

distinguish nations from each other, without having recourse to the will of a governing and all-directing POWER influencing circumstances that happen in the common course, and, according to the established laws of nature, to answer the purposes of his Providence. When he confounded the speech and language of the descendants of Noah, congregated at Babel, he first made a division of mankind into nations ; “ *And from thence did Jehovah scatter them abroad upon the face of all the earth.*” The same Divine Power that effected this distinction, which may be called the origin of nationality, also decreed that nations should be further separated by differences of form and colour, as well as speech, which differences originated not in any change operated miraculously, but produced by *second* causes, under the direction of the FIRST. When we are told expressly that “ *The hairs of our head are all numbered,*” and that in God’s “ *book all our members are written,*” we learn, what in common parlance we acknowledge, that it is according to God’s will that we are made so and so. That persons, who, in some one or other of their parts and organs, exhibit an approximation to races different from that to which they belong, as thick lips, a prominent facial angle, a difference in the relative proportion of certain bones to each other, the curling of the hair, and the like, occur in all places, must be obvious to every one who uses his eyes and intellect. It is evident that all these variations are produced by circumstances that we cannot fully appreciate. Even in animals, there is as much difference in general characters between the Arabian steed of high blood, fine form, indomitable spirit, and winged speed, and the brewer’s dray-horse, of a strikingly opposite character, as there is between the European high-bred gentleman and the African negro. The long-legged swine of France, though exhibiting such a marked difference in the