

The case of David, the king of Israel, furnishes another illustration of the same principle. It is not recorded that he, by a personal act, in a sinful way, ever took away the life of a human being. Yet, in the fifty-first Psalm, in his confession of sin to God, he makes special mention of *blood-guiltiness*: "Deliver me from blood-guiltiness, O God." If David never personally committed murder, how could he be conscious of blood-guiltiness? Read the words of Nathan the prophet, when he came to him as the Lord's messenger, with those conscience scorching words: "Thou has slain Uriah with the sword of the children of Ammon." The king might have replied "I did not slay Uriah. I was in Jerusalem at the time of his death. I did not hear of the event for weeks after its occurrence. How then could I slay Uriah?" Yet the language of the prophet was: "Thou hast slain him with the sword of the children of Ammon." In God's sight, David was the murderer of Uriah. The children of Ammon were his agents and instruments. It was at his instigation, that Uriah was placed "in the forefront of the hottest battle" that there he might fall. He was the prime mover in that arrangement that contemplated the death of a faithful servant and valiant soldier. The king of Israel was therefore, in the sight of God, Uriah's murderer. And when he was awakened by the Holy Spirit, the sin of murder lay heavily on his conscience; and his constant prayer was: "Deliver me from blood-guiltiness, O God." The temporal judgment of the Almighty followed him and his family; and for several generations the sword departed not from his house. One great principle embodied in the narrative is, that guilt is not simply a question of *personal commission* of crime but also a question of *connivance* at the commission of it by others. Conniving at the immoralities of others, or voluntarily exposing them to temptations under which they fall into sinful acts or habits, involves one in the guilt of their evil deeds and makes one answerable for the consequences. To what a melancholy extent are many parents thus involved in the guilt of their children's wrong doing! They see those children sinking lower and lower in the scale of moral degradation—forsaking God and walking in the ways of darkness. Their gray hairs are sometimes brought down with sorrow to the grave through the moral abandonment of loved ones, of whom they once cherished bright hopes. Yet, may it not be the case, that these parents are the authors, to a large extent, of their children's ruin. By exposing them, in the most critical period of their life, to moral influences of the most deleterious kind—putting them, for the sake of worldly gain and preferment, into positions of moral danger—allowing them to mingle with the thoughtless and profane, and to frequent place of unholy amusement—and conniving at their turning away from the means of grace, and their indulgence in corrupting literature—many parents are responsible, to a melancholy extent, for their children's destruction. They slay their Uriahs—their beloved sons and daughters—with the sword of the children of Ammon. Their offspring forsake the Lord, and they are partakers of their sins; and in their broken hearts in old age, through the abandonment of loved ones, they may read the punishment of their sad and ruinous neglect.

In the divine commission to the prophet Ezekiel, the same principle is fully recognized. "Son of man, I have made thee a watchman unto the