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THE RELIGIOUS INTELLIGENCER An Evangelical Family Newspaper, FOR NEW BRUNSWICK AND NOVA SCOTIA EV. E. McLEOD, G. A. HARTLEY, Editors & Proprietors

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For the Intelligencer. A Chapter on Thanks.

Beloved Editors,-What duty in the Bible more clearly and fully impressed, more condusive to happiness! more important in the work of salvation and God's glory? What saith the Holy ne on this point? 'The joy of the Lord is your strength.' One of the greatest battles ever fought was in praising the beauty of holiness, as the people and their king went cut before the army saying, ' Praise the Lord for his mercy endureth forever,' see 2 Chron. 20, 21. The most holy, happy, and useful persons in all ages have been the most joyful, humble, grateful, thankful. They rejoice in the Lord always. Their mouths are filled with thanksgivings; they praise God for everything. They bless him for that and that; yes, that and that, and so on that and that. They bless him now for that, and next moment for that, and so on for that, as every new moment and mercy arrives.

Let men, with their united voice Adore th' eternal God, And spread his honors and their joys, Through nations far abroad.'

Is not this the thing, the very thing called for? a people filed with thanksgiving and praise f The primitive disciples, after the pentecostal baptism, were bright, glowing specimens of this trained from every evil way. Hear him, 'I will holy joyfulness. Their hearts burned within wash my hands in innocency, so will I compass them. They parlook of their food with gladness thine altar, O Lord, that I may publish with the and singleness of heart ' praising God and ha- voice of thanksgiving, and tell of thy wondrous ving favor with all the people.' What the result works.' This holy walking was the secret of ly of this constant joyfulness in God? 'They David's continued thaksgivings, 'With the continued steadfast in the apostles' doctrines and pure thou wilt show thyseif pure.' Ps. 18. 26. fellowship, in breaking of bread, and in prayers; Why is it we hear so few thanksgivings in the and fear came upon every soul, and many won- assemblies of God's people? The heart is not ders and signs were done by the apostles. And tuned to his praise. the Lord added to the church daily such as should be saved.'

' Praise ihe Lord ye everlasting Choirs. Fraise the Lord in holy songs of joy World unborn shall sing his glory, The exalted son of God.

Praise the Lord in holy songs of joy.' Beloved reader, is your heart tuned to this holy, sanctified joyfulness? Are you thanking God now, for all his manifold mercies ? " Now?", Yes, now. Thank God now, this minute-thank him first of all that you have a heart to thank him. 'A thankful heart is from God -thank him for a thankful heart-thank him for everything -all things, great things and little things. Thank him now, delay not. Thank him as mercies come on and as they go off. As new mercies appear, begin to thank him,-keep on thanking him. And be sure to embrace the earliest possible opportunity to return God thanks the very instant you feel the first risings of gratitude. Thank God while the heart is warm, lest a moments delay may cool the ardor of your thanksgivings. Now, now is the time, the accepted time. A single moment's delay may lead to forgetfulness, indifference or coolness in your thanksgivings. God loves a heart full and fresh with tuanksgiving, burning from the alar, sincere, earnest, outbursting. Embrace the very instant the blessing is received-any blessing-all blessings, temporal and spirituallittle blessings or great blessings. All good comes from God, the Father of light, food, rai ment, houses, homes, lands, fathers, mothers, kind looks, kind thoughts, kind expressions, every grasp of friendship. Our senses, hearing, seeing, tasting, smelling. Our physical, intellectual, and moral faculties, all these call for daily and hourly thanks. Then life itself, the land of mercy, the land of Bibles, of pure worship, the gift of God's dear son, through whose sacrafice and intercessions all blessings flow-

well pleased to bestow his riceater. God is who bear poverty's weary load.

the thankful and obedient, that live to thank him for his goodness ' Who so offereth praise, glorithanking God for his gondness. Some perish,

starve outright, for not thanking God. God will thank God, others will, and he can raise up the stones in the streets to praise him, cause the hills and the valleys to praise him, fire, hail, snow, stormy winds, mountains, all hills, fruitful trees, all cedars, beasts, cattle, flying fowl, all creeping things, the sun, moon, the starry hosts, and heavenly hosts, the seas and all that in

Thy numerous works exalt the Lord, Nor will I silent be;

O rather let me cease to breathe, Than cease from praising thee."

To thank God is not only a privilege but a positive duty, binding on all intelligencies. God commands us to thank him, and to thank him always, for he is good and his mercy endureth forever. God is worthy of all praise and he will

David knew this, understood it perfectly. He knew it was policy, the very best policy to thank God, nor was he unmindful of this duty. Hear him, I will bless God at all times, his praise shall be in my mouth continually.' 'It's a good thing,' says he, ' to give thanks unto the Lord, and to sing praises unto thy name, O Most High.' 'the Bible is full of these examples of holy men, in giving God thanks. Friends, are you thanking God continually for all his mercies, for all his judgments? Do you make it a special busines ? the first thing, the last thing, the ever continued thing? Do you prize the privilege of thanking God above all price? What an infinite mercy that he permits creatures so unworthy, so hell deserving, to praise him! Blessing unspeakable! Our whole being should burst forth with thanksgiving for this one mercy! this one privilege. Reader, do you thank bor." God? do you live so that you can thank Him? No one can thank God as as he ought, except he 'walk uprightly, work righteousness and speak the truth in his heart.' The reason-why David was enabled to tkank God so heartily, so joyfully was, he walked softly before him re-

Beloved, let us so live that we can thank God with a good grace all the time. Sound out his praises from pole to pole, make a joyful noise unto the Lord evermore. Serve him with gladness; come before his presence with singing; enter his gates with thanks-giving and into his courts with praise-for the Lord is good-his mercy is everlasting and his truth endureth to

O give thanks unto the Lord, for he is good: for his mercy endureth forever.' 'O that men would praise the Lord for his goodnes, and for his wonderful works to the children of men.'

Let every thing that hath breath praise the Lord.' . Praise ye the Lord.'

'Hosanna! let the earth and skies Repeat the joyful sound; Rocks, hills, and vales reflect the voice, In one eternal round.' D. F. N.

> For the Religious Intelligencer. Old Winter.

You're welcome old winter, the rich man cries as he casts a look of content upon his carpeted halls, for his fires burn bright, and his casements girl." are curtained with drapery rare; the snow may fall and the winds may blow, but what careth the rich man ? You're welcome, old winter, cries the gay young lad, as he plunges into the snow, he wraps his warm garments about his form and bounds away o'er the ice-bound streamlet, his sport is rich. What, if old Winter bluster, and storm, what careth the rich man's son?

But Oh, winter is dreary, says the poor man; as he wends his way along the street, the snow flies in his frost-nipped visage, and his ill-shod feet are benumbed with the cold.

Winter has come and woe is me, exclaims the widow, as she clasps her shivering orphans around her knee, with a dispairing grasp, through the frosted frame, she sees on the lifthronged way a laughing crowd, and merrily tingle the sleigh-bells gay, while the widows and tress and the sewing woman; they stood rethe Bible-the Holy Spirit-hope of life ever- orphans shiver mid want and cold; yes, wister lasting—all these and still more, should fill our is drear to the poor and old; with unlistening garding each other a moment in silence. hearts with grateful praise, with continued out- ear the crowd presses on, few careth if the begburstings of thanksgivings. God's providential

ealings, the preservation of life, health, strength But yet we think winter is good in his time, on right reason, should call forth grateful when he comes from his home in the north, re-We should thank God, rising up and purging the air and driving pestilence from our lying and purging the air and driving pestilence from our till our to be bedy soul and mines, land. We gather around the glowing fire; gay le being, body, soul and mind, is full words are spoken, happy voices are heard singthing but thanks, a bundle of ing songs of home and friends; yet while we enjoy the pleasant winter's eve, let us not forthe sure way to onking God for mercies is get the poor man, nor a tale of his wants and greater mercie. Th mercises, new mercies, woes dispise; ye rich, that have enough and to by and by, it faithful to God for little mercies, spare, give them a little, a tithe of your plentithanks for them, very soomercies, in giving ful store; it will save the young and cherish the stews greater mercies and st in mercy, be- old; for ye know not what a burden they bear

lessings on | Westside Hill. MINNIE FORRESTER.

From the New York Observer. The Seamstress and the Actress. fieth me.' O friends, how much we lose by not THE POWER OF PRAYER RECENTLY ILLUSTRATED

IN THIS CITY. Look into this room. It is small, and has only be thanked now and forever. If we refuse to one occupant. Look around upon the furniture. All is very neat, but very plain. The hand of resting me just here, and just as he has." poverty is here. It is the home of a child of alas! her prospects were soon under the deep, which she had expressed. dark cloud of hopeless poverty.

> Yet she is a child of the covenant and a child her place of plying the needle in unceasing toil to support herself by honest industry. Often employment fails, and then she prays that her Heavenly Father will send her work, for she cannot afford to be one hour idle. She had been praying one morning for work, for employment had failed her for some days. She had prayed with more than usual earnestness. Suddenly there was a gentle knock at the door, and in

"I am an actress," said the young lady, contemplating the sewing woman with surprise, as she noticed her embarrassed and hesitating manthe theatre in Philadelphia; and these dresses joined herself to the people of God.

must be altered, and these must be made at once" "and I will pay you very handsomely for the la-

"I do not know about doing this work," said true, this very morning, for I am in distressing need of it, so that I can earn my bread. But I do not know about doing this work," said she,

"Why ?" said the actress. " Because I feel that in doing this work, I should be serving the devil instead of serving the Lord Jesus," answered the sewing girl meek-

"But did you pray for work ?"

" And has not this come in answer to your

"I do not know; it seems as if it had; and yet I feel as if I ought not to do it."

"Well! what will you do about it? How will "I will lock my door, and I will kneel down

here, and ask my heavenly Father to direct me what to do. He will tell me. Will you kneel with me?" Said the sewing girl in relating the circum-

stances, "I scarcely expected she would comply with my request; but she kneeled at once."

The poor working woman poured out her heart to God, and spread before him, frankly, the perplexities of her mind. She was very impor tunate in her supplications and entreaties to be so directed, that she might fall into no sin, whatever she decided. She went forward in her prayer with the simplicity of a little child, not dreaming of any effect which her prayer was having upon the mind of the young actress, till in the agony of her spirit she threw her arms around the neck of the suppliant and exclaimed, "Oh! do not pray any more about the dresses, but pray for me, for I am such a wicked

The praying young woman was taken by sur prise. She did not know whether her visiter was in earnest or whether she was in jest. She went on in her simple prayer, telling the Lord the new doubts which were in her mind as to the sincerity of the actress; for she really thought she might be trifling with her and with the subject of prayer. So she prayed that if the actress was not in earnest, she might there on the spot become so; and if she were in earnest, she might there and then give herself to the Lord Jesus to be his servant for ever. She prayed that she might be convinced of the sinfulness of her present manner of life and forsake it, as the work of the great adversary of souls, and that henceforth she might lead a new life of honor to God and usefulness io her holy creatures.

They rose from their knees together-the ac-

"I shall not let you do this work," said the actress, " no one shall do it." "What will you do?" inquired the sewing wo-

"I will leave it as it is." "How about your engagement in Philadel-

"I will write to the manager that I cannot play for him, but I will pray for him." "How long have you been connected with the

"Five years, and I had become exceedingly attached to my profession. I never thou ht to leave it. I followed it with an enthusiasm which swallowed up my life. I never loved anything so well. But I shall quit the stage forever. shall never put foot upon it again."

FRIDAY, MARCH 18 1859

nished garments?"

They shall remain as they are while I live and pardon, free forgiveness and love. His was no have the control of them, as a memento of this censure loving spirit, that always chillingly, hour and this room, and of God's mercy in ar- haughtily said, " Stand back, for I am holier than

God, alone in her young life, as many are, in sewing woman, now fairly roused up with cor- many deeds of mercy. He did not oppress or this great city. It is the abode of a poor young cern for her visitor, who now stood before her in a pass by in scornful neglect the afflicted, sorrow- Holy Ghost his due; one that maketh hard things sewing woman. She has seen beeter days. But new light, and rejoicing too in the resolutions stricken, and poor, but delighted to raise the

I know not what to do; but I will do all for ing opiate words to an opulent, sin flattering easy to the people, make easy things hard to the of grace. This is her closet for prayer as well as | Christ, whatever it may be, and I will ask coun- charge. His was the grandly arched sky dome, people, plain things dark, speaking in an unknown

the poor, meek, faithful sewing woman for her him gladly." His life was an overflowing of the ant! But how unlike to Christ, and the profaithfulness to her principles and for her faithful- divine love welling up in a sympathetic human phets, and the apostles, there are, I will leave you ness to her. So they parted.

versed on the subject of religion. Often in the constant sacrifice, self denial, and bestowal of done upon the ground. "Can you sew for me?" said the young, dash- more and more confident that the hand of God The sick, diseased, and afflicted of all classes, cation is easy. ing-looking girl. "I am in haste to have some was in all this—that this was the method he had flocked to him, and he healed them all. It was A sanctified heart is better than a silver tongue; work done, and I can afford to pay you very li- adopted to snatch her as a brand from the burning. The more she thought of it, the more she will. Having loved, he leved unto the end- notions; notional knowlege may make a man's The young sewing woman met her question admired the amazing goodness, and mercy of He forgive the deadliest enemies, for them was head giddy, but will never make a man's heart with a smile. "This is just what I have been God in it. She felt that perhaps her heart would his last prayer uttered; reviled, he reviled not holy; that which most tickleth delicate ears, praying for," said she. She took and unfolded not have been reached so well in any other way. again. Christ with his disciples, teaching, healit. She saw a very rich and gaudy dresses before And this thought increased her gratitude. She ing, at Jerusalem, Gethsemane, and Calvary, How are we to speak to God and live, much on her way rejoicing.

She is now in one of the Eastern States, where dy for entrance unto the world of bliss. she has taken up her residence for the present. ner. "I am under an engagement to play in She has made a public profession of religion, and Jour.

She writes often to her soung Christian friend -rattled on the thoughtless young actress- -the sewing woman-in 29th street, New York from whose lips we had the preceding facts, and who is often seen in some of our daily prayer meetings-apparently utterly unconscious of the the sewing girl; "I have prayed for work, it is power she exerted to save the poor actress, and ascribed all the glory of her salvation to God.

> tress says : She is a wonder to herself, 'She was love. Division and alienation of feeling among so attached to the stage and to stage life that she had not supposed it posible to leave it-that she loved it so well that she did not believe she Christ infinitely more precious to her than all things else had ever been-that she is now truly -constantly flowing-that her gratitude knows no bounds-and that her desire grows continually stronger to do something for God.

> The dresses, she says, are in the same state in which her friend saw them when she unrolled blessing of heaven to encourage and sustain it. the bundle and refused to do anything to them And yet how slight are the causes which some till she had made the work a subject of prayer. times produce this division and alienation among They are a thousand times more precious to her the professed followers of Christ! Feelings are now-just as they are-than they could be in any other shape, as memorials of God's wonderful love and mercy in saving a poor sinner, such as she was. So she keeps them, and so she intends devil is always ready to help, and he not unfreto keep them to her dying day-memorials of quently persuades such to believe that they are

> for which this poor young sewing woman pray- a desire to carry out their own purposes. If events transpired and has continued to pour in peace and harmony of the church, they are needle finds enough to do.

with confidence, that they are strictly true, and the POWER OF PRAYER.

able gratitude, to God and to the circumstances | the church .- True Witness. of her conversion. She exhorts her sewing friend to always do as she did in her case, when called upon to do anything that was against her con- During a heavy storm off the coast of Spal science; for it was that which convinced her of a dismasted merchantman was observed by a Bri-I shall not be afraid to act for him."

ble and earnest Christian.

Christlike.

"But what will you you do with these unfi- he was not guilty himself of like sin. And he had other language than that of denunciation; "I will keep them in just their present state. these were blest, winning voices of peace and thou," though if any may, he most surely might "What will you do now?" still queried the use this language. He blazoned not abroad his bruised reed. His wonted place of preaching "I will seek to be useful in every way I can. was not between frescoed walls, nor his preach- their shame, who, instead of making hard things and his pulpit carpet the flowing grass, and his tongue, which the people understand not , and all She then expressed the warmest gratitude to most attentive audience the poor. "They heard to work a vain admiration of them in the ignorheart. No weekly charity devotion measured to judge. 'This is as if a man would make a Often they met afterwards, however, and con- that. He was content with nothing less than scaffold as high as a steeple, when his work is his meat and drink to do his Heavenly Father's | a heart full of grace is better than a head full of

Church Divisions.

been broken up and ruined by the spirit of discord and con'ention. It produces a state of things that destroys all hope of good. No church can grow in grace or numbers that is not united In a letter recently received the quondam ac- by the tender cords of Christian sympathy and those who should be one in Christ, not only cools the spirit of devotion, but prevents all union of energy and effort in that cause which demands could leve any thing more. But she now finds the entire, united, and unceasing consecration of God's people. The spirit of discord is so direc'ly opposed to the spirit of Christ, that it must happy, and her peace is like the flowing spring be ruinous to any church where it exists. It paralyzes at once its energies, and renders ineffectual all attempted efforts for good. A church in this condition cannot expect to exert an influence upon the world, nor has it the promised awakened and parties formed by a few officious, indiscreet persons, that may last for years. It is an easy thing to get up parties in a church, for the acting for the best interests of the cause of All that remains to be said is, that the work Christ, when, in fact, they are only actuated by ed came in on the same day in which these purposes lead to the destruction of the upon her ever since-so that her busy, flying wrong-and ought, for the sake of the great cause, to be given up, however eaenestly desir-We have taken special pains to substantiate all ed. Every cherished purpose of the heart should these facts by conversing with other ladies, who be sacrificed sooner than divide, in feeling, the are acquainted with them, so that we can say, church of God .- This is the spirit of Christ; and if Christians were governed by this spirit in add another proof to all that has gone befere, of all they do, we would seldom, if ever, hear of parties and divisions among the people of God. P. S .- Since the above was written we have They cannot fail to be a reproach the cause of been permitted to peruse a letter from the con- religion, and have a paralyzing influence upon verted actress, in which she refers, with unspeak- the spiritual life, and every interest and effort of

"There is anoher Man!"

the truth and reality of religion. She says: "My tish frigate, drifting before the gale. Every eye old associates sneer at me and call me crazy- and glass were on her, and a canvas shelter on but I have been enabled to draw two from the a deck almost level with the sea, suggested the probably not accustomed to such things. stage-one a dancer and the other a ballet sing- idea that there yet might be life on board. With er. They are seeking Christ also. So I will all his faults, no man is more alive to humanity single verse he knelt down and prayed. try to do all I can to save them from hell. Pray than the rough and hardy mariner; and so the orfor me that I may have Christ with me, and then | derinstantly sounds, to put the ship about; and presently a boat puts off, with instructions to bear The whole letter breathes the spirit of anhum- down upon the wreck. Away after that driftnow a stange object rolls out of that canvas screen, Thee our wants. Amen." Christlike is a plain and simple word, but against the lee shroud of a broken mast. Haufull of meaning to the thoughtful mind for it is led into the boat, it proves to be the trunk of the sum of all that man ought to be. It is the man, bent head and knees together, so dried and burden of many a secret heart sigh and longing shrivelled as to be hardly felt within the ample way, which he did, to their great edification .aspiration known but to God alone. Those pro- clothes, and so light, that a mere boy lifted it on Harper's Mag. fessing religion bear it indelibly impressed upon board. It is laid on the deck; in horror and pity their very name of Christian. But what is it to the crew gather round it : these feelings sudden be Christlike? who can be called such? Is our ly change into astonishment It shows signs of so called Christianity real Christlikeness ? These life-they draw nearer-it moves, and then mut- lous light is one of the fallings that I are practical questions, that it behooves each, ters-mutters in a deep sepulchral voice, "There Bible in hand, to settle candidly for himself .- | is another man " Saved himself. the first use Christ, we are told, prayed; but he did not the saved one made of speech was to seek cease there, action accompanied his prayers. He to save another ! O, learn that blessed lesson. preached, but that was not all; he practiced. Be daily practising it. And so long as in our He contributed his pertion into the treasury, homes, our friends, in this wreck of a world but he also give more than money-himself. which is drifting down to ruin, their lives an un-His life was given. He reproved the Scribes converted one-" there is another man!" Let us ous fault-finding person is a most unamiable and Pharisees for their sins and hypocrisies, but go to that man, and plead for that man the cry, being : and let us not conceal the true odious-

"Lord, save me, I perish," changed into one as welcome to a Saviour's ear, " Lord, save him; he perishes."-Dr. Guthrie.

A Link. in the Believer's Golden Chain. Hear the best men. O Sirs! hear a soul-enriching minister, a soul-searching minister, one that declareth the whole counsel of God, and gives the Father his due, the Son his due, the

easy and dark things plain. Many there are, I may speak with grief and to

tew next succeeding days they prayed together, his all. His life was one incessant personal Ministers are fishermen. Now you know if and talked of the obligations they owed to the mission of humanity. He shared not the ten- fishermen should wind their nets together, they stepped n creature full of life and gayety, with a Saviour. The faith of the now converted ac- derest of all sensibilities, nor shrank from the would catch nothing; but if they would catch tress grew stronger every day. She became contact of suffering in its most revolting forms, the fish, they must spread their net. The appli-

gathered strength from day to day as she went these all preach to us. Like Christ in kind, for less to speak from God and to the people, that we cannot in degree, must each become ere rea- they may live? How holy had they need to be that draw near to a holy God! Ministers are Reader, art thou Christlike? Think .- Cong. | called angels, because we should be as angels in our lives; but if angels fall, they turn devils. O, we should be holy as the holy angels It is the foolishness of preaching that saves souls, but not Nothing cripples the energies and destroys the foolish preaching! Christ taught them as they offluence of a church so much as division among were able to hear it, and as they were able to its members. Many a flourishing church has bear it. Mark 4: 33. Paul was excellent at this, "I had rather speak five words in a known tongue, than ten thousand in an unknown tongue.' A man may be a great scholar and yet a great sinner. Judas the traitor, was Judas the preacher, and therefore let me beseech you for your poor soul's sake, hear those ministers that come nearest to Christ, the prophets, and the apostles. He is the best preacher that does the most good, and wins the most souls. You may go from men to truth, but not from truth to men; for the best of men are but men at the best.

WM. DYER, 1665.

The Daily Cross.

The difficulty in religion is the taking up o the cross daily, rather than the taking it up on some set occasion, and under extraordinary circumstances. The serving God in little things; the carrying of religious principles into all the minutiæ of life, the discipline of our tempters, the egulation of our speech, the domestic Christianity, the momentary sacrifices, the secret and unobserved self-denials, -- who that knows anything of the difficulty of piety, does not know that there is greater danger of his failing in these, than in trials of far greater cost and sterner endurance? It is not, comparatively, hard to put the armor on, when there is no alarm of battle And the warfare with our spiritual enemies is not warfare in a series of pitched battles, with intervals for resting and recreiting; it is rather daily, hourly, momentary fighting; this is the driving out "by little and little," to which the Almighty promises "the reward of the inheritance."-Rev. H. Melvill.

A Short Prayer.

The Rev. Mr. Derwell, a pious and curious old Methodist minister, went from Tennessee to Kentucky in 1812, to visit his relative, the Hon. Wm. Bolton. The man was not a religious man, but was a gen: leman, and invited the minister to have family worship every evening. While he was visiting there, Judge Cone and his wife, from Nashville, arrived there to pass the night and Mr. Bolton, being a little embarrassed, said to the old minister, as he brought out the Bible, that he had better be short; as the Judge was

"Very well, very well," said he, and reading a

"O Lord, we are very poor and needy creatures, and we know that Thou artable to supply all our wants, but Cousin William says that Judge Cone and his wife, from Nashville, are here, and ing hulk go these gallant men, through the well are not used to family worship, and however of a roaring sea. They reach it—they shout—and needy we are, there is no time to spare in telling

The Judge was taken all aback, and so was Cousin William. They both pressed the old gentleman to conduct the services in his own

Family Failings.

The habit of viewing everything in a ridicuwould warn against. It too often leads to an unamiable desire to detect and hold up to ridicule the faults of others, and it almost always destroys the finer feelings of admiration for what is beautiful, and the tender and more loveable qualities of putting the best construction upon the actions of others, &c. A critical, censori-