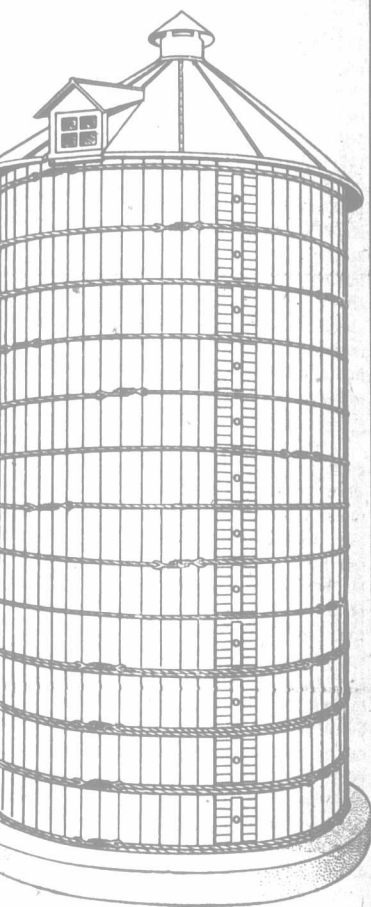


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we do ourselves, but what we do for others, that finds favor in the sight of God.

Queen Esther was "just a girl" when she risked her own life and the displeasure of King Ahasuerus by entering unbidden into his presence to make a plea for the salvation of her race.

Queen Victoria was "just a girl" when she ascended the throne of England, and for more than sixty years, she was the much-loved ruler of her people. Jennie Lind was "just a girl" when she made her first debut as a singer, and she taught the world how to use a marvelous gift for the good of mankind. Joan of Arc was "just a girl" when she rode into Orleans at the head of the French army of five thousand men. Grace Darling, daughter of the keeper of the Longstone Lighthouse, was "just a girl" when she braved the tempestuous sea in her boat, returning again and again to the wrecked vessel to rescue its imperiled passengers.

Mary Lyon, the founder of Mount Holyoke Seminary, was "just a girl" when she entered upon the conspicuous career which enshrined her in the hearts of the three thousand students who came under her instruction, many of whom, largely through her influence, were led to give their lives to the work of Christ in heathen lands, and won the lasting gratitude of American women. Helen Gould was "just a girl" when she realized the emptiness of the life for which she was destined as the daughter of a multi-millionaire, and she turned from it to become one of the greatest philanthropists of our time. Emma Willard, the pioneer of women's education and founder of the famous "female seminary" at Troy, N. Y., was "just a girl" when she became enthused with the importance of higher education for girls. Dorothy Dix, eminent as a philanthropist, was "just a girl" when she became interested in the religious life of other girls. Maria Mitchell, the astronomer, was "just a girl" when her aptitude for her life work as a searcher of the heavens first asserted itself. Lousia May Alcott was "just a girl" when her first book was published. Jane Addams was "just a girl" when the sense of her responsibility for carrying on the world's affairs was impressed upon her by her "first sight of the poverty which implies squalor," and she declared with much firmness—and it would seem almost prophetically—that when she grew up she would "have a large house built in the midst of horrid little houses like these."

Florence Nightingale, "the Angel of the Crimea," was "just a little girl" when she evinced an interest in the alleviation of suffering, and went into training as a nurse. Fanny J. Butler was "just a girl" when she was sent from England to India as the first medical missionary woman, and after nine years of noble service in healing the body and pointing the lost to the Healer of souls, the strain became too much for her, and one day she was laid to rest in the little cemetery out there, native servants begging the honor of bearing to its last resting-place the beloved body of the one who had done so much for them. She is only one of "just girls" who have given their lives in such service for the Master.

And there are "just girls" to-day of whom the world never hears, who are as great heroines as those whose names have been written in history or hung on the wall of fame. They are denying themselves by caring for widowed mothers; or by helping to put a brother through school; or by carrying other kinds of heavy burdens with smiling faces and hearts full of love. And their everyday lives are splendid examples of obedience to Christ's command: "Bear ye one another's burdens."

A prominent official in young people's work returned the other day from a large convention in Wisconsin. I asked him if they had a great convention. He replied: "Yes, they did, and the audience was largely made up of 'just girls.'"

A missionary home on a furlough was present when I asked the question, and she remarked: "The girls are the backbone of the Church to-day, and they are coming to the front."

The needs are being cared for, burdens are being lifted, hearts are being made glad, true heroism is being displayed by these girls, who are to be the Susan B. Anthony's, the Frances Willards, the

Mary Lyons, the Fanny Butlers, the Florence Nightingales, the Helen Goulds, and the Alice and the Phoebe Carys of the future. They are seeking the best and have the highest aims and purposes in life, building more stately mansions as the swift seasons roll.

Possibly God might have made a nobler, sweeter, more helpful being than "just a girl," but I don't believe He ever did.

The Youngest of Britain's Overseas.

The official occupation of New Zealand dates from 1840. Prior to that the Maori tribes lived, and sometimes fought among themselves, while a white population of 80,000, mainly connected with the convict settlements (including missionaries and criminals) was planted there. To-day it is a land of prosperity, coupled with social problems of intense interest. For that reason a study of "Social Welfare in New Zealand," by Hugh H. Lusk (Heinemann, 6s. net) is welcome.

THE LAND POLICY.

We propose to skip the historical and geographical questions, not because they are superfluous, but because the serious reader should go direct to the volume. Here one can but indicate the essential qualities of New Zealand polity. Land was taxed on a sliding scale; lots of less than 500 acres going free. A large amount of land was set aside for the nation to be leased to private individuals. A limit was fixed to prevent one man or woman obtaining more than 320 acres. This legislation dates from 1883. Later an option of purchase was granted conditional upon improvements. Thus land monopoly and confiscation of improvements, either by State or landlords were prevented. The right to own land in New Zealand is a limited one, and some claim that a limit is put to enterprise. But it is certain that grave evils have been forestalled, and thousands of families have security, who otherwise would have been subject to the rigours of high rent.

CAPITAL AND LABOR.

The first strike in New Zealand took place in 1892, in connection with the Seamen's Unions of New Zealand and Australia. Months of loss and unrest took place. The Legislature took the matter up with a view to seeing whether any means existed of preventing future outbreaks, without injustice to employer and employed, and with full regard to the interests of the general public. The New Zealand Arbitration Law recognizes registered Trade Unions. Any Union so registered is bound by the law. The employer, or association of employers, must not lock out workers with whom they are in dispute. The Arbitration Court consists of two nominees of each side, presided over by a Judge of the Supreme Court. At first neither party attached much importance to the new move. But gradually they learned that it was more profitable to submit to a fair Court than to prolong an industrial struggle. At first a slump in trade and in Government loans took place. But gradually things have settled down. Mr. Lusk points out that there is a fairly strong public opinion in favor of settling disputes by ways more practical, if less exciting, than those in use in this country.

RESTRICTIONS OF LABOR.

Obviously more profit can be obtained by long hours and low wages than by an eight-hour day, and one-half holiday per week. Yet New Zealand has fixed these terms by legislation on the ground that the welfare of the community at large is safeguarded. Overwork not only breeds money, but disease. Boys are not allowed to work in factories under sixteen, nor girls under eighties. When one remembers that these girls will marry, it seems essential that they should not work until they are mature. Hard it is upon employers, the more so that a minimum wage is enforced. But it is clear that no profit should be made out of the sorrow and slavery of the young. And New Zealand has at least tried to avoid the mistakes of other countries. There are even restrictions upon their going to work at that age. There is controversy as to whether the trade unions have not gone too far in

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