, een wijnig dolgeworden was, zend uijt een bizondere voorstigtigheit den anderen heer na Cambridge, op dat hij daar dog voor mogt bewaard worden, en het behaagd den Heere om deze nog 10 maal erger te laten worde! Wij bragten den geheele dag met hem door. Hij toonde ons de gebauwen der Universteit en al wat hij sprak was alleen daar heen gerigt, om zijn Jesus te verhogen. Over het eten en thee drinken sprak hij van niets als van het geslachte Lam en ik moet ongevenst bekennen dat ik nog wijnig zulke ernstige bidders heb ontmoet, en wijnig jonge luiden die zo van harte niedrig zijn, dan hij. Hij is een jong heer van 18 jaar. Wij troffen het juijst dat de vacantie aldaar was, en dus hadden wij geen gelegenheid om van die 7. godvrugtige studenten, die onder 15/c die te Cambridge studeeren zig bevinden, eenige kenne te leeren, zijnde de anderen uijt de stads.

82 Scribal error, MS Jusus

Den 21 Junij. des Morgens verklaarde de Docter Rom. 9 vs. 1.5. seer frawij [39] en predikte daar op Jerem 48 vs ii. ’s Middags aten wij bij een vromen Heer W... en na de maaltijd waren weer onder des doctors gehoor, die over Openb 2 vs 9 dierbaar predikte. Daarop nam de Doctor ons met na de kerkenkamer, alwaar wij met een heer van den kerkenraad bekend wierden, die den Doctor en ons met zig na huis nam. Hier hadden we ongemeen veel genoegen en stigtung in des Docttors verkeering en gelijk hij een des intiemste vrinden van Docttor Doddridge geweest was, hoorden wij van hem nog verscheide particularie aangaande des overleeden blinkende wandel, en hij begerde wij zouden Juffrou Doddridge voor al gaan zien, wanneer wij te Northhampton quamen, ten welken eijnde hij ons een briefje aan haar Ed. medegaf. Tegen den avond namen wij van zij Eerw. afscheide en gingen des avonds na den Heer P.... Hier zittende ontvingen en [40] een brief, een zoeten vaarwel brief van den Docktor, waardoor hij mij verzorgt met hem daar een klijnen briefwissel in een meer intimen en duursame vrindschap, als hij zig zelf uijt drukt, te treeden. “I volg uw,” zeijt de lieve man in de voors. letteren, “en uwen waarden reijsgenoot, met mijn ernstigste verzugtingen en gebede dat God uw bijde veijlig wel
bewaren, zegenen en voorspoedig maken; bijde in die dingen van deze en de
toekomende wereld. O! hoe zalig zal het in den hemel zijn, waar onze verkeering niet
zo kortstondig en voorbijgaande, en waar onze vriendschap volmaakt, zal wezen.
Daar, mijn lieve vriend, wensch ik dat wij door de rijke genade Gods ons mogen weer
ontmoeten en een gezegende eeuwigheid, met alle de vrijgekochte des Lams, uijt
eieder taal, natie en volken, onder den hemel toebrengen... Mijn groetenis en
hoogachting zij aan uw bijde. Ik ben, mijn lieve vriend, vol geneegenheid den uwe." Dit mag dienen om hier uijt een klein begrip van ‘s mans charaacter te ontangen.

[41]

Den 24 Junij bereijkte wij Iswich. Hier gingen we na een bestige Leeraar onder
de Presbijterianen E.... Ons bezoek duurde niet veel over een uur, dog de verkeering
met dien braven man was hemelachtig. Het gesprek was met zout gezouten en eer
wij van elkander scheijden, verzogt hij ons eens met hem op zijn studeerkamer te
komen. Aldaar knielde hij met ons neder, stortede een dierbaar gebed uijt, en na dat
dit geeijndigt was, vertrokken haast.

Den 25 Junij quamen wij te Berrij , wij ontbeten hier met een navolgeres van
Jezus en met haar man, dog hier bleeven we maar een half uur, waarop onze reijs
voortzetten. s Avonds arriveerden wederom te Cambridge. Wij aten bij onzen
allerdierbaarsten vrind, der jongen Heer H...I, en verenigde ons weer met elkander
in den gebede, het welk onzen heer vrind zodannig deed als ik met geen uijtdrukken
beschrijven kan.

Den 26 Junij waren van [sins] om ‘s morgens vroeg te vertrekken, dog de Heer
H...L.... wandelde met ons na een naburig dorp, alwaar wij met een Leeraar van de
[42] vastgestelde Kerk aten, die toen hij nog te Cambridge was wonende, een der
geleerdste mannen van die unverstiteit geweest is, maar ook dit voor schade en drek rekend\textsuperscript{83} om de uijtnemende kennisse van Christus Jesus zijne Heeren. Hij is in waarheid een groot maan en staat op een plaats eenige mijlen van Cambridge, alwaar hij zondags zijn bediening waarneemt, en door de week reijst hij door de naburige plaaszen, over al predikende, het welk de Heere dan ook zo heeft gelieve te zegenen, dat hij rondsom Cambridgen als een klijne gemeinte heeft van tusschen de vier en vij duisent zielen (zo als men mij positiv heeft verzekert) die door zijn dienst zijn opgeweekt worden. Wij aten met dezen braven man en nog verscheijde andere kinderen Gods, knielden daar op met elkander neder en bevolen ons den Heere. Onze vrind deed een ongemeen roerend gebed. Hier op gingen wij met den Heer H...L weer na de stad, namen van hem afscheid en verlieten Cambridge. Indien ik het karakter van dezen jongen ervaren [43] krijgsknegt Jesus Christe zoud afschilderen\textsuperscript{84}, moest ik zeker nog veel papier en inkt daar toe gebruiken. Ook laat het de tijd niet toe, dus moet ik het uijt stellen tot dat wij in de eeuwigheid, in de zalige eeuwigheid, van alles wat de Heere in Engeland gedaan heeft, en zo ook van hem, een nader berigt uijt de eerste hand zullen hebben. Tot hier toe hebben de jonge studenten nog in de gevangenhuijsen voor de gevangenen en voor diegene die uijt de stads hem daar hooren wilde, niet zonder veel zegen gepredikt, dog dit is hun nu ook belet en nu doen zij het in de boeren schuuren.

Den 27 Junij passeerden wij door Bedford, waar den godvrugtigen predikant onder de Independenten een bezoek gaven. s' Avonds kwamen te Olneij. Wij gingen aanstonds na onzen zeer dierbaren vrind, den geweesenen Schepes Kapiteijn, dog nu

\textsuperscript{83} Schade en drek (Phil 3:8, Nieuwe Bijbelvertaling) is literally translated as ‘filth’ in King James Bible.

\textsuperscript{84} Scribal error, MS afschulderen
zeer gezegenden Leeraar onder de Publike Kirk N.... Hij en zijn met hem eensgezinde huijsvrouw ontfingen ons met hartelijke liefde en zouden ons niet in de herberg gelaten hebben, indien zij niet jemand anders (een Jezus beminnende ziel uit Londen) bij hun hadden, en gevallig nu geen plaast meer in huijs. De geliefde Leeraar wandelde met ons door de plaats en bragt ons in een arme hut bij een oude Christine, die arm na de waereld, maar rijk in God was. Hier was het aangenaam te zijn. Daarop keerden wij met zijn Eerw. na zijn huijs te rug, woonden aldaar met hem en zijn huijsgezin en einge andere vrinden den huijs godstdienst bij, bleeven dien avond bij hem eten en gingen vervolgens na ons logement.

Den 28 Junij. Deze morgen tegen 6 uur quam de Heer N… ons afhalen en ging met ons en de Juffrauw uit London na de kerkenkamer, waar omtrent 30.40 persoonen vergaderd waaren, baden en zongen met malkanderen, bereijden zig tot den begonnen saturday. Een wijnig over 7 uur gingen wij weer met onzen vrind en vrindin na des eerstens huijs en ontbeten aldaar, en daar op, ten 10 uur, na de kerk waar de Heer N…. over Gen: 45 vs 4-5 kostelijk predikte. Vervolgens met Hem, zijn vrouw etc na zijn Huijs, waar een Open Tafel was voor de Godvriugtige, die van de Nabuurige Dorpen te Olneij gehoreen waaren. De goede Man heeft geen schatten maar hij [leeft apostoliesch en deelt meede van dat geene dat hij heeft]. Te 2. uuren hoorde zijn Eerw. andermaal en wel over Jez: 45 vs 17. Zo weer te rug dronken thee bij hem en bleeven er dien avond. Te 7. uur begon in zijn huijs een oeffening, bijwelke gelegentheijt ik hier nog twee lieve zielen ontmoetten, met de welke [wij] in de maand november of december, wanneer wij de Engelsche taal nog niet magtig

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85 A religious meeting with the goal of mutual edification.
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Den 29 Junij. Des morgens tegen 4 uur gingen wij na het huís van onzen weerdigen Heer N…., van wien wij afscheijt namen, en daarop van Olneij vertrokken. Arriveerders der te 6 uur te Aspreij. Hier en te Warburn vertoefden tot den 1 julij, om onze vrienden aldaar te zien en hun vaarwel te wenschen. Hier was niets voor het gemoed uit genomen met een vrouw onder de Quakers, van de welke ik gegrond reden heb te denken dat zij ware genade in haar harte ontfangen heeft. Wij hadden met haar een gezegende verkeering. Niet verre van Aspleij, te Leighton Buzzard, is dan ook nog een alderliefste vriendin van mij, en Leerraresse onder de Quakers, woonagtig, die ik nog gaarne ees gezien had. Dog zij, niet van onze konst wetende, was met haar man een reisje gaan doen. [47] Wanneer wij nu te London waren, kreeg ik van haar een regt Evangelische missive86, waardoor zij mij haar harte, hoe vol het jegens mij van liefde is, en haar verderen geheele karakter zo duijdelijk laat zien dat ik haar niet anders als hoog schatten, eeren en beminnen kon. Hier door ben ik dan met deze bijde Jesus liefhebbende Quakerinen in een zoeten

86 A formal letter (noun).
briefgemeenschap geraakt, en schoon onze sentimenten vrij wat verschillende zijn, draagen wij elkanderen in liefde. Deze avond kwamen wij te Northamton.

Den 2 julij. s Morgens vroeg wandelden wij na Weston Tavell, 3 mijl van de stad, waar de overledene Heer Herveij als retor gestaan heeft. Het is een naar dorpje en een elendig kerkje, het welk nauwelijks, de gallerij die er in is mede gerekend, 600 personen bergen kan. Dog wanner de zalige man predikte waren er meer menschen buijten rondsom de kerk als in dezelve, en de predikstoel was ook zo geplaatst (schoon zo klijn [dat ik] er Nauwelijks konde Inkomen [48] en er mij in omdraijen) dat men hem gemakkelijk moet hebben konne hooren. Hij ligt, gelijk Schagen in de levensbeschrijving regt zegt, voor den avondmaals tafel begraven. Het graff wierd ons getoond, dog heeft hij niet willen hebben dat er op den steen iets zou geschreven worden, opdat men zo wijzig als mogelijk aan hem zou denken. Het arme huijsje, waar in hij geleef, en de kamer waar op hij gestorven, zagen wij ook van buijten, en vervolgens keerden weder na de stad, bezigtig de kostelijke All Saints Kerk waar in hij, zo ik t wel heb, die fraije leerreden het kruijs van Christus eens Christen Roem gedaan heeft. Na dat wij dan ontbeten hadden, gaven een bezoek bij den godvrugtigen Heer S... en zijn braven huissvrauw. Zij behoorden tot Doktor Doddridges gemeente en wij waaren aan hun van den Heer Whitefield gerecommandeert. Hij is onder des voortreffelijken Doktors dienst opgewekt geworden. Hij ging met ons na een paar zeer godvrugtige echtgenooten C, waar van de vrauw in het bezonder [49] een voortreffelijke Christen is. Wij waren hier met ongemeen veel stigting. Zij behoorden ook tot des Doktors kerk, die zo wel hun als de vrind S... haar particuliere goede vrint geweest was. In dit huijs ontmoetede nog
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een braef persoon die 2 jaar lang bij den Heer Herveij knegt geweest is. Van deze hoordden wij wel aangename dingen aangaande dien dierbaren man, gelijk men dan ook in deze stad eigentlijk de regte bezonderheden van Doddringe en Herveij hooren kan, en op welke wijze zij hare bediening hebben waargenomen, na de maal de meeste van Gods kinderen door de een of anderen van deze twee getrauwen dienstknegten haren dienst zijn opgewekt gewoord en. Daarop bragt ons de Heer N... aan het huijs van den Eerw. Heer R, predikant onder de Baptisten, dog hij was te London dus spraken niemand als zijn brave huijsvrauw. Toen na het huijs van Dokter Doddridges nagelate weduwe, dog zij was tot mijn groot leedwezen niet t huijs, zijnde nu bij haar oudste dogter in Tewksburg, [50] die zeer krank was. Vervolgens na de kerk waar de Doktor wel eer het Evangelium verkondigde. Het monument, aldaar tot zijn nagedagtenis opgeregt, is eenvoudig dog teffens deftig en over eenkomende met de Engelsche levensbeschrijving. Onze vrind wees ons ook het familie graf, waar in de Dokter, indien het zonder veel moeijte en koste had konne geschieden, gaarne was begraven geworden, om daar in aan de zijde van zijn eerstgeboorne (een dochertje van 5 jaren) te mogen staan, die hij, wegens haar voortreffelijke hoedanigheden en de grote hoop dat zij reets iets van de wederbaarende genade Gods was deelachtig geworden, zeer bemind had en die hem zeer smertelijk was afgegaan, bij welke gelegentheijd hij ook die ongemeen kostelijke leerreden gepredikt heeft, waarin hij de krachtigste vertroostingen aan ouders (die een kind verloren hebben, waarin groote hoop was dat het einmal een waar kind Gods zoude gewoorden zijn) geeft, die, na mijn gering [51] oordeel, ooit gegeven en

87 Na de maal or nademaal is archaic Dutch for ‘because’.
88 Scribal error, MS iet
bij een gezamelt zijn. Ook niemand dan een Doddridge kan dit in zo krachtig een wijze doen, want tederheid was een eigenschap hem bezonder eigen. Ik weet niet of deze predikate in t Nederduycts vertaald is, en of ze die fraaheijd in t Hollands als in t Engelsch heeft of niet, maar vooraan staat een aardige anecdote van dit beminnelijke dochtertje. Dog wanneer des Doktors levensbeschrijving eens vertaald zal zijn, komen daar uijt meer bezonderheden - betrekkelijk op dezen, zijne kleine Lieveling - zien. Onze vrind bragt ons ook in de kerkenkamer, die niet veel fraaiheden van binnen heeft, maar waar menigen zeegen van God is afgesmeekt geworden. “Want,” zeijde onse geleijdsman, “hier was het, daar den Dokter op zijne bepaalde tijden, gelijk ook in de levensbeschrijving aan gehaald is, in zijn eenzaamheid met God verkeerde, en dit was de plaats van waar hij menig gebedt wegent de uitbreijding van Jesus Koningrijk onder de heijdenen voor zijnen God heeft uijt gestort. En nu kortelings heeft het den Heere behaagd te toonen dat Hij een God is die gebeden verhoort, door dien voor weijnig weeken de Heer Occom, de eerste Christen uijt Noord Amerika die een volmaakte wilde geweeste, en nu tot het waare zaligmakende gelove – zo veel ik uijt den stigtelijke oomegang met dien Leeraar en uijt verscheijden anderen gegrone reden kan oordelen – gebracht is, in des Doktors predikstoel gepredikt, en dus als een gebooren heijden het Evangelium verkondigde, hebbende voors. Heer Occom dit wat ik zo even gemeld heb ook aangehaald. Hier op gingen wij na het huís waar de Doctor gewoond heeft, zijnde de Academie, toen bij hem in zijn eige woning, bijzonder zo [gemelde] kamer waar hij oeffennigen plegte houden en waar in hij dat werk deed, het welk de Heer aldar meest met zijn zeegen

89 Scribal error, MS konnigryk.
bekroonde. Dezen namiddag reeden wij uit Northampton. Hier zijn vele oude en
jonge edele Christenen en twee getrouwe Leeraars, waar door deze plaats zeer
gezegend is.

Den 3 Julij. Zo als wij dezen avond te 7 ¾ uur in de herberg te Oxford kwamen,
was ook onze lieve vrind H...L uit Cambridge aldaar gearriveerd. Hij trok ons
aanstonds met zig in zijn kamer, en verzogt maar enige wijnige ogenblikken te
wagten, waar op dan aanstonds ook eenige jonge studenten (brandende in de liefde
tot haren Jezus) hem kwamen bezoeken. Zij verzogten hem en ons met na een college
tea gaan, waar een van hem zijn kamer had. Hier kwam een student na den anderen,
tot dat er 9 en wij 3 bij elkander waaren. Een van hem ging weg, en wij overige ii
vielen op onze knien, waar op een van de studenten een heerlijk gebed deed, en zo
scheijden van een.

Den 4 Julij. Des morgens vroeg kwam de kroon van alle godvreezende
studenten, de Heer H...d, een jong beminndelijk heer van onttrend 17...18 jaar, bij ons
ontbijten. [Ach], hoe vol was zijn hart van Jezus en wat heerlijke woorden [druijpten]
uijt zijn mond. Zodanig dat mijn memorie genoeg te doen had om alles te
behouden, dat ik het naderhand kan in mijn dagboek noteeren. Wij zagen alle die
egebauwen van de universiteit en ook iedere college, [en] waarde lieve zielen
besogten die den Heere vreesden den eenen op dit, den anderen op een ander
College³⁰. Dus den geheelen dag doorgebracht hebbende, dronken ten 6 uur met enige
navolgers van Jesus een kopje thee bij den Heer H...d, waar op met hem een der
colleges gingen alwaar de andere studenten die in de stad waaren ook bij een

³⁰ This sentence appears to derail. The structure is unclear and inadequate, most likely caused by an
eyeskip.
kwamen. Een van har deed het voorgebed, daar op wierd een capittel uit de Bijbel en vervolgens een predicat gelezen, het welk dan wederom met een nagebed besloten wierd. Deeze [soseietijt] geeijndig zijnd, namen van de meesten afschijd.

Den 5 Julij. Tegen 6 uur des morgens wierden wij van een student afgehaald, die ons na in\textsuperscript{91} een klijn huijsje bragt, alwaar enige godbeminnende zielen bij een komen, en een der studenten bij beurten een gedeelte van een capittel uit de Bijbel verklaard en toepast. Onse lieve vrind H….d kwam er ook, deze deed het nagebed, gelijk dien heer die ons had afgehald het voorgebed, de verklaering en toepassing deed. Na 7 uur was dit voorbij. Een onze lieve vriënden bragten ons na de herberg, waar op terstond uit Oxford reeden. Thans studeeren er 25/c Studenten en hier van zijn maar 14 die, [55] zo veel men weet, den Heere vreezen of ten minsten openbaar voor Jesus zaak uitkomen.

Den 6 Julij arriveerden wij wederom behouden in London. Hier moest ik nu mijn verhaal van regswegen eijndigen, om dat hier onze reis door Engeland ophoud, dog hier door zoude de meesten van mijn geliefde vriënden niets van de groote waereldstad en hoofdplaats te weeten krijgen. Maar terwijl het egter al te lang zou weezten om van de 7 weeken die wij voor onze Reijs in Londen geweest zijn een naauwkeurig dagverhael te geven, en ik nogtans iets van die gezegende stad wil mededeelen, wil ik hier voortvaren met dit kleijn bericht en er de overige 14/c\textsuperscript{92} die wij in London geweest zijn, nog bijvoegen.

\textsuperscript{91} Scribal error, should be omitted.

\textsuperscript{92} Although it is difficult to discern which letter is written after the forward slash, it is fairly certain the writer abbreviates 14 days here. An argument against this would be the fact that the cousins stay in London until 27 July, which is more than fourteen days later.
Den 7 Julij gaven een bezoek aan onzen alderdierbaarsten vrind, den Scheeps Capiteijn dog tegenwoordig Leerar I..., die nu van Bristol geretoinirneerd was, bij [regt] van harte blijde ons weer te zien. Daar na ook bij den voortreffelijken Baptiste predikat R... uijt Northampton. Hij was in zjin leeven een der intiemste vrinden met den zaligen [56] Heer Herveij, en hadden wij hem te Northampton ontmoet, had mij van veel waarde geweest. Hij is een ijverg en getrauw arbijder in zijnes Heeren wijngaard, en wij wierden regt zeer bij hem gestigt. Hij vertrok des anderen daags en derhalven moesten wij van hem afscheijd neemen, dog hij begeerde ernstig, wij zoude met hem correspondentie houden. s Avonds waaren wij na de Capelle, waar M Jolijte over Psalm 40 vs 23 heerlijk predikte. Eer ik verder gaa, moet ik nog iets aanmerken. De Heer Whitefield heeft door hulp van godvrugtige vrinden 2 kerken opgebaud. Die eene staat aan de ene zijde van de stadt, in Tosten ham Court Road, is gegaant de Capell (dog e een ordentelijke kerk die circa 9 a 10/m. menschen kan houden). Deze is gebaard voor de opgewekte zielen onder de Vastgestelde Kerk. Hier worden de gebeeden altoos geleezen die onder de bisschoppelijke kerken en gebruikt zijn, en hier prediken ook geen anderen als die de welke wettige Leeraren onder de voornoemde Kerk zijn. De andere is geplaat aan d’ andre zijde [57] der Stadt, bij Moorfield, genaamt de Tabernakel, en deze is voor de dissentens van ijder benamng (dissenter zegt zo veel als een die zig van de Publike Kerk heeft gescheijden en zijn godsdienst apert waarneemd, leezende geen gebeden, maar doende dezelve uijt het hart of ten minsten uijt het hoofd). In dezen Tabernakel, die circa 1/ a 5/m zal kunnen houden, predikt al wat waarlik godvrugtig is. Hij mag genaamd zijn hoe hij wil: een van de Publike Kerk, een Methodist, Independent,
Presbijteriaan, Baptist… Alleen zodanige die het leerstuk der H. Drie Eenheid, van Christus toegekende gerechtigheid, van de vrije genade Gods rustende op de voor verordineeringe vaan God, den vader voor de grond legging der weerd, van harte belijden. Zij mogen in gestuurd of ongeleer, indien zij goede gaaven, een gezond oordeel, duijdelijke uijtspraaken, boven alle het onderwijs van Gods geest besitten: de zulken mogen allen den predikstoel hier beklimmen. Dit is wel de eerste kerk van dien aard in andere Protestantze landen en hier uijt is ook wel de grootste zeezen voortgekomen. De Tabernakel was een goed quartier [58] en de Capell een goed uur gaans van daar wij wij logeerden. In de Capell predikte de Heer J…, bij gebrek van gestudeerde mannen, dog de gebeeden, door een gestudeerde en geordineerden kanditaat gedaan, afgelezen zijnde, mogt hij het vrij doen. In deze Capell predikt de Heer Whitefield sondags morgens en in den Tabernakel gewoonlijk woensdags avonds, dog nu bij het [warme] weer donderdagsmorgens ten 6 uur, en dan is de kerk zo vol als op andere tijden. Intusschen, wat de predikatien in de week aanbetreft, wil ik hier niet een ider leerreden aanhalen die wij gehoort hebben, nademaal dit geschede zo als onze tijdelijke bezigheden het toelieten. Edog heeft de Heere het zo geschikt, dat dezelve ons weinig in Engeland daar aan hebben [kunne] hinderen, en wij in tegendeel in Holland en Duitsland93 al heel dikwerf door de zelven te rug gehouden wierden, en nog worden om dat godsdienst in den week te konnen94 bijwoonen.

Deesen avond, toen de leerreden in de Capell geeijndigt was, spraken verscheide Lieve vrinden die ons verwelkomende, onder [59] anderen twee

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93 Scribal error, MS Dintsland
94 Scribal error, MS komen
dierbare echtgenoten, een apotheker en zijn vrouw, met de welke wij een gezegende verkeering gehouden hebben. Ook gingen in het huis dat bij de Capell staat en waar de Heer Whitefield woonde, gaven hem een bezoek en wierden door hem met zeer veel liefde verwelkomt.

Den 9 Julij. Des morgens tegen 6 uur predikte hij in den Tabernakel over Luc 21 vs 38 zeer nadrukkelijk.

Den 10 Julij. s Avonds woonden wij in de Luthersche St Georgen Kerk een oeffening bij, die aldaar van een braaf Leeraar onder die gesintheid gehouden wierd. Dezen morgen waren wij na Hensington bij den ouden Heer A…, die ons ook hartelijk verwelkome en ons ongemeen stigtte. Zijn Eew. is een Luthers Leeraar.


Doktor Doddridge ook in de stand was. Zij was er niet, dog ontmoeten wij hier des Doktors jongste dogter die, zo als men ons zeide, in haar vaders voetstappen treed. Ik betuigde haar dat het mij lief geweest, of veel meer toen, was (van wegens de groote hoogagting die ik voor des overledene Doktors persoon en schriften had) haar te leeren hennen etc. Zij scheen zeer stil en ernstig te weezen.


Den 16 Julij. s Morgens ten 6 uur waren wij in den Tabernakel, waarde Heer Whitefield begon Matt. i te verhandelen, en zo in t vervolg van tijd verder voort te gaan. Hier was een vette maaltijd.


Den 18 Julij. s Morgens te 7 uur gingen wij na de Capel, of het huijs dat er digt aan staat, ontbeten met den Heer Whitefield en waren met zegen bij elkander, dog niet heel lang, want wij wisten dat zijn Eerw. lang drinken, lang eetten en lang slapen zeer haat (des morgens ten 4 uur in de somer rijd hij buijten om de stad, om dat hij
in de warmte niet veel uijt durft komen). Derhalven gingen na een kort verblijf weer na de stad.

Den 19den Julij. Voor de middags waren in de Capell, onder het gehoor van den Heer Whitefield, en namiddags in de Savoijen onder dat van den Lutherse predikant P.... De eerste predikte over Jez. 41 vs 17-18 en de laatste over 1 Petr 3 vs 8-15. Uijt de Savoijen gingen wij met een mijnjer liefste vrinden in Londen, P..., een cabinet stoelmaker, wiens brieven mij nog een groten zeegen zijn, na zijn huijs waar wij met [63] elkander thee dronken. Van hier [na een] vertrek waar wij met ons dertigen bij een vergaderd waren. Dit gezelschap is dan in waarheid het aldarheerlijkste en gezeeendeste dat ik in Engeland heb bijgewoond, want een soortgelijk weet ik mij nog niet te erinneren. Dar was geen een onder die een hogen tijtel had, nog geen een die veel duyzend ponden bezat en met koets en paarden reeden. Neen, zij hadden maar een ding waar in zij elkander gelijk waren, dat is: zij waren alle arm. Het gezelschap bestond [niet] uijt Edelen, Hoog Edelen, Hoog Achterbare of Hooggeleerde, maar uijt waarlijk regt Eerwaardige. Kleermakers, bakkers, zuijkerbakkers, knechts, stoolemaker en zoortgelijke ambagslieden – de edelste Christenen die ik ooijt aangetroffen hebe. Hier wierd een oeffenning gehouden. Men las er een predikatie, men zong er en men bad er zo heerlijk als ik onmogelijk uijt drukken kan. Van deze bij eenkomst kon ik zonder vergrooting zeggen: Hier is nies dan het huijs Godes en dit is een poort des hemels. Zo als wij op-[64] gestaan waren om te weg te gaan, trokken nog uijt het Geestelijke oterijtje een vers, vallende mij te beurt Psalm 37 vs 5.
Den 20 Julij. Voor de middag waren wij na Kensington, om van den oude Eerw. Heer Z.. afscheid te nemen. Hij gaf ons Ps. 37 vs 5 mede op den weg en ter zijner gedagtenis, zonder dat hij wist dat ik het gisteravond getrokken had, en voegde er nog bij Psalm 119 vs 103.


Den 26 Julij. Dit was nu de laaste dag en Sabbathdag, die wij in London toebragten. s Morgens te 6 uur gingen wij na de Capel, alwaar onder het gehoor van den Heer Whitefield waren. Ten 8 ½, de dienst geeijndigt zijnde, gingen met hem na zijn huijs, ontbijtende in zijn gezelschap. Te 10 uur andermaalen in de Capel, waar zij Eerw. over Galaten 5 vs 6 predikte. Na de kerktijd gingen wij bij hem op zijn kamer. Schade⁹⁵ dat hij zo zwak was, dat men wijnjig met hem spreeken kon. Wij dankte hem voor al de lievde aan ons beweezen en namen zeer hartelijk van hem afscheijd.

⁹⁵ Schade, in this context, is not Dutch, but German. It means ‘a pity’.
s Avonds na den Tabernakel (hier hoort eijgentlijk dat wat aan het eijnde van den 25 Julij gemeld staad). De predikat geeijndigt zijnde, hield onze alderliefste vrind de Heer I..., de geweeze Scheeps Capitijn, de [soeitijd]. Het is de gewoonte dat, na dat nu de Sabbath over is en [66] er dus geen predikatie meer kan gehoord worden, de Heer I... een nabetragting houd, en ter beproeving aan het harte legt of zij maar alleen hoorders van het woord zijn geweest, of zig het in het harte hebben bewaard en nu ook over eenkomstig van het zelve wandelen. De godsdienst is doorgaans een quartier-uur na 7 uur uijt. Die dan wil kan wegaan, dog de meeste blijven. Te 7 3/4 begint dan dit gewoonelijk genaamd socijtijd houden. Onse lieve vrind had er op toe gelegd om ons, zo veel God hem wilde genade geven en met zijn zeegen te vergezellen, nog eens iets troostrijs med op rijs te geven, waar wij ons aan houden konden. Hij heeft dan doorgaans een lied tot een onderwerp, en nu had hij een, waar in onder anderen deze 2 regels voorkwamen, en waar bij hij zig alleen bepaalde en bij zonder toepaste.

*His Peoples everlasting Friend*

*Who loving – Loves them to the End*

Deze woorden hebben zo iets kragtig in haar eijgen taal, dat ze door een vertaaling zeer [67] verzwakt worden, het welk, van zulke mijner geliefde vrienden die de taal machtig zijn, zonder twijfel zal moeten worden bijgestand. Ook heb ik ze om geen andere reden aangehaalt, als om derzelver kracht, passende ongemeen voor zo een ongelovige rijziger als ik ben. Intusschen denk ik dat ze eijgenlijk dit zeggen: NB in de voorgaande verzen wierd van de getrauwigheit van den Heere Jezus gesproken. De eeuwige vrind van zijn volck die, hun nu beminende, hun ook lief heeft tot den eijnde toe.
Wanneer hij dan nu tot het nagebed kwam (en hij weetende hoe veele vrienden ons, gedurende onze reijs door t land, zo trauw met haare gebeden hadden bijgestaan en van harten om Jezus willen lief hadde) wilde hij hun er ook nu nog toe aanmoedigen. Hij deed het dus zo hartelijk, dat alle onze lieve Tabernakelvrinden, die ons nu menigmaal hadde gezien, wel bemerken konde dat het ons [betrof in ’t] bezoonder, daar hij zig met deze of diergelijke woorden uijtdrukte:

We pray thee Lord, for all them that traval by land or by see. But now in an especial [68] manner, for thi two servants now with us, who are setting out for their intented jouray. O Lord God almighty, bis thou with them. O dear Lord Jesu Christ, dat thou bles them, bis thou with them upon the mighty waters.

Het welk, toen hij dit gebed voor ons had uijtgestort en een wijnig op hield eer hij in het zelve verder voortging, door het uijtroepen van het grootste gedeelte der gemeente met een ‘amen’ besloten wierd. Hoe het harte hier onder aan gedaan was en hoe het aan de eene zijde zig diep moest vernederen, [en zich]’97 aan den anderen kant egter ook tot ene hartelijke wederliefde aangespoort vond, is ligt van zelve te begrijpen. Zo dra de zeegen gegeeven, en de kerk aant uijtgaan was, namen onze lieve vrind die agter ons zaten, zijnde alle doodarme en na de waareld zeer laage en gemeene, maar in God rijke en hoog geadelde menschen, van ons afscheijd door handgeevnige en handdrukknige, gevolgt van een “God bles jou”. Onze hartvrind I… wagtte ons aan de trap des predikstoels en wenschte ons [69] een heerlijk vaarwel, dat ik er ook nu niet zonder aandoennig aan gedenken kan. Dit was dan de laaste keer dat wij den Tabernakel zagen. T was ruim half negen uur, gingen dus

96 Bis, based on the context, appears to be an imperative form of to be.
97 Words inserted in order to clarify the grammatical structure.
naar ons huis. Maakten daar onze zaaken gereed. Te 10 uur kwam een van onze beste vrienden I..., een goudsmit, en nog twee anderen dierbare zielen die tot de sociëteit behoord, waarvan onder de 19 juli gewag gemaakt is, ons afhalen en brachten ons na die zelve plaats als toen. De vrienden van dat gezelschap en wij hadden afspraak genomen dat, daar wij dog den volgende morgen reeds voor 4 uur in de herberg van waar wij weg redden zijn moesten, zij ons ten vergenoegen een zo genaamd waaknacht houden wilden, brengende de nacht met zingen en bidden door; waar op wij dan tegen half elven derwaarts gingen. Wat ik nu den 19 juli van deze sociëteit gezegd heb, moet ik ook hier weder herhaal, want, waarlijk, het was uijneemend heerlijk en gezeegend. Wij bleeven in die gezeegende bezigheid tot den 27 juli des morgens ten 3 uur, waar [70] op iets genoten wordende. Daar op van een groot getal lieve vrienden aan de wagen gebracht en namen op de hartelijkste wijze van elkander afscheijdt. De dierbare goudsmit J... wilde ons ook nog een schriftuurplaats ter gedagtenis mede op reis geven en dit was gevallig Psalm 37 vs 5. Aldus reeden wij uit Londen, uit dat gelieft en gezeegent London. S avonds tegen 8 uur kwamen wij te Dover.

Den 28 juli voorde middags [wierden] de paarden aan boord gebracht, te 11 uur lijde van de kaai te Dover af, te 11 uur 10 minuten staaken in zee en nog 3 minuten voor 2 uur waren wij reeds aan de wal te Calais. De wind was zeer sterk, het welk ook aan de korte overvaart te zien is, dog die God die waarlijk in dat dierbaar eiland, het welke wij nu aanstonds verlieten, meer aan ons gedaan hat als wij ooit gedagt, ja, begeert hadden, zou ons ook nu wel bewaren.

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[88] Scribal error, MS meddags
Het was een schoon [gesigt] Engeland met de witte kalkbergen uit de zee te zien en ik moet vrij uit bekennen, de nagedagtenisse van dat land deed mij zeer aan. Evenwel de woorden van den Apostel Philip 3 vs 13, het laaste gedeelte, en vs 14 wierde mij zo krachtig op het hart gedrukt dat ik Engeland gewillig kon verlaten, en daarenboven hadden wij dog van onze lieve vrienden niet anders afscheijt genomen, dan maar op een vrolijk wedersien – schoon na alle waarschijnlijkheid niet weer in deezen tijd.

Op onze komst te Calais zouden terstond met het zelfe paketboot een brief aan de vrienden van de societijd en aan den Heer I…, dat onze Tabernakelvrienden mogten weeten dat wij behouden overgekomen waren etc.
8. References


King James Bible. (1611). Retrieved from https://www.biblegateway.com/


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