

future world as held out by its teachings, and as believed in at least by the common people. But yesterday I studied a pair of Buddhist paintings. The one represented paradise or heaven, with Buddha sitting in a huge lotus flower as his throne, surrounded with the sacred lotus flowers and absorbed in peaceful contemplation. The angels were beings with female faces and upper extremities, and having the wings and tails of peacocks. Similar forms were in a boat on the lotus pond gathering these sacred flowers and presenting them afterward to Buddha. This, with some minor details, was to represent paradise, heaven. It was extremely commonplace at the best, and but little calculated to create any strong desire in any one to go there. Nearly every detail of the Christian's conception of heaven was conspicuously wanting.

The second was a representation of the final judgment and hell. It was certainly awful enough. Children were there as well as adults. Among many things else was a big brown demon who, amid streams of gore, was extracting the tongues of liars. Then there was also Pin Mountain (a mountain made of pins and needles with the points upward), on which scores of women were suffering and streams of blood were flowing. These were women who had not been as careful in this world as they ought in the use of pins. Such is the pessimism of the old religion as popularly believed. What a contrast between these and Christian ideals! Not that the hell of the Bible is described in any less terrible words and figures, but through the Gospel this present life has become worth living, and our heaven is unspeakably more lovely and worth gaining, and is accessible not only to priests and their kind, but to all who trust in Christ for salvation.

Christianity has given to Japan an ideal for home life, such as had never been known in this land before—a Christian home. Not that it has changed all or even a very large per cent of Japanese homes as yet. Quite the contrary; but the model is here, criticised by the unthinking few, but admired and desired by the intelligent many. The ideal Christian marriage, the foundation of the Christian home, is based on individual freedom, mutual acquaintanceship, union of hearts in reciprocal love, and respect for mutual rights and obligations. The custom of Japan is that partners for life, or rather for a while, are selected by a "go-between." I say "for a while" advisedly, as one third of the marriage contracts are broken by divorce, to say nothing of other kinds of unfaithfulness. In Christian America, sad to say, the proportions of divorces to marriages are one to sixteen; but here they are one to three. Christ allows but one reason for divorce—adultery—and that to both man and woman. Confucius, the Chinese sage, after whose ideas the Japanese laws, customs, and practices on this subject are modelled, allows man, and him only, seven grounds for divorce—disobedience, barrenness, lewd conduct, jealousy, leprosy or any other foul and incurable disease, too much talking, and thievishness. Christianity is justified, therefore, in