

A punctual exactness in the performance of religious duties is not bigotry. The father of a family does right in calling his household together at specified seasons every day, for reading the Scriptures and prayer. He would do wrong to allow any ordinary event to set this service aside. But suppose at the hour of prayer, a message comes requesting his presence by the bedside of a dying fellow man, or his assistance in quenching a fire which was consuming his neighbor's house, let him, by all means leave his domestic altar, even before the offering has been laid upon it. This is a case in which God would have mercy and not sacrifice. To suppose that he must go through the regular form in such a case, would appear more like bigotry than tenderness of conscience.

Again; it is not bigotry for a person to attend constantly on his own religious meeting. Every man ought to have his place of worship, and especially every professing Christian, and to adhere to it, till the providence of God, or some new arrangement made in a proper way, shall take him from it. The laws of the mind require this kind of regularity in order to spiritual improvement. And general considerations urge it, with no less force. But if such worshipper be called to pass a Sabbath at a distance from his home, it would be bigotry to conclude that he must not attend public worship, because he cannot attend at his *own* meeting.

As to the question, how we may know when we are led by the Holy Spirit, &c. we must determine this by the results. If we experience any good in our own souls, or do any good to others, we may pretty safely ascribe it to the Spirit of God. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith. Wherever we see these fruits; there we may be certain the Spirit has been operating. It is not possible to distinguish, for the time being, his

operations from the exercise of our own minds; to say what is his, and what our own—they are concurrent. We should exercise our own powers to the utmost, and pray to God for the Holy Spirit to work in us all the good pleasure of his goodness, and the work of faith with power.—*Portland Mirror, quoted in the Bost. Recorder.*

“ERRATA”: *To the Editor.*

SIR,—You know that impressions made upon the mind in youth are frequently deeper and more lasting than those made at a later period. The perusal of a paper entitled “*Eyes and No Eyes*,” in that delightful work, *EVENINGS AT HOME*, gave an impulse to my mind which has not yet ceased to operate. I used to look about me, before I read that lively narrative; but from that time I felt as though I had only looked with “half an eye” on the objects which came within my notice. It was much longer ago than yesterday, that I received this lesson. How much more attentively I used my faculties, and how many new observations I made, in consequence of it, I pretend not to say; but I have got into such a habit of observing, that I sometimes fancy I can point out some things which are not seen by every body, and which yet, are worth every body's notice, as far as they will apply to their case or their instruction. I have read your work from the beginning, and am happy to find that such a periodical is established among us: it was much needed, and I hope will do much good. I have no desire to keep my observations to myself, and as I have a spice of benevolence in my character, I wish to place them where they may be useful. On this account I shall offer some of them to you. If, by the title I have placed at the head of this letter, you think I am about to assume the office of a censor, and