

forest and sea, and his more civilized brother in thousands of ways to supply his demands. Clothing and shelter, too, he must provide. The body also demands rest and sleep, and if he attempt to deprive it of these, it either asserts its rights or refuses to perform the usual tasks.

But further, man is subject to mind, and in its realm it is as imperative as the body. It too has desires. It causes the child to examine curiously the objects around it; to contrast these objects and notice their differences and resemblances; to find out what they are. It causes the youth to build on the experience thus gained; to find out not only what things are, but how they act. The man it causes to grapple with reasons: to find out causes and effects; to understand principles and systems; to work out the mysteries of nature, and even attempt to unravel the secret of his own wonderful existence and destiny.

Again we find man the subject of his moral nature or conscience. Conscience acts under the authority of the moral law by which all our actions are guided. It thus has authority over all other springs of activity within us. Like a balance wheel it regulates all the other motive and restraining forces which operate within human nature.

Personally, then, we see that man is subject to certain agencies. If there were but one man on the entire globe, these forces would still continue to act. But as man is brought into contact with man, other conditions arise and society is formed. Now as to a great extent man refuses to be guided by the moral laws, but is constantly trespassing against the rights of others, there must be some means of preserving these rights. The individual, therefore, transfers to society this power and for this purpose social laws are framed, based on moral principles. Hence it must follow that man is as much bound to obey the laws of society as he is the moral laws. He is subject, then to physical, mental, moral, and social law. But can man be subject to these laws and at the same time be free? He certainly can. Who will say that by supplying the body with food and other necessities of life, man becomes a slave? So long as he furnishes these the body is his willing servant. But let him neglect to do so and it is transformed into a merciless tyrant. The same is true in respect to the mind. It is only by cultivation of the mental powers that man obtains mental freedom. What greater slaves are there than those held by the power of ignorance, and who so free as the man of broadened and enlightened views? Moral freedom, likewise, is obtained by obedience. By