

## THE BRITISH WORKWOMAN.









had given a brief sketch of the recent circumstances that had befallen her, that his presence was remembered, and the kind assistance he had rendered to Mr. Farley narrated.

"I don't know what I should have done but for his strong arm," said the odd gentleman, cheerily, "for I was terribly upset about you, Miss Rubin."

"I am so sorry," she said, gently.

And all this time the visitor had been regarding her with an air of perplexed uncertainty; then, with the manner of a man who doubted the evidence of his own senses, he said aloud:

At this Robbie turned, and gazed at him steadfastly, as she said:

"That was my mother's name before she was married; did you know her?"

"Yes, I believe so; and you—are her daughter?"

"Yes. I am considered very much like her."

"You are the exact image of what she was. But now tell me," he added, and his voice fal-

"who is this Caroline of whom you have been speaking?"

But Robin answered promptly:

"A very faithful friend of mine; my mother's sister - sister — Caroline True. Do you know her?"

The word contained a world of pain as the stranger shaded his eyes

The next moment he withdrew it, and looked sadly before him, as he

"I did know her in the long ago, and for many years have sought her sorrowing, but till now—

It was a step closer, then, as it dawned upon her who he was, she said:

"You are John——"  
"Daddy," he answered,  
as she hesitated.

She gave a glad little cry of joy for Carrie's sake, as she held out her

hand to him, for she knew something of her story, and that it was the

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lover that had so sad-  
dened her life.

Then she told John Dolby where his once bright-faced "Samahim" was to be found, and with a new joy in his heart, to which he had been many years a stranger, he took leave of Hattie and her friends.

Yes, John Dalley was able to explain his long silence satisfactorily to Carrie. The remembrance of his terrible fall from the pinnace of rectitude had prevented him from holding communication with her or with his parents. In his unavailing regret he thought the wisest thing he could do was to cut himself off for ever from their memory.

"I did it for the best," he said, as he took her hand and held it in his. "Shame and remorse forbade my asking you to link your life with mine that had so foul a blot on it. I even prayed that you

"They were sitting together under the drooping trees in the lone Welsh garden, sheltered by the stately hills, and then John Dalby told Carrie how he had suffered in those enforced years of exile, yearning and craving for a line, word, or look, from the loved ones at Woodberry, but dreading himself the

luxury of such until he had made restitution to those he had wronged.

"I knew I never could erase the stain from my name—restore it to its original fairness," he said, mournfully, "but I was resolved to pay every penny-piece of that fifty pounds to those from whom I stole it. I did so, and then——"

"What, John?" she asked softly, as he passed.

"I allowed myself to think of home and 'Sunshine,' something whispered to me that you were true. I felt an inward conviction that though I could never forgive myself the past, we might be happy yet. I wound up my business and came to England, reached Woodberry, alas! to find my old home occupied by strangers, and my parents dead."

Thoughts on the Life of  
Moses.

II.  
The Veil.—Ex. xxxix. 27 to end

THE tables of the law were again to be written. Broken by man's sin, the law of God could not be destroyed, and Moses is called of God again to come up into the Mount to receive new tables. He abode there with God forty days. His parol of no earthly God during that time was speaking to him, God's word

sustained him, so that he afterwards wrote, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord" (Deut. viii. 3); words quoted by our Lord in the hour of His temptation (St. Matt. iv. 4). Why should such a miracle stunble any; for could not the Creator sustain in His own way that which He had created? Following immediately upon this wonder is that

of the marvellous shining of Moses' face (v. 29). Moses had been a long time with God, and the evidence of this was to be seen in the shining of his face. He must have become almost like an angel. Of one of those bright and holy beings we read, "His countenance was like lightning" (8<sup>th</sup> Matt. xxviii. 2, 3); and of another, "His face was as it were the sun" (Rev. x. 1).

The face of Moses, bright and glistering, became in measure like unto theirs. We are reminded also of our Lord's transfiguration, when "His face did shine as the sun" (St. Matt. xvii. 2). Usually the face of Christ may not be supposed to have been in any special way unlike other men. It may have been



—we are scarcely able to help so picturing it—more beautiful than other men, but we know not. On the Mount of Transfiguration, however, the face of Christ shined. There was, however, this great difference between the shining of Moses' face and that of Christ. Christ shone in His own glory received from the Father. "We beheld His

glory" (St. John 1: 12); see also 2 Pet. 1: 17. The glory was in Christ and it shone forth. Moses shone because he had stood in God's glory. His was reflected light. Here then we see Christ as the sun, Moses as the moon, bright only in the light of the sun. Every Christian is intended of

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tidings of Caroline True. "That is ten years ago," he added; "and though I advertised, and sought by every means in my power to hear news of you, I was unable to do so till yesterday. If I have sufficiently atoned for the sin of former days, tell me, Carrie, that my journey is not in vain."

And the look that Carrie bestowed on the middle-aged, gray-haired man at her side was full of trustful love and forgiveness. He was satisfied, and so was she.

In the quiet happiness that followed, all discords of the past were forgotten, and after long years of suffering and patient waiting, Caroline True and her old love again pledged their troth.

A week later, when Rahim returned safe and well from her ever-memorable visit to London, she found that the wedding was fixed for the 20th of June, in commemoration of the fiftieth year of a good Queen's long, prosperous, and happy reign. SCOT.

2000

Comes down to mingle with us meener things,  
 'Tis 'en as if an angel shook his wings."

It is remarkable, perhaps, that Moses did not know it—"wist not that the skin of his face shone; yet many a humble Christian has no idea how he shines for Christ. The effect on Israel when they looked on the face of Moses was that they feared, and could not come near. This is an evidence of the terror of the law. St. Paul writes upon this, and thence much light upon the passage in writing his Second Epistle to the Corinthians, in which he draws a contrast between the law and the Gospel, and shows how the latter was decorated with "great plainness of speech, and not as Moses, which put a veil over his face, so that the children of Israel could not steadfastly look to the end of that which is abolished" (2 Cor. iii. 15). The law tended to death, yet the law had a glory. St. Paul speaks of the veil as having two meanings—one being to hide Moses' face, the other expressing the darkness of Israel's blinded mind. God hid Himself in the law. The veil Moses wore was a sign that it was so. God ordered a veil to be hung up in the tabernacle (Ex. xxvi. 31-33). This veil was rent in twain from the top to the bottom, when Christ stood up Himself on the cross (Matt. xxv. 51). Thus Paul says the "veil is done away as Christ" (2 Cor. iii. 14). The way is now open by which men may come to God. Yet St. Paul speaks of a veil as still existing upon the Jewish heart, and of that being removed gradually, when the heart of the nation should "turn to the Lord" (2 Cor. iii. 16). It is also true of everyone who is not a real Christian that a veil is upon the heart. This is how it is that men and women are so much in the dark about the things of God. Only Christ can take the veil away and let the light in upon the soul. Then with joy such a soul can sing, "Gone I see" (St. John ix. 35).

But for the real Christian some measure of the veil remains. We do not see—we do not know yet perfectly. "Now we see through a glass darkly, but then face to face" (1 Cor. xii. 9-12). The veil will be gone completely when God's servants see His face. Could we hear it now? Oh, no; our hearts would tremble before the glory. When we are like Christ—when we are ourselves "shining men"—then we can look upon Him.

Shall we be there—beyond the veil? Has the veil upon our darkened hearts by nature been "done away in Christ?"

MARGARET MARBLE.

## To our Queen.

'Tis thy years, most gracious Queen,  
 Since bonnie England owned thy sway;  
 Our hearts are still as true and loyal  
 As on that bright, celestial day.  
 Still true as when a graceful bride  
 Thy Royal hand was given to one  
 Whose virtues, pure, and manly life  
 Had all our hearts' best wishes won.  
 When tender nursings came to share  
 Thy heart and love, we loved them well;  
 Thy hopes were ours; thy children fair  
 Safe in thy people's love would dwell.  
 No sorrow ever touched thy heart  
 But every cottage home was glad;

In every pang we bore a part,  
 And we rejoiced when thou wert glad.

Dear Queen, thy name, consistent life;  
 The power possessed; the will sustained;  
 The tender mother, faithful wife,  
 Hath earned a nation's gratitude.

God bless our Queen, our noble Queen,  
 Still bonnie England's glory stay;  
 Our hearts remain as true and loyal  
 Though fifty years have passed away.

A. L. LAMONT, THE WORKWOMAN.  
 St. Asaph-on-the-Sea, May, 1887.



"FACE, WE WERE AWHILE, AND BEST."—See page 50.

## Tilly: A Story.



PERMISSION to write this record for the public eye has been gained by strategy, chuckle as I think of my hero's bluntness.

"And so you want my daughter, sir?" I said, with a notable though unobtrusive assumption of dignity, simulating as far as is just and practicable a dispassionate surprise.

"Yes, Mr. Sutor, that's about the sum and substance of my petition," the young man answered, with a candid, pleading look straight into my eyes

from his honest brown eyes. "I know," he added mockingly, "that Edith has no other suitors, and there are associations of the past—"

"Which might be considered as militating against me."

That, or something like it, was no doubt the last conclusion of his sentence. I interrupted him.

"If it is Edith's wish I will yield," I stilly said, "on one condition, and it is no arduous stipulation."

"Name it, Mr. Sutor," eagerly cried the applicant. "It is this: that you allow me to embody in narrative form, and publish in any shape I please, the incidents of your life, with which, as you are aware, I happen to be tolerably familiar."

A dark flush rested on the brown cheeks of the girl, there was a nervous twinkle in the frank eyes—attestable that seemed indifferently related to the blank acknowledgment that was at first uttered upon the rugged yet not unattractive countenance. Words of response were slow to come. But I was confident that my object was attained; and it turned out so.

"As you will, sir,"

The voice was husky, the head bent. I bourned these evidences of a brave and noble humility. And hence it is that I sit at my desk and burn the midnight oil, and write the story Tilly—outcast and hero. The suspicion has come to me that my future son-in-law's engendered feeling of amusement with his wonder at my demand was to be credited to the belief that any manuscript I might produce would be pretty sure to be hastily, sooner or later, into a press—reader's waste-paper basket. But if I am wrong, in coherent English I tell events of his career which are so vividly portrayed upon my memory, I have a strong hope that the rival favour will be dispensed by the critics.

Two London merchants were in conversation on the steps of Leadenhall Street. There need be no mystery about it; they were Mr. Graham Milburn, senior partner of Milburn and Mappert, and myself. A question concerning underwriters and an overcast steamer, in whose fate we were both interested, was under discussion. It was no pleasant business to define the dimensions of a passenger list, and something may be pardoned to a display of bad temper when a man has reason to fancy that his luck is on the turn, and that his wealth will shrink with the sliding tide. Moreover, Mr. Milburn was by all reports of an impatient and irascible disposition. He was to his clerk what the Indian Nalok of fiction is to his singing and cowering body-servants. The common rumour had it that faintly troubled had proved upon his mind and warped his

nature. But on particulars of the mysterious grief were forthcoming, and it was not every one who was willing to make excuse for his hush-like behaviour.

Ours was the tag-end of a negotiation which had commenced in Milburn's office. I was leaving, but we stood finally exchanging pious and ornate on the margin of the traffic current.

"Fencing paper—second edition, sir? Dreadful accident in a soul-case. Wool's pen please buy one, sir?"

I scarcely heard what the child was saying, for I was solving at the moment a difficult problem in mental arithmetic. But my gaze mechanically fell on the small, ragged figure, and I could not be that the boy believed that I signalled him to approach. If any share in the responsibility for what followed, was mine it will not be denied—as the reader







I have to chronicle the fact that I was in error. Thornton & Co. sent their gratuity in a fashion other than I had expected. They were able to liquidate every claim, and amongst others that of Henry Millard.

"It would have been proper to keep your cash a day longer than I was obliged, my boy," he said.

So, months ago the old man's health improved under the touch of pure Eric was installed as dictator over a concern which was gradually restoring vigour and prosperity. The firm is now Milner & Milner.

And as Eric's wife I knew right well that my daughter will be happy.

I have read only a few lines of my wife and Edith, and for the prophetic utterance above Edith thanks me with a sweet and a radiant, blushing smile, which is the very sunshine of contented love.

WILLIAM J. LACKY.

## In the Holiday.

Peace we have and life and rest  
By the ruins of the old castle;  
While the sunlight from the west  
Streams in radiance golden;  
For behind us lies the task  
Of our daily duty;  
Freed awhile, the mind may seek  
Here in light and beauty.

Sweet and fair the scene around  
Woodland, glen and valley,  
Familiar yet, to the tired soul,  
Hill and mead, and valley,  
Ripples on the brooklet clear  
From the parent fountain,  
Pleasure lies the silent rest  
For the lonely mountain.

Nature bids us enter in,  
Given to us all,  
Heart and brain, and soul may win  
Strength for days of trial,  
Singing, in this lovely scene,  
Gleams of light and gladness,  
Steering farth the perished grave  
Of the Land Reclaim.

R. STANLEY WILLIAMS.

## The Sutcliffe Industrial School at Bath.

ABOUT the year 1843 one of the leading and wealthiest citizens in the town of Bath resolved to leave a better memorial of himself to posterity than a statue in one of the public squares of the city, or a grand monument in the Abbey. This man's name was Sutcliffe, and the memorial which he chose to leave of himself and, under God's blessing, came his name to be joyfully and thankfully remembered to-day, and will continue to be so remembered, for many a day to come, is the Sutcliffe Industrial School, the institution of which we purport to speak here.

The first and most leading feature in this institution, the feature which forms the most marked distinction from other establishments of the kind, is that it admits children of the children of bright, large, Christian homes, who yet take into its keeping boys who have slowly trodden the path of red downward crime. It is no school where defective orphans are placed there; it is also no reformatory; its object is to lay a kindly hand on any little lad who, on account of the evil ways of his family, or his bad surroundings, is likely soon to begin to slip down the slippery incline of vice and crime, and draw him back, and lift him up, and set his feet firmly on the road which leads towards the gates of the Golden City.

Here the mother, whose home is darkened by the demon of intemperance, that hides the husband and father thoroughly covered beneath his hideous form, dimly sees, for the coarsely ignorant

charge of one shilling a week, place her boy completely at the disposal of a gentleman of such a daily example. Here the Christian gentleman or lady, who is misled to do a work of real, white charity, can do it with a full knowledge of the right to the little homeless wife of the street. The whole idea of the institution is to meet children on their way to crime and to stop them before they run into it.

This was the object and purpose Mr. Sutcliffe had in his heart and mind when he first conceived the plan of founding such an institution; he continued to persevere manfully in his noble object, until, in his lifetime, he was permitted to see at least part of his high, philanthropic scheme carried out. He left a considerable sum of money to the institution, which was yet added to by his widow, who had always, during his life, gone hand-in-hand with him in his work for God. The interest of this, together with the yearly payment of many liberal subscriptions, enable the institution to go on steadily in its labour of love and mercy, and to increase instead of diminish, as it too often the case in these days in such establishments, the numbers of its inmates and the benefits which it bestows upon them. It is proposed to add an acre to the number of boys who now inhabit the Industrial School, and to appropriate a certain portion of them who show special aptitude for any trade, when they are old enough, allowing them, however, for a given period of time, always to return to the institution at night.

The boys all the work of the school themselves; no servants are kept, for none are needed. The youthful male "housemaid" performs their duties with the most intelligible and, so that the whole school is as clean and bright as a box of new toys. The walls are whitewashed by the same busy young hands, which also cook in the kitchen. This latter is no sinners. The boys are peacefully and wholesomely fed; there are cups of steaming cocoa for breakfast, well provided with milk and sugar; there are dishes of alternate meat, vegetable, and substantial puddings, and vast, most realistic jumps of bread and cheese; there are suppers in which their same last-mentioned articles of food play an important part, in turn with bread and butter and treacle.

When the boys are not engaged in purely household work their magnificent attire is given up thoroughly to the study of the institution to that of an Industrial School. There is an extensive garden in which they work, and cultivate vegetable matters to supply their own table. They make all their own sewer clothing, including their boots, under the direction of master tailors and shoemakers from the town, who come so many times a week to give them instruction, and perform this part of their work so well that there is said to be no sewer and water band of boys in the whole city involving to drench on a Sunday morning than those of the Sutcliffe School. Their largest branch of industry, however, is that of cutting up wool and knitting it into the most artistically-planned little garments, which it is also part of their daily afterwards to carry from door to door in the city, town, street, and being made, and in the main, the master says, adhered to, to prevent their idling by the way of getting among bad companions.

While the boys are kept strictly employed, their education is not neglected; every lad in the institution enjoys daily two hours of good, intelligent teaching, and when it is a usual, religious instruction, where they are encouraged to go and act and read. They have also singing classes twice a week, and many other developments.

Best of all, however, the rules of the institution provide for the children gaining a thorough knowledge of Scripture, and for the boys of their young lives being firmly laid on the Rock of Ages. They have every morning a Bible lesson, and on the Sabbath a special Sunday-school is kept for them; prayer and praise is put into their young hearts, and they are brought into regular habits of attending public worship.

One of the brightest and pleasantest parts of a visit to the Sutcliffe Industrial School is a talk with the head-master. He will tell you how, after several years of experience, it has been able thankfully to report that the boys brought up by the institution, turning out, brave Christian men, who are doing faithfully their work for God and man in their different callings in life. He will tell you how the powerful female influence is not wanting in the school, being represented by a young lady Sunday-school teacher, who, many a Sabbath, has been helping him in his Sunday work among the lads; and by his mother, who is the matron of the institution, and who often,

he says, will succeed, in an almost marvellous manner with an unruly boy, where he himself has failed. She takes the unmanageable boys by her side the part of the building which forms the master's private home, and there, she exercises her benevolent power, born of her Christian womanhood, over them.

The institution, as far as possible, sees for its boys' first start in life. After the boys are 17, no attention is secured for them as servants in Christian families, or they are placed in shops of high respectability, or they are put out under master tradesmen of good character, who will make them profitable, in time, in any trade they have chosen. The master receives frequent letters from those of his lads who have thus begun to make their own way in life, thanking him for his former guidance and teaching, and the Industrial School for its loving care and shelter. They freely and gratefully acknowledge what a different story theirs would have been had not God led them to its door.

The walls of all the rooms in the institution are almost covered with texts of Scripture, and it is in a true Scriptural spirit that all its work is carried on, and thus it is that truly Scriptural training has been shed upon them all as it has taken in life. It does not confine its benefits to Bath alone; it is open to all, and counts among its inmates many lads from distant parts of England.

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