

way of holiness ; and like him, you too shall experience the loving kindness of the Lord.

Such, my brethren, are some of the lessons taught by the parable of the Prophet, and the conduct of him to whom he was sent. Let us pray earnestly for God's grace, that we may understand them, and be enabled to apply them to our spiritual good. If, among us, who are present here, there be one, who, like David, is ignorant of his own real condition ;— if there be one who considers not that he is living in a state of sin, and regards not the ruin which he is preparing for himself ;—if there be one who is eager and quick-sighted to discover and condemn the faults of others, while he overlooks or extenuates his own ;—one, who indulging in some known sin, is in danger of being led to the commission of others ;— one, who being blessed with this world's goods, presumes upon his prosperity, to the neglect of him who is the giver of all good ;—one, who trusting to the outward forms and ordinances of religion, neglects those weighty matters of the law, justice, and judgement, and mercy ; if such there be, let them consider the full extent and meaning of that part of the holy scripture which has been now brought under our consideration : for to each, and all of these, it affords a lesson worthy of their learning. To David, an inspired prophet was sent to convince him of his sin ; to us, are sent the holy scriptures, the records of God's dealings with mankind ; by means of which, *we* may equally discover wherein we have each of us offended, and how we may again become reconciled to our heavenly Father. If David had disregarded the message of Nathan, and hardened himself against his reproof, we cannot doubt that God would have inflicted upon him some signal and exemplary punishment. If those to whom the same parable is now applicable, turn a deaf hear to the admonitions and warnings which it conveys, their condition cannot be free from danger. We know that we are all in one way or other, daily sinning against God ; and that if we do not repent, our sin must be our ruin. That gracious Being, who would have all men come to be saved, in the abundance of his pity