

factors revered by us." These are really without God and without hope in the world ; and this is the fruit of the old religions. Ten only replied that God is a spiritual Being outside of mankind, one adding that He is the Creator of the universe. This latter is clearly the result of Christian teaching, the fruit of missionary sermons, prayers, and gifts in the home land and of like efforts here. In God's own time these figures will be reversed.

Christianity has also given to this people the knowledge of the personality and immortality of the soul. In theory Buddhism teaches the transmigration of the soul ; but there are multitudes who do not know what "soul" is, nor that there is such an existence. Missionaries often experience great difficulty in getting people to understand and believe that there is a soul. Out of the 118 pupils before named, 62, or over one half, denied the existence of any soul. Fifty-two believed in the existence of the soul, but 25 of these denied its immortality. Thus three fourths do not believe in an immortal soul. Said an intelligent old Samurai to the writer : "There is no immortal soul. When my body falls into the grave that is the end of me." So these people think, believe, are !

Deduct from the above 118 the number of those who believed in God and those who no doubt had come under the influence of Christian teaching, and the remaining per cent of those who intelligently believe in the existence of the soul is extremely small. And yet it seems not unreasonable to infer that if the parents had any clear conceptions about the matter, the youth must have caught their ideas, so that it is not greatly unfair to apply these proportions also to the adult population. Then, too, the most hopeful thing the common adherents of the old religion have to look forward to is transmigration. The farmer or *betto* who maltreats his horse in this life becomes a farm-horse with a man's head in the next ! Compared with the doctrine of the resurrection what a contrast ! Said an old Japanese Christian lady, as she was nearing the end of her life, and after hearing a sermon on the resurrection : "The old people of Japan, for the most part, have nothing to look forward to but to fondle their grandchildren and die. How different with us who are Christians ! How glorious and beautiful the new life that will be ours !"

The old religions contain no adequate conception of sin and its heinousness. This is a logical consequence of their lack of the knowledge of a personal God as moral governor, and the soul as a responsible subject. When these religionists see a man who was born blind they ask, as did those of old : "Who did sin, this man or his parents, that he was born blind ?" (John 9 : 2). The evil that man experiences in this world is the effect of misconduct in the former world ; and by good conduct a person may again rise to high degrees of virtue, even out of hell itself. That sin is the transgression of a just, perfect, holy law of a perfect moral Being of supreme authority, and that to break this law is infinitely sinful and degrading, is something scarcely thought of even among the priests.