

United States passed a resolution which should be known in Canada. It was as follows:

"Resolved, that while this General Synod has no sympathy with any attempt to make the State an engine for the propagation of a mere sectarianism, it regards the use of the Bible in the Public Schools as a legitimate measure of great utility and importance for the proper education of our American children and youth in those principles of sound morals and sterling patriotism which are so essential to the perpetuity and welfare of the nation: and it deprecates most earnestly the exclusion of the Bible from the Public Schools, as the surrender of a sacred right which as we have received it, under the good providence from our fathers, we should do our utmost to transmit to our children unimpaired."

At its first meeting last June in Montreal, this subject was brought before the General Assembly of the Presbyterian Church in Canada by a reference from the late Canada Presbyterian Church. All that could be done was to appoint a Committee, with instructions to consider the matter, and report thereon to the next meeting of the General Assembly. Let us pray that God may guide the excellent men that form that committee to a wise decision. They will not take it amiss if we throw out the suggestion that in some suitable way it should try to get the other Protestant bodies to appoint similar committees to lead to joint action."

HERMANN AND BISMARCK.

It is a remarkable fact, often noticed, that it was only the Teutonic nations of Europe that welcomed the Reformation of the sixteenth century, whereas the Latin races rejected it. Some imagine that the matter is accounted for by some distinctive national peculiarities

in the mind of the respective races. The explanation does not lie in the *mental characteristics* of the two contrasted races, but rather in their *history*.

The Latin races of Southern and Western Europe (Italy, France, Spain, Portugal, Belgium, and Southern Austria,) submitted to *Papal Rome* at the crisis of the Reformation because these countries had been subdued, ruled, and for centuries trained by *Imperial Rome*. The Teutonic races of Northern Europe rejected the tyranny of *Papal Rome* because they had never been fully subjugated by *Imperial Rome*. The rejection or acceptance of the Reformation was not therefore a matter depending on mental idiosyncrasy, but a matter springing from national history.

The southern and western countries of Europe were accessible to *Imperial Rome*, and came easily under her language, laws and institutions. The northern countries of Europe were more remote and inaccessible, and therefore they came never in the same degree under the spell of the *Imperial City*. But to help distance and climate in keeping a portion of Europe free from the mighty enchantress, God raised up a man who stands in the same relation to the national life of Germany that Wallace and Bruce do to the national life of Scotland.

Hermann, or Arminius as the Romans called him, was the son of a German Prince, who as a hostage was taken to Rome and educated there. He conceived in early youth the bold project of freeing his native land from an oppression that was galling to the national spirit and hurtful to the national prosperity of his native Province. He gave his attention to the study of Roman affairs and military discipline that he might use that knowledge to free his native land. He returned home, and sought the friendship of Quintilius Varus, the military