

## SIR GALAHAD.

**T**HROUGH the world went Galahad,  
Over hill and dale,  
Seeking ever day by day  
For the holy Grail.

Thus he prayed: "Oh, Lord, I go  
Forth with pure intent,  
Show me that for which I seek,  
Make me, Lord, content."

As he spake he onward passed,  
O'er a lonely moor,  
And a man he there espied,  
Aged, sick, and poor.

Then the stranger raised his head,  
Thus to him he spake,  
"Good Sir Knight, now help me  
For thy Master's sake,"

"For my home is far away,  
If you pass me by,  
Here upon the cold damp ground  
I must surely die."

Galahad a moment paused.  
Must he turn aside?  
But a moment, then he leaped  
From his steed, and cried,

"Mount thou here, and I will lead  
Thee upon thy way,  
Show the road, and thou shalt see  
Home ere close of day."

Galahad walked on and on,  
Through the noon-tide heat;  
Ere the even came, full sore  
Were his weary feet.

Yet he paused not till he saw  
Near the cottage door,  
Then he helped him to dismount,  
Gently as before.

And as thanks and blessings poured  
On his noble head,  
"Pray for me is all I ask,"  
Low the good knight said.

Then he turned and went away,  
Wearyed sore was he,  
And he laid him down to rest  
'Neath the greenwood tree.

Suddenly before his eyes  
Gleamed a glory bright,  
He could scarcely look upon  
Such a dazzling light.

As its rays flashed back again  
From his coat of mail,  
Galahad sprang up and cried,  
"Tis the holy Grail!"

Then he paused, he knew not whence  
Came the gentle voice,  
"Galahad, thou hast thy wish,  
See it and rejoice.

"Know if thou hadst turned from him  
Who for aid did pray,  
Thou hadst never seen the sight  
Which thou dost to-day.

"Thou hast played a noble part,  
Thou hast followed Me;  
Be as pure as now thou art,  
God thy friend shall be."

"NO."

**W**OULD ye learn the bravest thing  
That man can ever do?  
Would ye be an uncrowned king,  
Absolute and true?  
Would ye seek to emulate  
All we learn in story  
Of the moral, just, and great,  
Rich in real glory?  
Would ye lose much bitter care  
In your lot below?  
Bravely speak out when and where  
'Tis right to utter "No,"  
For be sure our hearts would lose  
Future years of woe,  
If our courage could refuse  
The present hour with "No."

## A MERCIFUL DOG.

**A**N Edinburgh paper has a story of a poor dog that, in order to make sport for some merciless beings in the shape of men, had a pan tied to his tail, and was sent off on his travels. On reaching the village of Galt he was utterly exhausted, and lay down before the steps of a tavern, eyeing most anxiously the horrid annoyance hung behind him, but unable to move a step farther to rid himself of the torment. Another dog, a Scotch collie, came up at the same time, and seeing the distress of his crony, laid himself gently down beside him, and, gaining his confidence by a few caresses, proceeded to gnaw the string by which the noisy appendage was attached to his friend's tail, and, with about a quarter of an hour's exertion severed the cord, and started to his legs with the pan hanging to the string in his mouth; and, after a few joyful capers around his friend, took leave of him in the highest glee at his success. What a lesson to man to show mercy! And what a rebuke, from the lower animals, to the more highly endowed "lords of creation."

"Come back, come back, my childhood;  
Thou art summoned by a spell  
From the green leaves of the wildwood,  
From beside the charmed well."  
Letitia Elizabeth Landon.

## LESSON NOTES.

## SECOND QUARTER.

A. D. 28.] LESSON VIII. [May 21-  
SEEKING AND CONFESSING THE CHRIST.

Mark 8. 22-33. Commit to memory v. 27-29.

## GOLDEN TEXT.

Thou art the Christ, the Son of the living God. Matt. 16. 16.

## OUTLINE.

1. Partial Sight, v. 22-24.
2. Perfect Sight, v. 25, 28.
3. A Confession, v. 27-30.
4. A Prediction, v. 31-33.

TIME.—A. D. 28, immediately following the events of the last lesson.

PLACES.—Bethsaida and Caesarea Philippi. PARALLEL PASSAGES.—With v. 27-33. Matt. 16. 13-23; Luke 9. 18-20.

EXPLANATIONS.—*Besought him*—Probably desiring to see the miracle wrought. *Led him out*—Not willing to gratify more curiosity, but willing to heal the man. *Spit on his eyes*—Perhaps in order to make it more evident that the healing power came from himself. *Men as trees*—That is, dimly, as if men and trees were looking alike. *Put his hands again*—Christ never leaves his work incomplete. *Sent him away*—Not wishing to gratify curiosity, nor to draw a crowd; since he had finished his ministry in that part of the country. *Towns of Caesarea Philippi*—The little villages around it, near the foot of Mount Hermon. *Whom do men say*—He wished to know men's views, so that he might give them the true view of himself. *Peter answered*—First of men to make this full and bold confession. *The Christ*—That is, the Messiah expected as the deliverer of the people. *Tell no man*—Since the people were not then ready to receive this truth, which being misunderstood might lead to riot and strife. *Suffer many things*—From this time he kept his death and resurrection constantly before the disciples. *Peter . . . began to rebuke*—Not willing to have a Christ of suffering and shame, but looking for a king. *Rebuked Peter*—Who then persecuted again the temptation of Satan, for Jesus to give up his plan of salvation by the cross, and to assume a crown by his own power. *Not the things . . . of God*—God's purpose to save men by Jesus death. *Of men*—Peter's desire was for an earthly king.

## TEACHINGS OF THE LESSON.

Wherein does this lesson teach—

1. That Christ does a thorough work?

2. That Christ expects a bold confession?
3. That Christ is opposed to the worldly spirit?

## THE LESSON CATECHISM.

1. What did Jesus ask the disciples while he was near Caesarea Philippi? "Whom do men say that I am?" 2. Whom did the people think Jesus to be? One of the prophets. 3. Whom did Peter say that Jesus was? The Christ. 4. What did Christ command the disciples concerning this truth? Not to tell it. 5. What did Jesus then foretell to his disciples? His sufferings, death, and resurrection.

DOCTRINAL SUGGESTION.—The Messiahship of Jesus.

## CATECHISM QUESTION.

39. What were the laws which God gave the Israelites when he chose them for his own people?

When God chose the Israelites as his own people, he gave them some general laws, that related to their behaviour as men, some special rules relating to their religion as a church, and others about their government as a nation.

A. D. 28.] LESSON IX. [May 28.

## FOLLOWING CHRIST.

Mark 8. 34-38. and 9. 1. Commit to memory v. 34-37.

## GOLDEN TEXT.

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. v. 34.

## OUTLINE.

1. Self-denial, v. 34.
2. Salvation, v. 35-38; 9. 1.

TIME.—A. D. 28, on the same day with the close of the last lesson.

PLACE.—Caesarea Philippi.

PARALLEL PASSAGES.—Matt. 16. 24-28; Luke, 9. 23-27.

EXPLANATIONS.—*Called the people*—So that all might know the importance of what he was saying. *Come after me*—As a professed disciple of Jesus Christ. *Deny himself*—Refuse to follow his own desires where they are opposed by the commands of Christ; submitting his own will to the will of the Lord. *Take up his cross*—Acknowledging himself openly as a Christian. *Follow me*—Leading a life like that of Jesus; having the example and character of Christ as a pattern. *Save his life . . . lose it*—That is, he who prefers his own safety and enjoyment to the service of Christ, and counts his life here of more value than his soul, may save his life here, but will lose it hereafter. *Lose . . . for my sake*—He who follows Christ, even to death. *Shall save it*—Shall be saved hereafter in God's heavenly kingdom. *Gain the whole world*—Even the whole world would not pay for the loss of life. *Lose his own soul*—Probably this should be "lose his own life," for the highest life is the life of the soul, rather than the body. *Ashamed of me*—Unwilling to confess himself a follower of Christ. *When he cometh*—At the end of the world, to receive his own into his kingdom. *Some . . . stand here*—Some of the disciples—John, and perhaps others. *Not taste of death*—Not die. *Seen the kingdom . . . come with power*—The time when the Jewish State should be destroyed, and the Church of Christ established throughout the world.

## TEACHINGS OF THE LESSON.

Where are we here taught—

1. That we should follow Christ?
2. That we should deny ourselves?
3. That we should own Christ?

## THE LESSON CATECHISM.

1. What did Jesus say, are the duties of every one who desires to follow him? Self-denial and bearing the cross. 2. What shall become of him who loses his life for the Gospel? He shall save it. 3. What did Jesus say concerning those who are ashamed to own him here? He will be ashamed of them hereafter. 4. What did he say that some of his disciples should live to see? His kingdom come with power.

DOCTRINAL SUGGESTION.—Christ's second coming.

## CATECHISM QUESTION.

40. What were the general laws which related to their behaviour as men?

The general laws which God gave to the children of Israel relating to their behaviour as men, were those which are commonly called moral, and which belong to all mankind; these are chiefly contained in the Ten Commandments.

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