

God's established natural laws this low animal organism is evolved through all these different animal stages, in nine months terminating in the animal child, and then that it takes years of physical change before it is developed into the animal man, and then that the animal man is always undergoing evolution, physical change, till in process of time, that very property, life, by which he is, shall wear out the animal machine, and the animal portion of man shall return to the earth from which it came—remembering all these facts, we will find nothing extraordinary in the theory that the ovum formed from the earth should, in accordance with the same natural laws evolved in a similar way throughout millions of years, terminate by developing into man, and that the disciples of Mr. Darwin would by this reasoning be justified in saying that man was evolved from a lower animal. I believe that all the works of the Creator show design, and that He designed the ovum from which man was evolved to terminate in man.

In this way do I recognise that the evolution theory of creation is more in accord with nature's laws as we now understand them, than that God called man and all other animals in perfect order in a moment of time out of the earth, and there does not appear to me to be anything in this theory of creation to justify those who call themselves anti-evolutionists in giving such a name to evolution as the "gospel of dirt." Before they make use of such an expression they should remember they themselves say man was created from earth, and they should remember what procreation is.

So much, gentlemen, for the theory of the creation of man by evolution, which to me is a reasonable one.

PART III.

THINKING—HOW PRODUCED.

What is the cause of thought, of our thinking? If I remember correctly it was "Carlyle" who said, "some men never think—they only think they think." When this close observer of men and things made the above remark he no doubt meant to imply that there are very many men who rarely make thinking a voluntary action or who ever provide their mental organization with wholesome food for it to think of.

Thought is involuntary, that is to say, we must think whether we will it or not, but each person with a normal mental organization can, to a very

great degree, direct much of this thinking by his free will; and he can provide food for thought by seeing, hearing, reading, etc. A man can make any thinkable subject a matter of voluntary thought, but the moment he ceases this voluntary thinking he will still go on thinking, perhaps of some subject as remote from what his voluntary thoughts had been as it is possible to conceive. Although thought is involuntary when not under the control of the will, yet our mental organization cannot think reasonably of nothing—it must have something to think about, and that something is supplied to it, either voluntary or involuntary, from objective cause or involuntary from subjective cause, and this by means of our organs of sense or our sensory nerves. Of course you all know that the ingoing nerves are the sensory nerves proper, and the outgoing the motor nerves proper, but you must bear in mind that all these nerves are anatomically integrated by ganglionic nerve structure into one nervous arc, and, according to Louis, sensory impulse and motor impulse are the polar aspects of one vital process.

Speaking of the objective we cannot think intelligibly of what we never saw, or felt, or smelt, or heard of. We may have a kind of foggy unintelligible thinking, dreaming in our waking moments as we do in our sleep, sometimes due to some abnormal state of our mental organization, either *sthenic* or *asthenic*; in one case removable by antiphlogistic treatment, in the other by tonics. That sort of thinking persons have who try to think of eternity as if it were a multiple of time, when it is the very contrary, having nothing whatever to do with time, being its negation, so that it is impossible for man to think of eternity, consequently, the effort to do so only weakens the mental organization and finally drives the victim into a lunatic asylum; so it is when we try to think of a time before the world was, which cannot be made a subject matter of thought, seeing there was no time, there was no past or future—a state incomprehensible—time only began with creation.

To think voluntarily and intelligibly there must be intelligible subject matter for thought supplied to the mental organization from either objective or subjective sources. And this is why we can so easily account for the difference there is between the thoughts of different people, and why they cannot think alike, because each man, either from accidental circumstances or by his free will, has his mental organization supplied