

has a church in Amsterdam, preaches pure evangelical truth, and that with an eloquence, and fervour which, by the blessing of God, has roused thousands from their lethargy, and constrained them to cry, what shall we do to be saved? The other is a physician at the Hague, and is one of the most eminent in the land. He, too, labours with indefatigable zeal in spreading the knowledge of Christ. Dr. B. assured me, that of his own knowledge, there were at least 5000 true christians in Amsterdam alone. (It contains 202,364 inhabitants). The movement had spread to other cities, and similar effects had, in proportion, been produced. But as in many other instances, the devil had endeavoured to mar the good work. Enraged at his kingdom being so powerfully assailed, and his subjects roused from their indifference, he had assumed a new form of temptation, and spread a spirit of *fanaticism* among the ranks of the godly. Millenarianism, and even Mormonism, had found abettors among them. These broke through all restraint, and committed many follies, which grieved the godly, and opened the mouths of the profane. In this way genuine religion was made to suffer, and the good cause exposed to reproach; but still the work is going on, and who will not pray that it may be blessed a thousand-fold; and that the noble D'Acosta and his band may go on prospering, till evangelical truth pervade the land.

To these observations on the religious condition of Holland, it may not be uninteresting to add a few remarks descriptive of their education. It has been said, "If you wish to know man as he mingles in society, you must know something of the manner of his training in his earlier years." And one of our own poets has sung,

"From education as the leading cause,  
The public character its colour draws."

The government of Holland has manifested a deep, and most praiseworthy interest in the cause of education. It has made it thoroughly a national question, and taken it, to a great extent, into its own hands. Its mode of operation is the following. There is a central board, which has its local commissioners, and general inspectors, over certain districts, into which the whole country is divided. To this board every application for a school, or for the enlargement of one already existing, must be made; they also appoint teachers, and no one can instruct publicly unless he has been examined by the board, and appointed to a particular district. There are four distinct grades of schools. The first, which is the lowest, in which the teacher must be able to give instruction in reading, writing, arithmetic, and the geography of the Netherlands; the second embraces all these, with the addition of general geography; the third adds French, the elements of algebra, and mathematics; the fourth, or highest, includes the classics, where youth are prepared for the university. The emoluments of the teacher are drawn partly from the government, and partly from the scholars. In the poorer districts they seem to be miserably paid, in some cases not above £30 or £40 per annum. In the case of paupers, the state provides a teacher solely for their instruction, whose salary is paid by the government, or from the funds of the corporation. The *questio vexata*, shall the Bible be used as a school book? has been answered in the *negative* by the Dutch board of education. It is in none of their schools used as such. There are, however, extracts from it, such as the history of Joseph, passages from the Evangelists, &c. This law has been adopted to prevent sectarian jealousies; the Roman Catholic children being taught promiscuously with those of the Protestants. A teacher, however, is at liberty to explain the Bible stories which are read, and there are some who devote a portion of every week to that object. The peculiarities of religious opinion are left to be communicated by the clergy