

# The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

VOLUME II.—No. 25.]

QUEBEC, THURSDAY, SEPTEMBER 17, 1846.

[WHOLE NUMBER 129.]

## THE FEAST OF TABERNACLES.

Fragment of a Poem by Henry Ware, Jr.

### CHORUS OF PRIESTS AND WATCHMEN.

Welcome the dawning light!  
Welcome the joyous Day!  
Let Jacob's Tribes again unite  
To celebrate their ancient rite,  
And grateful homage pay.  
Wave the willow and the palm!  
Bow the knee and chant the psalm!  
Through the holy altar round!  
Bid the lofty courts resound!

### CHORUS.

When, from Egyptian bondage driven,  
Our fathers sought their promised home,  
For many a year offended Heaven  
Condemned them in the wild to roam.  
No house received their weary forms,  
No city knew their way-worn feet,  
In tents endured the winter's storms,  
In tents endured the summer's heat,  
And now, in Judah's prosperous days,  
Oft as the Harvest month comes round,  
Our humble tents and booths we raise,  
And houseless, like our sires, are found.  
We bring to mind their sins and woes;  
Their path o'er Jordan's wave we trace,  
Till on these fruitful hills arise  
Their heritage and resting place.

### CHORUS.

Praise for that fruitful heritage!  
Praise for that glorious resting place!  
The home and pride through every age,  
Of Zion's God and Israel's race.

## THE FEAST OF TABERNACLES.

From "The Annual Festivals of the Jews," by the Rev. Josiah B. Lotze, A.B., Rector of Clontarf.

The children of Israel went forth from their houses, and made their tents to dwell in. Just realize the scene: all the families of Israel leaving their houses, giving up their employments, all occupations suspended, and devoting themselves to the service of the Lord. So it is with the Church of Christ, the heir of promised glory. She hears the call of the Gospel saying unto her in her Father's name, "Hearken, O daughter, and consider, forget also thy own people and thy father's house; so shall the king greatly desire thy beauty, for he is thy Lord, and worship thou him." (Psalm xlv. 10, 11.) Beloved, the Gospel calls us out from this evil world, and makes us strangers and pilgrims here; it addresses us in the words of God and says, "Come out from amongst them, and be ye separate, and touch not the unclean thing, and I will be unto you a father, and ye shall be my sons and daughters, saith the Lord Almighty." The Gospel finds our hearts grovelling in the things of earth, our affections fixed upon ourselves and our possessions, our families, and houses, and our property; and when it comes "in demonstration and in power," it lifts us up out of the mire clay, and exalts us into heavenly places; it fixes our affections upon things above, where Christ sitteth at the right hand of God. The Gospel finds our intellects clogged with the filth of earthliness, our mind and thought concentrated upon the pursuits and occupations of this life—"the cares of this world, the deceitfulness of riches, and the lust of other things;" it finds us emphatically "minding earthly things;" and it disentangles us from the meshes of worldliness; it fills the immortal mind with objects worthy of its contemplation; it enables us to say, "our conversation is in heaven;" and emancipating our thoughts from their slavish devotion to the things of time, it fills them with the glorious realities of eternity. It assembles us, as it were, in holy convocation to offer sacrifices unto the Lord. My brethren, when once the word of sovereign grace addresses the sinner, saying, "follow me," that instant the call is obeyed, however that sinner may be occupied with earth and with the things thereof; whatever nets he may be mending, he immediately arises, and leaves all, and follows Jesus.

Just as the children of Israel dwelt in tabernacles during seven days, looking forward to the eighth day when they were to enter into rest, so it is with the Israel of God; the Church is a stranger here, looking forward to the day of coming rest; "here we have no abiding city, but we look for one to come." Thus it was with the father of the faithful—"By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." And what was it that gave to Abraham this pilgrim character? Why, when come to the land of promise, concerning which God had said, that he would give it to him for an inheritance, and to his seed after him, does he not take up a permanent abode within its precincts? Why, does he not settle there, and plant vineyards, and eat the fruit thereof? The answer is given in the words which follow: "For he looked for a city which had foundations, whose builder and maker is God." He looked forward to heavenly, and not earthly rest; he saw, by faith, that "Jerusalem which is above, and which is the mother of us all;" and he waited for the fulfillment of "the promise" in the resurrection day—the eighth day, when that Jerusalem "shall come down from God out of heaven, prepared as a bride adorned for her husband." (Gal. iv. 26; Heb. xi. 9, 10; Rev. xxi. 2.) As in the land of promise the father of the faithful dwelt in tabernacles, and in doing so, evidenced that faith by which he looked for "a better country;" so also his seed, according to the flesh, were commanded annually to do the same, to dwell like him in tabernacles in the same land, and thus to bear witness to the same truth, the pilgrim character of God's people here; and their expectation of heavenly and everlasting rest "with Abraham and Isaac, and Jacob in the kingdom of God." Then, and not till then, the Church of Christ shall find herself at home; the only abiding tabernacle is that which shall then be pitched upon the everlasting hills, "The Tabernacle of God."

2. But this was a feast of joy; when the children of Israel throughout the land were to "rejoice before the Lord;" they cut down the branches of palm trees, and of other goodly trees, and carried them throughout all their coasts, in token of triumphant joy.

And so with those whom God has called "out of their habitations," they are called to rejoice before

the Lord. My brethren, if the Gospel has called us out from this world, and separated us in heart and mind from earthly things, it is that it may open to us springs of joy—of never-failing joy of which the world knows nothing, which it can never give, and, blessed be God, can never take away. They do greatly err who imagine that religion cuts off all our present happiness, and is the parent of heaviness and sorrow, the enemy of joy and cheerfulness of heart. No far from this, religion—true spiritual religion—is the only source of real happiness; the one without the other can have no existence; they are as essentially connected as the fountain with the stream, and the root with the branches; and those who imagine such things of the Gospel of Christ show that they are strangers to its power, they have never "tasted that the Lord is gracious."

It is true that the Christian has his trials—trials peculiar to himself, and which are the necessary consequence of vital godliness. True it is that every disciple will find that he is not above his Master, and that as the world was a place of trial unto Jesus so it will ever be to all his faithful followers until he comes again, but what then? Is this tribulation inconsistent with true happiness? because the disciple of Jesus has his own peculiar sorrows, is he therefore a stranger to joy? So far from it, that these very trials are themselves the springs of joy and gladness; though not in themselves joyous but rather grievous, yet as they come unto the Christian, sent from the bosom of a Father's love, working in him patient subjection to that Father's will, weaning him from earthly and sensual joys, and twining his affections around heavenly and eternal things, they are, unto the child of God, themselves productive of real happiness and peace; such an one can understand what this means, to be sorrowful yet always rejoicing, and can experimentally realize the truth of that which the apostle says to the Romans, and which to the world must ever be a mystery, "We glory in tribulations also." Afflictions, my brethren, whatever they may be to the world, are not to the Christian inconsistent with true happiness. Jesus in the days of his flesh had sorrow, he was emphatically "the man of sorrows;" but Jesus, notwithstanding, was a happy man. And so with the disciple of the Saviour; he has his tribulation in this world, and more than all the world beside, but still he is a happy man; nay more, he is—the tried, afflicted Christian is—the only truly happy man on earth.

But mark, my brethren, if we would taste the joy, we must come "out of our habitations;" if we would wave the palm of triumph in the land, we must dwell as strangers there. This joy is not "as the world gives," nor is it founded upon earthly things, and therefore, if we will keep the feast, it must be the Feast of Tabernacles; if we would rejoice before the Lord, it must be in the position of those who are looking forward to their rest. Oh! why do we so seldom wave these goodly branches in our land? why have we so little enjoyment of the things of God? is it not because we are so little separated from the world? Our chariot wheels move heavily along, clogged with the mire and clay of earthliness; we are too much occupied with the objects of sight and sense—too much elated by worldly prosperity, and cast down by temporal disappointments; to realize the powers of those healing waters which, as their source is independent of earthly springs, so would irrigate and refresh, and make glad the soul, when all those springs were dried up and exhausted, if we did not close up the channel of our hearts with the pitiable, miserable trifles of the flesh and of the world.

Observe, too, these palms are the emblems of victory—the symbols of triumphant joy. The rejoicing Christian will ever be in the attitude of the conqueror, always conflicting indeed, but not overcome in the conflict against "the devil, the world, and the flesh." The character of the Christian, as described in Scripture, is that of the victor—of one who is evermore victorious, overcoming "by the blood of the Lamb." "This is the victory which overcometh the world, even our faith; who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Remember, beloved, that the promises are all "to him that overcometh," or is overcoming, denoting the course of the believer's life, as that of victorious warfare; the rod is always stayed up in the mighty hand of our Moses—the hand upon the throne—and it is written, and recorded for a memorial in the book of Jehovah's counsels, that he will have war with Amalek from generation to generation, until the very name of Amalek is rooted out from under heaven. Oh! that we cleaved close to him, the Captain of our salvation, that his strength might be made perfect in our weakness; then we should feel indeed the pressure of the enemy, we should be sensible of the need of constant vigilance and prayer, but we should also realize the presence of his grace, and find that it is sufficient to uphold us; and, waving the palm of triumph in our hands, we should be enabled to exclaim in the language of triumphant joy, "thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

3. But the great day of the feast was the eighth day, the type of rest in resurrection glory.

On this day the children of Israel struck their tents, and rested again in their habitations; on this day, they drew the water from Siloam, and watered therewith the sacrifices, with songs of joy; on this the priests made the compass of the altar seven times, bearing with them the branches of palm trees, and of other goodly trees, and singing as they went, Hosanna in the highest.

So shall it be with the Church of Christ in that great day—the sun whereof shall never set in darkness—the everlasting day. Then, "the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: (it shall be a time of perfect rest.) for the former things are passed away, (the movable tabernacles are all pulled down.) And he that sat upon the throne, said, Behold, I make all things new."

Then the mystery of the water that was poured upon the sacrifices shall be fulfilled, when He who is the Alpha and the Omega, shall proclaim, It is done. I will give to him that is athirst to drink of the waters of life freely. Then He who at the Feast

of Tabernacles invited sinners to come to him and drink, shall lead his redeemed people by living fountains of water, and make them drink of the river of his pleasures.

Then, too, the symbol of the palm branches shall be accomplished in the final victory of the redeemed over Death and Sin; and they shall realize the blessed fulfillment of the promise, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Then, too, shall be the Great Hosanna; when that "great multitude which no man could number, out of all nations, and kindreds, and people, and tongues," shall stand "before the throne of God, and before the Lamb," shall, as it were, compass the sacrifices, "clothed with white robes, and palms in their hands," and shall cry "with a loud voice, saying, SALVATION TO OUR GOD WHICH SITTETH UPON THE THRONE, AND UNTO THE LAMB." (Rev. vii. 9, 10.)

May the Spirit of the living God descend with power upon all our hearts, and bless this truth unto our souls! May that truth separate us all from the world which lies in darkness, and ignorance, and sin; that, coming out of our habitations, we may now celebrate with joy the triumphs of his grace, and finally, in the rest of resurrection glory, "enter into the joy of our Lord." Amen and Amen.

[The introductory portion of the Lecture of which this extract is the close, contains an investigation of the typical meaning of the Feast of Tabernacles, in which the author recognises a design, retrospectively, by the seven days of dwelling in booths, "to celebrate the mercy of the Lord in bringing the nation safely through the wilderness, and giving them possession of the promised land;" and prospectively, by the eighth day when they returned to their habitations, "to exhibit their final settlement in the promised land, and complete conversion unto God;" hence, then, its application to the people of God under the Gospel dispensation, showing its "present character and future glory," as set forth in the portion here given to the reader.]

## THE MISSIONARY STATION ON THE RED RIVER.

From the Journal of the Bishop of Montreal, during a visit to the Church Missionary Society's North West American Mission.

My letter to you of the 20th of last month concluded with a statement of my arrival at the Indian settlement, forming the lower extremity of the Red River Colony, on Sunday morning the 23rd of June. It was about 9 o'clock, and within half an hour of the time for the commencement of Divine Service. The sight which greeted me was such as never can be forgotten by myself or my companions; and the recollection will always be coupled with feelings of devout thankfulness to God, and warm appreciation of the blessings dispensed by the Church Missionary Society. After travelling for upwards of a month through an inhospitable wilderness, and casually encountering, at intervals, such specimens of the Heathen savage as I have described, we came at once, and without any intermediate gradation in the aspect of things, upon the Establishment formed upon the low margin of the river, for the same race of people in their Christian state; and there, on the morning of the Lord's own blessed day, we saw them gathered already around their pastor, who was before his door; their children collecting in the same manner, with their books in their hands, all decently clothed from head to foot: a repose and steadiness in their deportment, at least the seeming indications of a high and controlling influence upon their characters and hearts. Around were their humble dwellings, with the commencement of farms, and cattle grazing in the meadows; the neat, modest Parsonage, or Mission-house, with its garden attached to it; and the simple but decent Church with the School-house as its appendage, forming the leading objects in the picture, and carrying, upon the face of them, the promise of blessing. We were amply rewarded for all the toils and exposure of the night. I have said that the scene could never be forgotten either by my companions or myself. My Chaplain naturally felt as I did upon the occasion; but it may not perhaps be wholly beneath notice that my servant, an Englishman, to whom everything in this journey was new, told me afterwards, that he could hardly command his tears. Nor was it an unpleasing or worthless testimony that was rendered by one of our old voyageurs to the actual merits of the Mission, when, addressing this man, he said, "There are your Christian Indians,"—the speaker being a French Canadian Roman Catholic—"it would be very well if all the Whites were as good as they are." We were greeted by good Mr. Smithurst at the water's edge, and after having refreshed ourselves and robed under his roof, we proceeded to the Church. There were perhaps 250 Indians present, composing the whole Congregation. Nothing can be more reverential and solemn than the demeanour and bearing of these people in public worship. Their costume has a hybrid kind of character, partly European, partly Indian, the former predominating among the men. The women, for the most part, still wear the blanket, or else a piece of dark cloth, thrown over the head, with the hair parted smoothly in front, and leggings from the knee downward. They all wear moccasins; which indeed are worn by the Missionaries, and almost all the European population of the Colony. The Morning Service is performed in English; but the Lessons are rendered into the Indian tongue by the interpreter, a Half-breed School-master, who stands beneath the Clergyman. The same man rendered my sermon, sentence by sentence. The Evening Service is performed in the Indian language, which Mr. Smithurst has so far mastered as to use it when he is familiar with what he has to say; but the Lessons are read and rendered as in the morning. It was followed by a sermon, which I again delivered, the interpreter doing his part as before. About two-thirds of the Congregation are said to understand a plain and simple address in English; and, as far as this settlement is concerned, the time, I conceive, is fast coming when no other will be required. But far and wide, let it be hoped, will there be occasion for carrying divine instruction, within the Territory, to "men of other tongues."

It was truly an interesting spectacle to behold the Churches filled; on all the different occasions connected with the Confirmations; as well as at the

public services on other days, by a people brought under the yoke of the Gospel, many of whom had been originally heathens, and the great body of whom had Indian blood in their veins; and the effect was indescribably heightened by the deep attention with which they listened, and the devout reverence with which they knelt to receive the imposition of hands—the comfortable hope shedding its ray over the solemnity, that they did in sincerity dedicate themselves to Christ. I was much struck at one of the preparatory meetings in Mr. Cockran's immediate charge—where, as I have said, the Candidates came by divisions—by the perfectly correct and serious deportment of about seventy young girls, some of whom still were School-children, who were brought together without mothers or matrons, or elders of any kind, to put them under restraint; and I could not help thinking that it would have been difficult to collect the same number of such subjects in an European community, who would have preserved, as these girls did, an inviolate reverence even in the vacant intervals before and after service, and during the calling over of the names from a list which Mr. Cockran held in his hand. At the close of the instruction given to each of the different classes, he desired that all would stand up who were willing to undertake the vows. There was only one instance of any demerit: this was in the case of a woman who had had quarrels with her husband, and with whom Mr. Cockran did not feel satisfied. He had taken means to explain to her what was expected from her in certain points of conjugal duty, and she did not, when it came to the point, seem prepared to act up to this expectation. But the poor creature was the only one present of a distinct tribe, for whose language there was a difficulty, at the moment, in finding an interpreter; and I do believe that she was misunderstood.

There is a remarkable modesty and reserve in the whole deportment of the Indian women—partly, no doubt, attributable to the absolute subjection of the sex, in the aboriginal state of the Tribes. In most of the young people, of both sexes, but in a more marked degree among the females, I found a great diffidence and shyness, unaccompanied, however, by a particle of that sultriness of mood sometimes observable in persons whom it is difficult to draw out.

It must not be understood to mean, that, in all these pleasing pictures, the old Adam does not any where lurk in disguise, or to express an unqualified hope that, among those who voluntarily re-enrolled themselves as soldiers of the cross, there will not be instances of mortifying inconsistency, perhaps of unhappy defection: the Indians have strong passions, and are liable to be thrown into circumstances unfavourable to the maintenance of holiness; but allowing for the necessary intermixture of tares with the wheat, I believe that the Congregations of the Church at the Red River may be called exemplary, and that the Church has taken root in the place with the fairest auguries of a continuance and increase of blessed fruits of a practical kind.

## FULFILLED PROPHECY, THROWING SACRED ASSOCIATIONS AROUND CLASSICAL STUDY.

The period from Cyrus the Great to the time of Augustus, Vespasian, and Titus, was the golden era of classical learning. And it is just the period to which these fulfilled prophecies belong. All the main subjects, named and unfolded in the classic authors of Greece and Rome, here meet us in a new and sacred connexion. And since the diseased woman could say, "If I may but touch the hem of His garment, I shall be made whole," surely an effect, not unlike, must result from the contact of this new and sacred element with these truths of profane history. The conquests of Cyrus, and his appointment as the minister of vengeance on Babylon and mercy to Israel; the greatness of the three kings who succeeded him; the enormous wealth and vast expedition of Xerxes; the changing forms of the leopard dominion of Greece; the night, and victories, and rapid course of Alexander, and the divisions of his kingdom; the court of the Ptolemies, the abode of art and science; and the power and fall of Antiochus, are subjects which meet us everywhere in the standard authors of Greek and Roman literature. Now these are the facts which the prophecy here singles out for notice. And surely nothing else could be so effectual a cure for the moral taint which is so apt to infect the pursuit of classical learning, as this constant memorial, amidst the records of heathen history, and triumphs of Grecian oratory, and the subtle and deep speculations of Athenian sages, that One was standing among them whom they knew not; and that the victories of Thermopylae and Marathon, and the minutest events in those proud triumphs of Greece and Rome, were revealed links in that mighty chain of events which was to prepare for the higher and nobler triumph of the everlasting kingdom of Christ.

It is not from passing sentences that the vast importance of this connexion can be fully seen. But when we think how large a share the events and the authors of classic times have assumed in the education of Christian youth, and of nearly all who rise to the most important stations in every Christian land, it is hard to overrate the benefit which might arise. A fresh element of sacredness will thus be infused into their early studies, while we learn from these prophecies to write the inscription, not only over the exploits of Cyrus, but over all the great names of heathen antiquity—"I girded thee, though thou hast not known me." Surely no change would be more adapted to banish atheism from our national counsels, and to restore to them a tone of high and holy reverence for the authority of the King of nations.

But perhaps the most striking and impressive truth to be learned from these fulfilled prophecies, is the sure progress of all history towards its consummation in the kingdom of Christ. When all these visions are loosened from their connexion with the past, their influence must be small. We cannot tell how wide a space may separate us from the current of those "great events" to which they relate. But when we trace the clear accomplishment of all the opening visions, then we are indeed surrounded by the tokens of God's providence, before us, and behind us, and on every side. We see plainly that we are embarked in the midst of a mighty stream, which is hastening onward to the ocean of eternity.

We can mark the steady and onward course of the divine counsels in past ages, at the present hour, and in future years, till they open out into the immeasurable glory of the world to come. We are not left to the excitement of momentary changes, or to say, "Lo! here, and lo! there," when the kingdom of God, in its steadfast and ceaseless progress, is manifested before our eyes. Babylon with its eagle wings of pride, has appeared and fallen. Persia, with its twofold dynasty, has succeeded in its turn. The mighty invasion of Xerxes has been fulfilled, and become the theme of poets and orators, a proverb of history for more than two thousand years. The empire of Macedonia, and the triumphs of Alexander, have appeared on the shifting scene of history, and vanished away. Rome, the fourth and mightiest empire, strong as iron, has risen to power, and after stamping its name deep on the world's calendar, has been broken, as here announced and lived on, though rent and divided, surrounded with the monuments of its departing glory. And thus, in the steady sweep of Providence, we are brought to the verge of that predicted kingdom, which shall not be given to another people; but wherein the dominion shall be given to the saints of the Most High, and they shall reign for ever and ever. If such glorious hopes of the triumph of divine goodness in this lower world dazzle and confound us by their brightness, when they are set before us in general and abstract promises, here they are blended in with the whole range of history; and all the events recorded in profane historians, and by the orators and poets of Greece and Rome, become so many pledges to us of that everlasting kingdom which God has promised to them that love him. Our hopes may thus range freely through all the magnificent range of coming ages of blessedness, and yet, all the time, retain a firm anchor-hold upon every main event of recorded history for two thousand years.

There is thus, in the full provision of divine truth in these fulfilled prophecies, an unspeakable exhibition of God's wisdom and love. He knows the weakness of our faith with regard to all the great blessings He has promised; and, therefore, by these connected and continuous visions, He converts every event of Providence, as soon as fulfilled, into a new and fuller pledge of the mercies which are still only in prospect; and Babylon and Persia, Greece and Rome, Cyrus and Alexander, Antiochus and Titus, the powers that have oppressed, or the conquerors that have wasted the Church, become like sacramental tokens of the sure approach of Messiah's triumphant and blessed kingdom.—Birke's Elements of Sacred Prophecy.

## A SCENE AT JERUSALEM.

From a Petition presented to the House of Commons, by Mr. O'Connell, on the 25th of July last, signed Thomas Brodigan, of Piltown House, in the county of Meath, praying for such measures to be taken "as will secure the fulfilment of the various treaties securing to Christians of every denomination a safe and free access to the holy sepulchre."

"That petitioner, having a desire to visit Syria and Palestine; left this country in November last under a Foreign Office passport which he had visited at Athens by the British Ambassador and by that of the Sublime Porte. That on landing at Beyrout he had it further visited by Colonel Rose, the British Consul-General. That, in addition, he procured a firman from his Excellency Kiamel Pasha, the Turkish Governor-General of Syria; and was thus perfectly on his leg.

"That, thus supported by ambassadorial, consular, and viceregal authority, your petitioner reached Jerusalem during the holy week, for the purpose of witnessing the religious ceremonies of the Latin clergy in common with the numerous European Christians there assembled. That on the sacred occasion of the ceremonies of Good Friday, petitioner joined in the religious procession, and had proceeded to the chapel on Mount Calvary, which contained a great number of persons of the Greek Church. That when the Vicar, President of the Latin convent, and his clergy had moved in front of the spot where our Saviour had been crucified, an objection was made by some of the Greeks present to the removal of the cloth that covered the marble table which stands over the hole in the rock in which the cross was inserted. That there is a hole in the table corresponding with that in the rock beneath; and unless the cloth that covered the table were removed, it was impossible that the cross carried in the Latin procession could be inserted in the rock according to ancient custom. That such objection amounted to a virtual defeat of the ancient right of the Latins to use the left or Greek side of the chapel on that occasion.

"That petitioner was standing close to this table, when the Greeks interrupted the service by their objections and their clamours. The Latin clergy asserted their right to proceed as usual, and from high words blows were given, which ended in a general engagement. The petitioner having no wish to interfere, was pushed forward by the Greeks from behind, and was thus thrown into the midst of the fight, when he came in for a share of the blows of the contending parties; that he was grievously assaulted and with difficulty extricated himself, in an almost fainting condition. That in the violence of the conflict knives were used, wounds were inflicted, and petitioner's life seriously endangered.

"That there were present a good many British subjects, ladies and gentlemen. That this sudden attack filled them with horror and consternation; that many of them were assaulted equally with petitioner, and all were outraged to an indescribable degree by the desecration of a place so sacred in the estimation of Christians of every denomination.

"That this fight was only quelled by military force; that the numerous guards on duty in the church being unable to keep the peace, an express was sent to his Excellency Mahmoud Pasha, who promptly attended at the head of a battalion of six hundred men; and it was this force alone that separated the combatants. That, had his Excellency not been so prompt, there is no knowing the extent to which life might have been lost; for the locust of the Greeks and that of the Latins was sounding, calling on the respective nations to the combat and the rescue.