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REVIEW.

*Archibald Alexander*

ART. I.—*The Case of the Dissenters, in a Letter addressed to the Lord Chancellor.* Fifth edition, London.

AT present, no subject excites a deeper interest in Great Britain, than that of church-reform. The success which attended the late effort to promote a civil reform in the constitution of the empire, has not satisfied the friends of liberty and equal rights, but has rather stimulated and encouraged them, to render their work perfect, by extending the reform to the ecclesiastical establishment of the nation. It is a singular, and we believe, an anomalous fact, in the history of the world, that three different forms of Christianity should be established by law in the same empire; so that he who in England enjoys the privileges of a member of the established church, in Scotland is subjected to all the privations and inconveniences of a Dissenter; and, *vice versa*, the legitimate member of the Scotch establishment is a Dissenter as soon as he crosses the Tweed. But in Canada, Roman Catholics, who are barely tolerated in Great Britain, enjoy the patronage and favour of the Government.

*Archibald Alexander*

ART. IV.—*Evidences of a New Heart.*

MAN was, in the beginning, created in the image of God, which consisted in “knowledge, righteousness, and true holiness.” By the fall, the human race have lost that crown of glory with which the first man was adorned, and have become corrupt and blind.

The chief end of the Gospel is to restore man to holiness, and thus to make him happy. To bring about this, much was requisite. Sin must be atoned for, and a new creation must take place. The first of these ends was effected by the one offering of Jesus Christ, as a lamb to take away the sins of the world. The great work is finished, and there remaineth no place for any other sacrifices; the way into the most holy is now laid open; that is, a door is opened by which believers, who are sprinkled with the blood of Christ, can enter into the highest heavens. But the restoration of the image of God by the new creation, is a work which is carried on from age to age, upon all who become heirs of salvation; and is now carried on by the conversion of sinners through the preaching of the word of life.

If man were made perfectly holy by his regeneration, there would be no difficulty in knowing certainly, when this good work had been wrought; or if there were no counterfeits of piety, or if the heart of the renewed was not still in a measure deceitful, it would be easy for the children of God to arrive at a satisfactory assurance, that they had passed from death unto life; and there would remain no ground on which the unconverted could persuade themselves that they had been the subjects of this change. But still, although difficulties stand in the way of complete assurance, and many deceive themselves with the name, the form, and the counterfeits of piety; yet there are marks of regeneration so plainly laid down in Scripture, and presented in so many aspects, that the honest and diligent inquirer will not be disappointed in obtaining such a degree of comfortable evidence of the favour of God towards him, as will be of more value than all the treasures of this world. And the hypocrite, or formalist, may, by the application of Scripture marks, determine, that he is still “in the gall of bitterness and in the bonds of iniquity.” It may be stated as a truth, that if the truly pious remain in distressing doubt respecting their spiritual state, it is owing to some want of diligence in searching

their own hearts, and comparing them with the Word of God; to some erroneous opinions which they have imbibed; to some melancholy humour in their constitution; or, they are fallen into some woful declension, or they have been overcome by some powerful temptation which has produced a sense of guilt in the conscience, and spread darkness through the whole soul. And on the other hand, there is no unregenerate man, however amiable, moral, and benevolent he may be, who does not constantly carry about with him clear, legible marks of his being in an unconverted state. All that is wanting to bring conviction to his mind, is a conscientious application of the Word of God to his heart. Every deceived soul is, therefore, its own deceiver. No man with the Scriptures in his hands, is under any necessity of remaining in error, on this all-important subject.

From what has been said, it is obvious, that it is a very useful and necessary thing to understand what the Scriptures teach on this point. And as some aid may be afforded to the ignorant, to the doubting, and to all who are not familiar with their Bibles, by drawing out, and clearly setting forth the testimonies of the Word of God, in regard to this matter, we have attempted to render some assistance in this way, in the essay which is here presented to our readers, and to which their candid and earnest attention is requested.

On this subject, so vital to our best interests, we shall not indulge in speculation, nor even lay any stress on human reasoning, but endeavour clearly to exhibit what the Scriptures teach, with all simplicity; and as a systematic method can be of no service in this case, we shall not resort to it in communicating the truths which we wish to address to the reader.

We have already observed, that the new creation is intended to restore to the human soul, the lost image of God. We now remark, that the holy law of God furnishes the most correct standard, by which to judge of the reality of this renewal of the mind. The law is the perfect measure of the creature's duty. Conformity to the law is the exact image of God; for the law is a transcript of his moral attributes. Now conformity to the law consists, in "loving God with all the soul, and heart, and mind, and strength, and our neighbour as ourselves." If then, our hearts have been brought to love God and our neighbour, we have been renewed in the spirit of our minds; for, in our carnal, which is our natural state,—"the heart is enmity against God and not subject to his law." But, lest any, who are not renewed should persuade themselves that they possess this characteristic, let us mention some of the prophecies and evidences of the love of God.

1. *It must be sincere and genuine love*, felt in the heart, and not a mere animal commotion, or a mere profession of the lips. Sincere love stands opposed, both to that which is pretended, and to that which is spurious. It is easy to say with the mouth, 'I love God,' but our love must not be *in word*, but *in deed*, and *in truth*. Our love must be a real emotion of the heart, and not a dissembled affection.

But it must also be genuine. A man may call any feeling by the name of love. He may experience a feeling of exhilaration diffused through his frame, he knows not how; and knowing that he did not produce it by any voluntary effort of his own; and, observing, that it came on him suddenly after much distress; and that it causes him to feel happy, he may call it, *the love of God*, when it may be nothing more than a flash of joy, produced by some physical change in the animal frame, especially in the nerves. We know that there are natural causes which will produce such effects. Or it may be nothing more than an exercise of self-love, arising from some persuasion that the danger which he supposed to be hanging over him, has passed away. As if a man under conviction of sin should imagine, that he heard a voice saying, *thy sins are forgiven thee*, or should have a text of scripture of similar import, to occur to his mind, he may be led, without examination, to think that he is a converted man; and may feel a joy proportioned to his former sense of danger, or desire of happiness. Now, we do not deny that something like this may accompany a sound conversion, yet it is manifest that all that has been mentioned may be experienced without any change of heart—it may be nothing but nervous exhilaration, or the gratification of self-love, neither of which surely are evidences of piety. And O that they who are the guides of immortal souls would duly consider this, and not become accessory to the delusion of multitudes!

2. *Love to God must be founded on a just view of his character, as revealed in the Scriptures.* It must be love to God, not only as good to all, but as just and holy; we must love God as sin-avenging, as well as sin-pardoning. What we mean is, that the object of our esteem and love must be the whole character of God, as he has revealed himself to us in his word. If we have true love to God, we shall rejoice that such a Being exists, and that he is what he is; we shall delight to meditate on all his perfections; the awful as well as the amiable. Now, this is only saying, that our love must be fixed on the true and living God, and not on an idol; for is it not most manifest, that if we love him not in his true character, however strong our affection, it is directed to another being—to an idol of our own imagination; and it matters not whether our idols be material or spiritual.

3. *Our love to God must be the predominant affection of our hearts.* Whether it is possible to exercise love to God in any degree, while other affections have the ascendancy, it is not necessary to inquire; for the Scriptures are most express in declaring, that no other love but that which is supreme, and prevails over every conflicting passion, will be of any avail. *He that loveth father or mother more than me,* says Jesus, *and he that loveth son or daughter more than me, is not worthy of me.* And the same thing is expressed in the strongest possible manner, in another place. *If any man come unto me and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.* The young man who came to Christ was put to this test, which, with all his amiable qualities and high professions, he was unable to endure. And Christ recognizes the same principle in his solemn interrogation addressed to Peter: *Simon, son of Jonas, loveth thou me more than these?* Indeed, if this were not the fact, the love of God would not form and mould the character and govern the life of Christ's disciples; for every one knows that the strongest affection does always govern. This is a test to which all must come; and if we are found wanting, when tried by this touch-stone, our hearts are still unrenewed—the heart of stone remains, with all its hardness.

4. Again, *true love is constant.* The soul may be agitated by feelings which are attended with much greater commotion, and which may be accompanied with more extatic joy, but these are transient; like the morning cloud and early dew, they pass away. But the love of God in a renewed heart, takes root and abides. Temporary faith is not distinguished from that which is saving, by the liveliness of the feelings or the fair external appearance, for the seed which fell on the stony ground grew up as quickly and flourished, for a while, as luxuriantly as that on good ground. Its defect was want of root, and therefore it soon withered away. In revivals of religion it has often occurred, that some of those who seemed to feel the most, and who attracted most attention, after a while, decline and turn back. It is he that persevereth to the end, that shall be saved. We lay it down, therefore, as one property of true religion, that it is permanent. But this constancy of love is not at all inconsistent with great vicissitudes of feeling, and frequent fluctuation of frames. When the soul mourns an absent God, love is not extinct; nor its evidence obscure; true love discovers itself as manifestly, by uneasiness, on account of the absence of a beloved object, as by joy at his presence. When many seem to begin well, and to run well in the way which leads to Zion, be not too sanguine of the event.

Many blossoms drop and produce no fruit, but where the heart is really renewed, there it will appear by a steady continuance, and gradual progress in piety. They, therefore, who have been long travelling on the pilgrimage to the new Jerusalem, have much better evidence of piety, other things being equal, than they who are just setting out.

5. *Genuine love to God inspires the soul with a desire to please God.* This is the nature of love, that it desires a return of affection from the person beloved. This leads to the use of every means to please that person. On this principle is founded the injunction of Christ, *If ye love me keep my commandments;* and the declaration, *He that hath my commandments and keepeth them, he it is that loveth me.* Now what would seem to be easier than to know, whether, indeed, we were habitually desirous of pleasing God, by keeping his commandments? If we truly love God, this desire will have more influence over our conduct than any other.

6. *But love to God also produces a fear of offending Him.* The pious man is characterized by *being in the fear of the Lord, all the day long.* *He feareth always,* not with a slavish dread, but with a holy reverence. He fears to give offence. And when he is convinced that he has in any way done what he habitually wishes to avoid, it is to him a subject of unfeigned grief. He mourns in secret places, and obtains the blessing which Christ has promised to Zion's mourners. He sorrows after a godly sort, and finds in his own experience that godly sorrow is efficacious to work repentance unto life, or a *change of mind* which is connected with eternal life.

7. *The desire of communion with God, and joy in his presence,* are strong evidences of love to God. The ardour of this desire for the sensible and comfortable presence of God is various. Sometimes it is exceedingly great, so that it is expressed, by the panting of the heart after water-brooks—by longing, thirsting, and even fainting. But when there is *a new heart,* it will give indication of its heavenly origin by pointing its desires towards God. How can that soul be renewed, which is unconscious of all such desires? Yea, that does not feel them daily? We might discourage and distress the timid Christian, by laying down the sensible enjoyment of communion with God as an inseparable attendant on piety, (and we must not break the bruised reed, nor quench the smoking flax,) but certainly, we must insist on *the desire, the habitual desire* of such communion, as an evidence of piety, which all must be conscious of, except those who are fallen asleep, or gone far back in the way of declension. And whatever may be the real condition of these back-

sliders in the sight of God, there are no evidences of piety applicable to them while they remain in that state.

We need say nothing about the joy experienced from the sensible manifestation of God's presence, and from the light of his countenance lifted up on the soul; for there our aid is not needed, for the soul enjoys already a blessed assurance of the divine favour, and is not only conscious of loving God, but feels *the love of God* shed abroad in the heart, and can say in the language of the spouse, *my beloved is mine and I am his*.

8. The last particular which we shall mention is, *the fixed purpose and ardent desire to glorify God*. Love identifies the honour and interest of the person beloved with our own. It is even possible that we should love another with an affection so strong, that in our zeal for his honour we almost forget ourselves. Such a strength and fidelity of attachment has been observed in inferiors towards their superiors. But if even there is room for such a sacrifice, and a reasonableness in it; it is when God, our Creator, Benefactor, and Redeemer is the object of our love. This love to Christ has, indeed, a constraining power. It makes us willing to be any thing, or suffer any thing, that God may be glorified in us, and by us, living and dying.

The desire to glorify God then, with our bodies and spirits, which are his, which he hath bought with a price, is the best evidence of love to God; and consequently the best evidence of *a new heart*. If there be a new heart without this aim at God's glory, it is not from the regeneration of the spirit. It may, like Saul's be *another heart*, but the love of God is not in it; and wherever the renewing spirit comes, there is love, for the fruit of the spirit is *love, joy, peace, &c.* This same heart causes us to rejoice when God is glorified, whoever may be the instrument; and to mourn when his name is dishonoured. *Rivers of waters*, says David, *run down mine eyes because they keep not thy law*. The Lord directed the man clothed with linen, and having a writer's inkhorn, *to set a mark on the foreheads of the men that sigh and that cry for all the abominations that be done*. That heart which thinks nothing, and cares nothing for God's glory is a base, worldly, selfish heart, and has no resemblance to the *new heart* of the Gospel.

Christ's kingdom on earth is that in which the glory of God is more involved, than in any thing within our reach. Every renewed heart loves the church, and desires, and rejoices in its advancement. Every article of intelligence which relates to the conquests of the Redeemer, the triumphs of the cross and the conversion of men is cheering to his spirits, and grateful to his heart. For this cause he is willing to labour, to suffer, and to

die. Whatever of talents, of learning, of influence, of wealth, God has given him, he considers all as consecrated to the service of God. And his language is, *Lord what wilt thou have me to do?*

There are, indeed, many nominal Christians, and many strict professors, who feel differently; who will scarcely stir a finger, or give a dollar, to promote the kingdom of Christ. But we read in the Scriptures, that while many are called, few are chosen; that but few of those who seek to enter in at the strait gate are able to find it; that many draw nigh to God with their lips while their heart is far from him. We judge no man in particular, but, lay it down as a decisive mark of a renewed heart, that the man will make God's glory the chief end of all his actions and plans; and that the advancement and prosperity of this object will be very dear to him and will greatly rejoice his heart.

Here we might finish our labour, for he who truly loves God has every other mark of piety, and undoubtedly is possessed of a new heart; but as the Scriptures present this subject under many different aspects, it will be proper to give some other views of it, that every one may have the best opportunity of determining what his own spiritual condition is.

A sincere love of the truth, and inflexible attachment to it under all temptations to deny or abandon it, is one evidence of a new heart. The new man is born of the incorruptible seed of the Word of God; is begotten by the word of truth, and sanctified, and guided, and comforted by the truth, it is natural for him therefore to love the truth. It is the food by which he lives. It is sweet to his state, sweeter than the honeycomb, and more desirable than fine gold. There is a sweet accordance between the truth of God, and the feelings of the new heart. His language is, *O, how I love thy law!* it is my meditation day and night. *He that abideth in the doctrine of Christ he hath both the Father and the Son. I rejoiced greatly that I found of thy children walking in the truth.* The real Christian will part with life sooner than relinquish the truth of God. If all should forsake it, yet by the help of God, will not he. This then is his characteristic.

The apostle Paul declares, that, *If any man be in Christ he is a new creature, old things are passed away, behold all things are become new.*

Here we may observe that this change cannot take place in a person arrived at the years of discretion, without his observation. In the *new creation* old things are passed away, and all things are become new. Now as this complete revolution takes place in a man's own mind, of all the exercises of which he must



be conscious, it is clear that he cannot have been the subject of such a new creation, without some knowledge of the fact. The renewed man may, indeed, sometimes doubt whether what he has experienced is a genuine conversion, but he cannot doubt that he has undergone a change. He cannot but remember the various impressions, convictions, conflicts, discouragements, heart-troubles; and also the light, the truth, the hopes, the sweet meltings of soul, the feelings of gratitude, love, and confidence, which have at one time or another occupied his mind. Those, therefore, who cannot look back to a great change in their views and feelings, either gradual or sudden, ought not to entertain, for a moment, the hope that they have received *a new heart*.

To this there is one exception. They may be some now, as in former times, who have been sanctified from their birth, or from the womb. But such cases, when they occur, will carry with them their own evidence. From childhood, from the earliest dawn of reason, such persons will manifest such a love of divine truth, such a tenderness of conscience, such a readiness to perform all known duties, such a fondness for the people and ordinances of God, such a delight in hearing of Christ and heaven, and such an exemption from the common predominant vices of children, such as lying, vanity, envy, ill-will, attachment to their own interest, that the *new creation*, although we cannot observe its commencement, will show itself by the light, beauty, and order which surround it, and are impressed upon it. When any person, then, has now, and always has had, a heart to love God, and delight in his service, he may without scruple believe, that this good work was wrought upon him prior to his recollection. But let no one deceive himself with a vain delusive hope, who has only been preserved from gross immoralities, and has often been the subject of religious impressions from his youth up; for it may be presumed, that this is the case with the majority of those who have had the advantages of a religious education. Let every one, then, look back with serious impartiality, and inquire what change of views and feelings he has experienced, which corresponds with the *new creation*, in which old things have passed away, and all things have become new.

The same apostle, in his epistles to the Ephesians and Colossians, uses language of this sort, in relation to this change; *And that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind: And that ye put on the new man, which after God, is created in righteousness and true holiness. Seeing that ye have put off the old man with his deeds; and have put on the new man, which*

is renewed in knowledge, after the image of him that created him. And again, he describes those who are made alive and saved by grace, as persons created in Christ Jesus unto good works. Among the deeds of the old man, specified as those which must be put away are, *lying, cherished anger, stealing, corrupt communications, bitterness, wrath, clamour, evil-speaking, and all malice.* Now, from these passages we learn, that the Christian has become a new man, in principle and practice; and that a reformation of life, by which he turns away from all his former vices, of whatever kind and degree they might be, is an essential thing in his character, according to the Scriptures. Those professors, therefore, who retain any of their sins, and habitually practise them, secretly or openly, have not *put on the new man*, and are not *renewed in the spirit of their minds.* As the "putting off the old man" is nothing else than forsaking all our former sins, of every sort, so "putting on the new man" is acquiring the habits and exercising the graces of a holy life. These are too numerous to be here specified, the principal are *faith, love, humility, charity, meekness, temperance, thankfulness, prayer, &c.* Now let every one who wishes to decide whether he has a new heart, turn to those passages where the fruits of the Spirit, and Christian graces are enumerated, and ask himself, as he reads each particular, does my heart produce this fruit? Let us be assured, that religion is the same now that it was in the days of the apostles. And if our religion will not bear the scrutiny of Scripture marks, it is false; and our hearts are not renewed.

Another evidence of a renewed heart, which is much insisted on by the apostle John, and is indeed laid down by Christ himself, as a distinguishing mark of a true disciple, is *love to the brethren.* *He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death.* And Christ says, *These things I command you, that ye love one another. Hereby shall all men know that ye are my disciples, if ye have love one to another.* Without this brotherly affection, all gifts, and all knowledge, and all sacrifices, even of all our goods, and life itself, will profit nothing.

Some think that this is so low a mark of piety, that there is danger of announcing it, lest unconverted men should be led to think well of their condition. But our wisdom is, implicitly to follow the Scriptures. If Christ and his apostles have insisted especially on this evidence of piety, we need not be afraid to depend

on it as certain. But although unrenewed men may and will deceive themselves, by supposing that they possess this and other marks of piety, the children must not be deprived of their allotted food, because dogs snatch at it. The truth, however, is that there is no characteristic of piety of which carnal men are more utterly destitute than of love to the brethren. They may love them with a natural affection because they are relatives, or be pleased with them because they are amiable, or be attached to them because they do not stand in the way of their ambition; or because they receive benefits from them; they may, moreover, feel respect for the consistency of their religious character, but they have no complacency in their holy character—they feel no fervent affection for them because they are Christ's. On these accounts they are hated of the world. But the new heart cleaves to the people of God, like Ruth to Naomi, who said, "*thy people shall be my people and thy God my God.*" There is among sincere Christians, a peculiarly strong, tender, and pure affection. No bond on earth is so close and sacred. They are *taught of God to love one another with a pure heart fervently.* Such is the strength of this love that he who feels it is ready to lay down his life for the brethren. This renders the communion of Christians delightful. They have the same Saviour, and being animated by the same spirit, their mutual intercourse is sweet, and they continually endeavour not to please themselves, but their brethren for their good. They "weep with them that weep, and rejoice with them that rejoice," and are "kindly affectioned one to another, in honour preferring one another." If it be said, that few possess this temper, then we must conclude, that there are few real Christians. If brotherly love waxes cold in any church or society, most certainly true religion is at a low ebb in that society. Love of a party is a quite different thing. Brotherly love embraces with kind affection Christians of other denominations, and is exercised towards the poor and afflicted, as well as the rich and prosperous. It is attended also with good works. It does not say, *go, be fed and clothed*, but is ready to administer to the wants of Christ's needy followers. The strongest recommendation of this grace is found in the words which Christ will address to his disciples at the last day. *Then shall the king say to them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat, I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Verily I say*

unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Another characteristic of a new heart is, trust in God, and submission to his will. *Thy will be done* is the sincere language of the pious heart, at all times, and when heavy afflictions press on the soul, it may cry out in agony, *if it be possible let this cup pass from me*: but soon it rejoins, *not my will, but thine be done*. And when sore bereavements deeply wound the tenderest feelings of nature, the language of the renewed heart is, *"It is the Lord, let him do what seemeth him good."* The strokes of God's chastising rod irritate the proud, and sink others into hopeless sorrow, but they drive the pious closer to his God; for as he knows by experience that there is shelter under the wings of his mercy, he flies thither as to a safe refuge.

But that mark on which the Scriptures lay the greatest stress, is one of a general nature, which includes all others, it is *a good life*. *The tree is known by its fruits*. A good man, out of the good treasure of his heart, bringeth forth that which is good. In this sense a man is justified by works, for he must prove the reality of his faith by his works; for faith without works is dead. God's redeemed sons are *zealous of good works*. *"Beloved,"* says the apostle John, *"follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God. Whoso keepeth his word, in him verily is the love of God perfected."* All they that are in Christ, *"walk not after the flesh but after the spirit."* Christ says, *"If ye love me keep my commandments."* *"If ye keep my commandments ye shall abide in my love."* *"He that abideth in me and I in him, the same bringeth forth much fruit."* *"Herein is my father glorified that ye bear much fruit, so shall ye be my disciples."*

Saul, of Tarsus, was a persecutor, and a blasphemer, and a murderer, hurried on by false zeal, but when he was on his way to Damascus, he received a new heart. And from that day and hour he was an humble, zealous, laborious, patient, and devout man. He spent his life in travelling and preaching in the midst of cruel enemies, who often scourged, beat, and imprisoned him. But his purpose never wavered, his zeal never abated, his patience and fortitude never gave way, but he went on praying for blessings on all, and sacrificing every thing that men count dear, for the promotion of the Gospel. Through a long life, he exhibited, in spirit, and conduct, a bright example of piety. His zeal for God's glory, his love to the Saviour, his affection for all true Christians, his benevolence to all men and tender concern for their salvation. His spirit of devotion, his indefatigable labours,

his patience, his self-denial, his trust in God, and contempt of worldly honours and possessions, do all most clearly manifest a heart renewed by the grace of God. All Christians, it is true, do not come up to the standard of Paul's experience and excellence; but all truly converted persons have something of the same spirit which was in this apostle; for true religion, though it differs in degree, is every where the same in kind.

Many persons, also, in modern times, give indubitable evidence of a new heart. Their whole views and tempers are changed. The tiger becomes a lamb. The proud, vindictive, covetous, and unclean, become humble, meek, contented, pure, benevolent, and devout. The change is often so remarkable, that all around observe it, and cannot but wonder at the alteration. Such monuments of the reality and power of the grace of God are, happily, to be met with in almost every place where the Gospel is faithfully preached.

It may be proper now to adduce some examples to show, how a renewed heart shows itself in the life.

A woman who had been a sinner, that is, a great sinner, having become penitent, (and repentance is nothing else than receiving a new heart,) felt such love to Christ that it constrained her to follow him into a house, where she knew that her presence would be detestable to the master of the house; but being filled with penitential grief for her past sins, she poured out a flood of tears on the Saviour's feet as they lay extended on the couch, and then kissed his feet and wiped them with her hair. Here was a new heart, for there was much love, and much humility and godly sorrow; and accordingly, her forgiveness was prompt and full. (See Luke vii.)

The Publican who prayed at the same time as the Pharisee in the temple, smote upon his breast and cried, *God be merciful to me a sinner*, had a new heart, for it was an humble, penitent, and believing heart; and accordingly he went down to his house justified.

The Syro-Phenician who would take no denial of her suit, but made a new plea of every objection, discovered evidence of a new heart, for no other heart professes such faith as this, or perseveres so importunately in prayer. And the nobleman who sent for Christ, but thought himself unworthy that he should come under his roof, had a new heart, for no one unrenewed is so bowed in humility.

On the other hand, Peter, although under the power of sudden temptation, wickedly denied his Lord with curses and oaths; yet showed that he had received a new heart, for when his Master looked upon him, and he was led to think of his conduct, his

heart was melted into contrition, and he went out and wept bitterly.

Mary, the sister of Lazarus, was so filled with desire of learning from Jesus, when he lodged at her house, that she omitted all attention to common business, that she might fully improve the precious privilege of hearing the instructions of her Lord: for while her more careful worldly sister was cumbered with much serving, she sat at Jesus' feet and heard his words. Mary had received a new heart, for she chose the better part which shall never be taken away from her.

Judas discovered that his heart was unrenewed because he was deliberately and habitually a thief, and for the love of money betrayed his Lord. And when convinced of his great sin, he did not repent with a godly sorrow, but with guilty despair, and went away and hanged himself. But Peter gave evidence that the root of the matter was in him, for even when he fell foully under the power of temptation, he almost instantly repented, and wept bitterly on account of his transgression.

Two thieves were crucified with Christ; one of them reviled him, but the other reproved his companion, and prayed to Jesus to remember him when he came into his kingdom. This was a prayer of faith. It proceeded from a renewed heart, and was graciously heard and fully answered. *This day*, said the dying Jesus, *shalt thou be with me in paradise.* Was ever scene like this? One dying man prays to another, who was also in the agonies of death, for a blessing, when he should receive his kingdom, and immediately, has a promise of an immediate entrance into paradise!