

# The Church.

"Her foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

HAMILTON, AUGUST 10, 1855.

Vol. XIX.

## Poetry

### THE LIFE OF FAITH.

I walk by faith and not by sight.  
I strive thy secrets to explore,  
Vainly my weary hand,  
And dim eye straining to thy silent shore.

For thy vast boundaries lie,  
O'er all worlds, and zoning space,  
But thou to mortal eye,  
Revealest not thy mysteries sublime.

The invisible morn, the skies  
Sufficed with sunsets and moonlight,  
And all with that that view,  
In beauty, are the things of Earth and sense.

Yet well I know that art,  
For oft low whisp'ring throes come from thee,  
And murmuring, thrill my heart,  
Like strange, sweet echoes from an unknown sea.

Behind these walls of clay,  
O Spiritual World, thy boundless realms are  
rich,  
And passing hence away,  
Depart to these things that cannot die.

Thither the good and wise,  
Thither the gentle and the pure are gone,  
And, spured in thy bright skies,  
Shine on, invisible, from earth withdrawn.

All glory, beauty, might—  
All shapes of loveliness are gathered there—  
Beyond the waste and night  
Of Time, beyond its sin and toil, and care.

And those we see no more,  
The friends of other and of vanished years,  
The loved and lost of yore,  
Of whom we think not save with blinding tears.

O grief that will not die—  
As all in thee, O Spirit-Land, in thee;  
And from the eternal sky  
Behold us, as the stars the mourning sea.

Yet in vain we mourn:  
The gloomy dawn shall glimmer into day;  
For to the self-same hour  
We all are taking our returnless way.

We are as children here,  
And kindly in an alien land we roam;  
Yet never and more near  
Are journeying ever to our Father's home.

But not by sight, he saith,  
Thou shalt know God with thine eyes,  
The things unseen alone,  
Eternal are, and blest alone are they  
That walk in love of One  
Who trod before the strait and narrow way.

We will not, then, repine,  
Serenely and patiently we will wait the close,  
Trusting a hand Divine  
Will spread the pillow of thy last repose.

And while the angels fly  
Unnumbered o'er our heads and dreamless sleep  
Our Father's watchful eye  
The silent treasure of the grave shall keep.

And then the dawn—the day—  
Earth's long-lost mysteries bursting from the sod,  
And we from cold decay  
Shall wake to know the love and life of God,  
Independent.

## MEMOIR OF DAMASCUS.

### PRESENT CONDITION OF THE CITY.

The City of Damascus enjoys a grand pre-eminence over all the other ancient cities that are commemorated in the Scripture history, in the fact that its wealth, its population, its prosperity, and its splendor continue unimpaired to the present day. Al- most all the other ancient Eastern towns, and even the great capitals that for their magnificence and their historical renown were objects of such universal regard two thousand years ago, are now in a state of melancholy dilapidation and decay. Some of them are wholly desolate and in ruins; and in others, where a little life still seems to linger, the feeble vitality is chiefly sustained by the influx of travellers from distant lands, who come to visit the fallen capitals, not for what they are, but from interest in the scenes that transpired in them twenty or thirty centuries ago. Even Jerusalem, at the present day, seems to owe its continued existence almost wholly to the desire of mankind to visit the spot where Jesus Christ was crucified.

The aspect of desolation and ruin which reigns like a lurid and dismal twilight over all the lands which are consecrated in the inspired narratives of our holy religion, gives to the satisfaction with which the Christian pilgrim visits them, in modern times, a very melancholy tinge. The fields, once so luxuriant and fertile, have become vast and barren. The sites of ancient villages, once the abode of industry, happiness, and plenty, are now marked by confused and unmeaning ruins, among which the traveller wanders perplexed, or sits in silent dejection, vainly endeavoring by his imagination to reconstruct out of the fallen columns, and broken walls, and grass covered mounds, that lie before him, the ancient temples, palaces and towers that once stood proudly on the spot. Even those sites which still are tenanted as the abodes of men, present often to the view only groups of denlike dwellings crouching among the grand and imposing ruins around them, and filled by inhabitants so degraded, that the traveller in sojourning among them, carries his own habitation with him, choosing to sleep in exposure in his own tent, pitched without the gates, rather than share the intolerable discomfort and misery that reign within.

The aspect, however, of Damascus and its environs is very different from this. The city stands in the midst of an extended, and very beautiful plain, which is fertilized, and was perhaps originally formed, by the waters that descend from the ranges of Mount Lebanon, lying to the westward of it. From

one of the southwesternmost peaks of this range—Mount Hermon—the traveller who ascends the summit, obtains a very widely extended view, overlooking the Mediterranean on the west, the Sea of Galilee and the mountainous region around it on the south, and the great plain of Damascus on the east, extending to the borders of the desert. A more near and still more beautiful view of the city and of its environs, is to be obtained from the summit of a hill which lies to the northward of it, a few miles distant from the gates. That portion of the plain on which the city is built, is devoted mainly to the cultivation of fruit, and forms one wide expanse of orchard and garden—so that the domes and minarets of the Moslem architecture of the city rise from the midst of a sea of foliage and verdure, the masses of which envelop and conceal all humbler dwellings. The scene as it presents itself to the eye of the traveller who makes an excursion from the city, for the purpose of enjoying it, is inexpressibly beautiful. In fact, the richness and beauty of the orchards of Damascus and its environs, are proverbial throughout the whole eastern world. They have an ancient tradition that Mahomet, the prophet, on surveying the scene when he first approached the city, said that he would not enter it. "Man can but enjoy one Paradise," said he, "and if I enter one on earth, I cannot expect to be admitted to one in heaven."

### SITUATION OF THE CITY.

Damascus owes the long continued wealth and prosperity which it has enjoyed, to its situation on the one hand as the agricultural centre of a region of boundless and perpetual fertility, and on the other as the commercial emporium of the traffic of several extended seas. These seas, however, are seas of sand, and the fleets that navigate them are caravans of camels. There are, in fact, two grand commercial systems now in operation among mankind, each of which has its own laws, its own usages, its own ports, its own capitals. The oceans of water are the mediums of transit for the one; for the other the equally trackless and almost equally extended deserts of sand. What London, Liverpool, Canton and Amsterdam are to the former, Aleppo, Mecca, Damascus, and Bagdad are to the latter. Each system is, in its own way, and according to its own measure, perhaps as thrifty and prosperous as the other, and equally conducive to the welfare of the communities that partake of its benefits. Damascus is one of the most important and most wealthy of the ports through which the traffic of the Asiatic deserts enters the fertile and cultivated country which lies on the western shores.

The territories of the Turkish government have for many ages been divided into separate districts or provinces, called Pashalics. The fertile region of the eastern slope of the Lebanon ranges, of which Damascus is the centre and capital, forms the Pashalic of Damascus. It contains a population of about five hundred thousand souls. Damascus itself contains, according to the estimate of a late British consular resident there, considerably over one hundred thousand. The relative wealth and influence of the city, and of the province which it represents, in comparison with the other cities and provinces in that quarter of the world, were probably the same in ancient times as now.

### PAUL'S JOURNEY TO DAMASCUS.

The chief interest which attaches to Damascus, in the mind of the readers of sacred history, arises out of the circumstances connected with the conversion of St. Paul, which occurred on his journey to that city. His determination to go to Damascus, and the measures which he proposed to adopt there, in prosecution of the work which he had undertaken of suppressing Christianity, mark the energy and decision of his character. Damascus was remote from Jerusalem. To reach it, required a journey of nearly two hundred miles. A man of less enlarged and comprehensive views would probably not have embraced it within the scope of his vision at all. But Paul, who wished to accomplish what he had undertaken in the most thorough manner, perceived that if the new religion were allowed once to get a footing in such a capital, even if suppressed in Judea, it would still live and spread, and might become ultimately very formidable. After having therefore adopted the most decisive measures to suppress, what he perhaps honestly considered the pestilent heresy, in Judea, he armed himself with authority from the chief priests, and with a suitable company of attendants to enable him to carry his plans efficiently into execution, set out on the journey to Damascus, with a view of extinguishing at once the kindling flame which was rising there.

It was in the course of his journey, when the traveller was drawing near to the gates of the city, that he was suddenly arrested in his career, and changed at once, by the interposition of a power supernatural and divine, from a bitter and determined enemy, to a very warm and faithful friend, of the cause of Jesus Christ. The account given us of his conversion in the Scripture history is of such a character as makes it, as it were, a test case of testimony to the supernatural origin and divine character of christianity—one of the most direct and strongest test cases too, which the New Testament contains. Let us pause to analyze it.

### ANALYSIS OF THE ACCOUNT OF THE CONVERSION OF PAUL.

In the first place, the general facts in respect to the apostle's previous and subsequent history are well established on the ordinary historical evidence by which the transactions of those times are made known to us, and so far as we are aware have never been called in question. That he was an able and accomplished man, born a Roman citizen at Tarsus, and trained subsequently at Jerusalem to the highest legal and professional attainments known to the

Jewish community in those days—that when the Christian faith began at first to be openly professed by the disciples and followers of Christ after his crucifixion, he cherished an apparently implacable hostility to it, and engaged in a system of measures of the most determined and merciless character for its suppression—that he afterwards stopped suddenly in the midst of this course, and from being the worst persecutor of the new faith, became at once without any natural cause to account for the change, its most devoted champion and friend—and that at the same time his moral cast of character underwent also a total change, so that from being morose, stern and cruel, he became in a most eminent degree gentle, forbearing, submissive in spirit and forgiving—and that he continued to exemplify this new character until at length he gave up his life in attestation of the sincerity of his faith;—all these things are established in the conviction of mankind by precisely the same link of evidence as that which proves to us the leading facts in the history of Julius Cæsar and Napoleon.

The only question is, what was the cause of this most extraordinary moral revolution. We call it a moral revolution, for the nature of the case is such that we see at once very clearly that the change which took place was not a mere change of purpose and plan, but a radical change of character. In all the latter portions of the apostle's life, there beams out from every manifestation of his moral nature the mild radiance of such virtues as patience, gentleness, charity, long-suffering and love—while in the former, we see only the stern and merciless resolution of a despot, in his doings. Men often change their purposes; and plans in a very sudden manner; while yet on close examination we find that they act from the same motives afterwards as before, though aiming at different ends. But in the case of the apostle, as it were, was changed. The only question is, what was the cause of this sudden revolution.

We have two accounts of the transaction. One of these is the narrative of the circumstances by Paul himself, given in his celebrated speech to the Jewish populace, on the stairs of the castle of St. Antonio; at the time when the soldiers had rescued him from the mob, and were conveying him to the castle for safety.

The other account which is the same in Luke in his general history of the Acts of the Apostles. The fact that Luke incorporates the story in his history is a very important one, inasmuch as it shows that the statements of Paul were made openly and publicly at the time, and were generally known and believed by his contemporaries.

If Paul had withheld his narrative for a considerable period of time, and then had only related the story in some private way, to persons who had no means of testing its truth, the force of the testimony would have been far less conclusive than it is now. But he did not do this. He took a very early opportunity to state the facts in the most open and public manner possible—to do this too in precisely the place, and before precisely the audience, that would have been chosen if the object had been to put his statements to the test. The audience was an audience of enemies, predisposed not to believe his statements. The place was Jerusalem, where the man lived who had gone with him to Damascus and was witness of the miracle. Then the general historian of the Church, writing very soon after these transactions occurred, gives the account in his narrative, with details not mentioned by Paul in his speech, showing that he derived his knowledge of the facts from other and previous communications. In a word, Paul proclaimed the facts in relation to his conversation in the most public and open manner, to all mankind, immediately after they occurred, and under such circumstances as to challenge an easy disproof if the statements were not true.

The occurrence, as Paul describes it, was of such a character that he could not possibly have been deceived in it. The effects of a disorderly imagination, upon persons especially of a sanguine and impulsive temperament, are often very great. But the vision which appeared to Paul can not be disposed of on any such supposition as this.

The occurrence took place at mid-day. It was in the presence of several witnesses. A permanent physical effect remained too, in the blindness from which Paul suffered for three days after the phenomenon occurred. All the circumstances of the case show that it could not have been a case of mental hallucination. Paul must have known whether the statements that he made were or were not literally true.

There are certain curious evidences to be drawn from the nature and character of the vision itself, and of the dialogue which took place between Paul and the Supernatural voice which addressed him in it, which show very conclusively that the vision was no phantom of his own mind. The voice calls out first in a tone of expostulation, "Saul, Saul, why persecutest thou me?" Now we must admit that it is possible that a man engaged in such work as that to which Paul had devoted himself, feeling perhaps some misgivings about it, might, under certain circumstances, especially if he were a man of excitable imagination, fancy himself addressed in this way by a vision from the supernatural world representing the departed spirit whose cause he was opposing. But in the very supposition that this was the case, it is implied that the mind creating the illusion should at once refer the being which it had thus conjured up to the being which had been the object of its hostility.

In other words, to suppose that feelings of misgiving and remorse awakened by his persecutions of the Christians, had conjured up in Paul's mind a phantom to say to him, "Saul, Saul, why persecutest thou me?" involves of course, very directly, the supposition that in imagining the words, he should imagine them as coming from the being whose cause he was persecuting. Instead of this, however, the feeling that was awakened by the question, was simple astonishment. He did not understand what they meant. His rejoinder was, "Who art thou, Lord?"—the word Lord being used doubtless, as was customary in those days, simply as a respectful mode of address, proper to be adopted in addressing any superior. It was not until he had heard the pre-ternatural words which he had heard referred to an origin. This circumstance does not prove the actual reality of the vision—but it seems to show very conclusively that the vision could not have been a mental illusion conjured up by an uneasy conscience and appearing like a reality only to the excited imagination of the subject of it.

Besides this, the supposition, that Paul was deluded in this case by a phantom of the imagination seems to be precluded by the character of the man. He was eminently a man of very cool, calculating, and unimaginative cast of mind. His speeches, his writings, and the whole course of his conduct indicate a temper exactly the reverse of that which is subject to morbid nervous excitement. He was severe in his judgments, cautious and deliberate in all his actions; and his writings indicate every where a mind in which the reflecting and reasoning powers predominate so decidedly, that it would, perhaps, be difficult to name any historical personage of ancient or modern times less likely to be deceived by images produced by the power of a morbid fancy than he. We are thus constrained to believe that he must have known what the actual facts were in respect to the extraordinary statement that he made. Unless he wholly invented the story, knowing it to be entirely false, it must have been strictly and literally true.

He could not have fabricated the story, for not only was there no possible motive to account for his doing so, but there was every conceivable inducement to prevent it. His position and his prospects before he embraced Christianity were bright and promising in the highest degree. By the change he made himself a fugitive and an outcast, lost forever the good opinion of all those whose friendship and favor he had prized, sacrificed his position, and subjected himself to every worldly calamity, and to a violent death. It is inconceivable that a man should invent a lie for the sake of procuring for himself such rewards as these.

Then, moreover, if a man under the circumstances in which Paul was placed, had intended to invent a story of this kind, unless he were actually insane, he would have arranged the details of it in a totally different manner. He would have chosen a time when he was alone; some dark hour of the night, perhaps, when no witnesses were near to be appealed to for the falsification of his statements. Or if any witnesses had been supposed to be present, they would not have been such witnesses as were with him on his journey. The men who accompanied Paul on his way to Damascus were all enemies of the new religion. They were his confederates in the persecution of it. They must have been under the strongest possible inducement to declare the story false, if it really were so—especially considering that they were involved in the transaction, as Paul relates it. It was at midday when it occurred, while they were altogether on the road, and drawing near to Damascus. They saw the bright light, he says, as well as he—a light so vivid as wholly to overpower the brightness of the sun. The men all heard the voice, too, though they did not, like Paul understand the words that were spoken.

"They were all overwhelmed with astonishment at the wonderful phenomenon, and yielded themselves, as well as he, to the authority of the vision, by conducting Paul by the hand into Damascus, in obedience to the directions that were given to them by the voice. By stating all these facts so openly and publicly, and so soon after they occurred, the narrator seems to appeal in the most full and decided manner to witnesses predisposed to go against him, and puts himself entirely in their power, on the supposition that his statements were not true.

The summary of the whole case thus stands thus:

1. A statement of facts is made by an eyewitness, which, if true, establishes incontrovertibly the supernatural origin and the divine character of Christianity.

2. The witness is a man of very extraordinary calmness and steadiness of character, and the facts which he declares to have occurred are of such a nature that he could not possibly have been deceived in them.

3. He is assisted by other witnesses who were present when the transaction occurred, and who can not possibly be suspected of collusion with him—and he alleges that they were all convinced of the reality of the phenomena which took place and that they governed their conduct accordingly.

4. He proclaimed the facts, as soon as they occurred, in the most open and public manner to all the world.

5. He witnessed the sincerity of his belief in the reality of the communication from the spiritual world, which he professed to have received, by changing the whole course of his life in consequence of it; relinquishing every possible source of earthly honor and enjoyment, and devoting himself to a life of uninterrupted ignominy, toil, privation, and suffering, which he persevered in without faltering to the end of his days.

It would seem, if the force of human testimony, as evidence of fact, could not possibly go farther than in such an instance as this, the circumstances which are combined in the case are so striking and peculiar, as to make it one of the most marked and decided that the New Testament contains. It is in fact, a test case, and brings the question of the truth or falsity of Christianity as a supernatural revelation, into a very narrow compass indeed.

## PAUL'S ENTRANCE INTO DAMASCUS.

The attendants who accompanied the apostle on his journey, when they found that he had been struck with blindness by the supernatural light, took him by the hand and led him along through the region of gardens and orchards for which the environs of Damascus have been famed in every age, to the gates of the city.

On entering the city Paul was conducted by his attendants to lodgings in a house kept by a man named Judas, who lived in a street called the Straight Street, and there remained three days, in a state of great suspense and agitation. At length a disciple of Damascus, named Ananias, was sent to him, to recognize him as a Christian brother, and to welcome him to the communion and fellowship of the Church. Paul remained at Damascus for some time, preaching the faith which he had before so bitterly opposed, until at length, plots were formed against his life by the Jews of Damascus, who were incensed against him for having, as they considered it, betrayed the cause which had been trusted to his charge.

The danger at length became so imminent, and he was so closely watched and beset by those who had conspired against him, that the only way by which he could evade them was to be let down by his friends, from the wall in a basket by night. In this way he made his escape from the city, and proceeding to Jerusalem he joined himself to the disciples there.

The street where Paul lodged in Damascus, or rather the one which ancient tradition designates as the same, and even the house of Judas, still exist, and awaken great interest in all Christian travelers who visit the city at the present day. This, however, we shall have occasion to show more fully in the sequel.

## EARLIEST NOTICES OF DAMASCUS.

The city of Damascus, and the rich and populous province of which it forms the capital, are frequently alluded to, and some instances figure as the scenes of very important occurrences and events in the Old Testament history. These allusions date back from the very earliest periods.

The chief spoken of in the book of Genesis as a place even then well known. The chief officer of Abraham's household—the general agent and manager of his affairs—was a Damascus, as appears from the complaint of the patriarch, when lamenting his childless condition, that there was no one to be his heir but his steward, Eliezer of Damascus (Gen. xv. 2). During the reign of David, Damascus, including the broad and fruitful territory that pertained to it, figured as a very wealthy and powerful kingdom.

It was called Syria of Damascus—a phrase mode of speaking of a country and its capital at the present day, but will very obviously proper to denote the meaning which was intended by the word, if it really was that part of Syria which pertained to it, and was represented by Damascus. The kingdom of Damascus must have enjoyed at this time a high degree of wealth and prosperity as appears from the fact that the government of it retained to it some of the Canaanitish nations in relation to the progress of David's conquests, by sending an army so large that more than twenty thousand men from it were slain in the battles that followed. The design of the Damascus in this interposition was to put a check to David's victorious progress, before he should reach their own frontiers. They supposed, doubtless, that after completing the conquest of all the southern territory, he would turn his steps northward, and traversing the mountains of Galilee, bend to make a war upon them. Their efforts, however, to avert this danger operated only to bring it more suddenly upon them. David, having defeated the army which they sent against him, advanced into their territory, seized and garrisoned all the principal towns, and annexed the whole country to his own dominions. (2 Sam. vii. 6. 1 Chron. xvii. 6.)

## (To be continued.)

## DECEASE OF TWO EMINENT DIVINES.

The Church has to mourn the loss of two of her most learned and able divines in England. Late English papers record the deaths of the Rev. J. J. Blunt, Margaret professor of Divinity, Cambridge, and of the Rev. D. Gaisford, dean of Christ Church, Oxford. Mr. Blunt is most favorably known as author of a brief history of the Reformation. In Mr. Murray's Family Library; and "Undesigned Coincidences in the Old and New Testament." Dr. Gaisford had the reputation of being the first Greek scholar in Europe.

The Rev. W. Selwyn, B. D., has been elected Margaret Professor of Divinity, in place of the late Professor Blunt.

## A REMARKABLE MAN.

The Boston Times says:—"There is a gentleman residing in this city who came here twenty three years ago from England, and brought with him some three hundred guineas of his own hard earning, with which he commenced business as a grocer on a small scale. Little by little he increased his trade, and at the present time he is worth more than any other man in Massachusetts in the same line of business. During the period of twenty-three years, he never gave a note of hand or took one; he never sued a man and never was sued himself, nor ever called to the witness stand in any court, during the whole period. He never was naturalized, and of course never voted, although he paid thousands of dollars for State and county taxes. He has been known to buy a cargo of West India goods amounting to \$90,000, for which he paid cash on delivery. He never deals in or drinks intoxicating liquors; never gives a dollar for any charitable purpose, whereas he thinks his name will appear in the newspapers; although he has contributed thousands to the distress of his fellow men."

## MIRTH AND CAREFULNESS.

Mirth is like a flash of lightning, that breaks through a region of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

## EUROPEAN NEWS.

### THE WASHINGTON AND ASIA'S NEWS.

### THE BALTIC SEA.

Correspondence of the London Times.

CRONSTADT, July 9.

The season for active operations in the Baltic Sea is of short duration; it is now far advanced, and will rapidly glide away. Up to the present date nothing else than the annihilation of the maritime commerce of the enemy has been accomplished, and it is very probable that the fleet will again return to England having effected the all important object—namely, the greatly diminishing, if not effectually erasing, the power of Russia in her Northern territories.

The mortar vessels which have recently arrived in the Baltic are unquestionably valuable reinforcements, but their numbers must be considerably augmented ere they can be productive of any important results. They may harass and annoy the foe by throwing shells into Cronstadt and Helsingfors, but are quite inadequate, from their present limited number, to destroy the large batteries and earthworks by which these places are defended, to effect the downfall of which a flotilla comprising 100 gunboats, 50 mortar vessels, and as many floating batteries, constructed on sound principles, are necessary.

No Commander-in-Chief, however well conceived may be his plans of operation, however gifted he may be with the energy and decision requisite to carry them out to a successful issue, could hope to vanquish the foe, prepared as he is to resist most vigorously an attack in any quarter, with the present means and appliances afforded him. Daily are seen large numbers of the Russians busily employed in still further increasing the defences of Cronstadt. On every available plot of ground facing the sea batteries are in course of construction; even the last resting places of the dead are now included in the line of fortifications of that island.

According to the latest advices, the Russian Navy authorities encourage as much as possible the immigration to the interior of the inhabitants of the Baltic ports, especially those residing at Altona and Helsingfors. The artisans and poorer classes are compelled to remain to obtain the means of subsistence. Throughout the entire length of the Gulf of Finland, especially on the main road from Helsingfors toward St. Petersburg, the enemy's troops are constantly receiving reinforcements.

A Cossack regiment, who had been 17 or 18 days since from the garrison of Cronstadt, states that there are 60,000 well-disciplined soldiers on that island, 10,000 of them being Poles, who would rejoice at an opportunity of joining the allied forces, and at being liberated from the dominion of their present task master.

He has given most important information respecting the fortifications of Cronstadt and the distribution of the troops; he says that in the ranks of the latter, among the last recruits are to be found old grey-headed men and boys not more than 16.

Military operations are still going on in Sweden, but not with the view of an active part being taken in favor of either of the belligerent parties. The troops encamped at Stockholm have been augmented by 12,000 infantry and three regiments of cavalry. They have been supplied with 32 pieces of artillery for field practice, and are commanded by the Prince Royal, who is not to quit his post until the encampment is broken up. Two divisions of gunboats, under the command of Prince Oscar, are to proceed to Stockholm to join the fleet, which during the summer is to put to sea for the purpose of exercising the crews in nautical evolutions.

The English mortar vessels intended for service in the Baltic during the present campaign are 15 in number, 4 of which have arrived at Cronstadt. They are to be attached as tenders to the larger ships—one to each. Their complement of 20 comprises 1 warrant officer, 3 able and 5 ordinary seamen, 2 first and 1 second class boys, 1 sergeant, 1 corporal and 4 marines of the Royal Marine Artillery corps.

For every six mortar vessels a subaltern of the Royal Marine Artillery is to be borne on the Duke of Wellington, Exmouth, and Royal George respectively as superintendents. When engaging the enemy or exercising they are to be under the senior captain of the Royal Marine Artillery, for whose disposal a boat is to be placed for the purpose of enabling him to visit the different vessels, in order that the charges of powder and lengths of fuses may be adjusted to his immediate superintendence.

The first of the French steam gunboats joined the fleet to-day. The vessel has a complement of 60 men and four officers, a lieutenant in command, two sub-lieutenants and one midshipman. Her internal arrangements are of a superior description. She is rigged as a schooner, mounts two large guns, and is of 250 tons burden. She is longer and of greater beam than the English gunboats, and superior in all respects.

## THE DESTRUCTION OF RUSSIAN SHIPPING AT NYSTADT.

Extract of a letter from Rear Admiral Hon. R. S. Dundas, to the Secretary of the Admiralty, dated.

DUKE OF WELLINGTON, TOLBOUDY LIGHTHOUSE, July 7.

I cannot conclude this letter without calling the particular attention of your Lordship to the active exertions of Captain Storey, of her Majesty's ship Harrier, which led a few days later to the destruction of a large amount of shipping, discovered afterward in another anchorage near Nystadt as detailed in the enclosure to Captain Ward's report of the 2d inst.

HARRIER, OFF LITTLE NAHAY, June 24th.

Sir,—I have the honor to inform you that the boats of this ship destroyed 47 ships belonging to the enemy, varying from 700 tons to 200 tons, on the nights of the 23rd and 24th inst.

On the first night the ships destroyed were one mile from the town of Nystadt, and about three miles from the ship, and we were enabled to bring on board the Victoria about 450 tons of with us.

On the following morning the steam was got up and we proceeded to sea to anchor the prize off Eskov Lighthouse.

At 5 P. M. however, we steamed toward the land and anchored at about 7.30 P. M. and at 8 P. M. the boats were again despatched.

During the night and following day we discovered 42 ships, the whole of which were either burned or rent.

I have the greatest pleasure in being able to state that these proceedings were successfully carried out without any casualty.

Owing to the distance we got away from the ship (ten or eleven miles) and the blowing weather, accompanied with rain, that came on during the morning, we were prevented from bringing any vessel out with us.

We did not get back to the ship until after 6 p. m. this afternoon, the men having been on their oars 23 hours.

I think, Sir, I am only doing common justice to the men when I state how pleased we were to see the zeal and perseverance with which they worked for so many hours; neither can I omit stating my belief that this arose in a great measure from the good example of the officers, especially the Senior Lieutenant, Mr. Annesley, from whom I have ever received the most active assistance.

Having, then, in two following nights and one day, destroyed the whole of the Nystadt shipping, (probably upward of 20,000 tons,) I trust these proceedings will meet with your approval.

I have, &c.,  
HENRY STOREY, Commander.  
Captain Ward, Senior Officer,  
Her Majesty's ship Ajax.

## BOMBARDMENT OF FORT SVARTHOLM, AND BURNING OF LOVISA.

In another despatch of the same date, July 7, to the Secretary of the Admiralty, Admiral Dundas says:

The Masciengo returned this morning from Lovisa, and I annex a report which I have received from Captain Yalverton, of her Majesty's ship Arrogant, who has been again successful in destroying a well constructed fort at Svartholm, in the entrance of the bay of Lovisa, but their lordships will observe with regret that notwithstanding the humane desire of that officer, the town of Lovisa was unfortunately destroyed by fire, which occurred accidentally, on the night following the visit of her Majesty's ship. Captain Vansittart informs me that the authorities of the town have themselves admitted and explained the accidental origin of the fire.

## HER MAJESTY'S SHIP ARROGANT.

July 8.

Sir—I have the honor to inform you that I reached Lovisa on the afternoon of the 5th inst., and anchored the vessel close to Fort Svartholm.

The enemy must have had intelligence of our movements and quitted the fort on our approach, for they had been at work but a few hours before unroofing the barracks and taking away stores. The guns and ammunition had been previously removed.

Svartholm was in good condition, and a work of great strength, entirely containing the approaches to Lovisa; it has had important additions of late years, can mount 122 guns, and had accommodation in casemated barracks for about 1000 men, with governor's house and garden, and excellent officers' quarters. I made immediate arrangements for blowing up the fort and completely destroying the barracks; these have since been fully carried out, and since then been fully carried out.

On the 5th I made a reconnaissance of the town of Lovisa, in the Roby, accompanied by the boats of the Arrogant and Magicieng. A strong detachment of Cossacks being their appearance at one time, but they were dispersed by the fire from the boats, the rockets particularly throwing them into great confusion. On landing at Lovisa I sent for the authorities and explained the object of my visit; some demur was caused by our not having a flag of truce. I told them they had no right to such a guarantee, as the respect due to it had been so grossly violated at Hango. I then proceeded to the barracks, and Government stores within the town, which I destroyed, but did not set fire to them, as by so doing the whole town must have been burned.

This precaution was not destined to save Lovisa, for during the night an accidental fire occurred in a portion of the town, which we had not seen, and before morning the whole place was reduced to ashes.

I have, &c.,  
H. R. VELLERTON, Captain.  
Rear-Admiral the Hon. R. S. Dundas,  
Commander-in-Chief.

Lovisa was a town of about 6,000 inhabitants, situated on the coast of the Gulf of Finland. It was built in 1745, under the name of Degosby, which name it changed for Lovisa in 1752.

## NEW ARRANGEMENTS OF THE BRITISH FORCE.

Correspondence of the London Times.

Light Division, before Salastopol, July 3.—Major General Barnard succeeds General Pennefather in the command of the Second Division.

Major General Codrington gets the Light Division, vice Sir George Brown.

Colonel Van Straubenzee, the Bulls, takes command of the First Brigade, Light Division.

Colonel the Hon. A. Spencer, 44th regiment, takes command of the First Brigade, Fourth Division, with the pay and allowance of colonel on the staff, until her Majesty's pleasure is known.

Colonel Barlow, 14th regiment, will for the present take command of the First Brigade Third Division.

The 3rd and 31st Regiments join the Second Division.

The 72nd joins the First Division.

The 13th regiment is attached to the Fourth Division, but will for the present remain for duty at Balaklava.

Captain R. Luard, 77th Regiment, placed on the staff of the army to act as Deputy Assistant Quartermaster General, or Deputy Assistant Quartermaster General, as his services may be required for the present attached to the

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