

some way, by their existence, but have no idea that they ought to labour for it, as the end of their being. They seem to imagine that what they contribute to the Divine glory is to be yielded passively on their part; that, instead of resulting from their active endeavours, it is to be brought about by the wise disposals of Divine Providence respecting them, and that this involuntary contribution is to be yielded not in the present life, but in that which is to come. In short, they regard it as what they cannot prevent, rather than what they ought to choose and prefer.

In instituting some inquiries into the proper employment of human life, the writer of these pages prefers to follow the *a posteriore* method of induction, rather than the *a priori* method of Revelation, not because the former is safer, but because he considers it easier. What Revelation teaches on this point has been much abused by popular superstition, as has just been observed; and no task can be more difficult or ungrateful than to remove an abuse which superstition has consecrated. By following the method of induction this difficulty will be wholly avoided; at the same time, the aid which we derive from Revelation will as effectually preserve us from error. We will, in short, arrive ultimately at the same end; but, by taking a different road, we may approach it with different impressions.

One obvious method by which we may discover the design of God in creating man, and, by necessary consequence, the manner in which God would have him to employ his existence here, is to examine the nature of man, and find what powers and capacities have been conferred upon him. By examining an instrument we