

life" we give, entire, a letter that appeared in the News of the Churches, in Nov. 1862, describing Maundorf, the scene of the cures, and giving a slight sketch of Dorothea Trudel. Before her death, which took place in 1862, she transferred her establishment to Samuel Zeller, son of the founder of the Reformatory at Beuggen, and brother-in-law to Bishop Gobal of Jerusalem. The work is still carried on under him on the same principles, and with results that are now attracting attention, and compelling the assent of such men as Tholuck, Hertzog, Delitzsch. Mrs. Lucinda Sullivan, in her recent "Diary of a month in Maundorf," has confirmed the account Miss Stopfer gave of her visit in 1871. On these facts we cannot but agree with the British and Foreign Evangelical Review, "that the whole subject is, at any rate, worthy of fuller examination than it has yet received, both in relation to science and the church." Does it not seem, even on a distant view of the subject, as if by these cures God is rebuking an unbelieving generation, and as if He, at a time when some of the "wise and prudent" have sounded the lowest depths of atheism, is manifesting himself to babes as the hearer and answerer of prayer? It surely rebukes our tendency to put more faith in the gropings and guesses of our short-sighted fellow-creatures than in the knowledge and mercy of Him whose hands made and fashioned us. In sickness as in other things God saves by few as well as by many.

REVIVAL OF ROMANISM.

To Canada, where so large a proportion of the people belong to the Church of Rome, it is a question of very near and practical interest, whether the power of Rome is growing or decaying? Is there really a revival of Romanism in our day? And if so, in what direction does this revival tend? It is well to look at the question calmly and honestly, neither exaggerating nor un-

derrating the facts on which an answer to the question rests.

In point of *numbers*, there is no increase of any account in the strength of Rome. In nearly all the Catholic countries Romanism has lost ground with the advancement of this century. In Protestant countries it is far from holding its own. While the Roman Catholics have increased at the rate of 28 per cent. in Great Britain and Ireland, the Protestants have increased at the rate of 120 per cent. Protestantism has, therefore, been increasing *five* times faster than Romanism since the beginning of the present century.

In the United States we find there were in 1801, two millions of Catholics and five millions of Protestants, whereas there are now nine millions of Catholics, and about thirty millions of Protestants. Taking Ontario and Quebec together, we find that in these provinces (U. C. and L. C.), in 1861 the church of Rome and the Protestant church were as near as possible equal, whereas by the census of 1871, Protestants stand somewhere about 100,000 ahead of Catholics.

In point of material *wealth*, there is no increase in the strength of Rome. From the year 1842 to 1860, there joined the church of Rome in England some fourteen lords and a lot of peeresses and titled ladies, representing a large amount of land and money. But this gain is small in comparison with the loss of convents, monasteries, church lands, and monopolies in Germany, in Italy, in Spain, and in Austria. To-day, therefore, the church of Rome is poorer than in the beginning of the century.

In face of these undoubted facts, men may ask where it is that Romanism has increased its strength? In what respect can it be said that there is a revival of Romanism?

Rome has, in England, *regained its lost respectability*. It is very hard for a church to make headway in the artificial society of Europe, if she has lost