

undeluged earth;" while they accomplished, as fully as any other descendants of Noah, the appointed repeopling, and were fruitful and increased, and brought forth abundantly in the earth, and multiplied therein, even as did the most favoured among the sons of Shem or Japhet. When some five centuries after the Canaanite had entered on his strangely burdened heritage, the progenitor of its later and more favoured inheritors was guaranteed by a divinely executed covenant, the gift to his seed of that whole land, from the river of Egypt to the great river, the river Euphrates, the covenant was not even then to take place until the fourth generation, because the iniquity of the Amorites—one of the generations of Canaan, used by synecdoche for the whole—was not yet full. When that appointed period had elapsed, and only the narrow waters of the Jordan lay between the sons of Israel and the land of the Canaanites, their leader and lawgiver, who had guided them to the very threshold of that inheritance on which only his eyes were permitted to rest, foretold them in his final blessing: "The eternal God shall thrust out the enemy from before thee, and shall destroy, and Israel shall dwell in safety alone." No commandment can be more explicit than that which required of the Israelites the utter extirpation of the elder occupants of their inheritance: "When the Lord thy God shall bring thee into the land, and hath cast out before thee seven nations greater and mightier than thou, thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them." Nevertheless we find that the Israelites put the Canaanites to tribute, and did not drive them out; that the children of Benjamin did not drive out the Jebusites; but, according to the author of the book of Judges, they still dwelt there in his day; and so with various others of the aboriginal tribes. So also, the Gibeonites obtained by craft a league of amity with Israel, and they also remained—bondmen, hewers of wood, and drawers of water, yet so guarded by the sacredness of the oath they had extorted from their disinheritors, that at a long subsequent date we find seven of the race of their supplanters, the sons and grandsons of the first Israelitish king, sacrificed by David to their demand for vengeance on him who had then attempted their extirpation.

Even more remarkably significant than all those evidences of a large remnant of the ancient Hamitic population, surviving in the midst of the later Semitic inheritors of Canaan, is the appearance of the name of Rahab, the harlot of Jericho, in the genealogy of Joseph, as recorded by Mathew. The purity of descent of the promised seed of Abraham and David was most sacredly guarded through all the