

in various other passages. For example, Solomon says: "A fool uttereth all his mind (heart), but a wise man keepeth it in till afterwards." (Prov. 29, 11; see also, Jerem. 19, 5: Ezek. 38, 10. etc.) And hence also the word "heart" is used in scripture, sometimes with a prominent, or exclusive, reference to one faculty of the mind, and sometimes to another. We shall give one or two examples.

How strong and unmistakable is the reference to the conscience in these significant words:—"David's heart smote him, because he had cut off Saul's skirt." (1 Sam. 24, 25.) And again who can doubt that the reference is to the will in these words:—"And the Lord God said in his heart, I will not again curse the ground any more for man's sake." (Gen. 8, 21.) The term is also used in reference to the emotional faculty, as when it is said by Job:—"I caused the widow's heart to sing for joy." (Job 29, 13.) But the same term also refers as pointedly to the thinking faculty in many passages. Does not the Great Teacher Himself say:—"Out of the heart proceed evil thoughts, murders, etc?" And wisdom too "crieth at the gates at the entry of the city," saying:—"O ye simple, understand wisdom, and ye fools, be ye of an understanding heart." (Matt. 15, 19. Prov. 8, 5.) What do we conclude from our investigation? Simply this. The word "heart" may refer in scripture prominently or exclusively to any faculty of the mind; and the context, or the words with which it stands immediately connected, can alone determine its true meaning. One thing we learn from the above investigation. Since the word heart may, and oftentimes does, refer to the thinking faculty, there can be no difficulty with such a passage as: "With the heart man believeth unto righteousness." No man ever has believed, or ever can believe, any truth with his feelings. It is by thinking about it that man is brought to understand, and believe, and know, the truth,—the truth which makes him free.

Before entering upon the consideration of the phrase "make you a new heart," we are anxious, dear reader, to bring before you two important passages which bear directly upon the true interpretation of that phrase. In the book of Judges, we find it said of Samson, that he told Delilah all his *heart*, and said unto her, "There hath not come a razor upon mine head, for I have been a Nazarite unto God from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." (Judges, 16, 17.) In this passage, it