

# IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL LESSON

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## LESSON FOR NOVEMBER 9

### PETER'S GREAT CONFESSION.

LESSON TEXT—Matt. 16:13-24. GOLDEN TEXT—Thou art the Christ, the Son of the living God.—Matt. 16:16. ADDITIONAL MATERIAL—Mark 8:27-30; Luke 9:18-26; John 6:68-69. PRIMARY AND JUNIOR TOPIC—What Peter confessed. INTERMEDIATE TOPIC—What it means to confess Christ. SENIOR AND ADULT TOPIC—The Messiahship of Jesus.

The time has now come for the King to take account of his ministry.

This confession in some sense marks the turning point in Christ's ministry. Hereafter it is more restricted to his disciples. Two reasons are sufficient why this should be (vv. 1-12): (1) The Pharisees and Sadducees show their attitude towards him in their demand for a sign. His answer is that none shall be given save that of his death and resurrection, as symbolized in the experiences of the Prophet Jonah. (2) The disciples show their inability to understand the spiritual nature of his teaching. When he warned them of the leaven of the Pharisees and Sadducees they understood him to refer to bread, when he meant their doctrine. It was at this crisis when Christ turned from the nation which had rejected him, that Peter made this great confession. It was made in the borders of Caesarea-Philippi, practically Gentile territory.

I. Peter's Confession (vv. 13-16). Two questions of Christ provoked this confession:

1. The question as to the opinion of the people concerning him.

They recognized him as a teacher or a prophet of more than human authority and power. Today, as then, there is a diversity of opinion among the people as to Jesus Christ. Some think he is only a man; others, that he is a great teacher, but nothing more. Had he been content with this he would not have been molested in Jerusalem, for the Jews willingly acknowledged him as more than a human teacher. It was his persistent claim to be the God-man, the Son of God, that sent him to the cross.

2. The second question involved the personal opinion of the disciples concerning him. To be able to tell what others think of Jesus is not enough; there must be definite, correct, and personal belief in him.

II. The New Body, the Church, Announced (vv. 17-20).

Peter had made a noble confession of Christ, so now Christ confesses him. If we confess Christ he will confess us (Matt. 10:32, 33). Christ declared his intention of bringing into existence a new body to the members of which he will give eternal life, and to whose hands he will entrust the keys of the Kingdom. Peter was to have a distinguished place in this body. The keys entrusted to him were used on the day of Pentecost, and again in the case of Cornelius. Association in this new body cannot be broken by death, for the gates of hades shall not prevail against it. This body, the church, is of a heavenly origin, a heavenly calling, and a heavenly inheritance.

III. The Cross the Way to the Throne (vv. 21-33).

This was, no doubt, startling to the disciples. They did not realize that redemption was to be accomplished through the passion of the cross. So unwelcome was this announcement that Peter cried, "This shall not be unto thee." Peter later saw through this darkness to the glory on the hill-top beyond. A new hope then filled his breast (1 Peter 1:3, 4). Victory through death is yet the stumbling block of many. Many are stumbling over the doctrine of salvation and redemption through the suffering of the cross. All such are under the control of the devil (v. 23). Salvation by blood, the devil hates.

IV. The Cost of Discipleship (vv. 24-27).

To follow Christ means suffering. To follow him is to turn one's back upon the world. Life can only be saved by losing it. If we are going to be Christians we must share Christ's suffering. We cannot go to heaven on flowery beds of ease.

1. There must be denial of self (v. 24). There is a wide difference between self-denial and denial of self. Self-denial is practiced everywhere by all people, but only the disciples of Christ or Christian people deny self. Christ takes the place of self.

2. "Take up his cross." This cross is the suffering and shame which lie in the path of loyalty to God. To do our duty will mean suffering (2 Tim. 3:12).

3. Follow Christ. This means to have the mind of Christ, to do like Christ. All such shall be rewarded when Christ comes in glory.

Christian Character.

One truly Christian life will do more to prove the divine origin of Christianity than many lectures. It is of much greater importance to develop Christian character than to exhibit Christian evidences.—J. M. Gibson.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. Adv.

## FAIR WEEK VISITOR LOSES \$1,600 AFTER AN AUTO RIDE WITH A "WILD WOMAN FROM THE FAIR GROUNDS"

In town just a few hours, and bing! goes \$1,600.

Sadder but wiser, and poorer, a farmer from the upper part of Richmond County goes back home today, after an experience with a "wild woman" that was costly enough to have done for a week in the big town.

The farmer in question came to Columbia Tuesday, after a prosperous year, and sold his cotton for \$1,600, keeping the money in his pocket. Then he decided to see the Fair and see what the lights looked like at night.

Arriving at the Fair grounds he began taking in the sights, seeing all the sideshows and looking them all over with a glad eye. In one of the shows he wished to see what his roll of iron men looked like, and flashed it unadvisedly. In some mysterious manner he got into conversation with a woman who may or may not have seen his roll flash. At any rate, so the story goes, they took a trip through the midway, and upon her suggestion indulged in a motor trip to the city and supper. After the supper, a few drinks of something labeled "cola." Oh, you label!

Then a motor trip back to the Fair

grounds—or at least the start of a motor trip, for the agriculturist says he only remembers the start.

Awaking from a sound sleep Wednesday morning beside the road near the Fair grounds, his first thought was for his roll. Needless to say, although he felt badly, he felt worse when he found his roll was gone.—Columbia Record.

## FRENCH WANT 4,000,000 BALES OF COTTON.

The Larger Part of It Must Come From the United States.

Atlantic City, N. J., Oct. 22.—French cotton requirements for the next year will total 1,000,000 tons, of which 700,000 or 800,000 tons must come from the American crop. American textile men were told today by Arthur Waddington, of the French delegation to the International Trade conference

here. He pointed out that the reconstruction of French factories and the reconstruction of her machinery, all of which is provided for by the government, and is to be paid from the German indemnities, will enable her mills to resume 100 per cent. pre war production in 1920.

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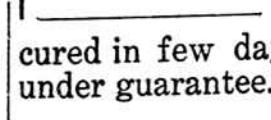
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