

of our life: namely, it must exercise our powers *in suitable proportion to their respective importance*. All the powers of man do not possess equal importance; there are higher and lower. The constitution of man's body furnishes an apt illustration of this; we there find members superior and inferior, such as the head and the foot, the eye and the hand, &c. All these powers are necessary to constitute a *perfect* body, yet all of them do not possess the same degree of importance; for the body could exist, and perform the functions of existence, though, for example, the eye were extinguished, or the foot, or the hand, cut off: just so far, however, would it be reckoned a *defective* body. The very same remarks are applicable to man's active powers. They are not all of equal importance, nor is the exercise of all of them equally necessary to the attainment of the end of our creation. But just so far as any of them is unemployed there is *defect*, either in the amount of happiness which we enjoy, or good which we accomplish.

There are plain marks by which we may distinguish between the higher and the lower powers of our nature, and ascertain how far the exercise of any of them is necessary; it would be aside from our object, however, to enter into the discussion of this point here. Passing over this, therefore, we take the liberty of ranking the powers of man in the following order, according to their excellence and value. Lowest in the scale, unquestionably, stand his bodily powers; next in order, perhaps, those which belong to the social department; above these tower man's intellectual faculties; and high over all stand his moral powers, "a *little* lower than the angels." These last are evidently the crown and glory