

The Master Wants Workers.

The Master wants workers, His harvest is white,
His command, "Go ye forth," is to all:
Go work with a will and let not the dark night
On an ungathered harvest field fall.
The Master wants workers and calleth for you,
There is work for the smallest and weakest to do.

The Master wants workers, and that which is right
He will give at the end of the day;
So trust in the sickle and work with thy might,
If not gathered ripe grain will decay.
The Master wants workers, then why wilt thou not
Begin now to serve Him? 'tis not a hard lot.

The Master wants workers, each service He knows,
And not one is too small to record;
Even he who a cup of cold water bestows
In His name shall not lose his reward.
The Master wants workers, oh, why still delay?
Begin in His service to labour to-day.

The Master wants workers, the night cometh soon,
When the weary shall rest from all care;
When those who have toiled through the heat of the noon,
Shall no longer its weariness bear.
The Master wants workers, think what He has borne,
That you might His crown of rejoicing adorn.

The Master wants workers, His harvest is great,
'Tis the world with its millions untaught;
A multitude vast rushing on to their fate,
Knowing not what the Saviour has wrought.
The Master wants workers, a host of true men,
To lead them to Jesus from hill, plain, and glen.

—F. J. Stevens.

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Rev. W. H. WITHROW, D.D., Editor.

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How and Where?

How and where do you intend to educate your children? is one of the great questions of the age. Ignorance is rarely bliss in these days of intelligence and knowledge. Once wealth covered a multitude of intellectual defects, but at the present day men are wont to peep behind the golden veil, and ask the mental value of the man. He, therefore, who bequeaths to his children wealth while he condemns them, by neglecting their education, to a back seat in all society worthy of the name,



SHINTO TEMPLE, JAPAN.

is doing them a wrong which only filial regard or self respect will prevent them at some time from asserting with sorrow.

The question How and Where, in relation to education, has a broader application than it once had. A few years ago some of our readers might have looked at their boys alone before giving a reply: to-day they include in their answer their daughters as well. No fact promises more for the future than this. Woman's progress in education will be the measure of the general progress in intelligence. Her participation in the intellectual advantages of to-day has been marked by a steady advance into the occupation of those posts of service which have hitherto been regarded as beyond her province. No parent, as he looks around his family circle, whatever its comforts, can tell when some whirlwind may tear up the tent pins and scatter the group. To keep them ignorant is to make them for ever dependent; to educate them is to prepare them for independence through personal effort, whenever such effort may be necessary.—Halifax Wesleyan

To the above judicious remarks of Bro. Smith, we would merely add that Methodists: parents need not go beyond Methodist schools, which will give a guarantee of sound religious instruction for their children. By writing to the manager of the Academy or University at Sackville, N.B., of the College at Stanstead, P.Q., of the College at Belleville, of the University or High School at Cobourg, or to the ladies colleges at Sackville, Belleville, Whitby, Hamilton, St. Thomas, full information will be obtained.

The Shinto Religion of Japan.

BY REV. FRANK S. DOBBINS.

THE Shintoism of Japan is an ancient system of nature worship. As far as Japan can be said to have a national religion, Shintoism is that faith. Buddhism has more followers, but Shintoism claims the Royal Family and nobility among its adherents, and it derives some support from government aid. The Mikado is esteemed the chief of the religions of the Shintoists, and the head of the religion. The sacred books of the Shintoists are

the chronicles of the history of ancient Japan. These books were committed to writing more than eleven hundred years ago, though they were composed before that many hundreds of years.

These works are full of stories about the gods; some of them not fit to be read to decent ears. The books describe the creation of the world as beginning in Japan, where the god Izanagi dipped his long, jewelled spear into the ocean, and from the drops which trickled from it, the country of Japan was formed. After this other lands were formed, and then the god Izanagi made eight million lesser gods to occupy the country. The Mikados are believed to be the direct lineal descendants from the god Izanagi.

In the Shinto temples the only object of worship is a metal mirror. There is a very pretty story connected with this, which is described in the sacred books of the Shintoists. Once upon a time the goddess of the sun was offended, and ran away, concealing herself in a cave, of which she closed the entrance. Then the country became dark, and all sorts of disturbance and noise resulted.

So the gods held a council, when they determined to entice the Sun-goddess forth by means of a mirror. So the Blacksmith-god made a mirror, round like the sun, with iron brought from heaven. The first mirrors he made were unsatisfactory, but the third was accepted. Besides this, the gods planted hemp and the paper mulberry, and from their fibre and bark wove clothing for the Sun-goddess. They also cut down trees, and built her a magnificent palace. A giant god then pulled up a great tree, and stood it up before the cave. On this tree they hung a necklace of crystals, the metal mirror, and the cloths they had woven. Then a great strong god was placed at the mouth of the cave to pull away the stone that filled the entrance, at the proper time. Uzume, a beautiful goddess, then prepared to dance before the cave when the bonfires were lighted, and when the cocks should crow. By-and-by the signal was given; Uzume began her dance; the gods began to laugh and shout; the fires burned brightly; and joy and merriment were rife. The curiosity of the Sun-goddess was excited, and she opened the door a

crack to peep out, asking what all the hilarity meant. She was told that a more beautiful being than herself was present, and the mirror was turned towards her; stepping forward to look into it, the giant god pulled the stone entirely away, and placed a rope of straw across the entrance. The Sun-goddess was overcome by her appearance in the mirror, and suffered herself to be led away to her palace.

From this incident comes the custom of using the mirror in Shinto temple worship. At Ise, which is the Mecca of Shintoism, in the centre of the innermost shrine of the most sacred temple is a box, said to contain the very mirror in which the Sun-goddess looked. On festival days this box—but not the mirror—is exhibited. Strictly speaking, the mirror is the only object of worship in a Shinto Temple. Strips of paper (representing the clothing used by the Sun-goddess) are used in worship.

The temples are very plain structures, built of wood, with roofs of thatch. They contain no idols, and have no relics. Once in a while one sees in an outer room, or in the temple enclosure, some images of animals. In 1874 the Government sought to revive Shintoism, and ordered the priests and temple-keepers to avoid the use of any Buddhist forms of worship, and to practise only pure Shinto.

Before the temples, or one side of them, stand peculiar gateways, made of two upright posts with two horizontal beams on the top. These are called "torii," or "roofs," and were originally used for the cocks to roost upon to awaken the sun-worshippers. The worshipper passes through the "torii," and standing in front of the temple (he never enters it) strikes his hands together, and then kneels in prayer. It is a very vague sort of worship; indeed, a vague sort of religion; prominent Japanese scholars do not feel sure that it is a religion at all; so uncertain is its history and teaching.

SAM JONES, in a Chicago discourse on Sunday, referred deprecatingly to a last season's communistic picnic, where one of the flags bore the inscription, "Our Children Cry for Bread," and the picnickers drank 1,400 kegs of lager.