

cannot understand. Oh! if we could read the life-history of many a poor erring soul, who had been induced to turn at last and inquire the way to Zion, might we not find that, as he pondered over these words, and saw nothing but mystery, his heart, full of sorrow for the past and fear for the future, at last swelled unto bursting, and his pillow was watered with tears amid the darkness, when none but God was nigh. But this is the experience of the few. The many, alas! seem not to care whether these words are mysterious or plain,—full of hope, or full of despair. To both classes, they contain a solemn lesson for eternity. Blessed are those who learn it! For the words we are now about to consider form the very kernel of the Divine remonstrance uttered in the ears of the house of Israel in days bygone. And in the chapter of which these words form a part, God defends the justice and benevolence of His dealings with the Israelites, and, by implication, with all mankind.

In this paper we mean to confine our attention to the phrase "make you a new heart." In this phrase the term "heart" is of chief importance. Until we understand its true meaning, by examining its scriptural usage, we cannot be in a position to interpret the phrase. And it will be well, by way of contrast, to look at the meaning generally attached to the term at the present day.

Sometimes the word "heart" is used in reference to a particular organ in the body of man. But at present we have to attend to the meaning of the word, when used in reference to men's spiritual nature. When so used by writers of the present day, it points almost exclusively to the emotional faculty of the mind of man—that faculty which is manifested in love and hatred, sorrow and joy, etc. In other words, it has prominent, if not exclusive, reference to the feelings. Hence, when we meet with the term in scripture, we are ever prone to suppose that it refers to the feelings there also. But, by such a supposition, we inevitably miss the true meaning of not a few most important passages. For, not unfrequently, the term "heart," in scripture, has a most prominent, and sometimes an exclusive reference to the intellect or understanding—the thinking or reasoning faculty. But apart from its unmistakable meaning in particular passages, considered simply as a term, it is exactly equivalent to our term "mind." Hence, the same Hebrew term which is translated "heart" in the phrase we are now considering, is rendered by the word "mind"