

is there given in regard to them—"Be not slothful, but followers of them."

Here is, in the first place, a *negative* counsel, "be not slothful," and surely its importance must be felt by every reflecting person. In this life, brethren, we have three paramount objects to pursue: God's glory; our fellow creature's good; our own soul's salvation. Can these objects be attained by the slothful? In this life we have three powerful enemies to struggle against, Satan, the world, and a corrupt heart. Can these enemies be vanquished by the slothful? As well might you expect to arrest the progress of a conflagration, by sitting down as idle spectators of the scene, as to triumph over sin, and scale the walls of heaven, by a feeble and tardy effort. We are in general, very sensible of the sad effect of such a course in regard to temporal concerns; there are few perhaps who do not feel the force and propriety of Solomon's language when he says, "the desire of the slothful killeth him, for his hands refuse to labour."* But are we equally alive to the danger of this principle, in our *spiritual concerns*? Do we feel the importance *here*, of laying aside a lukewarm spirit and labouring to enter into the rest of God? Do we read our Bibles, with the anxious concern of persons, who regard the Scriptures as the great charter of their salvation? Do we approach the throne of grace, like suppliants who know they must be heard or perish? Do we mortify sin, lay aside every incumbrance, and press towards the mark, as men who feel that "this is not their rest, that they are seeking a better country, even an heavenly one?" This is the only course, that can lead to a happy issue in the end, the only course that can exempt us from hearing addressed to us, on the last great day of account, that appalling sentence recorded in the 25th of St. Matthew;

* Prov. 21. 25.