

eous one [i. e., God the Father, acting as Judge] shall cause my servant [Christ] to be accounted righteousness "for the multitudes" [of the seed]. He is the righteousness of the seed as well as of the elect church. In this 11th verse the two parts of Christ's work for the seed are seen: (1) He bears their iniquities; (2) He will bring them into a state of perfect justification before God.

The twelfth verse: The time for the fulfillment of the promises made in this verse is not yet. It will not be, in its entirety, till the dispensation of the new heavens and the new earth. Meanwhile the millennial dispensation comes in between the close of this economy and the introduction of that final and perfect state. Satan's kingdom must first be destroyed. The God of peace "shall bruise Satan under your feet shortly." Rom. XVI. 20. The recovery of this "whole creation" back to its loyalty to God will be a marvelous achievement; and it is here contemplated as a victor's spoil. God, the Father, will allot a large portion of the universal kingdom to Christ for the use and occupancy of the foregoing "multitudes" with their "numerous" progeny. It will, probably, after a time, embrace all the worlds connected with our solar system. The consideration stated is "because that he poured out his soul unto death," becoming the atonement for sin, and the Saviour of the believing sinner.

Then the "sin" question having been finally settled and "Satan" gone, and "death" abolished, and the "curse" removed, and the glorification of all nature re-effected through the intervention of this One Man, "my servant," so that "old things" shall be forever done away, and "all things be made new," then, it is foretold, that the glory of God shall return and the light of one day shall be as the light of seven days combined; and the heavens shall show forth his righteousness and all the nations shall see his glory. Ps. XCVII. 6. Then, too, as Isaiah says, XLV. 8, the skies shall pour down righteousness, and he, the king himself, shall be known as "Jehovah our Righteousness;" and then and not before, impliedly, the Psalmist says CIV. 31, "Jehovah shall be GLAD in his works," for HIS KINGDOM, which is an impossible thing in such a scene as now exists, WILL HAVE COME.

THE ANTEDILUVIAN CHRONOLOGY.

BY GEORGE DANA BOARDMAN, D. D.,

Philadelphia, Pa.

The chronology of the fifth chapter of Genesis, and indeed of the antediluvian period generally, is a matter, let it be frankly admitted, of considerable uncertainty. The Hebrew, Samaritan, and Septuagint texts differ by centuries. These differences have not been wholly reconciled. Nor is it needful that they should be. It is not three centuries since the Pilgrim Fathers landed on Plymouth Rock. Yet, notwithstanding the abundant contemporary records, it is uncertain whether they landed on the twenty-first or the twenty-second of December. But does any one doubt that they landed, and began the Christian civilization of the New World? Competent chronologists declare that Jesus Christ was born at least four years before the beginning of the era we call the Christian. Does that alter the blessed fact that the Son of God has really been born into the world, and so become the author of eternal salvation to all them that obey him?

Again, it is not certain how we should interpret the genealogical table of the fifth chapter of Genesis. It is possible that the patriarchs whose names it records, instead of being directly consecutive sons, were only the prominent sons in several generations, or founders of separate patriarchal dynasties. Hence, according to the Bible itself, humanity itself may be tens of thousands of years old.

Once more, assuming, what on the whole seems to be the probability, that this fifth of Genesis is the record of individuals and not of dynasties, the genealogy yields some curious results. For example: Methuselah was contemporary with Adam some 243 years, and also with Shem some 98 years; Shem also was contemporary with Isaac some 50 years; so that during this period of some 2100 years between Adam and Isaac, Adam could have told the story of Eden to Methuselah, and Methuselah to Shem, and Shem to Isaac. Enoch himself, although the shortest lived of the patriarchs, was contemporary with Adam 300 years, and might have talked with all the patriarchs before the flood except Noah. Were the antediluvian longevity still prevalent, a man might say to his grandson to-day: "I was present at the crucifixion of Jesus of Nazareth." The writer mentions these facts, not only because they are interesting, but also because they show the extreme probability of the correctness of the patriarchal traditions concerning the creation, the fall, the flood, etc.

THE PRAYER OF HABAKKUK.

BY GEORGE A. BARTON, M. A.,

Friends' School, Providence, R. I.

The Prayer of Habakkuk is a poem written in the simplest and earliest of Hebrew meters, the trimeter. The following translation is an attempt to reproduce the poem in English, line for line, so as to exhibit its metrical structure. It will be observed that the poem is composed of five strophes, the first three of which consist of fourteen lines each, the last two, of eleven lines each. In this arrangement of the poem eleven Massoretic Mäqqēphs are disregarded, and nine Mäqqēphs are inserted. The structure of the poem is, on the whole, plain. A few points, however, deserve remark. Line 6 of the second strophe and line 9 of the fourth strophe have each five words, i. e., they each require two Mäqqēphs. Line 12 of the second strophe* is a dimeter. It seems to have been thrown in for variety. Line 2 of the fourth strophe† is also a dimeter. The third line of the fourth strophe is more difficult. It seems to consist of the one word 'alitsutham,‡ which cannot be regarded even as a dimeter, unless the secondary accent be counted as a full tone. In the following translation this line is rendered as though it were 'alitsutham kamo,§ instead of joining kamo to the next line by Mäqqēph, and the dimeters are all rendered as trimeters.

The poem is as follows:—

I have heard, O Yahweh, thy fame.
I have feared. Thy work, O Yahweh,
Revive in the midst of the years,

* מְרַבְּבֵתֶיךָ יְשׁוּעָה. † יִסְעָרוּ לְהַפְיֵצְנִי. ‡ עַל־יִצְתָּם. § עַל־יִצְתָּם כְּמוֹ.