

Some idea of the magnitude of the work of this young Society may be gained from the fact that in its brief but vigorous existence, it has sent 200 torturers of children to prison for periods varying from one month to fifteen years' penal servitude; having spent in the doing of it, and in necessary detective work, between £8,000 and £9,000. It is now extending its work to the nation, and needs £10,000 a year. The best-known of the names connected with it is that of the Rev. Benjamin Waugh, its founder and director. Its office (at which these pictures were taken) is 7 Harpur street, Bloomsbury, W. C. It is this Society which is promoting the Bill for the Better Prevention of Cruelty to Children (the title has since been altered to the "Better Protection of Children") now before the House of Lords.

RIVALRY OF DEATH.

A writer says: We spent some days in Peoria, Ill., the whiskey metropolis of the world. We had a good opportunity to study the bloody business in its hideous aspects. Here human beings vie one with another breeding plagues and torments and rival each other in multiplying the misfortunes of humanity. One of the leading citizens of this rum sodden city said to us that his only or highest ambition was to erect the biggest distillery on earth and make more whiskey than any other man in the world. He said his greatest anxiety was to get men enough to drink his whiskey; that he would have his own way in spite of God and humanity, and outstrip every rival in the rum business if he could, and then, in a dying hour jump the fence into eternity. That is the class of fiends this infernal traffic produces, who flood the earth with ruin and blood. They have no conscience. This man has built two of the largest distilleries on earth. One of these vast breathing holes of hell here is capable of rotting 10,000 bushels of grain in a day. The foreman of the distillery said he got 20 quarts of whiskey from a bushel of grain. This would figure over 1,587 barrels in a day if the concern was run at full capacity. Some idea of the extent to which these distilleries deal out destruction may be found in the fact that the revenue tax from this precinct upon whiskey this year is \$18,400,000.—*Domestic Journal*.

THE SIZE OF HEAVEN.

Of course the following is only guessing, but it is harmless, and will interest some young readers. The clipping is credited to the *Atlanta Constitution*. "The twenty-first chapter of Revelation gives the measurement. The most interesting calculation on the subject is that of Capt. J. B. Sharkley, a measurer of vessels in the Boston Custom House. He takes the statement in Revelation 21, and figures it out thus: 'And he measured the city with the reed 12,000 furlongs. The length and the breadth and the height are equal.' Twelve thousand furlongs—7,920,000 feet cubed—497,793,088,000,000,000 feet. Reserving one-half of this space for the throne and court of Heaven, and one-half of the remainder for streets, we have 124,198,273,000,000,000,000 rooms. We will suppose the world did, and always will, contain 900,000,000 inhabitants, and that a generation lasts 61½ years, making in all 2,970,000,000 every century, and that the world will stand 1,000,000 years, or 10,000 centuries, 29,700,000,000 inhabitants. Now, suppose there are 100 worlds like this, equal in the number of inhabitants and duration of years, a total of 2,970,000,000,000 persons, there would be more than 100 rooms, 16 feet square, for each and every person."

WHAT ONE WOMAN DID.

BY FANNIE ROPER FEUDGE.

Seemingly it was only a little thing for that young lady on her way to meet her own class, to stop in a lane and speak to a group of rowdy-looking boys about playing games on the Lord's day, and then to invite them to go with her to the Sunday-school. "Not very likely to succeed, either," say the timid ones; but it did, at least in part, and see what came of it.

One of the lads was Amos Sutton, then about twelve years old, and later the honored and beloved missionary of Orissa. I

give the story as related by himself to a lady, a fellow voyager to Calcutta, as he was nearing the close of his long and useful life. His early home was London, where both his parents died before he was old enough to remember their faces or their love for their only child. His first recollections of himself were of a homeless wanderer, without friends or visible means of support, of lawless habits and reckless daring, so notorious, even on the streets of London, for his utter disregard of "the powers that be," that there was scarcely a policeman who did not know of his misdemeanors, nor one sufficiently adroit to detect him in their commission. One Sunday morning, while playing a game of pitch and toss, with two or three companions as lawless as himself, they were accosted by a lady—a young seamstress, wholly dependent upon her needle for support, but "rich in faith and good works." She was on her way to Sunday-school, and ever on the alert for opportunities to serve the Master she loved, and to win the lost and perishing to his fold, and stopped and spoke to the boys. Then with a bright smile, said how glad she was to meet them, but truly sorry that they should forget the sanctity of the Lord's day, or do anything to grieve the dear Saviour who loved them so much as to die to save them from sin and suffering. At first the boys treated the whole affair as a joke and mockingly asked each other how it would seem for "Pudding Lane boys to wear clean pinafores and join in singing psalms?"

Still the lady argued, and presently Amos began to relent, and finally offered to compromise. He would go to Sunday-school, if, at its close, the lady would give him a shilling to play at "pitch and toss." Vainly the young teacher tried to make other terms—it was no use. The boy was resolute, and turned to leave with his companions. Seeing that she could get his ear in no other way, Miss E— said to Amos, "I will give you a shilling, but promise me you will not use it at all to-day," and earnestly did she lift her heart to God that the boy might be so touched by the Divine Spirit, as from that hour to give up his evil ways, never to return to them.

The next Sunday morning she found Amos awaiting her at the same spot where she had first accosted him, and again she purchased his attendance at Sunday-school, but this time by the bestowal of some pretty Scripture cards, and it was not until the third Sunday that he could be induced to sit in Miss E—'s class and take part in the lessons. From that day there was steady improvement; the boy learned rapidly, and soon began to evince a desire to rise above his miserable past, and to earn a living by honest industry instead of vagrancy. He regularly attended both church and Sunday-school, and before a year had expired, was hopefully converted and numbered among God's people. Assisted largely by the efforts and influence of the young seamstress, he acquired a liberal education, studied theology, was ordained to the work of the ministry, and entered in the vigor of young manhood, upon the noble missionary career that was so blessed and owned of God in Orissa.

The details of the public life of this beloved missionary are too well known to need repetition here; while of the hundreds—perhaps thousands of precious souls converted through his instrumentality, we shall know fully only in the great day when "the books shall be opened" and "the work of every man made manifest, of what sort it is."

There is yet another chapter of Dr. Sutton's life work, besides what he accomplished in Orissa. After more than a score of years in India, he was seeking health in England, his native clime, where he wrote the hymn:

"Hail, sweetest, dearest tie that binds
Our glowing hearts in love;
The fellowship of kindred minds
Is like to that above!"

After a short rest in England, the intense longing of Mrs. Sutton to visit the place of her birth, brought them to Boston, and while there Dr. Sutton was invited to attend the Triennial Convention at its meeting in 1835.

So earnest were his pleadings before that body for the ten millions of Telugus, among whom was not one single missionary to tell them of Jesus, that the Board decided to occupy the field at once; and so was begun

the most famous mission of modern times, called by Rev. Dr. S. F. Smith, after his recent visit, "the crowning glory of modern missions," and numbering now more than thirty thousand converts!

Was it a little thing done for Jesus and this cause, by that humble, unknown Christian woman, when she led the wayward boy into her class in Sunday-school, and followed him up, from day to day, with her prayers and guidance and help. If so, how has "the little one become a thousand, and a small one a strong nation?" It is "the Lord's doing, and is marvellous in our eyes!" What grand encouragement to work diligently, with such ability as he shall bestow, that at his coming, we may hear from him the words, "Well done!"—*Illustrated Christian Weekly*.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON V.—NOVEMBER 3.

DAVID'S REBELLIOUS SON.—2 Sam. 15: 1-12.

COMMIT VERSES 4-6.

GOLDEN TEXT.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 10: 12.

CENTRAL TRUTH.

A foolish son is the calamity of his father.

DAILY READINGS.

M. 2 Sam. 13: 23-30.
T. 2 Sam. 14: 1-24.
W. 2 Sam. 14: 25-33.
Th. 2 Sam. 15: 1-23.
F. 2 Sam. 15: 24-37.
Sa. Psalm 41: 1-13.
Su. Psalm 55: 1-23.

HELPS OVER HARD PLACES.

1. After this: Absalom's reconciliation to his father. *Chariots and horses*: like a great prince, to show his kingly spirit, and to attract attention to himself. 2. *Rose up early*: in warm oriental countries public business is transacted early. *Beside the way*: to meet people on the way to the law court. *The gate*: the open space before the gate was the place of public business and courts of justice. *A controversy*: a suit, v. 4. 3. *No man deputed of the king*: the king could not do all, and had not appointed enough deputies. It is probable, from 1's. 41: 3, that he was sick at the time. 6. *Absalom stole the hearts*: it was indeed stealing, for they belonged to his father. 7. *After forty years*: this should read *four years*. 8. *Geshur*: a region south of Damascus, and east of the Sea of Galilee. Absalom's mother was the daughter of its king. 9. *Went to Hebron*: the old capital, and Absalom's birthplace. 10. *Sound of the trumpet*: probably arranged on hilltops, so that the signal could quickly spread over the whole country. For his wisdom see 2 Sam. 16: 23. 12. *Gilonite*: belonging to Giloh, a town south or south-west of Hebron.

SUBJECT: THE DISOBEDIENT AND UNGRATEFUL SON.

QUESTIONS.

I. ABSALOM, THE UNGRATEFUL SON.—Where was Absalom born? (3: 3, 5.) Who was his mother? May his heathen mother account in part for Absalom's bad training? What was Absalom's appearance? (14: 25, 26.) What crime did he commit against his elder brother? (13: 28, 29.) Where did he then go? (13: 37.) How long did he remain there? (13: 38.) What effect would his dwelling so long in a heathen land have upon him? Why did it not affect his father David so unfavorably, when he fled from Saul? What were David's feelings toward him? (13: 39.) How was Absalom brought back to Jerusalem? (14: 1-23.) How long was he there before he saw his father? (14: 28.) Did Absalom have many good influences about him? Could he have been a good and noble young man had he so chosen? What evils do you find in his character? Was he very ungrateful? What was the old law about disobedient children? (Deut. 21: 18, 21; 27: 16; Matt. 15: 4.) What is said about them in Proverbs? (10: 1; 17: 21, 25; 30: 17.) Are such children a bitter sorrow to their parents? Was David partly to blame? (Prov. 22: 6.)

II. PLOTTING AGAINST HIS OWN FATHER (vs. 1-6). What did Absalom do after he was restored to favor? What was his object? What plans did he pursue to gain the favor of the people? Was there any neglect on David's part? Probably David was in ill health. See Ps. 41: 8, written about this time. Was Absalom hypocritical? What powers of attracting men did he have? Might they have been put to noble use? Are we responsible for the good use of such power as beauty, wealth, attractiveness, can give?

III. OPEN REBELLION (vs. 7-12).—How long did Absalom continue his insinuating course? Where did he propose to set up his kingdom? Why did he hasten to do this while his father was alive? He was the oldest living son, and hence the heir, but he feared that Solomon would be appointed king instead of him. (1 Kings 1: 13.) Besides, his father was sick and might die, and was not in a condition to resist so actively as usual. What were Absalom's plans to get possession of the kingdom? Who was his counselor? What is said of his wisdom? (16: 23.) Were these plans temporarily successful? Was Absalom the best person to rule over such a kingdom? Which of the commandments did he break, as revealed in this story of his life?

IV. NEW TESTAMENT LIGHT.—How should children treat their parents? (Eph. 6: 1-3; Col. 3: 20.) What exhortation did Paul give to a young man he loved? (1 Tim. 4: 12; 2 Tim. 2: 22.) What does the apostle John say to them? (1 John 2: 13, 14, 23.) How should we treat our Heavenly Father? Is rebellion against him as ungrateful as it is wicked?

LESSON VI.—NOVEMBER 10.

DAVID'S GRIEF FOR ABSALOM.—2 Sam. 18: 18-33.

COMMIT VERSES 32-33.

GOLDEN TEXT.

A foolish son is a grief to his father, and bitterness to her that bare him.—Prov. 17: 25.

CENTRAL TRUTH.

The way of the transgressor is hard.

DAILY READINGS.

M. 2 Sam. 15: 14-37.
T. 2 Sam. 16: 1-23.
W. 2 Sam. 17: 1-29.
Th. 2 Sam. 18: 1-33.
F. Ps. 3: 1-8.
Sa. Ps. 4: 1-8.
Su. Ps. 42 and 43.

PSALMS.

It is supposed that Ps. 3 was composed in the morning, and Ps. 4 in the afternoon, of the day David crossed the Jordan in his retreat from Jerusalem. Ps. 42 and 43 belong to David's exile; and 55, 69, and 109 seem to be against Ahithophel, David's bosom friend and counsellor, who deserted him in this hour of trouble.

HELPS OVER HARD PLACES.

Absalom was hastening to Jerusalem with an army. David was unprepared, and knew not whom to trust. He, his family, and his personal guard of 600 soldiers retreated across the Kedron, over the Mount of Olives, to the fords of Jordan. Soon after, they crossed the Jordan, and made a stand at Mahanaim. Absalom followed. A battle was fought. Absalom's army was defeated and he was caught in a forked branch of an oak, and slain by Joab. This was against David's command, but necessary for the kingdom. 19. *Zadok*: the high priest. *Let me now run*: so that he could tell the good news, and break the bad news gently to David. 21. *Cushi*: the Cushite or Ethiopian. 23. *By the way of the plain*: a longer, circuitous, but level route, while Cushi ran over the hills. 24. *Between the two gates*: the inner and the outer gates. 25. *If he be alone, etc.*: this would show that he was a trained runner; while if many were running, it would prove that there had been a defeat. 26. *And Ahimaaz answered*: he did not tell the truth (v. 20), but tried to prepare David for the sad news. 33. *O my son Absalom*: he loved his son, wayward as he was. The loss was hopeless, and David felt that he himself was partly to blame for not training him better.

SUBJECT: THE DISOBEDIENT SON: SOWING THE WIND AND REAPING THE WHIRLWIND.

QUESTIONS.

I. TEMPORARY SUCCESS.—Why did David leave Jerusalem? (15: 14.) Where did he go? (15: 23, 30.) Who went with him? (15: 18.) Describe some of the incidents by the way. Where did they encamp? (Compare 16: 14 with 17: 22.) Who took possession of the capital? (16: 15.) What did Ahithophel advise Absalom to do? (17: 1-3.) Was this wise advice? (16: 23.) Why did not Absalom follow this advice? What did he propose to do? (17: 11-14.) What did Ahithophel do when he learned that his advice was not followed? (17: 23.) Why? He foresaw that Absalom would certainly fail, and he himself be executed as a traitor. What did David do when he learned Ahithophel's plans? (17: 21, 22.) Where did he establish his headquarters? Who brought him aid? (17: 17-20.)

II. THE DECISIVE BATTLE.—Where did Absalom encamp? (17: 26.) Where did the battle take place? (18: 6.) Where was David at the time? (18: 4.) What do we know of Absalom's army? (17: 11; 18: 7.) What was the result of the battle? (18: 7, 8.)

III. THE DEATH OF ABSALOM (vs. 18-32).—What happened to Absalom? (18: 9.) What charge had David most earnestly given to his army? (18: 5.) Who killed Absalom? Was this really for the good of the kingdom? Is it often good for a country when bad men of influence are taken away? How long had Absalom been king? Was his life a success or a failure? What were the causes of his failure? For what word-picture of Solomon might he have been the original? (Prov. 1: 23-32.) Of what Scripture warnings is he an illustration? (Deut. 32: 35; Prov. 13: 15; Hos. 8: 7.) Where did David wait for news from the battle-field? How was the news of Absalom's death carried to David? Why would not Joab let Ahimaaz go at first? By what means did Ahimaaz get ahead of Cushi? What was the first question David asked of both the messengers? Should we ask this about all young men? What are their special dangers? What do they need in order to be safe?

IV. DAVID'S GRIEF OVER HIS SON (v. 33).—How did David receive the news of the victory? What were the chief reasons for David's excessive grief? Can anything be more sad than the loss of a child with no hope in his death? How does David's sorrow for the rebellious Absalom illustrate God's love for sinners? What does God say about this? (Ezek. 33: 11.) What will be the result if we rebel against him as Absalom did against his father?

LESSON CALENDAR.

(Fourth Quarter.)

- Oct. 6. The tribes united under David. 2 Sam. 5: 1-12.
- Oct. 13. The Ark brought to Zion. 2 Sam. 6: 1-12.
- Oct. 20. David's Thanksgiving Prayer. 2 Sam. 7: 18-29.
- Oct. 27. Sin, Forgiveness, and Peace. Ps. 32: 1-11.
- Nov. 3. David's Rebellious Son. 2 Sam. 15: 1-12.
- Nov. 10. David's Grief for Absalom. 2 Sam. 18: 18-33.
- Nov. 17. David's Last Words. 2 Sam. 23: 1-7.
- Nov. 24. Solomon's Wise Choice. 1 Kings 3: 5-15.
- Dec. 1. The Temple dedicated. 1 Kings 8: 51-63.
- Dec. 8. Solomon and the Queen of Sheba. 1 Kings 10: 1-13.
- Dec. 15. Solomon's Fall. 1 Kings 11: 4-13.
- Dec. 22. Close of Solomon's Reign. 1 Kings 11: 26-43.
- Dec. 29. Review and Temperance. Prov. 23: 29-35.