

the abode of the will. 5. It is the center of spiritual life, the sphere in which faith and love begin their work. In connection with religious development it should be noticed: 1. The heart is naturally wicked. 2. It needs re-creation. 3. It is transformed by the Holy Ghost. 4. Once renewed, it must be guarded. 5. It is kept by personal watchfulness and prayerful dependence on God.—*Rev. Willis P. Odell, A.M.*

Scripture uses the word "heart" in two senses antithetic to each other. In one sense, as the seat of righteous motives and holy emotions—the dwelling-place of the divine Spirit, the life of the spiritual soul; the other, as the life of the sensual soul—the seat of adulteries, idolatries, revelings, grovelings, murders, and all the train of devilisms which vex and blight the race. In either case it is the "center of personality," out of which are "the issues of life." The unrenewed heart is "deceitful above all things and desperately wicked," but the "new heart," co-ordinated with the "new spirit," "new creature," "new man," is the repository of the divine possessions and functions; the seat of the divine instinct; the place where the love of God is shed; the lodge of the holy law; the ground on which the seed of the kingdom is sown; the throne of faith and of the indwelling Christ. Though Ezekiel's meaning, with the definite "new," is found frequently in Scripture, especially in John's gospel, "the heart of Christ," yet, can you find this exact phrase, "a new heart," anywhere in the New Testament? or is it found more than twice in the Old?—*Dr. Quest.*

The word "heart" in Scripture is used with reference to whatever is vital or central in the religious nature of man, and is generally intended to include both the intellectual and moral faculties. "Give me thine heart," here we are invited to give God the supreme affection and adoration of our nature. The affections are the foundation and determine the character of the individual. Hence when the heart is right the whole man is right. The "new heart" promised in the Scriptures is equivalent to a new nature: "If any man be in Christ he is a new creature."—*Rev. Henry C. Jameson.*

Sometimes it signifies the physical organ, sometimes the center or inner part of an inanimate object. It is most frequently used of the soul considered as the seat of thought and will; as the seat of the feelings and emotions, as love, joy, etc.; as the seat of the moral attributes, as purity and sincerity or pride and hypocrisy. It is never used of the soul considered as the subject of salvation or perdition. A man may lose his soul, but it is never said that he can lose his heart.—*Rev. Edward R. Perkins.*

Analytical and Biblical Outline.

The New Israel.

I. A FORGIVEN PEOPLE.

Ye shall be clean. v. 25.

"Pardon all their iniquities." Jer. 33. 8.

"Cleanseth....from all sin." 1 John 1. 7.

II. A REGENERATED PEOPLE.

New heart also....given you. v. 26.

"Create in me a clean heart." Psa. 51. 10.

"Except....be born again." John 3. 3.

III. A RIGHTEOUS PEOPLE.

Walk in my statutes. v. 27.

"Walk in the Spirit." Gal. 5. 16.

"So walk ye in him." Col. 2. 6.

IV. A RESTORED PEOPLE.

Shall dwell in the land. v. 28.

"A tenth....shall return." Isa. 6. 13.

"There is a remnant." Rom. 11. 5.

V. AN ADOPTED PEOPLE.

Shall be my people. v. 23.

"Power....sons of God." John 1. 12.

"The spirit of adoption." Rom. 8. 15.

VI. A PROSPEROUS PEOPLE.

Multiply the fruit. v. 30-38.

"Grow as the lily." Hos. 14. 5.

"Seed shall be known." Isa. 61. 9.

Thoughts for Young People.

Paradise Restored.

Primitive man in Eden's garden, environed by the spontaneous delights of nature, presents the most pleasing scene hung up in imagination's picture-gallery. Man sinned, and sin turned his garden of delights into a wilderness of woe and he became an exile on earth. God revealed a plan by which man's sin may be forgiven and he restored from exile and brought to an eternal paradise.

1. *Sin always forfeits Eden.* It was so with Adam; with the antediluvians; with Lot; with Jacob; with the children of Israel wandering in the wilderness; with the kingdoms of Israel and Judah; with the Church of modern times repeatedly; with you and me.

2. *Outside of Eden the world is a wilderness, and sin is the cause.* Man must earn his bread with the sweat of his brow; Lot must suffer the loss of his wife and his wealth; Israel must wander in pain for forty years; the Church must pass through dark ages; you and I bow under the burden of temptations and trials—all because of avoidable acts which led out of Eden into the wilderness.

3. *The first step to a restored Eden is a renewed heart.* Bellamy may picture a perfect world in print, but he has left out the largest factor in the restoration of the world—the human heart. It was Adam's pure heart that made Eden a paradise, and Adam's sinful heart that made the outer world a