

THE POWER OF LITTLES.

The memory of a kindly word
For long gone by,
The fragrance of a faded flower
Sent lovingly,
The gleaming of a sudden smile
Or sudden tear,
The warmer pressure of the hand,
The tone of cheer,
The hush that means "I cannot speak,
But I have heard!"
The note that only bears a verse
From God's own word—
Such tiny things we hardly count
As ministry;
The givers deeming they have shown
Scant sympathy;
But when the heart is overwrought,
Oh, who can tell
The power of such tiny things
To make it well?

KOREAN MANNERS AND CUSTOMS.

There is a very strict separation of the sexes in Korea. The houses and their inclosures have an outer and an inner division. Not even male relatives can enter the inner inclosure. The interior apartments are very large, with extensive grounds, affording ample space for the women to exercise. The upper classhouses are small in the outer division, but large in the interior, and the rooms, ornamentation, and furniture, correspond. When the upper class ladies go abroad in the daytime, they ride in Kagos (inclosed seats borne by men), and when they walk at night, they are completely veiled, and preceded by a maid carrying a great lantern. The middle class ladies dress day and night in long, blue, ornamented robes, and are also preceded at night by a lantern.

The domestic affairs of the house—the employment of servants, the entertainment of guests, the performance of religious rites and the household expenses—are left to the wife. Therefore the wife's power is often greater than the husband's.

The common women learn the Korean characters, and, when not engaged in household duties, read romances written in Korean; but they are not taught music, or to perform on the samisen (guitar). Girls learn, first of all, how to make clothing, then to read in Korean; but they have no teachers except mothers and female relatives.

At the age of fifteen or sixteen they are

given in marriage, and serve their husbands' parents, taking care of the household affairs. If they lose their husbands, they remain widows throughout life. At the marriage ceremony, clasping a goose, they go out into the yard, and, twice bowing to heaven, swear that until their hairs are white with age they will remain faithful, and never know another; yet only the wife remains true to her vow. Before the ground is dry upon his wife's grave, the go-between enters the husband's gate to arrange for a new wife. But when the husband lies, he is always buried in the same grave with his first wife. This is a remarkable custom of the whole country. Is it not a remnant of God's teaching?

The female sex are very shy of male companions. When a gentleman meets a lady in public, if he does not look aside it is thought to be highly disrespectful to the lady. Ladies are very partial to fine things, and will not allow the use of their cups, spoons, etc., by female friends.

A very bad custom is their indiscriminate worship of idols and fondness for fortune-telling. They constantly spend money for worship of idols and gods of the mountains, of the rocks and of the water. Their husbands, however desirous of checking these practices, are unable to do so. These are very foolish and evil things. — *The Foreign Missionary*.

WORKINGMEN AND SUNDAY.

The working classes cannot sell their Sabbaths without selling that which is vitally essential to their physical and moral well-being. Society cannot compel or allow men to sell the time of the Sabbath day, and hope to preserve for all classes that measure of industrial independence, moral as well as physical, which is necessary in order that men may be fit for citizenship in a free State. Let the Sundays of laboring men be legally sold to factories and railroads, or let the Sundays of business men generally be surrendered, whether individuals will or not, to the general lust for gain, and the whole economy of modern life would soon settle into a hopeless, grinding, and most wasteful industrial slavery. Men must reserve for themselves, for their own uses, physical, mental, and moral, and for their home life, this much at least of time, if they are to remain freemen, if they are to be anything better than calculating machines in the office or hands in the shop. — *Dr. Newman Smyth in Forum*.