

**THE INQUIRIES OF
RAMCHANDRA: OR DIALOGUES
WITH A HINDU THEIST ON
THE CHRISTIAN RELIGION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649614165

The Inquiries of Ramchandra: Or Dialogues with a Hindu Theist on the Christian Religion by Anonymous

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ANONYMOUS

**THE INQUIRIES OF
RAMCHANDRA: OR DIALOGUES
WITH A HINDU THEIST ON
THE CHRISTIAN RELIGION**

THE
INQUIRIES OF RAMCHANDRA,

OR

DIALOGUES WITH A HINDU THEIST

ON

The Christian Religion,

BY

AN INDIAN BISHOP.



CALCUTTA:
OXFORD MISSION PRESS.
1882.

141 i . 538.

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

INTRODUCTION.

ALTHOUGH Ramchandra should be considered in the following pages as an ideal person, yet he is to be no less regarded as the embodiment of an acute and subtle minded Hindu Theist. In a similar manner, although the dialogues which he held with the Bishop of * * * are not verbally exact, they must nevertheless be equally taken as the substance of repeated interviews which were held between that Bishop and him of whom Ramchandra is here the representative.

Trained by Government Schools of Bengal, Ramchandra's worship of idols, and his belief in the 'Shastras, had long disappeared. Education in English science and literature had effectually shaken from his mind all respect for Hinduism. It has been so with a thousand others :—of whom it is not too much to say, that, while our Government has bestowed upon them a sufficient amount of moral and intellectual light to rob them of their native faith ; yet by its abnegation of direct religious instruction, it has failed to afford them the slightest opportunity of attaining any alternative opinions in divine truth. In short, we have uprooted one set of convictions without making an attempt to

supply them with others; and, by this means, we have only passed them over from superstition into scepticism.

Under such circumstances it would perhaps be hard to say how far native society in some parts of India might not have become utterly disorganized, had not Christian Missions stepped forward to supply it with some other authoritative teaching on religion, and so given it a new turn of mind from this awakening infidelity.

Ramchandra was one of these. He had not, indeed, been brought under the influence of Christian Missions. Nevertheless amidst that ferment of thought upon religious inquiry which had been induced through the spread of Christianity, he could find no rest for his thirsting spirit. He had passed through many phases of doubt; had attached himself to, and afterwards repudiated, various tenets of modern unbelief. These changes, however, did not result from caprice or instability. On the contrary, they had arisen from the depth of a devout sincerity which forbade him to remain satisfied with anything against which either his reason or conscience revolted. It may be right to say here, as a key to what will follow, that the central citadel of Ramchandra's convictions was a belief in the moral responsibility of man to a Personal Creator and in the freedom of the human will; from which persuasion nothing could move him.* As for Christianity, from all

* Sir Richard Temple, in a speech delivered in England in 1880 on behalf of the "Oxford Mission," is reported to have said:—"The natives of India, when they threw off the faith of their fathers did not lapse into Atheism, nor into Materialism. No. They still believed in the immortality of the soul, and in the accountability of man to his Creator."

which he had either heard of, or read about it, instead of being attracted toward it, he was repelled. At the same time, feeling satisfied that he had never given it any fair investigation, he set himself in the first place to search the Scriptures, honestly desiring to judge them according to the light of his inner consciousness. As might have been anticipated, the result of this procedure made him more antagonistic than ever to them; and, for some time, he indulged in severe and bitter invective, when speaking to his friends on the subject.

It happened, however, one day, that a Christian fellow-countryman, who had been unable to meet Ramchandra's subtle objections, earnestly besought him as an honest inquirer after truth, not to rest content with his own conceptions of the case, nor to argue with believers whose knowledge was imperfect, but to seek out one for conference with himself, whose position and training in the Christian religion would give him an opportunity of having his objections adequately met. Accordingly Ramchandra determined upon going to the Bishop of * * *, as the highest authority which he could select.

This determination resulted in the following dialogues, which must be followed by the reader, from the Theistic stand-point of Ramchandra, without surprise at their outspoken attacks on the Christian faith. To the sensitive mind of many a believer, who has no doubt or difficulty in his religion, these attacks may possibly be painful. To the English speaking Theists of India, however, it will be otherwise. They will see from the frankness with which

such attacks have been recorded, and the fearless promptitude with which they were answered, that Christianity has no fear about its future; and that it is ready to meet its enemies with a spirit of loving forbearance, no less than of manly and intellectual vigour.

CONTENTS.

	PAGE.
INTRODUCTION	i
DIALOGUE I.	
RAMCHANDRA BEGINS BY ALLEGING THE INJUSTICE OF A DIVINE REVELATION BEING GIVEN TO ONE ELECT NATION WHILE THE REST OF THE WORLD WAS LEFT IN DARKNESS.	1
DIALOGUE II.	
RAMCHANDRA RAISES THE OBJECTION THAT CHRISTIANITY CONDEMNS ALL THE HEATHEN WHO LIVE AND DIE WITHOUT DIVINE REVELATION,	13
DIALOGUE III.	
RAMCHANDRA ENTERS UPON THE SUBJECT OF PUNISHMENT BY EVERLASTING FIRE,	21
DIALOGUE IV.	
RAMCHANDRA INQUIRES CONCERNING THE ALLEGED IMPLACABILITY OF GOD IN HIS MORAL GOVERNMENT OF THE CHOSEN PEOPLE,	31
DIALOGUE V.	
RAMCHANDRA CHALLENGES THE BISHOP TO DEFEND THE CREDIBILITY OF SCRIPTURE MIRACLES,	40
DIALOGUE VI.	
RAMCHANDRA INQUIRES HOW A MERCIFUL GOD COULD HAVE DEMANDED THE SHEDDING OF BLOOD FOR THE PROPITIATION OF SINS,	48