

shallow natures, and, if clad in silken raiment and decked with jewels, they can see no merit in a slightly faded dress. Yet the threadbare serge often represents self-denial for another's sake, and covers what is more precious than rubies.

I fancy I hear some of you say, "What ugly word-pictures you are drawing to-night! Surely you do not think so badly of us girls as to suppose that if we had plenty of money we should all act in accordance with the characters you have been sketching."

God forbid. These ugly pictures refer only to the selfish, the vain, the envious, the ambitious, the natures that would use without scruple any means and any person as stepping-stones for their own advancement and gratification. My pictures are ugly ones, but they are drawn from living models. You have only to look round your little world of acquaintances in order to find some who might have sat for them. I will draw no more such pictures, but I must add that natures like these, together with the sordid and miserly, who cannot make up their minds to spend, much less to give of their abundance, are to be found everywhere, but none of them are rich in the better sense of the word. The people who hoard, or spend only on self, are the poorest of all human beings.

I can imagine many of you, dear girls, answering my question—"What would you do with wealth if you had it?" in a very different fashion from those of whom I have been speaking. The loving daughter's heart would glow with glad thankfulness as she said to herself, "If I were rich, my grey-haired father should no longer toil at business, as he has done, in order to give his children a good education, to supply their many wants, or to make their path in life the smoother, by choosing the rougher road for himself."

Or, "My widowed mother should have no anxiety about the morrow. I would lift this burden from her weary shoulders and make her last days better than the beginning."

The self-devoting sister would rejoice that she could carry the delicate ones of the family from the narrow city home to the seaside, or

the country, and the sight of the roses growing on their pale cheeks would give her more joy than the most costly jewels or fashionable raiment. She would place the clever brother or sister in a position where natural gifts would have fair play, and, though less gifted herself, would be enriched in seeing the success of one she loved.

A lonely girl with no near ties would find father, mother, sister, brother, friend in every one she needed what it was in her power to give, and would be rich in seeing the happiness she had been able to bestow. Every disciple of Christ would feel that wealth was a trust from God, to be used, not for self-aggrandisement, but for His glory and the good of others as well as for our own happiness.

Perhaps some of you are saying in your hearts, "Why am I not rich? I feel sure that I should use wealth better than many do who possess it. Yet I have no prospect of anything but toil, or the barest income. Things are very unequal." Then a little feeling of discontent stirs in your heart, and you say again, "I wish I were rich. If I only had plenty of money how well I would use it."

No doubt you are in earnest. Many dreamers have thought the same, but we all know by experience that dreams and realities differ widely. Hence our plans for spending what we have often bear little resemblance to our use of what we already possess.

Surely we should all do well to pray, "Lord help me to make a good use of the little I already possess, and rather withhold wealth than give it unless Thou seest fit to enable me to use it for Thy glory, the good of my neighbour and the eternal welfare of my own soul."

All the things that go to make us rich in the eyes of the world are of such a fleeting character, and, up and down on the pages of the Bible we find texts which remind us of this truth. "If riches increase set not your heart upon them." "Labour not to be rich." "For riches certainly make themselves wings; they fly away as an eagle towards heaven." "For riches are not for ever."

These texts are only examples from the

many that are given us both in the Old and New Testaments. The first I quoted was sung by the Shepherd King, and it is more than confirmed in the words of Jesus Himself in the sermon on the mount, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

Later still the Great Apostle took up the warning cry, and wrote, "They that will be rich fall into temptation." "Set your affection on things above, not on things on the earth." All these, at different times, widely apart, uttered the same counsel. All tell the same story for us to-day, namely that gold and silver, wide lands, costly jewels and rich raiment are not able to make us rich in the higher sense, because they do not endure. Even if we retain them whilst we live, it is seldom indeed that the power of enjoying what money can buy lasts to the close of life. "For we brought nothing into this world and it is certain we can carry nothing out."

If I could see all your faces, dear girl friends and those amongst us who are older, I think I should read on many of them an expression of disappointment. Perhaps, if I could hear you speak, you would be ready to reproach me, gently I am sure, yet not without reason, for did I not say earlier in the evening that I wanted to make the rich feel richer, and the poor amongst us rich? At this moment, all that I have done is to show that the possessors of plenty of money, to put it shortly, are not really rich. You are ready to ask me if I despise wealth, and deem it worse than useless towards promoting our happiness?

Not so. Have I not opened my heart to you and owned that I have been as great a dreamer, and busied myself as much in disposing of imaginary wealth as the youngest amongst you? But our subject is a wide one, and when we meet again we will consider its varying sides.

In the meanwhile, appeal to God's word to show you some of them, and ask for the Holy Spirit's light upon its teaching, so that you may not read in vain.

(To be continued.)

## ANSWERS TO CORRESPONDENTS.

## MEDICAL.

**MARJORIE.**—Decidedly you suffer from "dyspepsia," and a very troublesome form of that complaint. That you found "quinine and iron," made you worse we readily believe. We have given advice to many girls suffering in the same way as yourself; and also we have published two articles dealing with the subject of "indigestion" and food. The first article was called "Indigestion," and appeared in the December part of *THE GIRL'S OWN PAPER*. The second, entitled "Food in Health and Sickness," appeared in the beginning of last year. The two papers will tell you almost everything you require. You should eat very little farinaceous food, and above all things avoid tea, coffee, potatoes, cheese and pastry. An alkaline stomachic taken before meals would relieve excessive acidity.

**MEASLES.**—You say that when you return home from a walk "a red rash comes out all over your face." We would like to have been told whether this occurs only during the winter or windy weather, or at all times of the year. You are quite right to wear a veil. You have used all the common application, but we will suggest one, which apparently you have not tried—"Lanoline," a fine white cream. Be careful about the soap you use.

**ISQUIER.**—You ask for information as to the "cause of cure" of a sudden rush of blood to the head and face, but we will tell you something about the "cause and cure" of the complaint. In your case the cause is either anæmia or indigestion or both. The cure is therefore to attend to whichever of the conditions you have. If you suffer from both anæmia and indigestion treat the latter first. It is unnecessary for us to repeat the treatment of indigestion. Read the answer to "Marjorie."

**CHRISTMAS ROSE.**—Undoubtedly you still suffer from "anæmia" and need further treatment with iron. We may safely say that "anæmia" in a girl of nineteen is always cured if properly treated, but the treatment takes some time to restore the health completely. Continue with the preparation which you took before and you will get all right again in time.

**SRELLA.**—As blisters on the feet are caused by ill-fitting boots, the first thing to do to get rid of them is to look to your foot-gear. To make the blisters heal if they have burst, wash your feet every morning and evening in warm water, and then thickly cover the raw places with powdered boracic acid. When you have raw places upon your feet, to whatever cause they may be due, wear white stockings and change them immediately they are soiled in the slightest degree.

**AMY.**—This is the best treatment of a very bad corn. Get the following paint made up for you by a chemist—

R Acidi Salicylici ʒi.  
Extracti Cannabis Ind. gr. viij.  
Collodion (1 strength) ʒi.

This is a dark green fluid which is very volatile, and so must be kept in a tightly corked bottle. Many chemists keep this preparation made up under the name of "Solvine." Now, to treat the corn. Soak your foot in hot water every morning and evening for about five minutes and then dry it thoroughly. Afterwards smear a little vaseline over the skin surrounding the corn, but do not let it touch the corn itself. Now apply the paint to the corn with a camel-hair brush, evenly and somewhat thickly. Repeat this for some time and the corn will drop off or be dissolved. This treatment is practically infallible if carried out carefully.

## STUDY AND STUDIO.

**CASTLENAU.**—You and your friend could do a great deal in teaching yourselves the rudiments of French and German, but the pronunciation would be such a difficulty that we strongly advise you to have at any rate a few lessons. If you cannot have these, procure Havet's Complete French Class Book (4s. 10d. net), or his First French Book (1s. 14d.) and work through it with your friend, also reading daily as much easy French as you can. German is more difficult; you might try Macmillan's Progressive German Course, first year (1s. 14d.), or Otto's Elementary German (1s. 10d.). We are glad to hear you hope to study both languages abroad.

**FRIEND-STUDIO (Budapesth).**—The sketch from the Hungarian on *Doll-Character* that you enclose is very pretty in itself and very nicely translated, but it would not be quite suitable for publication. There are many phrases that are un-English, e.g., "The most little girls get a doll," and "what powerful educating articles they are." Before being able to write English adapted for publication, you would need to have visited England, or at least to have associated intimately with English. But your work does you very great credit. Do we not recognise you as a former correspondent?

**PERSEVERANCE.**—1. "Quickening" is not used without the *e*, except in poetry at times, when the absence of the *e* is marked by an apostrophe.—2. We should recommend you to write to Messrs. Hachette & Co., 18, King William Street, Charing Cross, W.C., or to Hatchard's, 187, Piccadilly, W., for a full list of foreign periodicals, adding details of what you require. Your appreciation is very pleasant, but our rules as to two questions only are inexorable.