

TALK II.—NOTES

have developed the country in a very wonderful way. (See "Canada's Share.") Formosa has large camphor forests and is the home of the morning glory. The first missionary from Canada to Formosa was George Leslie MacKay, who landed in the northern part of the island in 1872. The natives named him "the Black-bearded Barbarian," because of the thick, black beard he wore. How many have read the book with that title? The first church that MacKay built was pulled down, but the brave missionary built another on the same site. It is now planned to replace that by a much larger one to mark the fiftieth anniversary of MacKay's coming to Formosa. Tell briefly the present work and put maple leaf on map.

Korea—the Land of Sunday Schools—Korea, once known as "The Hermit Nation," is now called "The Land of Sunday Schools," for, although the Koreans are good church-goers, there are in Korea to-day more people who go to Sunday School than to church. Everyone in Korea dresses in white. You would never guess why. White was the sign of mourning. As it was the custom to wear mourning for three years after every death in the family, and also when the king died, it meant that the people had to wear mourning most of the time. Finally, when three kings died within ten years, the economical Koreans decided to wear white all the time. Think of the task of washing these white clothes! This they do by pounding them with sticks in the river, and then iron them by pounding them again as they dry.

Like the Chinese, the Koreans fear the spirits who are supposed to fly about everywhere. On many mountain passes, one may see devil trees or "high places." Each traveller, as he comes up the mountain, carries with him a stone to place at the foot of the devil tree or before the "high place." This is to please the spirits.

When the Korean boys and girls become Christian they are eager to tell others of Jesus. In some of the mission schools a Testament is offered to each boy whose mother will make him a pocket in his clothes in which to carry it. It has become quite common for a boy to have **two** such pockets, one of them to hold a Testament to give to someone else. The work of Canadian missionaries in Korea began when Rev. W. J. McKenzie went to that land in 1893. Other missionaries followed, until there are now in that land, under the Canadian Presbyterian Board, a total of forty-five workers. (Put maple leaf on map showing where Canadian missionaries are in Korea, and show picture of Korean congregation. (Canada's Share," page 41.)

What these Countries Need—More than anything else we can give them, these countries need the Bible and the Christ of whom the Bible tells. The splendid educational system of Japan will be of little help if the people are to use the learning in the wrong way. Their hospitals will do much in healing the bodies, but the hearts of the people must be made right. These countries need missionaries to make Jesus known; and behind the missionaries the money and the prayers of Canadian boys and girls who already have the Bible and the many blessings it brings.

A Japanese Game—Lame Chicken—This is a game that Japanese children play in the parks, day after day, and of which they never seem to tire. Each donates a shoe to the game and holds up the shoeless foot for the lame chicken.

On a fairly smooth piece of ground they make as many holes or spots in the dust as there are players, and in each hole place a shoe. The holes must be about ten inches apart. The players line up and in turn hop down the line and back, holding up the lame foot, which must never touch the ground while the journey is being made. If while skipping over the shoes, a player should disturb any but the last in line, he must take his place at the foot of the line of players and wait his second turn. If he touches his lame foot to the ground, he must likewise take his place at the foot. If he manages to reach the last shoe in the line without such an accident, he must pick up the shoe, turn about without touching the lame foot to the ground and return, hopping over the other shoes as before. If he gets back safely with his shoe, he may lay it aside and have another turn. Each player must hop to the end of the row of holes, and if one or more shoes are gone from the line, turn and come back to the last one left before he picks it up. He must never touch his hands to the ground nor touch the lame foot with either hand during the trip down and back. If he does he is sent to the foot to await another turn. When all shoes are gone from the line the game is done, and the player having most shoes in his possession wins. (The game may be played with hats instead of shoes.)