

instrument language must be to mind, how it must facilitate its operations, and add precision to its powers; while there seems to be a direct adaptation between ideas and their expression, a mutual influence by which beauty is conferred upon the one, and a mould or impress is given to the other. It has been a question whether language was of human origin, or was divinely imparted. And that question has reference not to the organs of speech, which, of course, were divinely bestowed, but to speech itself, words, with all the parts into which language divides itself, or of which it is composed. There can be little doubt, at least, that the tendencies or wants which gave occasion to language, and the principles which regulate its construction, were so much a part of mind itself, or our compound nature, that the formation of language was about as necessary a result, as are the arts or sciences of our peculiar intellectual constitution. The simplest elements of language, we have reason to believe, were conferred upon man at first, else how could the first pair talk with each other, or both hold converse with God in the garden? That in its principles and essential elements it was divinely imparted, that to this extent language was a divine endowment, cannot be doubted; and it indicates its divine origin. What a vehicle for the finest conceptions and emotions! What an adaptation between the mind and its modes of expression! How the one fills the other with life and meaning!—while the latter, again, suits every varying idea and emotion of the former—now rouses with energy, and now soothes with pleasure, or transports with delight. Having found such a vehicle, mind freely expatiates in every region. How much we owe to language perhaps cannot be told, for the extensiveness of mind—for the fineness of its imaginations, and the subtlety of its conceptions. This we know, that in a rude state, language is possessed of few abstract terms, and, accordingly, we find but few abstract ideas. A system of truth is not known. Abstract thought will always be found in proportion to the advancement made in language, and language will become the more subtle and refined as thought progresses. The veriest shade of idea has embodiment in some subtle expression, and it is in the expression that the idea itself is formed to the mind. A thought often lies in the state of a feeling till a word, or words, evoke it from its recesses, and we find that these express the very thought which existed before but in effect,—*the effect in this instance seeming to precede the cause.* It is to Imagination and abstract Reason, particularly, that language is such a mighty succedaneum. There is a period of its history when Imagination has to do with outward forms and semblances, as expressive of inward thoughts and feelings; but there comes a time when the most