

**THE SEVEN DEADLY SINS.  
SERMONS PREACHED IN  
TRINITY CHAPEL, NEW  
YORK, DURING LENT, 1888**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649479931

The Seven Deadly Sins. Sermons Preached in Trinity Chapel, New York, During Lent, 1888 by  
Morgan Dix

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**MORGAN DIX**

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1908 ★ Mrs. Cadwalader Jones

The Seven Deadly Sins

466370

SERMONS

PREACHED IN TRINITY CHAPEL

NEW YORK

DURING LENT, 1888

BY  
MORGAN DIX, S.T.D., D.C.L.  
RECTOR OF TRINITY CHURCH

NEW YORK  
E. & J. B. YOUNG & COMPANY  
COOPER UNION, FOURTH AVENUE

TO ALL THOSE  
WHO DREAD THE POWER OF SIN  
AND, BY THE GRACE OF GOD, DESIRE TO LIVE  
SOBERLY, RIGHTEOUSLY, AND GODLY  
IN THIS PRESENT WORLD  
THIS LITTLE VOLUME  
IS AFFECTIONATELY  
INSCRIBED

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## General Introduction.



## SERMON I.

### *GENERAL INTRODUCTION.*

"O hear ye this, all ye people; ponder it with your ears, all ye that dwell in the world."—PSALM xlix. 1, 2.

MANY years have passed away since, during the season of Lent, I preached in this pulpit to the people on the subject of the Seven Deadly Sins. Requests have been repeatedly made that, at some convenient time, the subject would be resumed; and although it does not seem expedient to say over again, word by word, what was then said, nor to reproduce those instructions in their original form, yet there is no reason why we should not come back to the general theme, and keep it before us. For of the urgent questions of the time, none are of such universal urgency as those concerning the sins of men. The shadow of sin lies as heavy on the earth as in former years; nor is there any life which is not, to some extent, overcast by that horrible cloud. The misery which extorts complaints in every part of the land and from every grade of society, is the outcome of sin in some of its protean shapes. Trouble which, fourteen years ago, could

merely be traced on the horizon, like a little cloud no bigger than a man's hand, and now fills the heavens with storm-signals and the gathering rack of the tempest, is distinctly the result of the sin of man against his fellow-man. Offences against morals which were then denounced continue, and perhaps with less apology on the part of the offenders, and those ill-doers whom we then tried to restrain have asserted their independence of our attempt at control, and exalt themselves, and smite us on the face. The time will never come when this dreadful subject will be out of order, until God arise to judgment, and sinners shall be consumed out of the earth, and the ungodly shall come to an end. There is abundant reason why it should be brought before the congregation from time to time.

To begin with : The question meets us, What is sin ? And that question must be put and answered, because, strange as it may sound, there are people in the world who declare that there is no such thing as sin. Evil, according to them, is not evil, but imperfect or incomplete good ; and sin is " the shadow of moral excellence and goodness cast upon the ground." It is hard to conceive of the intellectual state of persons who hold such opinions, or to imagine in what a maze they must be walking ; still, there are men who teach that strange doctrine, who think that conscience is merely a bundle of prejudices, who consider what we call sinners to be only unfinished saints, and seem unable to pronounce the

word "sin," without an intonation expressive of contempt. No doubt the common-sense of mankind is the sufficient defence against these wild speculations. When we are told of the house-breaker and midnight assassin, whom we see dashing out the brains of his victim and rifling his drawers, that the acts should not be regarded as sinful, but as incompletely good and worthy; or when, as some libertine accomplishes the ruin of a victim whom by lies he has deceived or by force overpowered, we are informed that he has done no evil, but merely cast "the shadow of moral excellence" upon that blighted life, we know where to place, well up in the scale of fanatics, and possibly at the very top, the people who can so interpret crimes at which the moral sense revolts, and which the law justly pursues with avenging hand. But there are many whom absurdities like this confuse and startle; wherefore it is well for us all to know what sin is, and what we mean when we use the word. We have a definition in the Apostle's language: "*Sin is the transgression of the law.*"\* And the law here spoken of is that eternal law, whose seat is the bosom of God and whose voice is the harmony of the world.

God is, from eternity, the same; yesterday, and to-day, and forever. And God's will is like Himself, unchanging from age to age, and to ages of ages. And what we call the moral law is the expression of that eternal will of God, made known to

\* 1 St. John iii. 4.