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THE REV. MR. BRAY'S SERMON TO YOUNG MEN.

We reproduce from the *Montreal Herald* of the 15th January, the following report of the sermon to young men, preached the evening before, by the pastor of Zion Church, in that city. Taking for his text, Pro. iii. 5-7 verses,

The reverend gentleman said:—"The Hebrew writer had only a limited vocabulary at command. The language had comparatively few words in it; hence, the difficulty we find in the interpretation. The Greek could find a word to express almost every shade of meaning; with the Hebrew it was not so. But a single Hebrew word has often a wonderful force and compass in it—there is a wealth of meaning altogether bewildering. This word rendered "acknowledge" in the text is an illustration of it. The original means vastly more than our word seems to convey. It speaks of "knowledge," but knowledge in every particular, and in all the stages of its growth—knowledge of isolated facts, and knowledge of facts in their largest combination. It describes a man's first startling discovery that God is a great king and to be feared, and the higher and closer relation which the ripe saint has entered into when by faith he has had cloudless visions of his Lord, and looks up with the "Abba Father" cry upon his lips. It speaks of an acquaintance that is casual, and intermittent, and also of an intimacy that is unbroken by any lapse into forgetfulness or indifference.

The ancient writer has used it here to signify the whole action of religion upon the soul of man, when he lives face to face with the Eternal, enfolded by his presence, lying prostrate before him in unceasing adoration, heart and mind and soul all filled with the light of truth, all the nature resolved into a conscious love principle, all the man possessed of God. But that is too broad and comprehensive for our purpose to-night, so we must try and find something of specific and practical application. The two verses with which this stands connected, will give it, I think, "Trust in the Lord with all thine heart, and lean not to thine own understanding. Acknowledge him in all thy ways, and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord and depart from evil." So that self-reliance, and leaning upon God, are put over against each other—the one condemned, the other commended—and the practical lesson is that of humility. Lean not upon thine own understanding; trust not to thy cunning or strength; take not the guidance of thine own affairs into thine own hand, but lean upon the Lord in fear and constant trust. Thou art weak; He is strong. Thou art frail; He is eternal. Thou art purblind and foolish; He is wise, and just, and good. Therefore, trust in Him with all thine heart; acknowledge him in all thy ways.

Here also we have almost incidentally the true meaning of humility. It is not the use of certain set and formal terms—the putting on before men of an abject posture, using violent self-denuciation, or a smooth and placid self-deprecation;