

Homer calls him the articulate speaking animal. The poet's word, *mesops*, composed of *meiromai* and *ops*, literally means dividing the voice, i. e. endowed with speech, articulate speaking. By this epithet the seer distinguishes man from all the other animals. To no other animal can this descriptive term be fitly applied. This faculty of expressing human thought either somewhat imperfectly or in all its depth and clearness must have its roots in Divinity. The mysteries of human thought suggest a superhuman origin. Man is fearfully and wonderfully made, and in nothing is this more clearly shown than in his power to reveal his inmost thoughts in language.

Man may also be called the *thinker*, for as God has given him the means to do it, he ought to strive to express the best that is in him. To talk or write twaddle is a desecration of the power of expression. If I could be prevailed upon to worship our Humanity, the homage would be rendered because they are thinkers. This power of thought exalts our nature and speaks of a divine origin. Carlyle asks believingly, "If the greatest event is not the arrival of a Thinker in the world." If not the greatest, it is certainly a great event, since man alone has language and the power of thought, the magic of mind. As George MacDonald puts it, "It is the eternal thought speaking in your thought." If thought alone is eternal. Shakespeare's description in Hamlet seems fitting: "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! The paragon of animals! The beauty of the world!" It is this thought wandering in paths unseen by the vulture's eye, and where nature is mute in the sight of God," far beyond sun and star, that stamps man as a marvellous creation. This thought, swifter than the lightning's flash, fleetier than the light that darts through space, independent of time and circumstance, reaches out to its native home, that is, God, God, the great Thinker and we think His thoughts after Him. It may with emphasis be said, great is the mystery of thought.

But there is not only the mystery of thought itself, but the mystery of its transmission—"thought leaping out to wed with thought." This phenomenon fails to awaken wonder because of its perpetual occurrence. But it is verily an inscrutable process. We have a thought or idea which we wish to transfer to another mind. We speak and it is done. Vocal