

priety of "companies singing in the streets going to or coming from the place of public worship." But if there be joy and shouts of praise among the angels over repenting sinners, why should there not be in the Church below? Singing is the fitting expression of a joyful heart. There is never so much singing as in a revival. There is power in sacred song not yet fully developed. The devil understands this and reaps a great harvest from song. The "service of song" ought to be made a permanent feature in our public worship. The burden of the Psalms is praise and song. We have quite too many *doleful* Christians, and not enough *singing* Christians.

"Why should the children of a king  
Go mourning all their days?"

#### THE SILENCE OF SIN.

*And no man after that durst ask Him any question.*—Mark xii: 34.

##### I. HOW CHRIST SILENCED SIN.

1. *He was conclusive in His reply.* He did not endeavor to evade the questions put to him. He resorted to no subterfuge, no tricks of logic, no beclouding with technical terms. He spoke right to the point, simply, directly, clearly, and *stopped when His answer was complete.*

2. *He was consistent in His life.* It is comparatively easy to silence a man as far as your reasoning is concerned, but your practice must correspond to your theory before you can be invulnerable. Jesus had just expressed the highest truth of the Gospel, the one most difficult of attainment, "Thou shalt love the Lord thy God, with all thy heart, \* \* \* and thy neighbor as thyself," and yet by the side of such a standard His life afforded no ground for criticism.

##### II. WHAT THE SILENCE INDICATED.

1. *That they were dumbfounded.* They had been trained all their lifetime in the discussion of these matters, but Christ spoke to them from a higher plane, where they could not hope to meet Him with success. They were wranglers; He was a lover of truth, and He refused to descend to their level. Let Christians imitate Him.

2. *That they were insincere.* Here was one who spoke words of wisdom, such as they had never heard, yet *they had nothing to ask Him.* They cared nothing for the truth, everything for an argumentative triumph. Now all their doubts might be set at rest, but they hug them to their hearts, and are silent.

##### III. A PRACTICAL APPLICATION.

There are many who refuse to come to Christ because they have doubts and perplexities which they cannot set at rest. But He can set them all at rest if they will bring them to Him. He is the fountain of truth, and if they will not resort to Him their insincerity is confessed. They do not wish the light because of the darkness of their hearts.

#### DUTY PERSONAL AND IMPERATIVE.

ANONYMOUS.

*What is that to thee? Follow thou Me.*—  
John xxi: 22.

PETER WAS MORE concerned about the duty of another than about his own, and hence our Lord's rebuke. Peter has a multitude of imitators in this thing. One of the strongest tendencies of human nature is to shuffle off individual obligation; to note and blame faults of character and omissions of duty on the part of our neighbors, while unconscious of our own sins, and neglecting the plainest personal duties. What John shall do or be has no connection with Peter's responsibility or welfare.

##### I. VARIOUS CLASSES OF SINNERS TO WHOM THIS REBUKE APPLIES.

1. Those who refuse to follow Christ because there is so much that is difficult and hard to be understood in the Bible.

2. Those who are not willing to repent, and obey the Gospel, until they have settled all the great doctrinal questions involved in the plan of salvation.

3. Those who refuse to repent of their sins and believe in Christ because they cannot know just how they became sinners, or whether or not they are responsible for Adam's sin.

4. Those who refuse to take a bold,