

trines were not the common subject of remark. They "feared the Lord and spake often one to the other." They came together to talk of the love of God, of their daily trials and temptations, of their own sinful hearts, and Oh! how earnestly they prayed for the presence of the Holy Spirit; with what feeling they related their own Christian Experience, and how tenderly they invited and urged the impenitent to accept of an atoning Saviour. They realized the value of the soul. Many there are who will not soon forget the wrestling with God in prayer, and the earnest entreaties of three brothers living side by side in that neighborhood and who were mainly instrumental in sustaining those meetings. And they were not moved by a sudden excitement of mind, but from an earnest desire for God's glory, and the salvation of their own families and friends. But they were sustained in all the variations of weather for a long series of years. The records of eternity will alone show the results of those social gatherings. The prayers were so earnest, the remarks so gentle and touching the hymns so devotional, that the impenitent felt they were very near heaven, and that it was good to be there. And how often was heard the inquiry, "What shall I do to be saved?"

A visit to the old neighborhood, after many years absence revealed many changes but few of those whose voices were heard, could be found on earth. Two of the brothers referred to had gone to their reward, while the third had almost finished his earthly course, and was feeling assured that there was laid up for him a crown of righteousness. God's promise to hear and answer prayer has been strikingly fulfilled to those brothers. All their children, except one, have long been actively engaged in their Master's cause, and that one is not far from the kingdom of heaven.

It has been said, the prayer meeting is the most correct index of the spiritual condition of the church. If the hearts of Christians are burning with love for the cause of Christ, they will make it known where God has promised to be present and bless. The gathering together once a week is the sacred duty of every church member. He cannot habitually neglect it and keep his covenant vow.

But it is not in the public prayer meeting that the humble Christian finds his Saviour most near. In the closet, shut out from the world and alone with his God his whole soul turned from earth with heavenly longing, he finds the sweetest and holiest communion with his Saviour, and next to this spot is the little praying circle, where a few warm hearts gather in some upper chamber or secluded room, and talk of the goodness of God, their own sinfulness, peculiar temptations and trials, recalling the precious promises of the Bible and provoking each other to more love and good works. Every neighborhood in our land might sustain such a meeting, while the churches of our cities might each be profited by several such circles.—*N. Y. Observer.*

PAINÉ'S REGRET FOR PUBLISHING HIS "AGE OF REASON"—ONCE MORE.

Believing that the fact, well authenticated, of Thomas Paine's lamentation over mis-spent talents and wickedly published infidelity, may tend to save some poor soul from reading and believing his "Age of Reason," I am induced to call attention to this subject once more. Since receiving the letter from the Post Master at Lake Village, questioning the truthfulness of what was said in my first article under the above caption I have taken the trouble to cut from the columns of the Star that article of Sept. 6th, and forward to Mr. Kellogg of Cleveland for his testimonial in relation to it. I requested him to state in writing whether I had the facts in substance correct, and I find that I had not got the whole of Paine's acknowledgements. He confessed, after all that he had said and done against that blessed truth, that his honest

conviction was, that the Bible was "the Word of God." And if the knowledge of this fact should save a single soul from reading that work, and corrupting his mind with those wicked images there held forth, to make divine truth laughable; if it should save any from the poor fate of Thomas Paine, or Dr. Young's unhappy "Altamont," that soul will rejoice forever over the knowledge of this fact. This confession to Mr. Kellogg saved him from reading and believing the Age of Reason, as he verily believes. But read the testimonial and then judge for yourselves.

CLEVELAND, Oct. 17, 1854.

Rev. Rufus Clark, Conneaut, Ohio.

DEAR SIR:—I have read your article in the "Morning Star" of Sept. 6, 1854; to which you called my attention, in relation to a conversation between myself and Thomas Paine, the author of the "Age of Reason," &c. And I would here say that the statement of said conversation, as made in your article above referred to, is substantially correct.

Mr. Paine also said to me, that he believed the Scriptures to be the word of God.

Respectfully Yours,

JAMES KELLOGG.

We have it, then, that the article referred to is "substantially," that is, in substance, "with reality of existence," "correct." But this is not all, he makes a confession, which nullifies and takes back his whole "Theological Works." He said, "that HE BELIEVED THE SCRIPTURES TO BE THE WORD OF GOD." On page 143 of his "Age of Reason," Mr. P. lays down the principle that, "where we doubt we do not believe." Hence I suppose the question to be like this: When he was over in France, associated with infidels, who were publishing their skeptical works to the world, he was induced to give what he called a profession of his own faith. Starting out, determined to write something, he thought he would see what he could write against the Bible. And as he was confined in prison at the time, he had nothing else to do only to read the French Infidel authors, and write, and he wrote his first part of the work, as he confessed to Mr. K., "more for his own amusement and to see what he could do, than for any design of benefiting the world." After he was set at liberty he hastened to add his Second Part. But when he returned to America, and reviewed his work, saw his numerous mistakes, and discovered the licentious tendency of his licentious doctrines, and reflected, honestly and candidly, on the evidences in support of the Gospel, he had led to make the acknowledgements of the honest sentiments of his heart, that after all that French infidels had done, and all that he himself had attempted to do, the world might rely on the fact that the Scriptures of the Old and New Testaments were the word of God.

And, then, again, to turn our attention to the body of his work, and see the numerous instances wherein he has prevaricated from the truth, and argued from those false statements, just as if they were the truth, it is enough to convince us, that he could not see his own quibbling without feeling that he owed a confession of it to the world. I will refer to one instance among the many. The case of Joshua's commanding the Sun to stand still upon Gibeon, and the Moon, in the valley of Ajalon. He cites this as "a tale only fit to amuse children," and goes on to say, that, "Such a circumstance could not have happened without being known all over the world. One half would have wondered why the sun did not rise and the other why it did not set; and the tradition of it would be universal, whereas there is not a nation in the world that knows any thing about it." Now, one of two things is true, either Thomas Paine stated in this language what he knew to be false or he was criminally ignorant. He in the first place tells us what would have been