

some face, possessing easy and polished manners, and a very joyous temperament, together with a wealth of sympathy."

Many are not aware that Mr. Bliss, as well as Mr. Sankey, gave up the royalty upon the "Bliss and Sankey Song Book," (not "The Moody and Sankey Song Book," as it is sometimes thoughtlessly called) and thus sacrificed about thirty thousand dollars, putting the royalty into the hands of Mr. George H. Stuart, Mr. W. E. Dodge, jun., and Mr. John V. Farwell, to use it for charitable and evangelistic purposes. "Gospel Hymns, No. 2," which Mr. Bliss with Mr. Sankey had just completed when he was killed, was sent forth under the same self-sacrificing and benevolent arrangement on the part of the authors.

This sketch would be very incomplete without some record of Mrs. Bliss, whom her husband was pleased to style "My faithful assistant Lou." Mrs. Bliss herself was the composer of several choice pieces of music, both hymns and tunes; one of them a very beautiful tune to the words of "Rock of Ages," which was impressively sung at their funeral services. Whenever circumstances would permit, she attended her husband in his public work, aiding him by her voice and by playing accompaniments. It is said that from her he received his first lessons, both in singing and playing. They were indeed of "one accord" in their noble life work. When the sudden summons came she was on the Lord's errand with her husband.

Mr. Bliss leaves a widowed mother, of whom he was the only son, and two little ones, Paul and George, aged four and two years. Mr. Moody asks the people of God to take them in charge with their money and their prayers. He himself has raised ten thousand dollars for their support and education, and other free-will offerings have and will come to them from many a Sunday-school where Mr. Bliss's songs are sung, and prayers will rise from many hearts that God will keep them in His sheltering care.

The memorial service in honour of these two Christian workers in Chicago was the largest meeting ever held in that city, showing the loving esteem in which he was held. A monument will be erected to Mr. Bliss's memory, as is most befitting, but the most enduring monument of his life will be "the good he has done," and is still doing, by his music and his life.

[This sketch is mainly compiled from the "Memoir of P. P. Bliss," just issued by Mr. Longley, and to which we would specially direct the attention of our readers. The book is written by Mr. Bliss's fellow-labourer, Major Whittle, and contains contributions by Dr. Goodwin and Geo. F. Root, with an introduction by Mr. Moody. It contains a very striking portrait (photograph in the best edition), the last song of Mr. Bliss, and a very expressive memorial hymn, entitled, "Angels met him at the gate." The book is handsomely got up, and sells at 1s. 6d. and 2s. 6d., and we should strongly advise all our readers to get a copy.]

GOLDEN TRUTHS.

SCRIPTURE LESSONS FOR THE SUNDAYS OF 1877.

BY REV. THORNEY SMITH.

JUNE 3rd. Morning, JESUS BEFORE PILATE. (Matt. xxvii. 11—25). The Jews could not put Jesus to death without authority from the Roman governor. Christ is now, therefore, at his bar. On the question of Pilate, and what gave rise to it, see John xviii. 29—33. The answer of Jesus was a declaration that He was the Messiah. To the accusations of the chief priest, Jesus answered nothing; but compare John xix. 10. The Passover was the feast of the Jews when it was customary to release some one prisoner whom the people chose; but the origin of this custom is unknown. Someway it was introduced by the Romans. The notable prisoner is said by some to have been called Jesus Barabbas, the latter word meaning the son of his father, and perhaps he had pretended to be the Messiah. The false Jesus is, then, set against the true. Pilate wished to release Jesus; and appealed to the people (ver. 17,—19) but in vain. They chose the murderer, and killed the prince of life. Pilate's wife, was, according to tradition, called Claudia Procula, and is supposed to have been a proselyte of the gate. She calls Jesus "a just man." Her dream was a morning one,—after midnight, and she sent to tell Pilate of it. It was his last warning. This dream was probably from God. Pilate tried to save Jesus, but he gave way to a weak and ignoble fear

of the Jews. "Let Him be crucified," they replied, again and again. They demanded Pilate's active co-operation and not merely his permission to put Jesus to death (compare John xix. 7). He yielded, but washed his hands of the deed: (ver. 24), and the people said, "His blood be on us," etc. "It was on both." Pilate could not thus get out of the crime; and the imprecation of the Jews was terribly fulfilled. (Acts v. 28.) On them and on their children fell the anger of a just and holy God, when Jerusalem was besieged by Titus, and its temple utterly destroyed. Isaiah lvi. 7, is the memory text. What an example of patience under suffering!

Afternoon. THE LAMENTATION OF AMOS (Amos v.—15.) Amos was a herdman of Tekoa, but, in the days of Uzziah, king of Judah, B.C. 787, was called to be a prophet. Here he utters a solemn wail on the fall of Israel, or the ten tribes. Four times in this paragraph he calls on the people to seek God. (ver. 4, 6, 8, 14). The word lamentation (ver. 1), means a dirge, or mournful song, and the virgin Israel (not of Israel), is a poetical personification of the ten tribes. When they marched out to war, instead of a thousand there would be but a hundred, etc. Hence they would certainly perish (ver. 3). But Jehovah said, seek me, not Bethel, etc., and ye shall live. Both places here mentioned had become scenes of idolatrous worship, hence the warning. Bethel and Gilgal were within the territory of the ten tribes and would therefore fall.—Beersebeba was in Judea, and is not therefore included in the captivity. Turning right into wormwood, a bitter plant, means that their conduct was indicative of the state of their mind (Deut. xxix. 18). In ver. 8 is a description of God's omnipotence. He made the seven stars, or the Pleiades; and the giant or Orion (cf. Job ix. 9, xxxviii. 31). He turns the thick darkness of night into morning, and changes the bright day into the gloomy night. He calls to the waters of the sea, and they flood the earth and sweep away its ungodly inhabitants. There is an allusion to the flood in the days of Noah, and to other catastrophes occasioned by water. Ver. 9, means that no strong man or mighty fortress can stand before His power, hence the folly of such conduct as is described in ver. 10—12. Taking "a bribe" means taking the atonement money for the life of a murderer, contrary to the express command of Num. xxxvi. 31. The ungodly judges did this. But all talking is useless (ver. 13), and the prophet calls on the people to seek good, and to hate evil, that God might show favour to them (ver. 14, 15). It is a lesson for all, and ver. 14, is therefore to be committed to memory. Happy those who practise the lesson

June 10th. Morning, JESUS SCOURGED AND CRUCIFIED. (Matt. xxvii. 26—44.) Jesus was scourged. O think of that. The upper part of His sacred body was bared, and He was cruelly flogged with thongs, in which probably were pieces of bone, or iron teeth, which cut into the flesh and caused intense pain. This was the Roman scourging, and it was done at Pilate's command. (Comp. Isa. liii. 5.) From John xix. 1 it appears that Pilate thought by this means to satisfy the Jews and to awaken sympathy for Jesus; but this was doing evil that good might come. The Roman soldiers inflicted this scourging, and then they led Jesus into the pretorium, or guard-house, and there stripped Him again of the white dress which Herod had put on Him, and, instead of it, they put on Him a scarlet military cloak, and on His head a crown of thorns, some think made of the supple twigs of the Sinai acacia, which had thorns a finger-length long. The reed was probably the Cyprian reed, and this was put into his hand as a mock sceptre. Then they bowed the knee, and with a feigned homage said, "Hail, King of the Jews!" Nay, they spit upon Him, and mocked Him, and then led Him away. At first, Jesus bore His cross Himself, but sinking under it, Simon of Cyrene, in the African Lybia, where many Jews lived, and who had come to the Passover feast, was compelled to carry it for Him. What an honour! He had probably manifested some sympathy for Jesus (ver. 32). Golgotha means a skull, the place of the crucifixion being a hill of that shape, not because skulls were laid there. It was outside the Holy City, but where has not yet been determined. The question has given rise to much controversy (ver. 33). On the traditional site stands the Church of the Holy Sepulchre, but Robinson and many others deny its identity. The wine they offered (ver. 34) Him was a stupefying draught, called by the Romans *Sopor*; but Jesus refused it. The cross was a beam of wood, with another beam nearly at the top—the one called the *staticulum*, the other the *antenna*. It was not so high as pictures often represent it. The feet of the sufferer were not more than two feet from the ground. He was nailed to it as it lay on the ground, and