

sion of the last Conference at Lincoln, with but two days for each Conference, I feel that if it is held apart from any quarterly or other meeting, that we could well afford to devote three days to each, or at least arrange it so, if needed, and to that end if commencing on Fifth-day, giving all an opportunity to come from their homes that week and at liberty to attend such meetings on First-day as may seem best, then three days of the next week for the other Conference, with ample time to reach home the same week. I think, if desired, time would be found for one or two sessions of a religious congress, similar to those held in Chicago. If this is approved of arrangements can be made for the presentations of papers and discussions of such subjects as may be suggested by those having it in charge.

I hope this may not seem like dictating to others what should be done, but if any may feel like expressing a thought upon it, I have no doubt the columns of the REVIEW will be open for them.

ISAAC WILSON.

Bloomfield, 11 mo. 28, 1893.

THE WORLD'S PROGRESS.

The question, "Is the world of mankind growing better?" is one quite often asked, and the answers received to it vary materially. Our fathers and grandfathers speak of the "good old times" when they were boys, and are apt to take a pessimistic view of the present. No doubt the cares and trials of life cause them at times to revert to their childhood days as being exempt from such, and also, "Distance lends enchantment to the scene." Somehow, I have an idea that *our* childhood days were better than theirs—that there is growth in the world, and that that growth is not only *onward*, but also *upward*.

The law of development is the law in nature. Everywhere around us we can see this in the works of the Creator. "First the blade, then the

ear, after that the full corn in the ear." First the babe, then the youth and maiden, and in time the full-grown man and woman. How clearly is this law discovered in the development of the earth itself. In the Old Testament we read that in the beginning the earth was "without form and void, and darkness was upon the face of the deep." Modern science teaches us, not unlike the above, that it was once in a nebulous or gas-like state, which, through process of time and loss of heat, became first moulten, and then partially solid. In this state, at first, no vegetable or animal life could be sustained—all belonged to the mineral kingdom. In course of time the lowest forms of vegetable, and then of animal life, appeared. Out of this state evolved the higher animals, and the beautiful world we see, with its continents and oceans, its mountains and rivers, and forests and plains, capable of sustaining mankind.

THE DEVELOPMENT OF MAN.

Man is the last to appear, and the highest in the scale of animal life. A three-fold being, he comes into the world helpless, yet with a capacity for wonderful development. As in all nature, the lower—the physical—asserts itself first, and its growth at once commences. This is followed by the intellectual, and, later, by the highest—the spiritual. The proper development of these three parts produce the *perfect man*. All three are necessary in this life. The lack of a proper culture of these three natures, which constitute the man, is the cause of all the sin and wretchedness in the world. It is possible for any one of these natures to control the man. We see examples of this all around us, and in every age of the world. When the physical predominates and controls the man, we see him in his lowest condition, revelling in licentiousness, drunkenness, and carnalities of every description. When his intellectual has been highly trained, while his physical or spiritual faculties, or both, have