

He be received by His saints at the end of the world! How those hearts that loved Him will be thrilled! The children whom He blessed, the martyrs who died for Him, the sick whom He possessed with fortitude to bear their pain,—all will shout, "Salvation unto our God which sitteth upon the throne, and unto the Lamb".

*The host . . . certain sons of Belial* (Rev. Ver.), vs. 26, 27. You have to choose between the two. The worthless will despise you, if the

**The One  
or the Other**

worthy are your friends. For just a minute or two they seem very important, so loud is the noise they make. Then, if you leave them and join the host of serious, industrious, noble-minded, God-fearing people, you find no trouble in disregarding them. A dozen grasshoppers make more noise in a pasture field than a whole herd of cattle. One frog will make more noise at night, than a village full of people. Give a little thought to your choosing of companions.

*He held his peace*, v. 27. When the Prince of Orange came to England and ascended the throne, he astonished and impressed the nation by his patient silence.

**The Strategy  
that Wins**

He committed himself to no party, made no hasty promises, and uttered no half-formed opinions. He

took time to study the situation, and became a powerful ruler. That is the proper course of action in any unusual and difficult position. When one goes from home for the first time, or when one begins to assume the position of a grown-up person, that is the correct strategy. Mastery of self will grow into mastery of the situation.

### Lesson Points

It is because of God's mercies that we should yield ourselves to His mastery. v. 18.

God will draw men to His service by His love, but He will not drive them by His power. v. 19.

Every position of influence is an opportunity to be improved, not a luxury to be enjoyed. v. 20.

We can trust the God who gives us our work, to strengthen us for it. v. 21.

The sort of "heroes" we admire is a sure index to our own character. v. 22.

Loyalty to our earthly sovereign should go hand in hand with devotion to our heavenly King. v. 24.

The mightiest sovereign, no less than his humblest subject, is under the divine law. v. 25.

Obedience to lawful rulers is obedience to God. v. 26.

"An insult is like mud; it will brush off better when it is dry." v. 27.

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Teachers of the Older Scholars and Bible Classes

We have here :

1. A *divine appeal to youthful ambition*, chs. 9 to 10 : 19. Saul's name means "Asked". View these two chapters as an extended account of the way in which he came to be "asked" to initiate the experiment in monarchy. There was something seemingly haphazard in it. A search over the unfenced country for some straying animals (ch. 9 : 3) led to a "chance" meeting with an old prophet whom he had never seen before, v. 18. The meeting had been in reality "appointed"; it was far from "chance", vs. 15-17. Saul is significantly "asked" if there is not something higher

for him to do than go on looking for lost animals that have been found, v. 20. The "royal portion" is set before him, vs. 23, 24. Samuel makes known to him the divine purpose (vs. 25, 27), and doubtless seeks to stir up in him the noble ambition to become a wise and strong ruler of Israel, vs. 25, 27. He is at last "asked" definitely to assume the royal position, ch. 10 : 1. The point is, Will he prove to be "chosen", that is, "choice"? (Matt. 20 : 16.) Before the desire for power can find true exercise with due recognition of the higher rule of God, Saul must be "turned into another man", v. 6. It is so with us all. In modest reticence at home Saul revolves what he has been "asked" to do, v. 16.

In the meantime an appeal is made to the people, also, to remember the higher sovereignty, so signally demonstrated in