

they might find some features in the principles and practices of neighbours which might be imitated with advantage. To be imitators "*mimētai*" of that which is good is a scripture precept, to which we should do well to take heed. To neglect or refuse to imitate the good in anything, simply because we do not find it good in every part, is wrong—is folly, and not wisdom. The enlightened children of the world are wiser in their generation than to act in this way. They unconsciously take the Bible precept as their rule, to imitate everything that is good, and the result is astonishing progress in arts, sciences, commerce, and literature. Why should not the children of light act upon the same Gospel precept? Why should there not be progress and improvement in the adaptation of *human* agencies and in the *use* of Divine things for the purposes of eternity, as well as for those of time? Are there not a multitude of minor things in the constitution and operations of the Church-Kingdom that are necessarily left undetermined by the written Word, and which in the exercise of sanctified wisdom may from time to time be altered and amended? There is no reason why these things should be stereotyped for all ages as if they were divine institutions. Such Medo-Persian fixity in the human things of the kingdom of heaven simply because they are the wisdom of our fathers, is about as rational as the same method would be in the human things of the kingdom of nature. A farmer cannot alter the seasons or the climate, but he may change his crops or his methods of tillage; so too, the church cannot alter the principles of the Divine economy of grace, but it may to a large extent alter and amend, from time to time, the methods by which these principles are exhibited, and wrought out.

We have been led into these remarks by reading the "Eleventh Annual Report of the Association, National Scotch Church, Regent Square, London, for promoting the Schemes of the Church." This is in fact a report of the proceedings of this well-known church itself, in the metropolitan city of England. The document contains thirty-six well printed octavo pages. It reviews the whole operations of the congregation for the year 1856, and informs us briefly and succinctly what has happened within their circle during that time, and what they have done for the furtherance of the Redeemer's kingdom. It is not a hard, dry, and statistical affair, like too many such reports, but it glows with Christian tenderness and affection. As an instance of this, we especially note the record which it contains of departed worthies. "Some of these were aged saints waiting to depart in peace; others were taken away in mid-time of their days, and some in the early spring of youth. Among these were the noble rescuer of the crew of the "Kent East Indiaman," Captain Wm. Cook; Mr. David Bogue, "a man whose deeds were done on the Saviour's principle—'Let not thy left hand know what thy right hand doeth.';" Miss M. Burnet, the last lineal descendant of the celebrated Bishop Burnet of Salisbury, the historian of the Reformation. There are also noted with affectionate sympathy the services of an estimable Precentor, "who struggled too long to perform the duties which he loved," and who on this account has been laid aside by pulmonary disease. It is refreshing to find a Precentor so full of the spirit of his sacred office, and whose services are so cordially acknowledged in this public way by the congregation. In a Model congregation, the Precentor should be a minister of the sanctuary, and solemnly set apart to his office, to which should belong all matters pertaining to the public praise of God. It is time that this office were rescued from the dishonor with which it has commonly been regarded in Scotland. Any approximation to this improvement we therefore hail with unqualified satisfaction.

It is interesting to notice the account which the report gives of the fluctuations in the communion roll of this church. During the year 1856, there was