

this argument, though if it stood alone, it might be consistent with scriptural phraseology to suppose the meaning of giving names to the animals was, that he took them under his dominion. But the argument is much strengthened if we go a step further in the sacred history, and find when the use of language became more necessary than when the man was without an helpmate—its use is most unequivocally mentioned. We find Adam, when the woman was brought to him, expressing his grateful feelings in language. We have records of language used by both Adam and Eve, before, and by their immediate descendants, after they had yielded to the tempter. We are, moreover, distinctly told, that for more than 2000 years, till the building of Babel, the same one language was used by all the inhabitants of the earth, and that at that time the Divine power specially interfered to destroy the unity which had previously existed, and to cause a separation of mankind into different tribes and nations, using a diversity of language, of which act of an overruling Providence, even our limited reason can, I think, see the wisdom and benevolence. If there is (as must be allowed by all who give credence to the book of Genesis as an inspired record) direct evidence that the diversity of language was caused by the immediate operation of the Deity, it is not more difficult to believe, that its original use was caused by the same means. The evidence in the latter case may not be so direct, but it is deduced from facts easily explained on that supposition, and, as it appears to me, wholly inexplicable on any other. It is not necessary to suppose that the earliest inhabitants of the earth had as extensive a vocabulary as we use, or were supernaturally gifted with those powers of language which, in later days, gave birth to the lofty strains of poetry and oratory. All that is necessary to this view is, to suppose that the gift of language for which his physical structure was adapted, was, by his all-wise Creator, conferred on man as well as the power of thought (which latter, indeed, would have been all but useless unaided by the former,) that both were bestowed on him in such degree as was necessary for the circumstances in which he was placed, and that improvement in both these gifts was left to those general laws by which human affairs are regulated, by which the human mind is always striving for something better. New objects, new emotions, new ideas, would force the production of new