

The authority is equal, and the same, for each and every portion of the narrative given in the chapter. Under this head he further writes as follows :—

“The diluvial catastrophe must have constituted a physical separation between historic man and prehistoric; since, so far as antediluvian ages are concerned, all are prehistoric or mythical everywhere, except in the sacred history itself.”

There was no such separation as he has stated. Noah and his family were the only human beings on the earth at the close of the flood. The Dr. may, if he pleases, call them both *prehistoric* and *historic*. He refers to Mr. Wilson who published a book about prehistoric man. Now, who can know any thing aright about man called *prehistoric*, or before any history, or other reliable account concerning him. All writings about such a being and a pre-Adamite earth and similar works, are framed from mere imaginary conceptions. They are exhibitions of vanity and conceit, pretences of being wise beyond what is written; a waste of time and attention, and only deserving of contemptuous rejection. We have an *inspired* and therefore *authentic* history of man, from his creation down to the close of that scripture history, about 1,800 years past; and since then, his history has been given with abounding frequency and sufficient correctness.

In treating of language, in relation to the subject of his chapter, the Dr. writes as follows :—

“While, therefore, there is good ground in philology for the belief of one primitive language, there seems no absolute necessity to have recourse even to the confusion of tongues at Babel to explain the diversities of language.”

It would seem as if the Dr. at the close of these words felt that he had put rather a slight on the Scripture account of that confusion, and therefore he adds the following in a foot note :—

“It is but fair, however, to observe that the Bible refers the first great divergence of language to a divine intervention at the tower of Babel. The precise nature of this we do not know.”

You may not be able Dr. by your philology to know its nature, but plain christian people and even children in Sunday-schools see its nature quite intelligently and sufficiently in these few words in Gen. 11. “And the Lord said, go to, let us go down and there confound their language, that they may not understand one ano-