

The Anglican Communion has 39 articles, with one on oaths, one on the descent into hell, one on the marriage of priests, one on how to avoid people that are excommunicated, and not one on the Fatherhood. The Presbyterian Communion has a confession with 33 chapters, which deal in a trenchant manner with great mysteries, but there is not one expounding the Fatherhood of God. It was quite allowable that theology should formulate doctrines on subjects Jesus never mentioned, such as original sin, and elaborate theories on facts Jesus left in their simplicity, such as his sacrifice.—Ian. Maclaren.

#### INCIDENTS IN THE LIFE OF THEOPHILUS WALDMEIER.\*

"I was born a Roman Catholic in Canton Argau, Switzerland, and brought up under severe religious instruction by my dear mother and grandmother, who were very anxious for the salvation of my soul, and strict with me on matters of religion. My grandmother forced me to kneel down on the ground for three hours daily with rosaries and psalter. Once when I refused to do so she was very much displeased and punished me severely, and when I told her that God would not listen to prayers that were forced out by the stick, she beat me even more, but this cruel treatment only hardened my heart and made me feel sure that such prayers could not be acceptable to the Lord. I used to go to a quarry near our house where I could be alone and pray out of my heart, which gave me much comfort. But my troubles did not end here, for when the time of confession came it was impossible for me to believe that the priest could give me absolution for my sins, as I had often seen him indulge in intoxicating drinks and playing cards; so I said, 'The

priest himself is a greater sinner than other people,' and for this I was severely punished. I then became very miserable, not knowing what was really right to do; so at last in despair I ran away from home to my uncle at Lorrach, who received me very kindly, and adopted me as his son. Here I was sent to a Roman Catholic School, and began to feel much happier, for I was well treated.

"In Lorrach, near Bale, there was a young man named Deimler, who often came to my uncle and aunt, and spoke much about the Gospel, which made my uncles angry with him, so that he wished to send him out of the house; but the young man patiently endured all unkindness, and explained the way of salvation more fully. He did not speak in vain, for my aunt began to be enlightened, and not long after both she and my uncle were converted.

"J. G. Deimler entered as a missionary student into the Bale Mission College, where he studied for six years. During this time he often came to Lorrach, and had Gospel meetings, which were held in our house by the students from Bale and S. Chrischona in turn. J. G. Deimler was ultimately sent to India, where he has been working since 1855 among Mohammedans.

"I was so much influenced by the dear missionary brethren, and the blessed meetings, that I was convinced that the Evangelical Christians were on the right basis. Soon after my mind was enlightened; my heart also became changed, and I resigned all mere worldly joy and pleasure to join with the Lord's people wherever I went. Through them I became acquainted with the great need of the world for missionaries. This made me long to be a missionary also, and often in the night I went out into the fields and ask the Lord that He would take me into His service, after which I felt assured that He was indeed ready to take me up, if I, on my part,

\*Taken largely from his autobiography.