

**III. A MERCIFUL GOD. 11. Did evil in the sight of the Lord**—R. V. "that which was evil," lit. "the evil," the usual phrase for "fell into idolatry." "Neglect of parental instruction and evil companionship were the two principal causes of the lamentable state of things here described." (Gr. n). **Served Baalim**—Plural of Baal, (*lords*) "god's many and lord's many" had dominion over them. Baal was the god of the sun and his impure worship was the type of all forms of heathenism. Baal worship was abandoned in the days of Samuel (1 Sam. 7: 4) but reappeared in Israel under Ahab.

**12.** God's anger is his just indignation against wickedness and ingratitude. If God is infinitely good and holy, and if he knows the full misery that sin has brought into his creation, with what other sentiment can he regard sin but with that of hatred and indignation? Sin excites a holy anger in his mind, and his hand must be stretched out to punish and to check. If we reflect calmly we must see that both of these are inevitable. God must look upon sin with displeasure, and he must act upon that displeasure. Evil must excite displeasure in one that is perfectly good, and in the moral Governor of the universe such displeasure cannot be quiescent and impotent, it must be active and effective. Reason

teaches us so, and revelation sanctions, enlarges, and enforces the lesson. (Hervey).

**16. Nevertheless**—Here a most gracious word. For all their sin God was ready to forgive them every time. It is said in praise of English soldiers that they did not know when they were beaten. How much truer is this of God and his people! The most appalling apostasy has not daunted our heavenly Father, or driven him utterly away from his world. "When sin abounded there did grace much more abound." Some of the best of men and most comforting of doctrines were born in the ages of spiritual darkness. He has never left himself without a witness. The course of revelation is never stopped. The succession of prophets, apostles, and martyrs is never interrupted. The servants of God in Old Testament times might be driven away or destroyed, but they, being dead, yet speak, and in the fulness of time he sends his Son; he, too, may be crucified, but nevertheless the Father will send the Comforter in his name. (Muir). **The Lord raised up**—By endowing them with the necessary qualities, and inwardly prompting them by his Spirit to undertake the work. **Judges**—They were raised up to meet a special emergency. They had no royal or military authority. Their duty was simply to re-establish the law of God.

**LESSONS.** 1. We should make no compromise with evil. 2. True repentance shews itself in forsaking sin. 3. Remember the blessings we have through the faith of our ancestors. 4. Sin carries with it its own punishment. 5. God is ever ready to pardon and deliver.

## THE BLACKBOARD.

Speak first of the sorrow which God feels when we sin against him. He pleads with us by his Holy Spirit and the lips of our friends. Happy are we if we then repent.

Then shew that God cannot but be angry with sin. He would not be a God of love if he did not hate evil. Yet he does not hate the sinner. "Herein is love," &c. (1 John 4: 10; Rom. 5: 8).

Finally point out how ready God is to hear and pardon the penitent. When his chastisement has brought us to a sense of our sin he sends deliverance.

MAN'S

GOD'S

SIN.

SORROW.

EVIL.

ANGER.

MISERY.

MERCY.

**"God so loved the world."**

**LESSON II—October 13th, 1895.**

**The Triumph of Gideon. JUDGES 7: 13-23.**

(Commit to memory verses 19, 20).

**GOLDEN TEXT:** "Though a host encamp against me, my heart shall not fear." Isa. 27: 3.

**PROVE THAT**—We should war a good warfare. Eph. 6: 13.

**SHORTER CATECHISM.** Review Quests. 4-6.

**LESSON HYMNS.** *Children's Hymnal*—Nos. 130, 110, 120, 117.