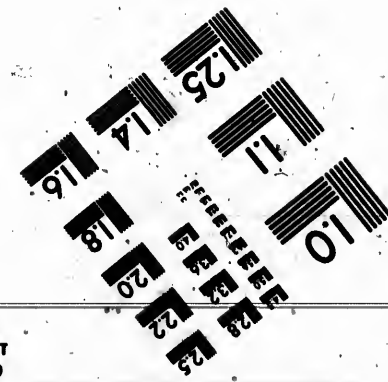
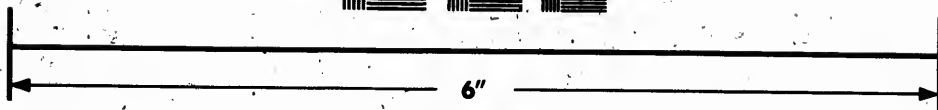
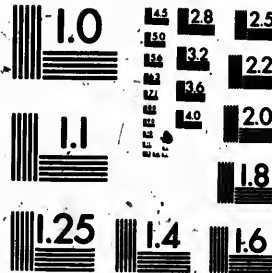


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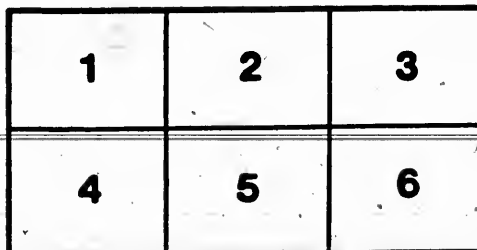
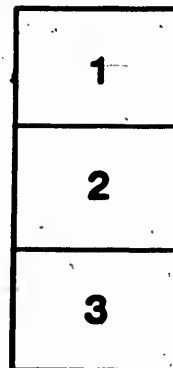
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Wm. Mackie
Coston no 4

A SERMON

PREACHED IN THE

CATHEDRAL CHURCH

OF

QUEBEC,

On Sunday, 7th March, 1852,

THE SECOND SUNDAY IN LENT,

BY

GEORGE MACKIE, D. D.

PUBLISHED BY REQUEST.

QUEBEC:

PRINTED AT THE QUEBEC MERCURY OFFICE.

1852.

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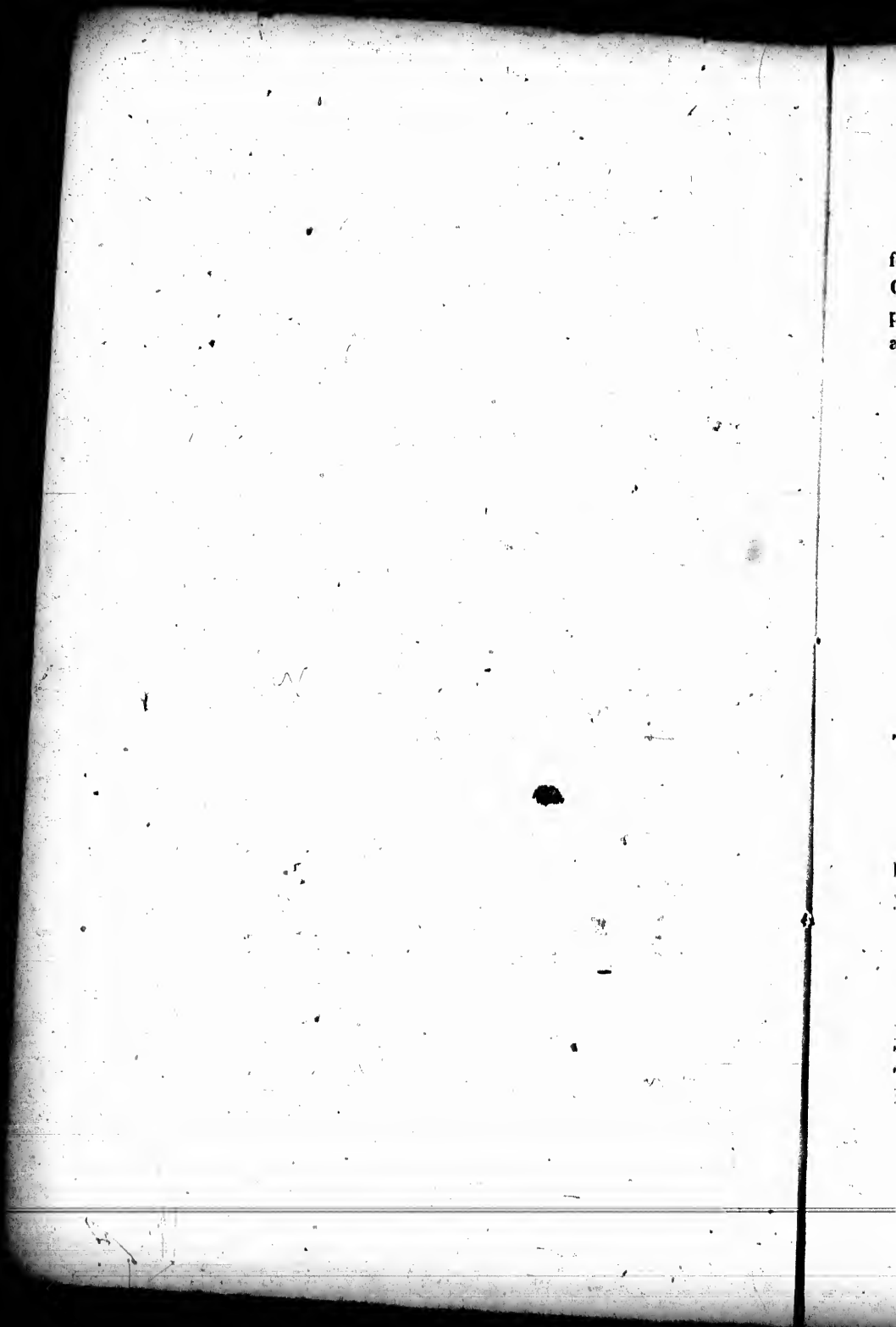
BY

GEORGE MACKIE, D. D.

PUBLISHED BY REQUEST.

QUEBEC:
PRINTED AT THE QUEBEC MERCURY OFFICE.

1852.



QUEBEC, 8th March, 1852.

REVEREND AND DEAR SIR,—We the undersigned request for publication a copy of the Sermon delivered by you in the Cathedral yesterday morning; feeling assured that your compliance would be as gratifying to the Congregation generally as to ourselves.

WM. WALKER, } Church Wardens.
THOS. CARY, }
THOMAS LLOYD,
HENRY S. SCOTT,
WILLIAM POSTON,
W. H. A. DAVIES,
T. H. DUNN,
D. BURNET,
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H. J. NOAD,
R. SYMES,
H. BLACK,
GEORGE HALL,
C. N. MONTIZAMBERT,
R. WAINWRIGHT,
GEO. W. USBORNE,
JOHN JAMESON.

The REV. GEO. MACKIE, D.D.

QUEBEC, 10th March, 1852.

GENTLEMEN,—In compliance with the desire which you have so kindly expressed, I place a copy of the Sermon in your hands for publication.

Believe me to be,

Gentlemen,

Your obedient servant in Christ,

GEORGE MACKIE.

Honble. W. Walker, and } Church Wardens.
T. Cary, Esq., }
Thos. Lloyd, Esq., }
H. S. Scott, Esq., &c.

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SERMON.

" And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat and brought it unto his father and said unto his father: Let my father arise, and eat of his son's venison that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son thy firstborn Esau. And Isaac trembled very exceedingly, and said Who? Where is he that hath taken venison and brought it me, and I have eaten of all before thou camest, and have blessed him, yea and he shall be blessed".—27th Chapter of the Book of Genesis, 30th and 3 following verses.

Of all the then existing families upon earth, none was so favoured of God as the family of Isaac. It was emphatically that household fearing God, and working righteousness. And yet what a family picture was this day presented to our view! A father seeking, as with dying breath, to gainsay the determinate counsel of God. A mother's fondness counterworking that father's partiality, and overcoming injustice with treachery. A son freely lending himself to his mother's designs, and practising upon the infirmities of old age, by personating his brother: and then that brother, disappointed of his hopes, breathing out threatenings and slaughter, and anticipating his father's death with grim satisfaction as that which would afford full scope to the exercise of revenge. Oh! my Brethren, let every mouth be stopped, and all flesh be brought in guilty before God!

To Jacob must be assigned the bad eminence in this unhappy transaction. But we must not do injustice to the memory of Jacob, nor load it with unmerited obloquy. He did not

offend of malicious wickedness; nor was his conduct wanton and unprovoked. A perverted sense of duty seems to have hurried him, he scarcely knew whither. We say not this in extenuation of his guilt, but simply by way of explanation. His sin was great and grievous: but it was a sin into which he was betrayed, and of which he had grace to repent. That we may estimate Jacob's conduct aright, we must examine that of the other parties concerned, as bearing upon it, and as serving if not in any degree to justify, yet in some measure to account for it.

We are accustomed to regard Isaac with unmixed feelings of pity. That one who had so long pursued the even tenor of his way, should in his old age have experienced such treatment at the hands of those near and dear to him, does seem a case deserving of deepest sympathy. And yet was not Isaac his own greatest enemy? Was not his criminal partiality the occasion of that very wickedness which imbibbered his dying moments? Or ever the children were born into the world it had been said: "the elder shall serve the younger." Now, we grant that Isaac might have failed to comprehend the full purport of the Divine intimation, but ought he not to have sought counsel of Him, who is His own Interpreter? The paternal blessing was a solemn trust committed to him as a steward of the mysteries of God; but he chose to dispense it without reference to the will of God, and according to the dictates of his own inclination: and in thus fighting against God, he found, as all will find, that it is hard to kick against the pricks. Isaac was partial to his firstborn.—This was a not unnatural partiality, still not on that account alone to be commended. Natural affection when sanctified to the Lord, is a gracious disposition: unsanctified, it is a mere impulse which man feels in common with the beasts that perish. But there

were special grounds of partiality far other than creditable to Isaac, as a servant of God. Esau whom he delighted to honour, was not a fitting representative of the patriarchal house. He was one whom a religious parent could hardly have beheld but with shame and sorrow. But then he was a "cunning hunter;" and thus, while gratifying his own tastes, could twine himself around the heart of his father by ministering to his comforts. Isaac, says the eternal language of Scripture, "loved Esau, because he did eat of his venison." That he was resolved to think well of his firstborn, in spite of his own better judgment, seems to be clear if only from the manner in which the aged man accosts him, when promising to give him the blessing. Surely those words which he utters, betray some secret misgivings of conscience. "Behold now I am old, I know not the day of my death, now therefore take I pray thee thy weapons, thy quiver and thy bow, and go out to the field and take me some venison: And make me savoury meat such as I love and bring it to me that I may eat; that my soul may bless thee before I die." He defers the performance of a religious solemnity—until when? Until after he shall have committed the matter in prayer to God? Alas! no—but until he shall have prepared himself in the gratification of his sensual appetites, to feel kindly towards one who has ministered to their supply. He speaks like a man determined to see his sort in the most favourable point of view; and if haply to persuade himself, that he is in some sort bound to bestow upon him the blessing, in return for his kindness. His conduct is like that of many a fond and foolish parent, who bent upon gratifying some wicked but favourite child, dilates upon some good quality which that child possesses or may be thought to possess, or enlarges upon some good deed which he may have done in days gone by; and loves to cheat

It was she who prepared the savoury meat, and the skins wherewith to transform the smooth Jacob into the hairy Esau. It was she who declared her readiness to bear whatever curse the offended father might pronounce upon his son, if convicted of deceit. It was she, in a word, who pointed to the path of guilt, and smoothed every difficulty by the way. Rebekah *it is said* "loved Jacob." She evinced the same partiality for the younger, which Isaac manifested for the firstborn. Perhaps she loved Jacob the more because his father neglected him ; or perhaps, because his domestic habits and kindlier feelings had peculiarly endeared him to her : or it may be, that she appreciated his greater worth, and loved him for his works' sake. Whatever the source of

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the proceedings of religious communities, and fail to perceive an absence—I will not say of truth. No, God forbid!—but of truthfulness. No man can honestly say that in the ordinary estimate of ministerial qualifications, worth is as anything compared with tact and address.

The disciples of Loyola have the hardihood to profess as a principle of action, that "the end justifies the means." We who loathe such a principle, yet in practice too often adopt it. The religious body with which our feelings are bound up, is in our eyes the child of promise, treated with unmerited neglect. We long to restore it to its rightful position: but are we always nicely scrupulous as to the means to be employed

...of a bias, whether for
good or for evil; and when the counsels of those whom men are
accustomed to respect will be found to commend themselves
with a more than wonted power. Take we therefore good
heed, as many as can exert an influence over our fellows, lest
we encourage the sinful propensities of any over whom that
influence extends, and by the weight of our teaching or exam-
ple determine a yet wavering inclination on the side of evil.

But Esau—the injured Esau! Shall it be said that he
too was to be blamed? No doubt we shall deplore those
his passionate exclamations and threats of vengeance. But
his hateful emotions, we know, soon passed away to be
followed by other and happier feelings. As it more im-

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that so deemed child of God will have to the favour of his Father in Heaven ; who has sold himself to work wickedness, and has bartered away the inheritance obtained in Christ, for some object of present and short-lived gratification.

Let all professing Christians ponder these things, who are consenting unto sin, and thus forswearing their birth-right as the adopted of Christ. As Esau could not receive the blessing, though he sought it carefully, with tears, so they, if they "fail of the Grace of God" will find Him deaf to all their entreaties : a God who has forgotten to be gracious, and has shut up his loving-kindness in displeasure.

To return :—Esau was in reality the first deceiver : and Jacob was obliged in self-defence to maintain his own rights. It

God had promised to give him, and had put it into his heart to desire.—These pleas may be urged as against the too harsh judgment of fellow-men, but do not alter the character of the transgression, as sin against God. Jacob was satisfied to work the work of God, in obedience to self—to do evil that good might come. This was his foolishness. The natural developments of his sin show us to what appalling excess of crime even the best of men may be led, if at any time left to themselves, and prove how great is the long suffering of God, and that mercy which can rejoice against judgment.

At first there seems to be an awkwardness, and a certain uneasy constraint about Jacob when attempting to personate his brother. The artifice does not sit well on him; but the

injured innocence at the suggestions of the tempter, soon remains unchanged in the actual commission of crime : and the man who was ashamed even to speak of the deeds of darkness, soon learns to glory in his shame.

My Brethren : Jacob sinned—and Jacob suffered. The Lord punished his “ inventions.” He made him to feel the consequences of his ungracious conduct, and to know by bitter experience that the way of transgressors is hard. The fear of the brother whom he had injured, was for a season as a scourge, beneath which he quailed. The treachery of Laban also dashed for a while all his fondest hopes ; and when comfort was restored to him, it was never suffered to extend its genial influence unalloyed with pain. A thorn was implanted in the breast of the undutiful son, himself become a parent : the ingra-

though their sins have been more aggravated than were those of Jacob ; if only like Jacob they are minded to get them to the Lord right humbly. Unlike Isaac, our heavenly Father is not straitened in His gifts. He has more than one blessing. In His house are many mansions : there is room enough and to spare.

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