

to Christ from different classes, and probably from the relatives and friends of the individual. His feelings being strongly roused, and having found no satisfaction in the ways of sin, or folly, or irreligion, and believing these converts to have attained true comfort in their surrender to God and his ways, he decides to follow their example, and unite with the people of Christ. He does so he is received, and conceives that all is right. But alas, he has never been brought off from self-dependence, and built exclusively on the Redeemer. His joys soon vanish, and he withereth away.

7. False foundations may be laid, on which a man may repose his trust, and neglect genuine conversion. Many who have the scriptures in their hands, and who should know at least the elements of Gospel truth are so far mistaken as to ascribe a saving efficacy to the participation of christian ordinances—Baptism and the Lord's Supper.

No substitute can be provided for conversion, or, in other words, for repentance towards God on account of sin, for faith in Christ for his salvation, and for a surrender, on these grounds, to the service of the Redeemer.

#### BROKEN THINGS.

BY THE REV. J. JENKINSON.

What a world of broken things is this in which we live! We daily walk over broken stones, feed on broken grain, and are warmed with broken fuel; whilst every lumber room probably contains broken toys, broken working tools, broken articles of household furniture, and other broken things besides. Every coachmaker's yard exhibits broken vehicles, with broken axletrees, broken springs, broken shafts, or broken wheels; and every infirmary is occupied by patients with broken thighs, broken legs, broken ribs, or broken constitutions.

Yes, verily, this is a world of broken things. And, alas, this is true in more solemn and important respects than these we have enumerated.

*The law of God has been broken.* The substance of that law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbour as thyself" (Matt. xxii. 37—40). This law, like its Author, is "holy, just, and good,"—holy in its nature, just in its requirements, benevolent in its tendency. Yet, holy, just, and good as it is, it has been broken universally, constantly, fatally. Hence the certainty that by the deeds of the law no man living can be justified. Hence our guilty, lost, and ruined state. Hence our need of divine mercy. Hence the suitability and preciousness of the work of Christ who was made a curse for us that he might

redeem us from the fearful, but righteous, sentence of the law which we have broken.

*The covenant of works has been broken.* Reluctant as we should be to hold ourselves responsible for every thing which has been said on this subject, we think it cannot be reasonably controverted, that the relative position in which the father of mankind was originally placed, was substantially that of a representative of his posterity; nor, that this necessarily involved an engagement or covenant that obedience on his part should ensure his blessedness and theirs, disobedience entail upon himself and them terrific retribution. Sad, unutterably sad, is the reflection, that the latter of these alternatives has befallen us. The covenant has been broken; its advantages abandoned; its penalties incurred! Thus "by one man sin entered into the world, and death by sin; and so death passed upon all men" (Rom. v. 12).

"Bless'd with the joys of innocence,  
Adam, our father, stood,  
Till he debas'd his soul to sense,  
And ate the unlawful food.

"Now we are born a sensual race,  
To sinful joys inclin'd;  
Reason has lost its native place,  
And flesh enslaves the mind."

This covenant and its infraction seems to be intentionally illustrated by that which was made with the Israelites at Sinai, concerning which we read, "If . . . ye break my covenants: I also will do this unto you: I will even appoint over you terror, . . . and I will set my face against you," &c. (Lev. xxvi. 15—17). Yet in this case, as in that of our first father, regard neither to the divine Author of the covenant, nor to its promises or its threatenings, was sufficient to induce compliance with its requirements; for thus saith the Lord, "Behold the days come that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt (which my covenant they break, although I was a husband unto them), saith the Lord" (Jer. xxxi. 31, 32).

*The bonds of divine authority have been broken.* The language of unregenerate men in reference to Jehovah and his anointed, virtually is, "Let us break their bands assunder, and cast away their cords from us" (Ps. ii. 3). And, alas, though not fully, they too fearfully succeed. In their infatuation they break through the fence with which God in his goodness had encompassed them, reject his controul, abuse his benevolence, despise his authority, defy his omnipotence, provoke his justice, and arouse his wrath!

*The sceptre of peace has been broken.* Peace ever follows in the train of purity

(James iii. 17), and flies from the transgressor, as the timid partridge flies from the sportsman. No wonder, therefore, that amongst beings so sinful as man her influence has been broken. The peace of the world has been broken. War,

"The direst scourge off'nded Heaven e'er sent  
From hell's abyss for human punishment."

is at once the fruit and the penalty of sin. The peace of nations has been broken. Sin makes every man selfish; and thus excites anger, strife, envy, discontent, hatred, and a thousand other evils inimical to national prosperity and peace. The peace of families has been broken. How frequently is discord found where religion, reason, natural affection, and true self-interest might be expected to ensure uninterrupted harmony and love. Peace of conscience has been broken. This is the natural, the inevitable result of enmity to God: for where peace with God is absent, lasting peace of mind must necessarily be wanting.

The limits within which it is requisite to restrict our remarks, prevent our specifying other things whose fracture furnishes occasion for unmingled regret. We may, however, notice one or two of a somewhat different character.

*The body of Christ has been broken.* That body which was prepared expressly by God himself as the meet associate of his divine nature, was lacerated by scourges, tortured by crucifixion, and pierced by the spear. Still we question whether either of these is the chief thing denoted by our Lord's reference to his broken body. His heart was broken! not merely in a figurative sense, but literally. An eminent physician has recently shown that, great as are the pains of crucifixion, it is highly improbable that these alone would have occasioned the Saviour's death within the space of six hours. He, therefore, infers that he died of a literally broken heart; a fact which appears to be amply evidenced and designedly indicated by the statement of the evangelist, that "one of the soldiers pierced his side, and forthwith there came out blood and water" (John xix 34); his heart being ruptured by excessive agony, its contents had flowed out into the pericardium (or heart-bag), and had there naturally separated into crassamentum and serum, which in common language may, without impropriety, be termed blood and water.\* Nothing can present a more striking proof of the intense and overwhelming anguish which our Redeemer suffered; nothing more forceably demonstrates the desert of our transgressions; nothing, therefore, more deserves to be borne in mind in the ordinance which he expressly instituted for the perpetual commemoration of his death. Hence the pro-

\*Dr. Stroud on "The Physical Cause of the death of Christ."