

towards the *Monthly Record*, and a promise from members to use their influence in making our Church organ known, and in promoting its circulation throughout their different congregations.

2. A most cordial resolution to co-operate with our Synod in the Foreign Mission Scheme. For this purpose, collections were appointed to be made in all the Churches within the bounds upon a particular Sabbath duly specified. With the proceeds, native teachers may be supported until the services of a missionary can be secured.

3. A very general expression of the desirability of having a Divinity Hall in Halifax for educating young men for the ministry in the Lower Provinces. To bring the matter to a practical issue, a Committee was appointed to correspond with the Committee of our Synod, and report fully at next meeting of Court. In the event of those Committees being able to report favorably and arrange the details, it was thought that the amount of pecuniary support expected from New Brunswick could be easily furnished.

4. The question of the Union of the Synod of New Brunswick with the Synod of Nova Scotia and Prince Edward Island. Upon this matter members expressed themselves most favorably, and many excellent arguments were advanced to shew that both Synods would be benefitted by the contemplated change. In the mean time, however, it was found necessary to proceed with caution, as rashness in this matter might injure the civil interests of the Church in New Brunswick. That Synod is incorporated, and holds its property under the designation of "The Synod of New Brunswick in connection with the Church of Scotland," and it was feared that any change in the name might injuriously affect the temporal interests of the Church. In the mean time, a Committee was appointed to take legal advice in the matter and correspond with the Synod of Nova Scotia and Prince Edward Island. If Union under the present Act of Incorporation be impossible or inadvisable, a new Act can be easily obtained; and, from the character of the members of Committee, and the attention which we know they will give to this matter, we feel sure that the Synods will be united at no distant day.

5. The resolution to form "Lay Associations" throughout the bounds of the Synod. Here, as in Nova Scotia, several of the congregations are too weak and scattered efficiently to support Gospel ordinances among them. By this agency, however, it is expected that this misfortune can be remedied when the stronger congregations shall have an opportunity of extending a helping hand to their weaker neighbors. In this matter, as in many others, the Synod expressed itself as much indebted to my excellent friend and co-delegate, Dr. Inglis of Charlottetown, for his able assistance in sketching out a plan of

operation. We believe that the Lay Association will prove eminently successful.

Such are some of the matters which came before the Court. They may serve to indicate the state and temper of our Church in the sister Province, and to shew the anxiety of her ministers to promote her best interests. One thing, at least, we can certainly say: that those who represented the Synod of Nova Scotia and Prince Edward Island returned home much refreshed by their visit to the sister Synod, and hopeful as to the future of our Church in the Lower Provinces.

S. M. G.

To the Censorious.

THERE lately appeared, in the pages of our *Record*, a well-timed paper from a worthy Scottish minister, in which he shows that the Parent Church is not behind other Churches, but rather in advance of most of them, in her princely Christian liberality; and that the reason why she does not manifestly appear so, is because she does not strive for publicity in reports, or in the *Church Record*. Our Church labours in striving to do her work well, rather than let her left hand know what her right doeth.

The very opposite course has been too much pursued of late in the pages of our *Record*. It has been made the vehicle of public censure, to an extent very unbecoming the pages of a *Church Record*. It has been employed by elders to censure ministers, by ministers to censure elders, and by ministers to censure ministers and congregations. Now, we beg to object to this system for various reasons. It is very offensive to many of our readers. It injures the true interests of our Church. It is quite the reverse of the dignified example shown to us by the Home Church. It is contrary to the constitution of our Church. And it is opposed to the spirit and letter of our inspired Directory. If a brother offends, by neglecting to attend the Church Courts or otherwise, he is not censurable until he has done so several times, assigning no reasons. If one private brother offends against another, he is not to bring him before "the Church," until he has again and again remonstrated with him in private. And, surely the same rule is not the less binding on Church officers, or less necessary that they should observe it towards one another. "Rebuke not an elder," &c., &c.

The manner, too, in which one is put in contrast with another or others, is as offensive as it is ungenerous and unjust; and, in too many cases, it would seem to say, "behold me," "see what I am doing," to the disparagement of others.

Is it fair, because ministers and elders from one or two weak congregations have attended Synod once or twice, to place them in invidious comparison with such as had never before