

ore-eminent for *terseness* of style; and the *Reports* for *fulness* of information. Our suggestion last year, in regard to giving all the information about a congregation at one opening of the book, has been adopted, with a loss, of course, in the number of columns, but with a great gain in convenience and expense. Were the post offices placed on the same page with the statistics (as is the rule with the other churches whose Minutes are before us, and the date of ordination left out), sixteen pages might be deducted from the 288 now demanded, and an important point would be gained in the way of convenience for reference.*

The four issues of Minutes and Reports published since the union of the Presbyterian Churches in Canada will now make a handsome volume for binding, a copy of which should be on the table of every Presbytery and in the library of every office-bearer of the Church. In connection with this it might be respectfully suggested that now is a good time to begin the system in use in four, at least, of the Presbyterian Churches of the United States. In these churches, the Minutes of two years or three years or four years (there are instances of each group) are collected into volumes and paged, as, e.g., in the *Presbyterian Church, North*, from one to 998, running across two years and making one volume for binding. With our Church, the year 1879 might very conveniently begin volume II., to be paged consecutively to 1881, which would give a volume (at the present page rate) of 864 pages.

HEIDELBERG CATECHISM.

To the Minutes of the *General Synod of the Reformed Church in America (Dutch)*, we find appended this year a most interesting document. It consists of an *historical statement* in reference to the Heidelberg Catechism first issued in 1563 and which has since been translated into some eighteen languages; and further, the full English text of that Catechism, taken from the third edition, which was the text approved by the Synod of Dort.

The English divines at the Synod of Dort (G. Carleton, Bishop of Llandaff, J. Davenant, afterwards Bishop of Salisbury, Samuel Ward, T. Goad, and Walter Balcanqual), said of this *Catechism*, "That neither their own nor the French Church had a Catechism so suitable and so excellent; that those who had compiled it were therein remarkably endowed and assisted by the Spirit of God; that in several of their works they had excelled other theologians; but that in the composition of the Catechism they had outdone themselves."

To Presbyterians who claim their descent from the Scottish Church this Catechism is interesting, from the fact that in 1591 there was printed at Edinburgh a translation,—"By public authority for the use of Scotland," and bound up with the Psalm Book and Book of Common Order. This was fifty-seven years before the Westminster Assembly (1648), issued their *Shorter Catechism*.

The Heidelberg Catechism, which consists of 129 questions with answers, is well worthy of circulation, and might with profit be studied side

* The Presbyterian Church in the United States (South) with 1,117 ministers, and 114,578 communicants embodies their *Minutes and Reports* in less than 900 pages, which contains, moreover, an Alphabetical List of Ministers with P.O. address.