

single atom as it were, in the vast organizations of worlds that fill the immensity of space.

Yet we are told that He, the great Designer, comprehended all, even the end from the beginning; that He measured the waters; that He comprehended the dust of the earth, and weighed the hills and the mountains of which it is composed—all of which are suggestive of that infinite capacity as a designer and organizer that prompted the prophet to inquire who had taught Him, of whom He had taken counsel, or who had been His instructor. Sharing in the wonder of the prophets, we may not further attempt to fathom the mystery of world organizations, but more directly speak of its application to intelligent beings in their social condition as humanity finds them.

Individual man as a member of society in his physical organism is a most beautiful illustration of the virtue and power of organization. When under the influence of life's endowments, his power is marvelous; more so than that of any other known to man. It is an organism most intricate in its construction, most wonderful in its powers of endurance, the grandest illustration of taste and skill of all created things. His comparatively tender and feeble structure composed of fibrous tissues has a power of endurance beyond all comprehension. It may be for a generation, aye, more, for a thousand years, peradventure, all but one day, and then can only terminate its action by being deprived of its life-giving force, the spirit by which it is controlled.

In the exercise of his powers operating through his organism, man may assume the powers of the Creator, as man has done. He may shut the mouths of lions; he may quench the violence of fire; he may turn the fountains of waters into blood, or the dust of the earth into a living plague, or cause death to find a victim in the first-born of every house. He may by the force of eloquence and truth, awe presidents, dethrone kings, overturn empires and revolutionize a world by the potency of his combined powers; and when the field of earth is not sufficient for his aspirations, he may, like one of old, command the sun and moon to stand still, and days and nights to succeed each other without darkness, and beyond the limits of time explore the regions of eternal duration among the glorified throng.

Man, in his organized condition, may indeed speak, the very demons obey his voice and every adversary of man's happiness be subject to his mandates; but let that organization be dissolved—that physical structure return to its mother dust, deprived of its relation to the spiritual, and it is as naught; as the dust to which it has returned, it may be "trodden under the foot of man." The spirit within the marvelously organized frame of sinewy texture, capable of herculean endurance and of battling with life's vicissitudes through all the unnamed period of time allotted to it, may be a God if by law preserved in its might; may be a demon if the laws of that organized life be violated.

Man created for a social, intellectual career upon the earth has in all his

varied conditions recognized the fact that all created things are of necessity subjects of law, and that law, the law of the Creator. If the law of his being is honored the object of his creation is realized; but if dishonored penalties are sure to follow.

Man's every condition is adapted to organization. It is a familiar fact that society organized constitutes government, by virtue of which it has power to perpetuate its existence; while society unorganized, in a chaotic condition is subject to anarchy and ruin, bringing to it speedy end. This fact demonstrated in every condition of social life, has induced man in all ages of the world to adopt some form of government for his protection and safety. Those forms have varied to suit the wants and conditions of society, according to their intellectual development, and appreciation of the object and purpose of man's existence.

It has always been the case, that the intellectual and moral condition of a people fixes the character of its government. If the people are lawless, governed by will, the government must also partake of that character; whereas, if the people are intelligent, understand right and law, the government, whatever may be its form, must also partake of the same character.

Whatever is or has been of forms of government exists by virtue of some necessity; because it met some social want. Forms of government have grown out of existing wants and necessities, and have, to a large extent, answered their end for the time and people who have shaped them, organized and developed their powers.

All progress consists in subjection to law. The object and aim of humanity is to escape from a state of lawlessness, and enter upon a state of law; and when all minds and states shall come to be governed by law, and by the true law—the law for the sway of which the human soul was created—society and government will have assumed its most perfect form, and civilization its highest development.

Different forms of government really work and inculcate the stages of social progress and civilization.

The forms of human government generally recognized are three: monarchy, aristocracy and democracy. The first represents the idea of all power in one; the second in a few, and the third in the many.

An investigation of the merits of each of these forms would disclose the fact that neither of them provides for all that society demands, but are ever changing and conforming to the wants and conditions which the rapid growth of human development renders necessary for its protection. The democratic form, however, is recognized as being best adapted to the realization of the greatest benefits to be derived from law and government.

This form is a government of the people, of the many. The people in a democracy can shape the mode and form of the State, provide how the right men shall find their way into the right places, and what powers they shall exercise when there. The democratic principle is only possible among a population of some intelligence; the public mind must have advanced far enough in civilization

and mental and moral culture to admit the necessity of law and the necessity of all minds yielding obedience to the law, and the result of its action. In such an organization majorities must stand for the right, for the expression of the State, for the embodiment of its will and the declaration of its political judgments. Hence a pure democracy implies a habit of self-government on the part of the citizen, the habit of subjugating will to law, nature to reason, and of acting in obedience to the right and true. Hence, a knowledge of the right, and a disposition to obey, are two indispensable conditions to a successful administration of this form of government.

These essential qualities and conditions do not exist with ignorant, wicked and corrupt demagogues, who flame forth as patriots and friends of the people in a democracy; consequently capable and honest men, men of virtue and integrity to the right, and intelligence to wisely act are the only proper officials to achieve success in democracy as a practical form of government, which claims to be the highest development of all human governments.

Under this form of government an expression of the people's will is by ballot, and when that becomes a merchantable commodity and can be purchased with money or favor, determining the character of the administration for more than sixty millions of people; and when administrators fill office solely for the emoluments thereof; and when a few moneyed monopolists can sway that administration at will, and corruption most foul can be found in every effort of party to obtain political supremacy, then the purposes of organized government have been frustrated, and the rights of the people are sacrificed upon the altar of avarice and will. To such a government and people, death is a sure deliverer, and dissolution a most triumphant conqueror. The once mighty and proud, when fallen to rise no more, is but history repeating itself in the great drama of human events.

Man partaking in his organization of all the elements of the earth created for his home, and endowed with all the excellence, virtues and powers of Him in whose likeness he was made, was the realization of the highest order of all created things. For his development and happiness there was organized the most complete and perfect form of government adapted to the consummation of that end and purpose. By virtue thereof, his dominion extended over all other organizations that belonged to earth, whether of animal or vegetable life. He was endowed with capacity to organize and provide for the overhanging conditions that were to attend the evolution of his race and the development of organized life wherever found.

From the family organization, of which he is the head, all other social structures grow. Society is not made, it grows; it exists of necessity, but while growing it may be shaped so as to develop into the highest possible condition of human excellence under the influence of law and order—the law of its being, which if honored will secure to man all the perfections of the creator—his Father.