

*Chr.* That is very true, so far as the popularity of immersion is concerned. But there must be a genuine reason back of all this, some place, why immersion is so universally admitted, and sprinkling held in such extensive doubt.

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### DR. TYNG IN PALESTINE.

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Jaffa, June 8, 1857.

Thus have we entered the Holy Land.—Twenty-four days' travelling only have brought us from New York to this spot. We cast anchor off its shores at 2 a. m. on Sunday, and had just time to go on shore to the English service at eleven: our first Sunday in the Holy Land. This, you know, is the ancient Joppa, where Solomon brought his Lebanon timber for the temple, where Jonah fled to Tarshish from his appointed mission, where Peter learned in prayer that great Low Church truth, that God is no respecter of persons, and that what he hath cleansed man should never call common or unclean. Simon the tanner who lived by the sea side, has long since gone. But the tanneries are still there and generations of tanners have labored in them since. The house-tops, as they spread out before my window, are fitting places for retirement and prayer. They constitute the yards and gardens of the people, who have none others in the town itself. Beautiful for situation is this ancient town. It covers a round hill which stands alone on a level shore, and the houses are built one above another with no order or divisions. Streets there are none. The narrow, winding passages go up and down with steps and steep ascent. Foot passengers and donkeys dispute the path, each in multitudes. The exterior aspect of the town is beautiful. The interior is filled with passages and corners inconceivably dirty and vile.

But here was our first Sabbath in Palestine. A handful of people were in a little room, at the Missionary's house, for an English worship. Fifteen in all were there to hear the word of God. The Missionary is in the employ of the Church Mission Society, and is sent to act upon the natives. An Arabic service is held at 8 and 4, and two Arabic schools are taught in the week. The Missionary's abode is the extreme of simplicity and plainness. We should call it hardly decent for an educated man. Yet here a faithful man willingly dwells and willingly