

once freely made, we may see how, from man's very constitution and nature, as an intelligence united to matter that increases his kind from generation to generation in virtue of the original law, the ability of again working with God might be for ever destroyed. And thus man's general condition as a lapsed creature may be as unequivocally a consequence of man's own act, as the condition of individuals born free, but doomed to slavery in punishment of their own offences, is a consequence of *their* own acts. A brief survey of the many-coloured and variously-placed human family, as at present distributed on the earth, may enable us in some degree to conceive of a matter which, involving, as it does, that master problem of moral science, the origin of evil, seems, as I have said, not to be given to man fully to comprehend.

"The different races of mankind," says Humboldt, employing, let me remark, the language of the distinguished German naturalist Müller, to give expression to the view which he himself adopts,—“the different races of mankind are not different species of a genus, but forms of one sole species.” “The human species,” says Cuvier, “appears to be single.” “When we compare,” says Pritchard, “all the facts and observations which have been heretofore fully established as to the specific instincts and separate psychical endowments of all the distinct tribes of sentient beings in the universe, we are entitled to draw confidently the conclusion, that all human races are of one species and one family.” “God hath made of one blood,” said the Apostle Paul, in addressing himself to the *elite* of Athens, “all nations, for to dwell on the face of all the earth.” Such, on this special head, is the testimony of Revelation, and such the conclusion of our highest scientific authorities. The question has, indeed, been raised in these latter times, whether each species of animals may not have been originally created, not by single pairs or in single centres, but by several pairs and in