

EIN' FESTE BURG IST UNSER GOTT.

Words and Music by DR. MARTIN LUTHER.

Ein feste Burg ist unser Gott, Ein gut es Wehr und Was ist ten; Er hilft uns frey aus aller Noth, Die uns jetzt hat be trof fen.

Der alte böse Feind Mit Ernst ers jetzt nicht, Gress Macht und weil

Let sein grau sam' Rits - zeuen ist, Auf Erdn ist nicht sein Gek - chen.

LUTHER'S HYMN.

A STRONG TOWER FROM THE ENEMY.

LUTHER'S HYMN.

(Translated by Dr. Hedge.)

A MIGHTY fortress is our God,
A bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth is His name,
From age to age the same,
And we must win the battle.

And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim,
We tremble not for him,
His rage we can endure,
For lo! his doom is sure,
One little word can fell him.

That word above all earthly powers—
No thanks to them—abideth;
The Spirit and the gifts are ours
Through him who with us sideth.
Let goods and kindred go,
This mortal life also;
The body they may kill;
God's truth abideth still,
His kingdom is forever.

A boy went to his father crying,
and told him that he had kicked a fly
that had a splinter in his tail.

WHEN Walter Scott's daughter con-
demned something for being "vulgar,"
her father sharply replied, "You speak
like a very young lady. Do you know
the meaning of the word 'vulgar'? It
is only 'common.' Nothing that is
common, except wickedness, can de-
serve to be spoken of in a tone of
contempt. When you have lived to
my years, you will agree with me in
thanking God that nothing really worth
having in this world is uncommon."

LESSON NOTES.

FOURTH QUARTER.

B.C. 1079.] LESSON VI. [Nov. 11.

SAUL REJECTED.

1 Sam 15. 12-26. Commit to memory vs. 24-26.

GOLDEN TEXT.

Behold, to obey is better than sacrifice.
1 Sam. 15. 22.

OUTLINE.

1. A Just Reproof. v. 12-19.
2. A Weak Excuse. v. 20, 21.
3. A Divine Rejection. v. 22, 23.
4. A Useless Regret. v. 24-26.

TIME.—B.C. 1079.

PLACE.—Gilgal in the Jordan valley.

EXPLANATIONS.—*Samuel rose early*—After a night of prayer for Saul, who had disobeyed God. *Saul came to Carmel*—A village west of the Dead Sea. *A place*—A monument in honour of his victory over the Amalekites. *Gone down to Gilgal*—The military headquarters of the nation, in the Jordan valley. *I have performed*—His boasting of his work showed a conscience ill at ease. *Beating of the sheep*—God had commanded that every thing belonging to the Amalekites should be destroyed. *The people spared*—Sinners often try to throw the guilt of their acts on others. *The Lord thy God*—As if Saul were more desirous of God's honour than Samuel. *Little in thine own sight*—Not expecting great position. *The sinners the Amalekites*—They were a very wicked people on the south, who had done great wrong to Israel in former times. *Ry upon the spoil*—Thus he had disobeyed God, and tried to enrich himself with the plunder. *As great delight in burnt-offerings*—These were the outward forms of religion, but obeying the voice of the Lord is its true essence. *Rebellion, witchcraft*—Of consulting with evil spirits against God's command. *Thou hast rejected*—The act seemed comparatively slight, but it showed a spirit of disobedience, and the spirit as judged by the prophet. *I have sinned*—His confession of sin was not deep enough to win God's favor. He still tried to blame the people for his own act. *Turn again with me*—Show an appearance of friendship.

TEACHINGS OF THE LESSON.

Where in this lesson do we learn—

1. That God expects an exact obedience!
2. That sinners' excuses cannot deceive God!
3. That lost opportunities can never be regained!

THE LESSON CATECHISM.

1. What did God command Saul to do? To destroy the Amalekites. 2. Who were

the Amalekites? A very wicked people. 3. What did Saul do? He disobeyed God. 4. How did he disobey God? In sparing the best of the spoil. 5. For what purpose did he say that it was spared? To sacrifice to the Lord. 6. What did Samuel say to him? "To obey is better than sacrifice." 7. What was Saul's penalty for his disobedience? God rejected him as king.

DOCTRINAL SUGGESTION.—The acceptable sacrifice.

CATECHISM QUESTION.

44. When did the Spirit of God come upon the Apostles and other disciples? The Spirit of God came upon the Apostles and other disciples at the feast of Pentecost, which was about ten days after Christ went to heaven.

B.C. 1065.] LESSON VII. [Nov. 18.

DAVID ANOINTED.

1 Sam. 16. 1-13. Commit to memory vs. 6, 7.

GOLDEN TEXT.

I have found David my servant; with my holy oil have I anointed him. Psa. 89. 20.

OUTLINE.

1. The Lord's Commission. v. 1-3.
2. The Lord's Choice. v. 4-12.
3. The Lord's Anointed. v. 13.

TIME.—B.C. 1065.

PLACE.—Bethlehem, in the tribe of Judah.

EXPLANATIONS.—*How long wilt thou mourn*—Samuel had mourned over Saul's forsaking God for fourteen years. *Rejecte him*—Though rejected, he was still allowed to rule, but God did not direct him nor sanction his acts. *Fill thine horn*—A horn used as a flask for carrying oil, with which kings were anointed. *Provided me a king*—Owo who was fitted to do God's work for Israel. *How can I go*—Samuel was well-known, and after spending so many years in quiet his journey would be noticed. *I am come to sacrifice*—This was true, and Samuel was not obliged to tell the whole purpose of his errand. *Him whom I name*—Samuel would know by an inward voice from the Lord. *Came to Bethlehem*—Ten miles from his house at Ramah. *Elders of the town*—Its rulers. *Trembled*—They feared that he had come to reveal and punish some wrong. *Peaceably*—In friendliness. *Sanctify*—Prepare for the sacrifice by certain washings and religious services. *Sanctified Jesse*—Personally attended to the consecration of Jesse and his sons. *The Sacrifice*—After the ruin of the tabernacle at Shiloh, no one place was kept sacred until the building of Solomon's temple. *Eliab*—Who was probably of tall and noble appearance. *Look not on...his stature*—God would not choose another king like Saul for his appearance. *Man looketh on the outward*—The eyes of men cannot look into the heart. *On the heart*—God sees the true chara ter within, while men can only see the outward acts. *The youngest*—David, at that time perhaps fourteen years old. *Keepeth the sheep*—In the fields around Bethlehem. *Ruddy*—This may mean "having red hair," which was considered very handsome in the East. *Goodly to look to*—This means, "having bright eyes." *Anointed him*—Poured oil on his head. *In the midst of his brethren*—They did not know that he was anointed king, but may have thought it a call to follow Samuel. *The Spirit of the Lord*—A divine wisdom, power and courage.

TEACHINGS OF THE LESSON.

Where in this lesson do we learn—

1. That God chooses men for his work?
2. That God sees deeper than men!
3. That God sends power upon those whom he calls?

THE LESSON CATECHISM.

1. Whom did God choose for king instead of Saul? David, the son of Jesse. 2. What was he doing at the time? He was keeping sheep. 3. What did Samuel do to David by God's command? He anointed him. 4. What came upon David after he was anointed? The Spirit of the Lord.

DOCTRINAL SUGGESTION.—The divine omniscience.

CATECHISM QUESTION.

45. In what manner did the Spirit of God come upon them?

The manner in which the Spirit of God came upon the Apostles and other disciples was, that a noise like a rushing wind, filled the house where they were met, and cloven tongues of fire sat upon them.

The most convenient habit you can acquire is that of letting your habits sit loose upon you.

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