

which is a large cave choked up with fallen rocks. Out of this the Eastern branch of the Jordan bursts in an abundant stream of beautiful clear water, sweeping down a rocky bed, scattering its spray over dense thickets of oleander and dashing away over a precipice into a dark ravine. The huge castle, the

ruins of which are well preserved, stood 1,000 feet above the city, on the summit of a ridge separated from the flank of Hermon by a deep gorge. The modern village of Baniyas, a survival of the ancient name Paneas, contains about fifty houses of poor Arabs.

APPLICATION

But some say, v. 28. Only the sightless eyeball or the color-blind retina could fail to respond to the glory of Hermon, glittering in the light of morning, or flushed with the crimson glow of eventide; for these beauties were discernible by the natural eye. Far different was it with the spiritual glory of "the only begotten of the Father, full of grace and truth." That was only visible to the eye of faith in the mind which God had illumined. Consequently, about Jesus there was great variety of opinion, and all guesses fell short of His true divine character. So to-day there are still in literature and among men different views of Him. To one He is the most faultless man, to another the sublime teacher, to another the highest embodiment of the human ideal. Only the eye of faith can read His true name Immanuel, "God with us."

Whom say ye? v. 29. On many questions a wide liberty of opinion may be allowed. With Copernicus, for example, we may believe if we choose that it is the earth that moves, while the sun is stationary; or with Ptolemy that the sun revolves about the earth. But our answer as to who Christ was, is vital. "Whosoever believeth that Jesus is the Christ is born of God." Do you believe this with your heart? Do you trust this divine Person, to whom you have said, with Peter, "Thou art the Christ"? Then you are saved, you have "overcome the world," you are an heir of all things. Many people are saved, who do not enter into the joy of their salvation. But the only way to be saved is by Peter's answer to this vital question; for God has revealed but one Saviour, and He is Jesus Christ.

Tell no man, v. 30. The book of Ecclesiastes (ch. 3:7) wisely says that there is "a

time to keep silence." Jesus felt that such

a period had come in the history of His disciples. Doubtless

He feared that their worldly ambitions would pervert their noble confession to unspiritual ends. Let them proclaim that the Messiah had come, as they were so keen to do, and the people would have arisen *en masse* to crown Him king. Civil war would have ensued. Hatred and strife would have destroyed His sublime teaching on love, and He would have been prevented from saving the world by the only possible way—the Cross. Times there are now when silence would be wise. The boastful trumpeting of the results of revival work, or even of Decision Day, has stirred un-Christlike ambition and envy at times, and has destroyed that humility and self-surrender which are the absolute requisites of successful spiritual work. Better to "tell no man," than an unseemly glorying in statistics. Besides, are there not things which it is not lawful for a man to utter?

Peter . . . began to rebuke Him, v. 32. To what lengths will not the self-conceit from a little success lead a man! Peter, uplifted

by his confession, now thinks himself wiser than his Lord. He will teach Christ. There

are boys that know more than their parents; pupils that ridicule the ignorance of their teachers; tyros in science who are wiser than the Bible. But pride goeth before a fall. These court Christ's rebuke, "Get thee behind me, Satan."

Take up his cross, v. 34. The Moravians had an old device, of an ox standing between a plough on one side and an altar on the

other, with the motto underneath, "Ready for labor or for sacrifice." So must the follower of Jesus be completely surrendered to his

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Golden
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The Christian
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