

a privilege and present possession of all who believe in Christ is as conspicuous in the writings of John as is justification through faith in the writings of Paul. These phrases, each characteristic of a school of New Testament thought, are, from the point of view of spiritual life, absolutely equivalent." Is this true? Does John vi. 47 ("He that believeth on me hath everlasting life") mean no more than an outward and legal change? Among the passages which he cites in proof of the agreement of the New Testament writers with Paul on the doctrine of justification is Jude 3 ("the faith once delivered to the saints"), which is surely quite irrelevant; and he even ventures to point to the discussion in James ii. 14-26, remarking with some ingenuity that it reveals the unique importance of faith in early Christian teaching! But what of the agreement of the teachers? To argue emphatically against a doctrine is doubtless to acknowledge its importance, but it is an odd way of expressing assent to it. Luther, because he thought that James contradicted Paul's doctrine of justification, rejected his epistle from his canon as an epistle of straw, but with this straw Dr. Beet makes a brick for his temple of harmony.

One of the features of Dr. Beet's method is the close interweaving of the exposition and the proof of doctrines; and the apologetic parts of the book are, in the main, of great excellence. But his chapter on the *Rationale* of the Atonement, interesting as it is, can scarcely be pronounced satis-

factory. To ask, Why could not God forgive sin apart from the death of Christ, as a father forgives a penitent child? and to reply, Practically a king cannot forgive a guilty subject, is to put a question and *not* to answer it. And even if it be granted that a father should punish a penitent child for his disobedience, yet does he not forgive him for his repentance? The mystery of the Atonement is not explained. What purpose is served by illustrations which do not illustrate? Again, in his exposition of the doctrine of the Trinity, he suggests the following analogy: "In a firm of manufacturers are three partners. The head of the firm is never seen on business outside the office; but, whenever the partners meet in council, he presides. . . . The second partner transacts business with the outside world. They who wish to negotiate with the firm must do so through him. . . . The third partner is manager within the factory. No workman can go above him to the second partner, or to the head of the firm. All immediate contact with the workman is reserved for the third partner." We remember Matthew Arnold's *Three Lord Shaftesburys*, and though Dr. Beet's illustration is conceived in a very different spirit, yet I must frankly say that I do not like it any better. It is not only inadequate, it approaches, I think it crosses, the verge of the ludicrous. The chapters on the Resurrection of Christ, on the other hand, are admirable, and contain a singularly able and effective apology.

Kings and their Counsellors.

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FRESH interest has been of late years aroused in the life and writings of the prophets of Israel. Professors Robertson Smith and George Adam Smith, Archdeacon Farrar, Mr. Buchanan Blake, and more recently Professor Kirkpatrick in his admirable Warburtonian Lectures, not to mention the able writers in the *Cambridge Bible for Schools*, have alike brought the historical and critical method to bear upon portions of Scripture that were to the majority of English Bible students almost sealed books.

The work of the prophets of Israel is being vividly realised. We are learning more and more clearly to apply their teaching to the problems of

our own time. And yet we are even thus in danger of losing sight of the work of many whose words have come down to us only in scattered fragments incorporated in historical books. When we speak of "the prophets," we think of those whose writings we possess in the Canon of the Old Testament. The following list has been prepared,—as the outcome of a study of 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and the writings of the prophets,—in order to exhibit at a glance the important part played by the prophets of Israel from the foundation of the monarchy to the close of Old Testament history. It will be seen that few of the kings of Israel or

Judah were without their men of God—their counsellors—to teach, to rebuke, to warn, or to encourage them in the troublous days in which they lived. It will be seen that in one case—that of Joash of Judah—Jehoiada *the priest* has been classified among the counsellors of the kings, because of the important part he played in the history recorded in 2 Kings xi. and xii. as the friend and instructor of the king of Judah. The chronology of the kings of Israel and Judah is that of Keil.

Saul, 1095 or 1075-1055.
David, 1055-1015.

Solomon, 1015-975.

Rehoboam of Judah, 975-957.
Jeroboam of Israel, 975-953.

Abijam of Judah, 957-955.
Asa of Judah, 955-914.

Baasha of Israel, 952-930.

Ahab of Israel, 918-897.

Jehoshaphat of Judah, 914-891.

Ahaziah of Israel, 897-896.

Joram of Israel, 896-883.
Joram of Judah, 891-884.

Ahaziah of Judah, 884.
Jehu of Israel, 883-856.
Joash of Judah, 877-838.

Jehoahaz of Israel, 856-840.
Joash of Israel, 840-824.
Amaziah of Judah, 838-810.

Jeroboam II. of Israel, 824-783.

Samuel.
Samuel.
Nathan.
Gad.
Nathan, 1 Kings i. 8.
Ahijah, 1 Kings xi. 29.
Shemaiah, 1 Kings xii. 22.
Ahijah.
Man of God from Judah. (Iddo according to tradition.)
Iddo, 2 Chron. xiii. 22.
Azariah, son of Oded, 2 Chron. xv. 1-8.
Hanani the seer, 2 Chron. xvi. 7-10.
Jehu, son of Hanani, 1 Kings xvi. 1-7.
Elijah, 1 Kings xvii.-xix., xxi. 17.
Micaiah, 1 Kings xxii. 15-28.
Unnamed prophet, 1 Kings xx. 13, 22, 28, 35. (According to Josephus and Rabbins he was Micaiah, son of Imla, 1 Kings xxii. 8.)
Micaiah, 1 Kings xxii.; 2 Chron. xviii.
Jehu, 2 Chron. xix. 2, 3.
Jahaziel, son of Zechariah, 2 Chron. xx. 14-17.
Eliezer, son of Dodavah, 2 Chron. xx. 37.
Elisha, 2 Kings iii. 11-19.
Elijah. Last appearance. 2 Kings i. 3, ii. 1-13.
Elisha, 2 Kings iii.-viii.
Obadiah, 2 Chron. xxi. 16, 17 (?).
[Elisha contemporary.]
[Elisha contemporary.]
Elisha, 2 Kings ix.
[Jehoiada *the priest*, 2 Kings xi., xii.]
Joel. (?) Ewald, Credner, Keil, Kirkpatrick.
[Elisha contemporary.]
Elisha, 2 Kings, xiii. 14-21.
Unnamed man of God, 2 Chron. xxv. 7-9.
Unnamed prophet, 2 Chron. xxv. 15, 16.
Jonah, 2 Kings xiv. 25.
Amos.
Hosea.
Zechariah, chap. ix. (?).

Uzziah of Judah, 810-758.

Zechariah of Israel, 772.

Shallum of Israel, 771.
Menahem of Israel, 771-760.
Pekahiah of Israel, 760-759.
Pekah of Israel, 759-730 (?).

Jotham of Judah, 758-742.

Ahaz of Judah, 742-727.

Hoshea of Israel, 730-722.

Hezekiah of Judah, 727-698.

Manasseh of Judah, 698-643.

Josiah of Judah, 641-610.

Jehoahaz of Judah, 610.

Jehoiakim of Judah, 610-599.

Jehoiachin of Judah, 599.

Zedekiah, 599-588.

Zerubbabel, prince of Judah, 536.

Nehemiah, 444-433.

Amos.
Hosea.
Isaiah.
Micah.
Zechariah, 2 Chron. xxvi. 5.
Amos.
Hosea.
Hosea.
Hosea.
Hosea.
Hosea.
Isaiah.
Micah.
Zechariah, chap. x. (?).
Isaiah.
Micah.
Isaiah.
Micah.
Oded, 2 Chron. xxviii. 9-11.
Hosea.
Isaiah.
Hosea.
Isaiah.
Micah.
The prophets, 2 Kings, xxi. 10; 2 Chron. xxxiii. 10.
The seers that spake to him in the name of the Lord God of Israel, 2 Chron. xxxiii. 18, 19.
Isaiah. His Death. 2 Kings xxi. 16 (?).
Huldah the prophetess, 2 Kings xxii. 14-20.
The prophets, 2 Kings xxiii. 2, including—
Nahum.
Zephaniah.
Habakkuk.
Jeremiah.
Zephaniah.
Habakkuk.
Jeremiah.
Daniel.
Zechariah, xii., xiii. 1-6, xiv. (?).
Habakkuk.
Jeremiah.
Daniel.
Zechariah, xii., xiii. 1-6, xiv. (?).
Jeremiah.
Daniel.
Ezekiel.
Obadiah (?).
Zechariah, xii., xiii. 1-6, xiv. (?).
Isaiah of the Exile, Isa. xl.-lxvi.
Haggai.
Zechariah, i.-viii.
Zechariah, xii., xiii. 1-6, xiv. (?).
Isaiah, xxiv.-xxvii. (?).
Malachi. "My messenger."

M.B.—The recorded utterances of the less known prophets are well worthy of careful study. I refer especially to Azariah the son of Oded, Hanani the seer, Jehu the son of Hanani, Jahaziel the son of Zechariah, Eliezer the son of Dodavah, and Oded.