

all these powers, but exercises them suitably to their respective importance, and assigns the greatest amount of labour to the most worthy: that is, which depends primarily on the exercise of the moral powers, in a secondary degree on the intellectual, still less on the social, and least of all on the corporeal. None of them ought to be so exclusively cultivated or employed as to thrust out another, but the higher ought certainly to take the precedence, and exert a controlling influence over the lower. If the life of that man is brutish who employs *only* the bodily powers, the life of another cannot be considered much superior who exercises them *chiefly*, and places the higher in subordination to them. This is to invert the order of nature—it is to throw aside the superiority with which man was invested at his creation; it is to “turn things upside down” to our own shame. Yet we fear this is precisely the manner in which life is spent by the majority of mankind at the present day. The chief place is assigned to the exercise of some bodily power; the understanding is seldom called into exercise except when it is *needed* by the former, to discover or perfect some invention, or for some similar purpose; while the moral capabilities of our nature are almost systematically neglected. Let any one that reads these pages reflect for a moment on the manner in which his past existence has been occupied, and inquire which of his powers have been most frequently and fully exercised. Let him extend the same inquiry to others; and his mind will be impressed with the melancholy fact, that we lead, in general, an *animal* life. While God has given us spiritual faculties, by the due exercise of which we might rise almost above our proper sphere, we yet sink