

reason to extend the destruction of these beyond that compass and space of the earth where men inhabited: because the punishment of the beasts was occasioned by, and could not but be concomitant with, the destruction of Mankind. But (the occasion of the Deluge being the sin of man, who was punished in the beasts that were destroyed for his sake, as well as in himself.) where the occasion was not, as where there were animals and no men, there seems no necessity of extending the flood thither."

The bishop further argues that the reason for "preserving living creatures in the ark," was that there might be a stock of the tame and domesticated animals that should be immediately "serviceable for the use of men after the flood; which was certainly the main thing looked at in the preservation of them in the ark, that men might have all of them ready for their use after the flood; which could not have been, had not the several kinds been preserved in the ark, although we suppose them not destroyed in all parts of the world."*

The eminent nonconformist divine, Matthew Poole, wrote as follows, in his *Latin Synopsis of Critical Writers upon the Bible*.

"It is not to be supposed that the entire globe of the earth was covered with water. Where was the need of overwhelming those regions in which there were no human beings? It would be highly unreasonable to suppose that mankind had so increased, before the Deluge, as to have penetrated to all the corners of the earth. It is indeed not probable that they had extended themselves beyond the limits of Syria and Mesopotamia. Absurd it would be to affirm that the effects of the punishment inflicted upon men alone, applied to places in which there were no men. If then we should entertain the belief that not so much as the hundredth part of the globe was overspread with water, still the Deluge would be universal, because the extirpation took effect upon all the part of the world which was inhabited. If we take this ground, the difficulties which some have raised about the Deluge, fall away as inapplicable and mere cavils;

* *Origines Sacræ*, Book III. Chap. iv. Ed. 1709, p. 337.