

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

REV. I. E. BILL, Editor and Proprietor. "Glory to God in the highest, and on earth Peace, good will toward Men." SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, JANUARY 27, 1858. VOL. XI.—NO. 5

BAPTIST HISTORY OF THESE LOWER PROVINCES.

CHAPTER II. Bible Teaching Exemplified.

The Bible is a wonderful book.—Divine in its origin—merciful in its mission—stupendous in its efficacy—it is the grand propelling power which is urging mankind onward in the great highway of moral progress. Wherever its influence is legitimately operating in the moulding and formation of human character, the marvellous results of its agency are distinctly discernible in intellectual development, as well as in spiritual attainment. Identified, as it confessedly is, with the extension and perpetuity of civilization, Christian statesmen look upon it as the best—nay, the only, preservative of civil liberty. Without it, England, these Colonies, and the United States, would this day have been the heritage of a despotism, and the yoke of Rome. The Bible, indeed, is the only power that can morally renovate and grandly exalt human character, and produce in our world those anticipated results, which sanguine philanthropy, in its enthusiasm, has confidently predicted—for which Peter has long toiled and prayed—and to which the earnest and struggling activities of the great and good men of the earth are hopefully directed.

While we, in our present work, shall trace the history of our own denomination in these Provinces, we shall exemplify, by facts, the force and tendency of Bible Truth. The prevailing diversity of religious sentiments and conflicting creeds is not attributable to either vagueness of description, indefinite phraseology, or obscurity of expression in the Sacred Volume; but to pre-eminently notions and opinions, which have been passively embraced, and tenaciously adhered to, without subjecting them to the ordeal of thorough scriptural investigation. A religious tenet, thus taken for granted, may be productive of an inconceivable amount of mischief. In this way originated all the false and pernicious dogmas and usages which have deformed and corrupted nominal Christianity. Human fallacies, substituted for Bible truths, have been prolific causes of those multitudinous errors, which have darkened the spiritual vision of myriads, and misled them into unholy practices.

A mere misapprehension, however seemingly trivial, in religious doctrine or practice, is dangerously inimical to the great interests of genuine piety. In the present day, there is a spurious charity—a false liberality—which is almost universally in vogue, and which is criminally tolerant of error. "Charity—charity"—is the cuckoo cry of modern Unitarianism, which leads to a lamentable amount of injury to the church of Christ. Whenever men talk of "non-resistance" in the doctrines, rites, and usages of Christianity, there is a presumptuous abandonment of Bible direction, and an unjustifiable compromise of religious principles. Genuine piety, wherever it is seen, should be appreciated, loved and respected, and whoever is influenced by a living faith in Jesus Christ, should be hailed as a Christian brother, though, in some respects, his creed may be erroneous; but the godliness of an individual does not, therefore, warrant us in giving our countenance to any doctrine or practice, to which he adheres, and which is not to be found in the Bible.

The foregoing remarks may seem insipidly trite as well as unnecessary; but be it remembered that not only time-sapping errors are bewildering the minds, and influencing the practices of millions, but that "the inventions of men" continue to impose new fallacies upon the plain simplicity of the Word, and scrupulously to substitute them for the testimony and teaching of the Bible. Human wisdom, unsanctified and undirected by the spirit of God, may thus multiply its earth-born pedagogues in Christianity, with a sincere design, in the outset, it may be, to render it more palatable or acceptable in the present state of human society; but whatever doctrine, or practice, or church organization, which is not unmistakably defined or indicated in the Sacred Scriptures, is fraught with mischief to Zion, and destructive to the souls of men.

The followers of Jesus Christ, in matters of religion, have no right from motives of mere policy, misapplied prudence or expediency, to originate a system, or propose a novel principle, to modify a New Testament usage, or change an ordinance, independent of Bible authority. A slight departure from scriptural injunction or example, may seem harmless in itself; and men, in their sectarian zeal, may think they are warranted in such a course, if thereby they can make or secure proselytes. The attempt to accommodate Christianity to the carnal tastes and apprehensions of a worldly-wise, is the unhallowed source of all those damning errors, by which the Map of Sin, is for ages enthralled the conscience and trampled with defilement, upon the civil and religious liberties of millions.

And what has the Bible effected in these Provinces? About the middle of the last century, they became permanent appendages of Great Britain. Prior to the American Revolution, numbers of the New England Puritans had immigrated to our shores, to settle themselves on the fertile tracts of

country which lie south east of the Bay of Fundy, from which the Acadians had been recently expelled; or to avail themselves of the teeming fisheries along the shores of the Atlantic. Emigrants, in considerable numbers, from various parts of Europe, continued to swell the population; and several thousands of American Loyalists, at the close of the protracted struggle, which terminated in the National Independence of the United States, were added to the inhabitants of these Provinces. About a century ago, the Legislature of Nova Scotia enacted a Law, which constituted the Church of England the legally established religion of the land. That act, however, a few years since, was abrogated.

At the close of the American Revolution, (sixty five years ago,) there were not, probably, a dozen Baptists in the Provinces; but at the present time, they constitute at least one fifth of our whole population. Our churches have sprung up in every direction, and the yearly increase of the denomination is indicative of the fact that its principles and practices are progressively moulding the religious sentiment of these Colonies, (as we conceive,) into a more rigid and exact adherence and conformity to the doctrines and usages of apostolic times. Our missionary efforts and operations, foreign and domestic, our religious press, our educational institutions, our Associations and Conventions, all tend to illustrate our activity and progress.

The inquiry naturally arises—what causes have produced these magnificent results? answer is—the Bible. No foreign Baptist Missionary came to our shores, to influence our religious opinions and practices. About eighty years ago, the population of these Provinces was scattered and comparatively few; and if there was indeed anything like a godliness existing among some of the people, it was, to all human appearance, in a deplorably sluggish state. There were none of the usual characteristics of religious interest and spiritual prosperity anywhere to be seen. It was emphatically a period of darkness. Even then, however, a cloud of divine mercy was hovering over the land, and soon broke into a shower of spiritual blessings.

The marvellous conversion of Henry Alleine, a singularly gifted young man in Nova Scotia, was the commencement of a brighter religious day. Deeply impressed with an appalling sense of his lost condition, he had long struggled and prayed for spiritual deliverance; and when led by faith to approach Jesus Christ as "the end of the law for righteousness," he had obtained peace and a consciousness of the forgiveness of his sins; he was impressed that it was his duty to persuade men to "live from the wrath to come." At that time he was like a solitary star shining through a broken midnight cloud. When first he spoke of redeeming grace to those around him, there were few to respond to his acclamations of praise and thanksgiving to God. While he sang Alleluia to the Lamb, there was no voice to unite with his in the "new song," which employed his tongue. Although the angels in heaven rejoice over his conversions, there were few on earth to bid him welcome into the spiritual Israhel, of which he had become a citizen.

Few were the trials through which he passed in reference to his call to the Christian Ministry. He was a mere youth—illiterate, and, as respects religious companionship, comparatively alone. What though the fires of eternal truth were burning in his soul, and he longed to give utterance to all he felt, there were none to sympathize with the exercises of his agitated mind—to impart timely counsel, or to bid him God-speed in the pathway of usefulness that was opening before him. At length, like Joseph, before his brethren, "he could no longer constrain himself;" for "a necessity was laid upon him to preach the Gospel." A first, perhaps, he did not do more than text and a temporary sermonize. It is more probable that his addresses during a considerable period of his brief and effective ministry, were earnest, warm and pungent exhortations.

He did not embrace any well-defined system of theology, and seemed rather indifferent to Christian rites and ordinances. He knew from the Bible, as well as from his own experience, that men, naturally, are in a state of alienation from God; and that unless they become the subjects of a spiritual regeneration, their souls must be eternally lost. Man's fallen condition, and the necessity of the "new birth" were, therefore, the prominent topics of his preaching. These two considerations seemed to absorb all others. They, and he, constituted his "sum total" of doctrinal divinity. Vigorous in intellect—ardent in temper—devotedly pious—and deeply imbued with the spirit of Christ, it is no matter of marvel that his youthful labours were so mightily successful. Although he had been little benefited by education, his preaching was adapted to the capacity and circumstances of the people among whom he laboured.

His early efforts, as an evangelist, were chiefly confined to the County of Hants, in which he lived; but encouraged by the revival influences, which attended his ministrations of the word, he extended the field of his labours, till he visited all the inhabited parts of Nova Scotia and New Brunswick.

Henry Alleine was not a Baptist. At the period in which he lived, and for many years after his death, his converts and followers were called *New-Lights*. This cognomen

may originally have been a term of approbation cast upon them. The Congregationalists of Nova Scotia, however, with propriety, claim him as the founder of that sect in the Counties of Hants, King's and Queen's.—I thought not a Baptist, he was, nevertheless, instrumental in the conversion of the principal *Baptist Fathers*, with whom our denomination took its rise in the Provinces, and by whose labours for many years it greatly prospered.

Almost simultaneously, Thomas Handley Chipman, Harris Harding, Edward Manning, Joseph Cranall, Joseph Dimock, Theodore Harding and James Manning, having become engaged in heart, were exercised by those extraordinary spirit impulses, which are characteristic of a divine call to the Christian Ministry. With the exception of Theodore Harding, who, for a time, preached in connexion with the Wesleyan Methodists, they all commenced to travel from one settlement to another, preaching Jesus wherever they went. Though these youthful evangelists, with their hearts burning with holy zeal, were marvellously successful in winning souls to Christ; yet, like Henry Alleine, their doctrinal views of Christianity and its legitimate ordinances were vague and undefined.

In that day, there were scarcely any respectable primary schools in either of the Provinces—and no Academy—and no College—and no Theological Institute, of which they could avail themselves in enlarging the range of their mental vision. Their educational advantages were very limited. They had barely been taught to read and write; and it may be presumed that, their knowledge of even the English language was circumscribed and meagre. There was then no weekly periodical, like the "Messenger" or "Visitor," to promulgate the "inroads" of piety, and uphold the doctrines, ordinances and practices of Bible Christianity, by disseminating healthful religious intelligence throughout the length and breadth of the land. These young Preachers had none of the facilities for intellectual culture and expansion; nor any of those numerous treasures on divinity, which their successors are so familiar, to assist them in the acquisition of knowledge, and in the clear perception of theological truth.

Under these circumstances, the Bible was their only resource; and it became to them not only a fountain of life—but also, the mighty agent of mental enlargement and invigoration. In reading its pages, meditation upon its truths, and contemplating its sublime mysteries and revelations, while their hearts were gradually sanctified, their intellects were prepared for a long career of usefulness. Though at the commencement of their work in the Ministry, they were very illiterate, and had only a crude and indistinct view of Christian doctrines, ordinances and usages, they ultimately became able theologians, and men distinguished for intellectual capacity.

The intense study of the Bible, led these Preachers of righteousness to embrace Baptist sentiments. No foreign Baptist Missionary, had bias their minds, nor benefited their judgment. The Word of God was the only man of their counsel; and during their search and struggle after the way in which they should walk. They may have had to contend with early prejudices and pre-empted prejudices; but they do not resist the convictions, which the study of the New Testament had fastened upon their minds; for their habitual piety had rendered their consciences exquisitely sensitive, and therefore when the path of duty was made plain they did not hesitate to walk in it.

This originated our denomination in these Provinces. Had its rise, and its progress, been untrammelled by the influence of the Bible; and if it could be traced to its origin, it would be the same efficient agency. A rigid adherence to the doctrines of the New Testament, and a scrupulous observance of Christian rites, as they were practiced by the primitive Church, are the only legitimate means of preserving Christianity in its pristine purity and power.

From the Baptist Reporter.

Two Baptist Notabilities.

It is a remarkable fact, that during the closing months of the past year, the two individuals—one of home and the other abroad—one a preacher and the other a soldier—who have attracted more attention from the British public than any other individuals, whatever their position or profession, are Baptists. We alluded to this fact in our Prefatory Address to our last volume, with something like an apology for noticing it; but we now find that one of the leading journals, whose religion is high church, and whose politics are Tory, has also pointed public attention to the circumstance, as something remarkable.

Yes; and it is remarkable, very, and therefore we notice it. This was, when the estimation of our public men and public prints the Baptists were nowhere little known and less cited for; or only known as a singular sect who resorted to the inconvenience of some and indecent—usages of putting their proselytes bodily under the water! And when told that the Book of Common Prayer required every parish priest to dip every child brought to him for baptism, "discreetly and warily," in the water of the font, they could scarcely believe that their own eyes had not deceived them when they found that to be a veritable fact. This opened their eyes a little, but they soon willingly closed

them, wishing again to sleep in blissful ignorance of an obvious, but as they seemed to think it, an unpleasant, Christian duty.

Nevertheless—the entrance of their word giveth light; it giveth understanding to the simple; and many were the converts to the "good way" of baptism among the simple-minded and true-hearted readers of the New Testament in this country, and in the United States especially, where, free from state-church influence and intolerance, the people were Godless.

Butter, in firkins, per lb.	11 3 a 18 6
Herring, per barrel	17 6 a 25 0
Wool, Mackerel	none
Digby Herring	2 6 a 3 6
Salt, in bags, coarse	6 6 a 4 3
Yarn, per lb.	4 9 a 5 0
Rice, per 100lbs.	23 9 a 25 0
Corn Meal	20 0

COUNTRY PRODUCE.

Butter, in firkins, per lb.	11 3 a 18 6
Herring, per barrel	17 6 a 25 0
Wool, Mackerel	none
Digby Herring	2 6 a 3 6
Salt, in bags, coarse	6 6 a 4 3
Yarn, per lb.	4 9 a 5 0
Rice, per 100lbs.	23 9 a 25 0
Corn Meal	20 0

MARRIED.

Last evening by the Rev. Samuel Robinson, Mr. Thomas Fleming, to Miss Margaret Smith, all of this City.

At Sussex King's County, January 18, 1858, by Elder Levi H. Marshall, Mr. William Clain, to Miss Sarah Stewart both of the above named place.

By the same at Caledonia A. C. January 17, 1858, Mr. Booz Gross, of Hillsboro to Miss Ann Eliza third daughter of Deacon Newton Wells of Caledonia.

DIED.

On the 15th inst., in her 97th year, after a long and painful illness of four months, Mrs. Hanson, wife of Mr. Joshua Hanson of Cabotville and eldest daughter of Rev. A. D. Thomson, of St. Andrews. In her life she maintained a consistent Christian profession. Her last illness was endured in the patience of hope. Her end was peace, expectation, triumph, leaving nothing to survivors but regret for their own loss.

Died at Hampton, on the 27th of December 1857, aged 64 years, Mr. James Kierstead, Deacon of the Baptist Church at Gunders Point, much lamented by all that knew him as a neighbour, a friend, and a Christian. His illness was short but severe, which he bore with Christian fortitude and patience, leaving himself and family into the hand of a kind and benevolent God upon whose mercy and goodness he delighted to dwell until the last; and when his voice failed he desired others to talk about the love of Christ. In his last illness he requested the writer to preach his funeral sermon. This request was granted on the 30th, from John, iii: 2, in the presence of a very large and attentive congregation. He has left a wife and eight children and a great number of friends to mourn their loss.

May He who has promised to be a fathering God to the fatherless and the widows God, ever be blessed!

ELIAS KIERSTEAD,
Studdell, January 8th, 1858.

Flour and Meal.

LANDING ex bigs Mariner at Paris, from New York—200 bbls Extra State FLOUR; 200 lbs. Superior do. do. 80 bbls. CORN MEAL; 50 bbls. Extra Family Flour very choice.

The Rev. James Spurgeon, who is yet alive, is pastor of the Independent church at Stambourne, in the same county, and his father, the Rev. John Spurgeon, resides at Colchester, but is pastor of an Independent church at Telesbury.

How, when a boy, he was fond of reading, and how his pious relatives trained him up in the way he should go—how he obtained a good degree of scholarship in various schools, and how he was in early life converted to God—when, and where, and with what success he made his first attempts at preaching, are all familiar to the public through the numerous publications which have been issued.

Mr. Spurgeon was baptised by Mr. Cantlow, at Isleham, in Cambridgeshire, on Friday, May 5, 1850, in his 50th year. He soon after removed to Cambridge, and joined the church in St. Andrews Street, formerly under the care of the learned Robt. Robinson and the eloquent Robert Hall. He now began to preach in the villages, and crowds flocked to hear the "boy preacher." In 1852, he became the minister of the Baptist church at Waterbeach, a village of 1300 inhabitants. In 1853, Mr. S., having made a speech at the Cambridge Sunday School Union meeting, was heard by one who mentioned his extraordinary power of a discourse to one of the deacons of the Baptist church in New Park Street, Southwark, then deacon of a minister.

Soon after his Mr. S. was invited to preach at New Park Street in the autumn of 1853, when he was but in his nineteenth year, and in January, 1854, he engaged in the regular duties of the pastorate over the church.

His subsequent career is patent to all—the chapel was soon so small to contain the crowds who flocked to hear, and a considerable enlargement of it did not meet the requirements of the yet increasing congregation. The large room at Exeter Hall was then engaged, which was fitted to overflowing; and after that the greater Music Hall of the Surrey Gardens was engaged, and yet there

was not room for all who wished to attend. Among the crowds who have visited this place to hear our modest Whitefield we might mention ministers of state, nobles of every title with their ladies, ambassadors, and civic authorities, clergymen, and dissenting ministers. But the best of all, is that the "common people" hear him gladly, and they always form the great majority of attendants.

The spiritual state of the church meeting, New Park Street Chapel, Southwark, has become a matter of public notice, and the prospect of the congregation. Mr. S. we believe, from Nov., 1853, to Nov., 7—four years—baptised and admitted to fellowship upwards of 700 members. Altho' his ministerial career, when we compare his youth and other circumstances, has no unprecedented, we had a most sad, in history of Christian preachers, since the es when inspired apostles first announced truth through the blood of the Holy Victim to his murderers in the streets of Jerusalem.

May the grace of God, which has been conspicuously seen in raising him up and lifting him for his work, preserve him from all evil throughout a long and honourable career!

The theology of Mr. S. is commonly reputed to be of the Calvinistic school. But observe that he is not high enough for the glory of his brethren of that class, for he clearly charge him with being a "duty preacher!" Well; if by that they mean that Mr. S. is in their eyes, because he preaches that it is the duty of men to be of the gospel, he will be yet more vile. Our part, though we have sometimes thought that a volume might be compiled of extracts from his printed sermons, with the "The Arminianism of the Rev. C. H. Spurgeon;" we care little about what Mr. S. is called, so long as he preaches Christ the only Saviour, and beseeches sinners to be reconciled to God by him. In our estimation he would not be a rational minister of the Gospel at all—with Peter and his paterfamilias—if he did not.

We have had before us, in giving these details, a sixpenny pamphlet, "Sketch was endured in the patience of hope. Her end was peace, expectation, triumph, leaving nothing to survivors but regret for their own loss."

Another of the notabilities to whom we referred—the soldier. Of this distinguished man we can say but little, information respecting his history not having yet appeared in any consecutive or authentic form. All we know of him, previously to his recent exploits in suppression of the Sepoy mutiny, is, that he has been for many years an officer in the Indian service, advancing by his merits from one degree of rank to another until he has attained his present high position. We have already, in our volume for the past year, related some interesting incidents respecting his advancement, chiefly on the ground of his talent and tact, his enforcement of order, and his indomitable courage.

It appears that General Havelock is a Baptist, but under what circumstances he became one we are not able to say; probably through his becoming acquainted, while yet a young man, with the senior Baptist missionaries at Serampore—Carey, and Ward, and Marshman—for he married the daughter of the latter, by whom he had a family of children, for we hear of one of his sons—Captain Havelock—being severely wounded at the relief of Lucknow; and we noticed, the other day, that Lady Havelock and two of her daughters were in London.

Our readers who read the public papers—and who does not now a days?—are familiar with the daring and successful exploits of Havelock's daring and successful exploits. It appears that in two months, with but a small force of British and natives under his command, he attacked and routed the mutineers, though in far greater numbers, in nine battles, taking their ammunition and stores, and seventy pieces of cannon. After several attempts to relieve the small force which was surrounded on all sides in the "Residency" at Lucknow by thousands of Sepoys, he at length forced his way to the place; but in effecting this desirable object—for about 1,000 civilians, with women and children, leaving another Camporee tragedy, were anxiously waiting his coming—he lost more than sixty officers, and more than 1,000 men—half his whole army.

Somewhat tardily, we confess, the government at home, after allowing the patriots in one hundred pounds a year for extraordinary services to General Havelock, have at length advised Her Majesty to recommend the House of Commons to vote Sir Henry Havelock £1000 a year for life. But when the matter was brought by the Premier before the House, Mr. Crossley, of Halifax, Mr. White of Plymouth, and other members of the House, protested that it was inadequate, and reminded the minister of the high regards conferred upon some of the noble Crimean heroes. This put Lord Palmerston on

his mettle, and he replied, not as in his wont, with a joke, but with fiery indignation. No matter; they persevered, and told the Premier plainly that the reward was not worth a six years' purchase, for the General was sixty four years of age, and exposed to death by the perils of war every hour. The result was, that the minister gave way, and the grant was extended to his heir.

We cannot, however, allow ourselves to close these brief remarks respecting this distinguished soldier, without lamenting that such a man should be so engaged. We have heard of his undoubted piety, and his constant desire for many years to communicate the blessings of the gospel to the soldiers under his command. We cannot, therefore, but sigh for the days when men like Havelock will, like Livingstone, find more congenial employment for their talents and bravery in extending the blessings of Christianity and civilization among the nations and tribes of men, now sitting in the darkness of ignorance, and sunk in the degradation of sin and superstition.

After the above was in type we met with this brief sketch of Sir Henry's military career.

"General Havelock has, long since interwoven his own life story with the military history of British India, during the last five and thirty years. In the first Burmese war of 1824, Havelock was present in three important actions; and when the war was closed was one of the officers sent on a mission to the court of Ava. After some twenty years' service, he received his company, just prior to the invasion of Afghanistan;—he accompanied that expedition on the staff of Sir W. Cotton; and was present at the capture of Ghuznee, and at the occupation of Cabool, after the flight of Dost Mahomed. Who does not remember the affair of the Khoord Cabool Pass? at which Havelock was also present, under Gen. Pollock, seeking to join Sir Robert Sale at Jellalabad; and on the final dispersion of the forces of Akbar Khan, the column commanded by Havelock won all the glory of the action; for which he himself received promotion and the dignity of C. B. Other brilliant services out of India followed. Then, Havelock accompanied the battle of Maharajpore; and afterwards, in the Sikh invasion, fought at Moodkee, Ferozeshah, and Sobraon. Lord Hardinge appropriately placed him in the post of Adjutant General of the Queen's troops in India. On the opening of the Persian campaign, he was appointed to the command of the second division of the forces under Sir James Outram."

Paragraphs.

A ROOR RICH MAN.—Mr. James Morrison, one of the merchant princes of London, recently died at the age of sixty-eight years, leaving an estate whose value is estimated at £20,000,000. He was the son of a Scotch farmer, and went to London a poor boy with no capital, but his industry and trustworthiness, and engaged in the dry-goods trade, in which he was the first to introduce the principle of selling at a small profit to increase the amount of his sales. He was many years in parliament, and though a self-educated man, possessed a refined taste for literature and art. With his immense wealth, for the last three years of his life he was in great fear that he should come to want. For more than two years he worked upon a farm of one of his tenants for twelve shillings a week, and for eighteen months was a regular applicant for relief to the parish, receiving twice a week, with the town paupers, his two shillings and a quarter loaf!

A HERO'S SISTER.—Lieutenant Salkeld, the young soldier who gloriously blew open the gate of Delhi, is no more. Mr. Puch has but one word to say. It has reached him that the heroic Salkeld's sister is admirably doing her duty as governess in a London family. Surely, Lord Palmerston, surely, House of Commons, should the lady remain at that honourable duty, England having read the Delhi despatch, it will be from choice, not from need.—Punch.

CRIME IN LONDON.—In the year 1858 the number of cases brought before the Police Court of Boston was nine thousand two hundred and six. In 1856 the number was eight thousand five hundred and three.

MARINE LOSSES.—The footing of the losses by marine disasters, during the past year, shows the absolute blotting out of nearly \$20,000,000 of capital.

A gentleman named Allen has invented an electro-magnetic engine, which is said to furnish a motive power more economical than steam, in countries where, as in France and Spain, coal is dear, if not in England, where this fuel is comparatively cheap.

Cincinnati has a population of 224,000 inhabitants, an increase in ten years of over 87,000.

There were sixty murders committed in New York city in 1857, and but one execution, and that a negro.

REVOLTING MURDER.—Mr. and Mrs. Comstock, an aged couple residing near Hamilton, N. Y., were murdered a few days since by their own son, who was suffering from *delirium tremens* induced by hard drinking. After despatching his victims, the murderer cut out their hearts, which were afterwards found bearing the marks of his teeth upon them! He is about 35 years old.