

pursued. We saw the merchant at his desk busy with his books ; the shop-keeper was behind his counter ; and the dram-seller was busy plying his vocation. Tents were erected in some of the streets, where wares were openly exposed ; and in the vessels in the quays and canal there seemed no appearance of Sabbath. But the evidences of irreligion are even more striking in the country. Thither the people of the cities generally retire on the Sabbath afternoon. In the private gardens of the gentlemen, billiards, dice, cards are played, and music is enjoyed ; and if the ministers of the gospel are not calumniated, some even of them can join in these abominations. The common people resort to the tea-gardens in the neighborhood of cities, where music, dancing, and fire-works are the amusements. The local fairs universally begin on the Lord's day, and are continued till the next. These two Sabbaths are the principal days of the fair ; and singing, dancing, petty gambling, and even theatrical entertainments, are universal. We saw one of these fairs, and were informed that it was a representation of all the others in the kingdom.

My readers will be disposed to conclude from these statements, that evangelical godliness is entirely banished from Holland. And yet this will be an erroneous conclusion. There are a number of God's genuine people in that country ; and they are on the increase. Within these few years there has been an important revival of religion in some of the cities of Holland. On our journey up the Rhine, we became acquainted with a Dr. B. a native of Holland, well known in his own country, a man of enlarged mind, deeply pious, and intimately acquainted with the state of religion in the land.

While he admitted, and deplored the facts stated above, he also informed me that a powerful reaction in favour of evangelical truth had taken place in Amsterdam, and some other places, within these few years. This, he said, was chiefly, under God, owing to the exertions of two men, both of them Jews, one in Amsterdam, the other in the Hague. Both were converts to the faith of the gospel—one a clergyman of the Dutch church, the other a physician, and both men of vast talents, and attainments, and of untiring zeal. They were intimate friends before their conversion ; and, unknown to each other, were about the same time led to entertain serious doubts regarding their Judaical notions. The same portion of Scripture had arrested the attention of both. That portion was the fifty-third chapter of Isaiah. Neither could satisfy himself with the Jewish interpretations of that prophecy. They frequently met when their minds were in this unsettled state. But each was afraid to reveal his doubts and fears to the other. Both continued to pursue their inquiries unknown to each other ; and the more closely they studied the subject, their doubts, their fears, and distress increased. In this state they one day met in the house of a mutual friend, and the following scene took place. One of them opened a Bible which was lying on the table ; the place which he read was the 53rd chapter of Isaiah. "He was oppressed, and he was afflicted ; yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken." The reader became greatly agitated ; and endeavoured in vain to conceal his emotion. His friend was as much moved as himself ; a single remark revealed in a moment the state of mind of both ; a full explanation took place. From that time they pursued their inquiries together, and the result was, the abandonment by both of Judaism, and their conversion to the faith of the gospel. D'Acosta is now the most eminent clergyman in Holland ; he