

## LESSON NOTES.

## SECOND QUARTER.

STUDIES IN THE GOSPEL BY JOHN

## LESSON VIII. MAY 21.

CHRIST BEFORE THE HIGH PRIEST  
John 18. 15-27. Memory verses, 23-25.

## GOLDEN TEXT.

He came unto his own, and his own received him not. John 1. 11.

## OUTLINE.

1. The First Denial, v. 15-18.
2. The Examination, v. 19-21.
3. The Insult, v. 22-24.
4. The Second and Third Denials, v. 25-27.

Time.—Early Friday morning, April 7, A.D. 30.

Place.—The palace of the high priest in Jerusalem.

## LESSON HELPS.

16. "Followed" Better rendering is, "was following." "Another disciple"—Not certain who this was, generally supposed to have been John, the writer of this gospel, but there are also reasons for believing that it was Judas. "Was known"—How he was known we have no means of judging. "The high priest"—Probably Calaphas. "The palace"—Here the court or open space in the centre or front of the house (Luke 22:55).

16. "At the door without"—With the crowd. Jesus as a prisoner and the other disciple as a friend of the high priest went within. "Her that kept the door"—Comp. Acts 12:13.

17. "Art not thou also"—Or, "Surely thou art not." The question anticipates a negative answer. No charge is brought against him, but Peter remembers his act of violence and fears recognition.

18. "Servants and officers"—The servants are the household slaves of the high priest. The officers are the temple servants. "A fire of coals"—Charcoals in a pan.

19. "Of his doctrine"—A series of general questions was doubtless asked of Jesus as to his teaching, the end he had in view, and his followers. The questions were put to find out some charges to be brought against him in the legal trial.

20. "I spake openly to the world"—All might hear who would. Comp. John 8:26. Spake not to a secret society formed for a purpose hostile to the government. Christ was not the leader of a narrow worldly party.

21. "Ask them which heard me"—Which implied that they were present. Witnesses for the defence were heard first under Jewish rule. "They know what I said"—Jesus was willing to have his teaching known by all and repeated by all.

22. "Struck Jesus"—Literally, gave him a blow. No way this to answer a statement of truth. Violence is not the weapon of reason.

23. The acts and words in this verse are a practical illustration of Matt. 5:39, which see. "Bear witness of the evil"—Produce the evidence required by the law.

24. "Sent him bound"—Still "bound," as he had been from verse 12. Bound to prevent escape or rescue.

25. Perhaps a look of sympathy and distress on Peter's face as he saw his Master a prisoner and in bonds turned attention to him.

26. "His kinsman"—A kinsman of Malchus.

27. "Peter then denied again"—Prompted by fear. Comp. Matt. 26:74, and read the denial scene in Matt. 26:69-74. Very instructive of one phase of human nature is the account.

## HOME READINGS.

- M. Christ before the high priest.—John 18. 15-27.  
 Tu. Peter's tears.—Luke 22. 54-62.  
 W. Before the council.—Luke 22. 63-71.  
 Th. A challenge.—John 8. 42-47.  
 F. The sinless Saviour.—1 Peter 2. 17-25.  
 S. Warning to Peter. Matt. 26. 31-35.  
 Su. Prayer against temptation.—Psalm 141.

## QUESTIONS FOR HOME STUDY.

1. The First Denial, v. 15-18.  
 What disciple is named as following Jesus?  
 What two guesses have been made about "another disciple" that followed him?  
 Was the high priest a good man or a bad man?  
 Where did Peter stand?  
 How did he get inside?  
 What did the young woman who stood at door-keeper say to Peter as he passed?  
 What did he say?



GILBERT ISLAND WARRIORS.

How were the servants and officers trying to make themselves comfortable?  
 What did Peter do?

2. The Examination, v. 19-21.  
 What two things did the high priest ask Jesus about?

What reasons had the high priest to think badly of Jesus' disciples?

How did Jesus answer the high priest?  
 Was it fair for the high priest to ask such a question?

Why, do you suppose, did he not give the full list of his disciples?

Why, do you suppose, did he not give a full statement of his doctrine—preach a sermon—for instance, like the Sermon on the Mount?

3. The Insult, v. 22-24.

What did one of the officers do to Jesus?

What did he say to justify his rude conduct?

What did Jesus reply?

Does not this reply of Jesus after all give us the reason why he did not answer the questions of the high priest about his disciples and doctrine?

To whom did Annas send Jesus bound?

4. The Second and Third Denials, v. 25-27.  
 What was Peter doing during all this cross-questioning and insult of his Master?

What did those near him say to him?

What did he say?

What did one of the servants ask him?

What special interest had this servant in him?

What did Peter do?

What happened immediately?

Of what did that remind Peter?

Is it ever right to lie?

What other sin besides lying did Peter commit?

What is the Golden Text?

## PRACTICAL TEACHINGS.

- Where in this lesson are we shown—
1. That even strong love sometimes fails in an extreme test?
  2. That the second sin is easier than the first, and the third than the second?
  3. That there is no use in reasoning with a prejudiced man?

## WELL-PRESERVED MEAT.

The River Viloul, in North Siberia, is frozen a greater part of the year. In



MAMMOTH ON ICE.

the cold season the natives follow its course to the south; and as spring comes on they return. It was during one of these migrations that an entire mammoth was discovered. The river, swollen by the melting snow and ice, had

overflowed its banks and undermined the frozen ground, until finally, with a crash, a huge mass of mingled earth and ice broke away and came thundering down. Some of the more daring natives ventured near and were rewarded by a sight wonderful in the extreme. A broad section of icy earth had been exposed, and hanging from a layer of ice and gravel was a creature so weird that at first they would not approach it. It hung partly free, and had evidently been uncovered by the landslide. But the strangest feature of this curious monster was that it was covered with hair.

At first, the astonished discoverers thought the creature was alive, and that it had pushed aside the earth, and was coming out. But the great mammoth was dead, and had probably been entombed thousands of years. The body was frozen as hard as stone, and the hair-covered hide seemed like frozen leather. Several months passed before the animal was entirely uncovered, and so perfectly had nature preserved it, that it was then cut up and the flesh given to the dogs.

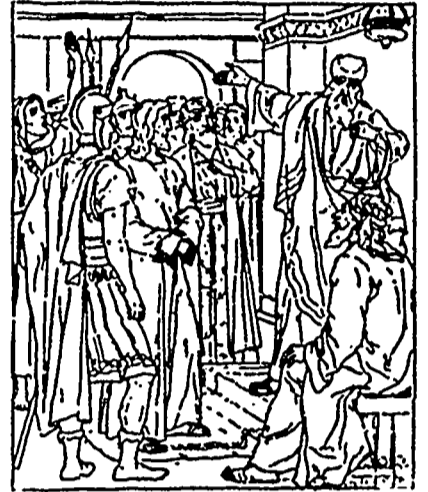
The news of this discovery passed from native to native, and from town to town, until it reached the ears of a Government officer. He at once sent orders for the preservation of the carcass, but the flesh had already been destroyed. Only its head and feet remained, which are now preserved in one of the great museums of Russia.—St. Nicholas.

## GILBERT ISLAND WARRIORS.

The Gilbert Islands lie on both sides of the equator and a little beyond the 180th meridian. They are sixteen in number, with a thin soil, scanty rainfall, and limited vegetation. The cocoanut-palm thrives here, as well as the pandanus, or screw-pine; but almost nothing else which can furnish food for human beings. Advocates of a meagre diet, as conducive to health, might do well to emigrate to the Gilbert Islands. If they survive the experiment, their testimony will be interesting; possibly, however, a little "thin." The same language is spoken on all of these islands. The people are naturally hardy, savage, and quarrelsome. They wear very little clothing, and men are frequently seen entirely naked. The bodies of the men are often covered with

there is probably not an adult male who has not tattooed human flesh.

The only water fit to drink on all coral islands is rain water. Missionaries living on the Gilbert Islands are obliged to depend almost entirely upon foreign food, which is never perfectly fresh, and always preserved with difficulty. Rev. Hiram Bingham, Jr., with his devoted wife, began work here in 1857, and laboured on alone, with their Hawaiian helpers, until 1874. Frequently they were obliged, in self-preservation, to flee for a season to a more salubrious climate; until, at last, utterly broken in health, they were compelled to take up their residence in Honolulu, where they still continue their labours of love among Gilbert Islanders who have been brought to Hawaii as labourers. The days of martyrs and heroes of faith are not yet past.



CHRIST BEFORE THE HIGH PRIEST.

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