

not so hard. Are you not treated with kindness? Yes. Then why not like it? Because I am allowed to speak to no one. I go to the table to sit and think. I go about my work all day to think. And at night the iron door shuts me in my solitary cell to think! think!! think!!! and I cannot endure it.

Ah! he should have thought, before an iron necessity compelled him so to do. And so should you think seasonably, and act too. It will be sad thinking in the prison of woe.

“Death at the farthest can’t be far:

Ah! think before thou die.”

BIBLICAL CRITICISM.

Animal man, natural man, (*psuchicos anthropos.*) This term is first found in 1 Cor. ii. 14. and is rendered the natural man, contrasted with the spiritual man. It occurs only six times in the Christian Scriptures, and is translated in the common version by the following words, 1 Cor. ii. 14. *natural*. 1 Cor. xv. 44. twice in this verse, and once in verse 46, in connexion with body, translated *natural*. James iii. 15. translated *sensual*. Jude xix. applied to persons, *sensual*. It is three times applied to the body, which is certainly *animal*; once to wisdom, which is not natural wisdom; and twice to the whole person. Parkhurst defines it as signifying animal or sensual—as opposed to spiritual, and cites 1 Cor. ii. 14. James iii. 15. and Jude xix. in proof of this. His second and last meaning of it is animal, opposed to spiritual or glorified, and quotes 1 Cor. xv. 44, 46. as proof. We prefer *animal*, in the passage first quoted, for the animal man there spoken of, is supposed to be destitute of all knowledge which comes by *revelation*, and withal so sensual as to despise it. Locke also prefers animal to natural, in this passage, and defines this animal and spiritual man, in the following terms:—“The *animal* is opposed to the *spiritual* man, the one signifying a man who has no higher principles to build on than those of natural reason; the other, a man that founds his faith and religion on divine revelation.”

RELIGIOUS INTELLIGENCE.

BERLIN, TENNESSEE.

The reformation is still moving onward in this section. I have planted another Congregation this year. They number about 50, mostly new converts. The Churches at Berea and Cedar Creek are doing well. They come together on the first day of every week, to sing praise, offer up thanksgivings and prayers, to read the Living Oracles, break the loaf, and remember the poor.

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