

to it, and where the infatuated crowds, mad with foolish and idolatrous mirth, would there devoutly gaze on the idol, or stoop to the ground in token of adoration to it. We felt gratitude to God for giving us such an occasion,—we felt joy in the heart for having many hundreds willing to hear our discourses,—we felt pity, too, to see human nature so much degraded,—to see such a dead unconcern to God and Salvation,—and to behold men taking delight in things which will surely bring destruction to their souls. What heart is there that prays “Thy kingdom come,” that would not be moved to pity and to warn them, when he could see so many poor wretched victims to Satan, and self-ruining enthusiasts? How eager we felt to implore for another Pentecostal effusion of God’s Spirit upon these thousands! The Lord doeth what seemeth Him good; and what seemeth to Him good is fraught with perfect wisdom, though our ignorance may not in all cases discern it. We took our stand under some trees, which was a place favourable to the attraction of crowds. After the car was dragged to a little distance, and the uproar was a little hushed, brother Tara Charuna read aloud the 115th Psalm; at which multitudes flocked round us, curious to hear our addresses, and eager to receive tracts. I discoursed on the Psalm, which was quite agreeable to the occasion. The foolishness of idolatry, the false claims of the Hindu religion, the contradictions, palpable inconsistencies, absurd and unreasonable statements of Hindu religious records, together with the wicked and atrocious practices and characters of the Hindu gods and goddesses, were all clearly pointed out to the notice of the audience. Many were glad to hear us, and candidly admitted the propriety and justness of what we said; but there would not be wanting numbers who remarked, “Christians are only fault-finders, they see only the dark side of our religion, but are intentionally blind to all that is good in it.” I then proceeded to call upon the audience to turn from idolatry and the foolishness of Hinduism—to have Jehovah for their God and Lord—to worship Him and none other as the supreme object of adoration—to love and fear Him—to pray to Him and to praise Him—and to have their entire trust in Him; for “He will bless them that fear the Lord, both small and great.” As I was thus proceeding, the people appeared deeply interested and attentive to what was said. Although in such a concourse of people loud noise is inevitably to be expected, and there was almost a deafening noise everywhere throughout the place, yet we were astonished, and not a little delighted, to see almost a solemn silence prevail among our hearers. A great multitude gathered round us. I felt warm animation and zeal to preach Christ and Him crucified. I poured out my heart. The help of the Spirit of God was not unfelt on this occasion. The infinite purity and holiness of God I attempted to impress on the minds of our audience, making use of the texts, “God is light, and in Him is no darkness at all.” “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” “Who shall not fear Thee, O Lord, and glorify Thy name, for Thou only art holy?”

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