

One by One.

ONE by one the sands are flowing;
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one (bright gifts from heaven),
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy gifts shall meet thee,
Do not fear an armed band;
One will fade as others great thee,
Shadows passing through the land.

Do not look at life's long sorrows;
See how small each moment's pain;
God will help thee for to-morrow,
So each day begin again.

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown, and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passing hours despond,
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's tokens,
Reaching Heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE OLD TESTAMENT.

B.C. 1075.] LESSON III. [Oct. 21.

ASKING FOR A KING.

1 Sam. 8. 1-10. Commit to memory vs. 4-6.

GOLDEN TEXT.

It is better to trust in the Lord than to put
confidence in princes.—Psalms 118. 9.

CENTRAL TRUTH.

The desire to reject God may be gratified.

TIME.—B.C. 1075, about 90 years after the
last lesson.

PLACE.—Ramah, the home of Samuel.

SAMUEL, now about 70 years old.

INTERVENING EVENTS.—A season of peace
and prosperity followed upon the victory of
Ebeneser under the direction of the wisest
and holiest rulers since the days of Joshua.
But the people, not content with present
blessings, professed anxiety for the future,
and sent their elders to Samuel to ask for a
king "like all the nations."

HELPS OVER HARD PLACES.—1. *Made his
sons judges*—No thought of making the office
hereditary in the family.—KRIL. 2. *Jehovah
is God.* *Adiah*—Jehovah is my
father; names significant of Samuel's spirit.
Beerahab—The extreme southern frontier, far
removed from Samuel's circuit. 3. *His sons
walked not after his ways*—No express blame
here, as in Eli's case. (ch. 8. 18). *Took bribes*
—They turned aside to covetousness. 4.
They—Several years after, probably. *Elders
of Israel*—Representatives of the nation, the
movement was deliberate and concerted, not
the whim of a mob. 5. *Behold*—The two
reasons given were an excuse for sin, not a
cause,—the sin consisted in their lack of faith
in God's leadership. The request in itself
was not a sin, for God had promised a king.
(Deut. 17. 14). 6. *Displeased*—Samuel was
jealous for God's honour, not his personal
interests. *Prayed*—To ascertain God's will.

7. *Hearken*—He gave them their request, but
sent leanness into their soul. (Pa. 106. 15).
8. *So do they unto thee*—Cf. John. 15. 18-20).
9. *Manner*—i. e., right, prerogative. 10.
Told—Like (ch. 8. 18) child-like traits re-
tained in his old age.

SUBJECTS FOR SPECIAL REPORTS.—Samuel's
sons.—The elders of Israel.—The sin of
Israel.—God's promises concerning a king.
—"The works which they have done," v. 8.
—Samuel's prayer.

QUESTIONS.

INTRODUCTORY.—What was the condition
of Israel during the time between last lesson
and this? Under whose rule were they?

How old had their ruler become? Where
did he live?

SUBJECT: REJECTING GOD.

1. THE OCCASION OF ISRAEL'S REJECTING
GOD (vs. 1-3).—Whom did Samuel raise to
the office of judge in his old age? Did Sam-
uel's sons take his place, or were they asso-
ciated with him in office? What do their
names mean? What is inferred from that?
Where did they reside? What was their
character? How far was Samuel responsible
for this? How ought Israel to have acted
under these circumstances?

2. THE REJECTION DETERMINED UPON (vs.
4, 5).—Who came to Samuel? Where?
What relation did these men bear to the
people? What was their request? What
reasons did they urge? How far were these
reasons valid? What promise could they
claim? Why then were they to be blamed?
What evidence is there that this was not a
new idea with Israel? Why should they
wish to be "like all the nations"? What
was the real cause of their request?

3. THE REJECTION ENDORSED (vs. 6-10).—
How did the request affect Samuel? What
are we to understand by this? What did
Samuel do? Why? What was the answer?
What is the meaning of this? What does
this teach regarding prayer? What warning
was Samuel to give? What was the effect of
the warning? What does this show respect-
ing the spirit of Israel? What does God's
treatment of Israel teach us respecting the
Divine government?

PRACTICAL SUGGESTIONS.

1. Virtue is not inherited.
2. The excuse for conduct does not always
disclose the motives.
3. Answers to importunate prayers may not
prove blessings.
4. Wilfulness cannot be overcome by reason.
5. There may be sin and danger as well as
folly in the desire to be like other people.
6. The rejection of good rulers and teachers
is the rejection of God.
7. God may accept and ratify our rejection
of Him.

REVIEW EXERCISE. (For the whole School
in Concert.)

9. What did Samuel do in his old age? *Ans.* He made his sons judges.
10. How did they rule? *Ans.* They took bribes and
perverted judgment.
11. What did the
elders of Israel ask of Samuel? *Ans.* A
king to judge them like all the nations.
12. What did the Lord tell Samuel? *Ans.*
Hearken unto them, for they have not re-
jected thee, but they have rejected me.

B.C. 1075. LESSON IV. Oct. 28.

SAUL CHOSEN KING.

1 Sam. 10. 17-27. Commit to mem. vs. 18, 19.

GOLDEN TEXT.

And all the people shouted, and said, God
save the king.—1 Sam. 10. 24.

CENTRAL TRUTH.

God grants desires, against which he has
warned in vain.

TIME.—B.C. 1075. Soon after the last
lesson.

PLACE.—Mizpeh. Same as Lesson II.

SAMUEL.—Judge of Israel, and "seer";
now about 70 years old.

SAUL (asked for).—Son of Kish, of the
tribe of Benjamin. He was a giant in sta-
ture, probably seven feet high at least, and of
noble appearance. His mental powers were
sluggish. He was diffident, affectionate, and
brave, but impulsive. At this time he was
probably about 40 years old, as, in ch. 18, we
find he had a son old enough to distinguish
himself as a warrior.

INTERVENING EVENTS.—Immediately fol-
lowing Samuel's warning to the people, we
find the account given of Saul's inner or private
call. Going in search of his father's
asses, he meets "the seer" at Ramah, hears
that on him is "all the desire of Israel," and
is privately anointed with oil. On his return,
the spirit of God came upon him, according
to Samuel's prophecy, and he was "turned
into another man." The outer or public call
of Saul now follows, Samuel calling the na-
tional assembly together to witness and ratify
the Divine choice.

HELPS OVER HARD PLACES.—17. *The
people*—The national assembly or "congrega-
tion of Israel," composed of Israelites twenty

years old and upwards. 18. *I brought up
Israel*—I in contrast with *and ye* of v. 10.
19. *Before the Lord*—i. e., the altar in Miz-
peh. (ch. 7. 9). *Thousands*—The thousand
corresponded to family. 20. *Was taken*—
Probably by lot. *Tribe of Benjamin*—Since
(Judg. 20. 46) the smallest of all the tribes.
(1 Sam. 9. 21). 21. *Could not be found*—
Modesty, and a natural shrinking from so
heavy responsibilities. 25. *The manner of
the kingdom*—The charter. How it should
be conducted, recorded in Deut. 17. 15-20
Before the Lord—Possibly in the ark. 26.
Gibrah—The hill. Three or four miles north
of Jerusalem, just south of Ramah. 27.
Belial—Worthlessness; not a proper name.
No presents—The refusal was almost equiva-
lent to rebellion.—KRIL. *Held his peace*—
Better, was as one deaf; he waited his time
quietly at home till the invasion of Nahaah
enabled him to show his parts.

SUBJECTS FOR SPECIAL REPORTS.—Saul's
inner call.—The deliverance of Israel.—The
tribe of Benjamin.—The lot.—Urim and
Thummim.—The "manner of the kingdom."
—Saul's personal appearance.—His conver-
sion.

QUESTIONS.

INTRODUCTORY.—What did Samuel do
immediately after the last lesson? Give an
account of the meeting of Saul and Samuel.
What three things did Samuel say would
occur after Saul left him? What relation
does this account bear to the lesson to-day?
How old was Saul at this time?

SUBJECT: THE DESIRE OF ALL ISRAEL.

1. A WARNING AGAINST THIS DESIRE (vs.
17-19).—What assembly did Samuel call?
Why to Mizpeh? For what purpose? What
warning did he give? How does this
differ from the warning in ch. 8? What is
meant by "rejected your God"? What rela-
tion had God borne to Israel? How would
this be changed under a king? What had
been the effect of repeated warnings upon
Israel? Why does God yield to their rebel-
lious clamor? What similarity is there be-
tween His treatment of Israel and His treat-
ment of us?

II. THE CHOICE MADE (vs. 20-22).—How
was the choice made? Mention other in-
stances of the use of this means. Show that
it had the Divine sanction. (Prov. 16. 33).
What relation does this choice bear to what
occurred in ch. 9? What is meant by "in-
quired of the Lord"? What proof is there
that God directed all these events?

III. THE DESIRE OF ISRAEL SHOWN (vs.
23-25).—How was Saul brought forward?
What was his appearance? What was there
in him attractive to the people? How does
this show their spiritual condition? In what
sense was he the "chosen of God"? In
what respects was Saul the best man for
Israel's king? Why could they not have had
a better? How far do a people determine the
character of their rulers? How was Saul
greeted? What is the meaning of this cry?
What is meant by "the manner of the king-
dom"? (Comp. Deut. 17. 15-20). When
was the "book" laid up?

IV. THE TREATMENT OF ISRAEL'S DESIRE
(vs. 26, 27).—Where did Saul go? Where
was this? How did he spend his time? (ch.
11. 5). Who went with him? Who scorned
him? How did he treat them? In what
way did he afterward command their respect
and homage? What characteristics of Saul
worthy of imitation appear here?

PRACTICAL SUGGESTIONS.

1. Those who reject God as ruler must take
a ruler of God's choosing.
2. Physical perfection may cover mental
and spiritual weakness.
3. The mental and spiritual condition of a
people is shown by the object of their desires.
4. The "high Gospel Spirit" appears in
elevating another above self (Samuel's treat-
ment of Saul).
5. Elevation to office makes enemies as well
as followers.

REVIEW EXERCISE. (For the whole School
in Concert.)

13. What was the first step towards the
choice of a king? *Ans.* Samuel by divine
direction privately anointed Saul. 14. What
did Samuel then do? *Ans.* He called an
assembly of the people. 15. After a warning
against the step, how was the choice of
a king made? *Ans.* By lot. 18. How was
the result greeted? *Ans.* And all the people
shouted and said, God save the king.

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