

the world. They are persuaded that sooner or later the age-long quest of the Indian spirit for religious truth and power will find in Him at once its goal and a new starting-point, and they will be content if the preparation of this series contributes in the smallest degree to hasten this consummation. If there be readers to whom this motive is unwelcome, they may be reminded that no man approaches the study of a religion without religious convictions, either positive or negative: for both reader and writer, therefore, it is better that these should be explicitly stated at the outset. Moreover, even a complete lack of sympathy with the motive here acknowledged need not diminish a reader's interest in following an honest and careful attempt to bring the religions of India into comparison with the religion which to-day is their only possible rival, and to which they largely owe their present noticeable and significant revival.

It is possible that to some minds there may seem to be a measure of incompatibility between these two motives. The writers, however, feel otherwise. For them the second motive reinforces the first: for they have found that he who would lead others into a new faith must first of all understand the faith that is theirs already,—understand it, moreover, sympathetically, with a mind quick to note not its weaknesses alone but that in it which has enabled it to survive and has given it its power over the hearts of those who profess it.

The duty of the editors of the series is limited to seeing that the volumes are in general harmony with the principles here described. Each writer is alone responsible for the opinions expressed in his volume, whether in regard to Indian religions or to Christianity.