

** One of the Malefactors.**

BY THE REV. W. GLYNNE, M.A.

IN the July number of THE EXPOSITORY TIMES you quote from an article of the Rev. T. W. Knipe, M.A., a paragraph relative to the above subject.

The silence of Scripture, I take it, leaves it for human reason to infer, and I believe the probability is on the side of the accepted belief as represented by the *fresco* of Luinis.

It is no objection to say that "we must believe that one who apparently was silenced by the reproach of sin died under condemnation hard by the cross of Jesus." In the first place, the Scriptures do not justify the conclusion that he was "silenced," nor even "apparently silenced." We may infer that he was silent. There is a great difference between being *silent* and being *silenced*. But that he was silent does not prove that he was even "APPARENTLY silenced." A man may be silent to give his comrade an opportunity to retort; but that does not mean that he was "silenced," nor even "apparently silenced."

The conversation of the other (ὁ ἕτερος) with Jesus Christ did not give him opportunity to reply, whether he wished it or not.

Again, even if he was REALLY "silenced by the reproach of sin," and even if that be a step towards being saved, it does not prove that he was saved, nor that he was more likely to be saved than lost. This first and negative condition was fulfilled in the case of Judas—*ἡμαρτον παραδοῦς αἷμα ἀθῶον*,—as well as in the case of Cain—"My punishment is greater than I can bear."

To the man silenced by "the reproach of sin" there are open two courses of action: either to go "out from the presence of the Lord" into "the land of Nod," as Cain did—to go out into the night (*ἐξῆλθεν ἦν δὲ νύξ*), as Judas Iscariot did; or to do as the penitent thief did, "And he said, Jesus, remember me when Thou comest in thy kingdom" (R.V.). If he takes the former course, he will die "hard by the cross of Jesus;" if the latter, "To-day shalt thou be with me in Paradise" (R.V.). That the "one of the malefactors" adopted one of these two courses of action the narrative does not state.

If he had adopted the latter course, if he had in any way signified that his mind was following "the other" (ὁ ἕτερος), or if Jesus Christ had read his unspoken confession, it is most probable that the fact would not be passed unnoticed.

Thus the silence of Scripture lends the weight of probability on the side of the accepted opinion. Bunyan would have been quite as correct if he had written, "Then I saw that there was a way to 'heaven' from the very gates of 'hell.'"

At the Literary Table.

Messrs. Longmans send us notice that they have in the press a translation, by Mrs. Colyer Fergusson, of Professor Chantepie de la Saussaye's **Manual of the Science of Religion**, recommended by Dr. Salmond in THE EXPOSITORY TIMES for November.

The First Three Gospels: their Origin and Relations. By J. Estlin Carpenter, M.A. (London: The Sunday School Association, 1890, 3s. 6d.) This book proceeds upon a principle which empties it of all real value as an introduction to the study of the Synoptic Gospels, and makes its undoubtedly competent scholarship of no account. We mean the determination, for so it seems to us, to find discrepancies and difficulties at every point; a proceeding which is quite as unscientific as the determination to make everything agree. In consequence, its position is well forward on the negative side. Still, it is surprising to find that it identifies faith with credulity. Whether the gospel miracles are the offspring of the credulous imagination of the early Christians, is a question which is quite open to inquiry; but to ascribe their invention to *faith* is to exhibit an incapacity for understanding the meaning of that essential word, sufficient to make any book on the Gospels useless for all good purpose.

Some editor may regret the loss of **The Old Testament Scriptures**, by Henry Harris, B.D. (London: Henry Frowde, 1890, 1s.), for we cannot but think that what would have served as an excellent magazine article has been lost by making a book of it. It is, however, printed and published in a style which few magazines could have afforded; and, since it is coming to be with books as with sermons, that you cannot have too little of them, its success may be greater than we should anticipate. It is the effort of a scholar, a clear thinker, and a clear writer, to allay the present apprehension over the inroads of criticism. In effect, Mr. Harris says there is something in the Old Testament which criticism never can touch.

Two important additions have just been made to the **Cambridge Bible for Colleges and Schools**. *Galatians* (1s. 6d.), by the Rev. E. H. Perowne, D.D., Master of Corpus Christi College, Cambridge; and *Revelations* (3s.), by the late Rev. W. H. Simcox, M.A. We shall reserve the latter. Upon the issue of *Galatians* from the pen of the Master of Corpus Christi, we are now able to associate with this series the names of three distinguished brothers. The Dean of Peterborough, the Very Rev. J. J. S. Perowne, D.D., has not yet made any direct contribution to the series, but he is engaged upon *Genesis*, and is the general editor. The Archdeacon of Norwich, the Ven. T. T. Perowne, D.D., has edited five of the Minor Prophets (*Obadiah and Jonah*, 2s. 6d.; *Haggai, Zechariah, and Malachi*, 3s. 6d.). It is an easy prophecy that the Dean's *Genesis* will be "forward," compared with the work of the Archdeacon. They all exhibit the highest watermark of scholarship.

The Epistle to the Galatians offers no opportunity for the discussion of critical problems. It is true that a recent German monograph has tried to open up the long-closed controversy with a bold attack upon the Pauline authorship. But no one will blame Dr. Perowne for passing that by. The introduction is, therefore, simply an historical *résumé* of the well-known facts: the writer's strength is thrown into the exposition. Upon a crucial passage (Gal. ii. 16), we have the following characteristic note:—"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ"—that is, 'but only through faith in Jesus Christ.' The rendering of the R.V., 'save through faith,' is grammatically possible, but logically wrong; and, as a translation, not only incorrect, but misleading. The declaration of St. Paul has its counterpart in the utterance of the believing heart—

'Nothing in my hand I bring;
Simply to Thy cross I cling.'

A shipwrecked sailor was trying to save his life by swimming, employing one hand for that purpose, while with the other he clutched a bag of provisions which he had rescued from the sinking ship. When his strength was nearly exhausted, a vessel came in sight. He was descried, and a rope thrown to him. He seized it with one hand: 'Lay hold with both hands, or we cannot save you.' He let go the bag of provisions, and was hauled safely on board the friendly vessel. His life was saved *apart from* his provisions; but he found that it could not be maintained *without* them."

The correspondent who signs himself "Beta," without adding name or address, will have his doubts set at rest about Dr. Stewart's **Hebrew Grammar** if he will send 3s. 6d. to Blackwood & Sons, Edinburgh. They do not say why the book is omitted in their catalogue, but the fourth edition, 1887, is still in print.

The new volume of the **Biblical Illustrator**, by the Rev. Joseph S. Exell, M.A. (Nisbet, 7s. 6d.), contains Philipians and Colossians. It is impossible not to feel grateful for such a magnificent specimen of time-saving apparatus. In this comparatively cheap volume these two epistles are illustrated once for all—at least, what is done here will not need doing again in our day and generation. Probably no man living except Mr. Exell could have done it.

There is nothing strikingly original either in style or exegesis about Mr. Ross's **Lectures on the Lord's Prayer** (*Our Father's Kingdom: Lectures on the Lord's Prayer*. By the Rev. Charles B. Ross, M.A., B.D., Canada. Edinburgh: T. & T. Clark, 1890, 2s. 6d.), but they are, therefore, the better adapted for their purpose. This is the book to get for clear and simple presentation of the best modern expository work on this all-important section of the Gospels.

The latest issue in Professor Marcus Dods and Dr. Alexander Whyte's **Handbooks for Bible Classes** is an exposition of the Six Intermediate Minor Prophets (*Obadiah to*

Zephaniah), by Principal Douglas (T. & T. Clark, 1s. 6d.). It is in Dr. Douglas's well-known manner, of which it is an excellent example, and it can safely be recommended either for Bible Class or private work.

A new book by Dr. Matheson is one of the chiefest pleasures of the month. He calls it **Spiritual Development of St. Paul** (Blackwood & Son, Edinburgh and London, 1890, 5s.). "I intend," are the opening words, "to make an attempt to write the inner biography of Paul the Apostle. I shall try to trace the course of his spiritual history from the day of his conversion to Christianity until the day when he declared himself 'ready to be offered.' It is a task, not of great length, but of great magnitude." It is a task, we may add, demanding a most special aptitude, and only two or three persons can be named to whom, with any hope, it might be entrusted. But Dr. Matheson is one. The book has just come in; we shall review it in our next issue. But the lover of a good and helpful book may safely anticipate any review of it.

Annuals begin to claim attention. If any of them can beat Mrs. Menzies' **Our Own Gazette**, at 2s. 6d. and 1s. 6d., we should be glad to see it.

Many of the monthlies have issued their programmes for 1891. **The Young Man** will commence a new and enlarged series, with papers by Dr. Parker under the title of "Well Begun," and a tale by Edward Garrett. **The Quiver** announces three new stories for the new volume, which begins with the November part, and papers by Dr. Hugh Macmillan, Prebendary Harry Jones, and many more. One of the most attractive is the programme of **The Worker's Monthly**. "The series of papers on the Egyptian Discoveries, the Sinaitic Surveys, the Discoveries in Syria and Palestine in connection with the history of the Jews, will be continued and extended to the recent finds in the country of the Hittites, and in the land beyond Jordan." That is only a part of the "Religious Pemmican" which the editor promises, "solid, but neither unpalatable nor yet undigestible."

In connection with the attention that is being given at present to the Prophets and Prophecy, readers should not miss a series of articles in **The Scottish Congregationalist** from July to October 1890. The title is "Some Aspects of Prophecy." They are written by Professor A. F. Simpson, M.A., Edinburgh. *The Scottish Congregationalist* reminds one of **The Baptist Magazine**, and that in two respects. A distinctly literary flavour is discerned in all the editor's work, and the character of most of the articles is quite above the level of the ordinary denominational magazine.

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