

**SERMONS**

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Sermons by Thomas Fraser

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**THOMAS FRASER**

# **SERMONS**



# SERMONS

BY THE

REV. THOMAS FRASER,

FORMERLY OF LANARK AND OTHER PLACES,

*and left by him as a Memento of his presence and labours  
among them.*

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**M**ontreal :

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IN these Discourses there are no pretensions to style or originality; and therefore they are not adapted to the literary or fashionable, but chiefly to humble-minded Christians in plain congregations. To such they are affectionately commended, with the prayer that the blessing of God may attend them.

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SERMONS.

# SERMON I.

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## THE PRESENT AND FUTURE CONSEQUENCES OF SIN.

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The wages of sin is death.—Romans vi. 23.

How different this verdict from those who live and die in sin. They judge, in most instances, that it is a very harmless and innocent thing. Nay, they come to take pleasure in it as a very joyous thing, and even to glory in it, as if it were a very honourable thing. They do so against the most palpable evidence and conclusive testimony to the contrary. For death, that is the most appalling and judicial event that can befall us, is the most conclusive testimony to its evil and demerit. As the text says, "the wages of sin is death." Death temporal, spiritual and eternal.

We will first speak of death spiritual.

Death spiritual. Ah, how dreadful is this if it could only be properly apprehended ! The death of the soul,—not that its constitutional faculties are destroyed, but that they have become so stupefied and weakened as to become totally insensate to spiritual things. This arises from the departure of God's Spirit from the soul, and its possession consequently by him who hath enslaved it to himself. And how lifeless and dark must that soul become when He departs from it ! This was

very evident in the case of our first parents when they sinned against Him. They slunk away from His presence when He came unto them, and endeavoured to excuse themselves on grounds the most unworthy and untenable. Besides, fear and the selfish passions come then to be generated, which always turn against God, and bring such a cloud over the mind that they can neither see him aright, nor feel aright even when he appears in mercy before them. Hence we read that the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned ; also that the god of this world hath blinded the minds of those who believe not. This, brethren, is the scriptural account of the introduction of sin into the world, which wise men and philosophers in every age have endeavoured to account for, but will always be unable on mere philosophical principles. But view it as a judicial act on the part of God, and an enslaving act on the part of the devil, and all mystery vanishes and becomes plain.

The sinner, therefore, now left to himself, because left by God, and to the master whom he chose to serve, goes on as a slave from sin to sin till he becomes dead in sin, till by habit it becomes in him a second nature to sin. And now, dead in sin, what a race does he run in the career of sin, and what a fearful amount of wages does he earn in that career ! For every sin that he commits he draws a check, so to speak, on the bank of spiritual death, which checks are seldom dishonoured there, but repaid with increased drawing and ruin. Let us write for a little, if you please, some of the checks drawn, some of the instalments paid, that we may have some idea of their fearful amount, and be prevented, if possible, from