

noon. It was no unfrequent sight to find him asleep on a rug in his own room, his head on a book, his arms crossed on his breast. When this torpor from the opium had passed away he was ready for company about daylight. In order to show him off, his friends had to arrange their supper parties, so that, sitting until three or four in the morning, he might be brought to that point at which, in charm of power and conversation, he was so truly wonderful."

Burns was no less a drunkard than Coleridge. It was the weakness of Charles Lamb. And who can remember the last days of Poe without an irrepressible regret? He was on his way to marry a confiding woman, stopped at Baltimore, and was found by a gentleman who knew him, in a state of beastly intoxication, unconscious as a log, and died that night in the ravings of *delirium tremens*.

Douglas Jerrold was a devotee to gin. Byron was a tippler, and his Don Juan was the inspiration of rum. Steele, "the brilliant author of the Christian Hero," was a beastly drunkard. Men wrote of him "that he would dress himself, kiss his wife and children, tell them a lie about his pressing engagements, heel it over to a grogery called "The Store," and have a revel with his bottle companions.

Rollin says of Alexander the Great, that the true poison that brought him to an end was wine. The Empress Elizabeth of Russia was completely stupefied by liquor. She was often in such a state of Bacchic ecstasy during the day that she could not be dressed in the morning, and her attendants would attach some loose robes, which a few clips of the scissors would disengage in the evening.

The Daily Recorder.

TORONTO, MONDAY, JUNE 14, 1869.

CORRECTIONS.

Complaints have reached us that in some instances we have not given correct reports of the proceedings of Conference. Verbal inaccuracies will sometimes occur in the most carefully prepared reports. Perhaps, if some of our critical friends knew the difficulties connected with reporting, they would exercise a little forbearance. We beg to apologize to those whose names we may have misspelled, or whose speeches we may have inadvertently misreported; we are very sorry for any errors we may thus have committed, and as we assure them we have endeavored to do the best we could under the circumstances.

In our report of Conference proceedings yesterday, the Rev. R. Jones, is represented as saying that he "was sorry the interests of Victoria College were not in a better state," it should have been "he was sorry the financial interests were not in a better state." He is also represented as saying, that "the increase of students is larger than any former year, 440," whereas, the sense which he intended to convey was, that the total number of students was 440, and the increase for the year was 23."

Another correction we wish to make, our report of yesterday states that the President of Conference said he had "received a kind of letter from the Rev. J. Jenkins, D.D., Moderator of the Kirk of Scotland Synod." Please obliterate the word 'of' and read 'KIND LETTER.'

THE WESLEYAN METHODIST CONFERENCE.

This forty-sixth Conference will long be remembered. It has been somewhat protracted, but the cordiality and good feeling which has prevailed has made the entire proceedings of the most pleasant description. The intercourse with the friends by whom the members of Conference have been entertained, has been delightful, and has afforded opportunity for forming many new friendships and renewing old ones; and we believe we do not exaggerate when we say that at no former Conference have the Ministers been more hospitably entertained, and we feel sure that, at the Conference of 1870, the brethren who may be spared will travel with joyful steps to the Metropolis of Ontario.

Important changes have been made, bearing upon the general interests of the Church. Our esteemed friend, the Rev. Dr. Jeffers, who has occupied the Editorial Chair for the long period of nine years, will go again into the active work, with a substantial proof of the esteem in which he is held by his brethren. Our poetical friend, the Rev. E. H. Dewart, who is to succeed Dr. Jeffers, is not altogether unacquainted with the arduous duties of catering to the literary tastes of the public. We beg to congratulate our worthy brother on the honorable appointment to which he has been assigned.

Our venerable brother, the Rev. J. Carroll, who, like a noble soldier, does not think he is becoming the least disabled for the active duties—for the glorious warfare of the Methodist Itinerancy—has been appointed to a most important office,—that of Secretary of the Sunday School Union and Editor of the *Sabbath School Banner and Sabbath School Advocate*. He will find abundance of employment for his versatile pen, and he has our best wishes for his success in his efforts to cater for the juvenile portion of our Church.

We believe that the Stationing Committee have had great difficulty in adjusting the Stations. This is always a matter of considerable perplexity, and must necessarily become more and more so every year, as the Conference increases the number of its members.

There have been many pleasing peculiarities in connection with this Conference, foremost among which we may perhaps place the two masterly addresses of the President—one on Friday evening on the Duties of the Laity; the other on the Sabbath, on the Duties of the Ministry. Never, perhaps, in the history of Methodism have there been two addresses delivered by a President having such intimate relation one to another, and, we are safe in saying, never two such addresses at one assembly, of so high a quality.

Another pleasing incident is the identifying of our Conference with the cause of temperance by the successful demonstration under its auspices in McGill Square—a demonstration which will, we hope, not only raise our Church in the estimation of temperance men, but aid that blessed reform in the city of Toronto. The cordial invitation given by the Toronto Official Board to the Conference to visit them next year is a development not only new in our history but calculated to give to our whole connexion a very high opinion of the hospitality of the Queen City of our Dominion. Toronto has given us a warm reception, and comfortable quarters during our stay, and now while bidding the Ministers a smiling "God speed" to their fields of labor, is prepared to greet us in 1870 with a "Cœd mille fœlithæ," (a hundred thousand welcomes.)

As a Connexion we have made progress during the past year, sufficient, at least, to sustain our hope and encourage to exertion, and we depart to our work still feeling that "the best of all is God is with us."

In conclusion, we may just remark that we feel sure our brethren will retire to their several Circuits with an earnest purpose to labour for the spiritual interests of the Church with which they are entrusted, and they may rely upon the fact that many prayers will ascend to the mercy-seat, beseeching the Father of mercies to pour out the Holy Ghost, so that the increase of the coming year may far exceed that of the present.

To the Editor of the Daily Recorder.
LETTER FROM MINNESOTA.

Far away from Toronto, in Ontario, the *Wesleyan Daily Recorder* has found its way. It was received to-day, June 2nd, at Little Falls, the outside circuit of the Methodist Episcopal Church, by the preacher in charge of the circuit. He now sits down in his study to have a talk with his Canadian friends. And first about the *Daily Recorder*. It is the size of the *Daily Christian Advocate*, published during the General Conference, in Chicago, last year. That had six columns, the *Recorder* has five; but the matter is on a par, because the *Recorder's* columns are widest. On some of our circuits in Minnesota we have but a small membership. It is so on my own circuit, and the adjoining ones.

Adios crowded. This article is resumed, June 3rd, early in the morning.

* * * This is Little Falls, named after the boisterous, but miniature falls in the noble Mississippi river. We can generally hear them. The river is seen from my study. Seven minutes walk takes me to it. This circuit extend 16 miles on this side of the river. On the other side of the river, Rev. John C. Quigley is stationed. In some points of our circuit the work is near, but the river intervenes. Bro. Quigley came to our rural city to see us, and gave us an old-fashioned temperance lecture. Next day, as a sort of joke, he was invited to hold a temperance meeting in a saloon. He did so. Some ladies attended, who rendered good assistance at the close of the meeting, and an old-fashioned Washingtonian Temperance Society was formed. We have the Good Templars here. They are working steadily for the cause. St. Cloud is the next station to us. Rev. John R. Creighton is in charge. He is an earnest student, and thoroughly systematic. An essay read by him at our Ministerial Association, Cleanwater, taking the ground that there is danger the secular newspaper would exert more influence than the pulpit, was a well digested paper. There must have been midnight oil spent on it. We are told he is the most popular minister in St. Cloud. He is the son of the Rev. Kennedy Creighton of your Conference.

E. C.

A CURIOUS LETTER.

Louis Napoleon's Own Story of his Escape from the Fortress of Ham in 1846.

The following is the translation of a hitherto unpublished letter written by Louis Napoleon just after his escape from the Fortress of Ham, to the editor of a newspaper to which he had contributed during his imprisonment. In a certain poverty and awkwardness of diction it is faithful to the original, which was evidently not intended for publication:

My Dear Mr. DeGeorge:—The desire of once more seeing my father in this life has made me attempt the boldest undertaking I have ever attempted, and for which I needed more firmness and courage than at Strasbourg and Badegone, for I was resolved not to endure the ridicule that fastens on those who are arrested under a disguise, and a failure would have been no longer endurable. But to come to the particulars of the escape.

You know the fort was guarded by four hundred men, who furnished a daily guard of 60 soldiers, who were on duty within and without the fort; furthermore the door of the prison was guarded by three jailors, two of whom were always on duty. It was necessary, therefore, in the first place, to pass before them, then to traverse all the inner court before the windows of

the commandant; having reached there it was necessary to pass through the gate where were an orderly and a sergeant, a gatekeeper, a sentinel, and finally a post of thirty men.

Not having been willing to establish any communication (with a corruptible jailor or so,) a disguise was, of course, necessary. Now, as several rooms of the building inhabited were undergoing repairs, it was easy to take the costume of a workman. My good and faithful Charles Thelin procured a blouse and wooden shoes. I cut off my moustache and saw a board on my shoulders.

Monday morning I saw the workmen come in at 6 1/2 o'clock. When they were at work Charles took some drink to them in a room, so as to get them out of my way; he was also to call the keeper up stairs, while Doctor was talking with the others.

Meanwhile, I was hardly out of my room when I was accosted by a workman who followed me, taking me for one of his comrades; at the foot of the staircase I found myself face to face with a keeper. Luckily I put the board before his face and reached the court, always holding the board between myself and the sentinel and those whom I met.

When passing before the first sentinel I fell my pipe, but I stopped to pick up the pieces, and met the keeper of the guard, but he was reading a letter and did not notice me. The soldiers of the post at the gate seemed to wonder at my dress; the drummer in particular turned several times to look.

Meanwhile, the orderlies opened the door and I found myself outside the fortress; there I met two workmen, who were coming toward me, and looked at me attentively. I then turned the board on their side, but they appeared to be inquisitive that I thought I could not escape them, when I heard them exclaim:

"Oh! it is Berthoud."

Once on the outside, I walked rapidly toward the Saint Quentin road.

A little later, Charles, who had engaged a carriage the preceding day, overtook me, and we reached Saint Quentin.

I passed through the town on foot, after taking off my blouse.

Charles had procured a post-chaise, under pretence of going to the races at Cambrai. We reached Valenciennes without difficulty, where I took the railway.

I had obtained a Belgian passport, but it has nowhere been asked for. During this time Comneau, always so devoted, remained in prison, and gave out that I was ill, so as to give me time to reach the frontier.

I hope he will not have been ill-treated; that would be, as you may suppose, a great grief for me.

But, my dear Mr. DeGeorge, if I experienced a lively sentiment of joy when I found myself outside the fortress, I was sadly impressed on passing the frontier; the certainty that the Government would never set me at liberty, unless I consented to dishonor myself, was necessary to decide me to quit France; finally, it was necessary that I should be urged to this step by the desire of trying all means to console my father in his old age. Adieu, my dear Mr. DeGeorge. Although free, I feel myself very unfortunate. Be assured of my warm friendship, and, if you can, try to be useful to my good Connouau.

LOUIS NAPOLEON.

ENGLAND AND INDIA.

BY BISHOP THOMPSON.

Nothing in history is more wonderful than that a clerk in a factory should win one of the largest empires in the world; that a trading corporation should hold and acquire territory as did the East India Company; that having failed to accomplish its purposes, it was overthrown by one of the bloodiest revolutions the world has ever seen; that such a revolution should be put down by a little island nine thousand miles distant; that it should prove to be the grandest step in India's progress; and that one hundred and eighty million of Pagans should be easily and safely governed by eighty thousand Christian sabbars. This is the Lord's doing, and it is marvelous in our eyes. None the less so, because wicked men have accomplished the work, often from bad motives, and by unjustifiable means. God knows how to use bad men, and overrule bad motives and deplorable events, for the welfare of the world. Among Angels, progress doubtless is through reason, and by the path of peace; but, owing to the perversity of man, national preservation and progress are by violence. What prevented the despotism from overspreading Europe? What prevented ancient Rome from becoming Punic? What saved medieval Germany and Gaul from becoming Mohammedan? What prevented the United States from being the great slave empire, and the propagandist of despotism in its worst form. Arms. The elements of our civilization—Greek culture, Roman law, Christian morals, Protestant faith, and political freedom—were all both preserved and preserved by steel. What wonder, then, if God break down with a rod of iron those despotisms which for three thousand years have doomed the East to superstition, sluggishness, idolatry and corruption, and prepare the people for a baptism of water by a baptism of blood.

Will the ascendancy of the British in India be permanent? Yes, and it is marvelous in our eyes. The masses, long oppressed, cared nothing for the issue. Had they simply retired from their villages to the interior, carrying their effects with them, the British army must have starved to death by the roadside. But it was well supplied. Besides this division between the ruler and the ruled, there were others. The Bengali hates the Madrassee, both despite the natives of Bombay, all three look with jealousy upon the harder race of the northwest provinces, while the Sikhs and Ghoorkas have little respect for any of the rest, or they for them. Then there are religious divisions. Mohammedans and Brahmans can never unite. Though they joined in the mutiny with the watchword "Two faiths in one saddle," the Brahmin soon perceived that the back seat is for him. The Mohammedans themselves are divided into Sunnites, Shiites and Wahabees; and the Hindus into nearly two hundred castes and eighty-four thousand sects, whose interests are diverse. The intelligent Rajahs perceive the disadvantages of English rule, and shudder at the anarchy and conflicts that would ensue from its overthrow. Meanwhile, while the natives are disarmed, the British have a controlling army and full possession of all the strongholds of the country, and are strengthened by perhaps twenty-five thousand European residents, and a hundred thousand Eurasians.

What will this power effect? Judge by what it has already effected. It has reduced anarchy to order, given law, established justice, protected the land from invasion, and prevented it from being ravaged by intestine wars. It has suppressed suttee and dekolite, forbidden human sacrifices, repressed infanticide, and made slavery illegal. It has woven a network of telegraphs around the empire from Galle to Peshawar, and from Peshawar to Hongkong. It has established a regular system of postage for letters, papers and

books, at low charges and uniform rates. It has improved old roads and made new ones; sent steamers up the principal streams; constructed a canal nine hundred miles long, and will probably soon construct others in the valleys of the Mohanddy, the Kistnu, and the Godavary. It has commenced a system of railways embracing about five thousand miles of trunk lines, at a cost of nearly three thousand millions of dollars, which, when completed, will unite the extremes of the peninsula, open hitherto inaccessible tracts, and bring all parts close to each other and to the civilized world. Already the steam horse traverses the Gangetic valley from Calcutta to Delhi, crosses the peninsula from Madras to the western shore, and prances from Bombay to Nagpore.

It is steadily increased the trade of the country, which before the days of Clive could be conveyed in a single Venetian frigate, until it now reaches nearly five hundred million dollars annually. It has raised the revenues of the government to two hundred and fifteen millions. It has given India the newspaper, that great educator, so that there are twenty-eight newspapers published weekly in Bengal—three of them in English, by the natives; thirty native presses in Madras, and I know not how many in Bombay and Ceylon, and twenty-five presses among the missions alone. It has established schools in all parts of the land, in which those sciences are taught that undermine the prevailing systems of superstition and error. It has made the English language classical in the country, and by this means it is furnishing the native mind with the rich and Christian stores of which that noble tongue is the medium. It has protected missionaries of Christ and their converts.

Look, then, at this great peninsula, linked to the continent and the world by its languages, commerce, and religions; source of the false faiths which together ensnare six hundred millions of the human race, and the stronghold of a delusion that binds one hundred and eighty millions more. This great moral pest-house, this Babel of devils, God has put into the power of one of the most enlightened Christian nations on earth. There are more Mohammedans under Victoria's sceptre than under any other on earth. The Sultan has but twenty one millions; she has twenty-five millions at least. There are more heathen under the same Christian queen than under any sovereign except the emperor of China. And this mass is all through and through and through and through, and more and more, subjected to Christian influences. The telegraphs are so many gangalia in a great nervous system, diffusing new sensations; the railways are so many iron arteries, pumping Christian blood through the native veins; the newspapers are so many digestive powers, preparing healthful moral food; the schools are so many batteries, thundering at the crumbling battlements of error; the missions are many brains, thinking new and better thoughts.

Knowledge must be diffused through the earth. We know two things more, namely, that our religion can withstand modern science and make it tributary to itself, and that no other religion can; for every other faith has linked its science with its doctrines, so that they must both fall together. As to take Paris to take France, and to take Sebastopol is to shake Russia to the Arctic sea, and to take Richmond is to shake out the rebels of the United States from the Pontomac to the Rio Grande, so to Christianize India, owing to its key position in headendom, is to shake out the idols from the face of the whole earth.

We have entered upon a grand era. The Almighty is shaking the nations preparatory to giving them the line both of prophecy and providence converge at a point which our feet are rapidly approaching. The child is in his cradle who may see a Joshua leading India into her spiritual Canaan. As the first thousand years brought the translation of Enoch, the second the Flood, and the third the reign of David, and the fourth the Messiah, and the fifth the Reformation, so the sixth may bring the Millennium.—*Methodist Quarterly Review*.

Napoleon once entered a cathedral and saw twelve stately statues. "What are these?" said the emperor. "The twelve Apostles," was the reply. "Well," said he "take them down, melt them, and coin them into money, and let them go about doing good as their Master did."

The Roman Catholics in the States are asked to contribute \$250,000 to the college of the Propaganda at Rome, and it is thought that they will respond with a million—four times the apportionment. The engine for propagating Romanism is not likely to stop for money, and Protestants will in one way and another be made largely to contribute towards the supply.

The temperance movement has two objects: To reclaim the intemperate and to prevent intemperance. Universal abstinence from intoxicating drinks will insure both objects. The evil is in the drink. It cannot be taken moderately without great danger. The desire increases until, in most cases, it cannot be controlled. In total abstinence is perfect safety, and the only remedy for drunkenness.

A GOOD REPORT.—A teetotaler, on being told by an opponent that temperance men were a band of robbers, replied, "Yes, they have robbed the poorhouse of its inmates, and the state prison of its victims."

The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Flavel*.

A medical practitioner, not quite so celebrated as Galen, undertook to cure a person of deafness, with which he was sadly afflicted. One lotion after another had been tried, but still the patient was shut out from hearing his fellow-men. "I've just come once more for you, doctor," said his wife, "to see if you can give him something better, for the last bottle we gave him did not do a good deal." "Dear me," said the doctor, "I'm surprised at that. But it matters little, for there's nothing gann' worth the hearing just now."

ATTITUDE IN PRAYER.—Although in prayer the attitude of the body is of much less importance than the state of the heart, we should not be utterly indifferent with respect to it. Among the Jews the customary posture was standing; as will be seen by turning to the following passages: 1 Kings 8: 22; 2 Chron. 6: 12; Matt. 6: 5; Mark 11: 35. The Jews, however, were not confined to the standing posture, but when they would express humiliation for their sins, or were more than usually earnest in supplicating mercies, they knelt or bowed themselves. See Ex. 34: 8; Chron. 6: 13; 1 Kings 8: 54; Ezra 9: 5; Dan. 6: 10; Isa. 95: 6; Matt. 26: 39; Acts 9: 40. These postures, standing and kneeling, are alike scriptural and becoming, and are far more proper and seemly than sitting; which, observe an old divine, "is rude indecent, except in cases of necessity." And remarked Bishop Hall, "I will either stand as a servant to my Master, or kneel as a subject to my Prince."

If you will have a constant, vigorous health, a perpetual spring of youth, use temperance.

There is a time when thou mayst say nothing, and a time when thou mayst say something; but there will never be a time when thou shouldst say all things.

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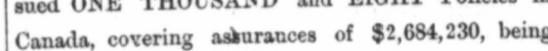
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