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## Sometime, Somewhere.

Unanswered yet? The prayer your lips have pleaded  
In agony of heart, these many years?  
Does faith begin to fail; is hope departing,  
And think you all in vain those falling tears?  
Say not the Father hath not heard your prayer;  
You shall have your desire, sometime, somewhere.

Unanswered yet? Nay, do not say ungranted?  
Perhaps your part is not yet wholly done.  
The work began when first your prayer was uttered,  
And God will finish what he has begun.  
If you will keep the incense burning there,  
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,  
Her feet were firmly planted on the Rock;  
Amid the wildest storms she stands undaunted,  
Nor quails before the loudest thunder shock.  
She knows Omnipotence has heard her prayer,  
And cries, "It shall be done," sometime, somewhere.

ROBERT BROWNING.

## The Silence of Christ.

BY JOEL SWARTZ.

FROM the time of Christ's first uttered word to the present, all who have pondered the wonderful wisdom, truth and grace which proceeded out of his mouth, have confessed that "Never man spake like this man."

We doubtless have only meagre, though faithful and just outlines of his conversations and discourses. His inspired reporters give us to know that they do not claim to record all that Jesus "began to do and to teach." Whilst the teaching of Christ during his public ministry was most abundant and almost incessant, yet he knew when and how to be silent. Could we as well comprehend the meaning of his silence as of his utterances, we would doubtless as much admire the wisdom and grace of the former as of the latter. Silence is often a tremendous test of a man's soul. To be able to put a restraint upon one's spirit and to hold it in complete and masterful control, especially under circumstances of great excitement and strong provocation to burst forth in words of righteous self-vindication and denunciation of injustice, cruelty and wrong shows the most lofty attributes of character. "Better is he that ruleth his own spirit than he that taketh a city." Shallow souls, like shallow brooks, are disposed to be garrulous and noisy, while depth of wisdom, like deep streams, flows with quiet majesty. "A fool uttereth all his mind at once, but a wise man keepeth it back till afterward." It required more strength on the part of the warrior king of Israel to keep his mouth as with a bridle while the wicked were before him, and to be dumb with silence lest he sin with his tongue, than to break a bow of steel with his arms.

The silence of Christ astonished and perplexed his judges at his last trial. Alike before the Sanhedrim, before Pilate and Herod, he preserved an obmutescence which filled his cruel, precipitate and hypocritical

judges with mingled awe and indignation. They knew not what to do with his silence, while the effect of it was heightened by a visible air of placid majesty and conscious innocence. His sublime silence and composure of spirit were the farthest remove possible from the speechless abashment of the man who was detected without the wedding garment or the palsied guilt of Achan, when he found himself ferreted out by the searching lot of the Almighty. There was an eloquence in Christ's reticence more insupportable than in the words of righteous indignation with which, at former times, he overwhelmed and confounded his artful and cruel persecutors. Caiaphas, embarrassed and amazed by Christ's silence in the judgment hall, springs to his feet in front of his prisoner and with wrathful impatience breaks out: "Answerest thou nothing? What is it that these witness against thee?" Then as if to force the silent lips apart, he resorts to an awful extremity: "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God." To this official appeal Christ vouchsafes an answer of the greatest moment and solemnity, in terms understood to be an assent. He follows his confession with the significant prophecy and warning: "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." With dramatic overaction Caiaphas rends his clothes and exclaims: "He hath spoken blasphemy, what further need have we of witnesses?" Had he not been goaded to this extremity by Christ's silence and his own guilty conscience, he probably would not have made of himself such a pitiable spectacle of imbecility and folly.

Next, Pilate is similarly embarrassed and overcome by Christ's silence. Of him, however, the blessed Lord seems more considerate, and to him, as a pagan, more condescending. Having had less light, he considers him less guilty than those who had delivered him to be judged at his bar. When asked by the governor concerning his claims and his doctrines, he fairly and fully answered his questions. The manifest innocence of his prisoner and the envy of his persecutors forced from the governor the public declaration: "I find no fault in this man." But when the cowardly and vacillating Pilate, in deference to the clamor of the Jews and for the purpose of finding a way for himself out of the dilemma of failing to gratify them, on the one hand, and on the other, to maintain his standing with the Emperor, recalled Jesus for a subsequent examination, then the Master, perceiving his craft and cowardice, refused to become his instrument and so declined further answers, "insomuch that the governor marvelled greatly," for "he answered him to never a word." The same dignified silence characterized him before a third tribunal.