Perquimans

Church Services

HERTFORD BAPTIST CHURCH C. W. Duling, Pastor Sunday School, 9:45 A. M.

Morning Worship, 11:00 o'clock. Evening Worship, 7:30 o'clock.

Mid-week Services, Wednesday at

HERTFORD METHODIST CHURCH D. L. Feuts, Pastor Church School, 9:45 A. M.

Morning Worship, 11:00 o'clock. Youth Fellowship, 6:45 P. M.

Evening Worship, 7:30 o'clock, Mid-week Fellowship, Wednesday

Choir rehearsal Saturday, 8:00 P.M.

BAGLEY SWAMP PILGRIM

Morning Worship, 11:00 o'clock. Young People's Meeting, 6:00 P. M. Evening Worship, 7:00 o'clock.

Mid-week Services, Thursday at

BETHLEHEM CHRISTIAN CHURCH

W. H. Marler, Pastor

Church services first and third Sun-days at 3:00 P. M.

BURGESS BAPTIST CHURCH

Sunday School at 10:00 A. M.

ond and fourth Sundays.

Church services first and third Sun-

Burgess and Bethlehem Churches hold Christian Union together on sec-

PERQUIMANS CHARGE

CHURCHES

E. B. Edwards, Pastor

First Sunday: New Hope Church, 11:00 A. M.

Oak Greve Church, 3:00 P. M.

Second Sunday Winfall Church, 11:00 A. M.

Cedar Grove Church, 3:00 P. M. Woodland Church, 7:00 P. M. Third Sunday

Oak Grove Church, 11:00 A. M.
New Hope Church, 7:00 P. M.
Fourth Sunday
Cedar Grove Church, 11:00 A. M.
Woodland Church, 3:00 P. M.
Winfall Church, 7:30 P. M.
Fifth Candar

Fifth Sunday

Woodland Church, 11:00 A. M. Prayer Meeting each Wednesday at Winfall Church at 7:30 P. M.

HOLY TRINITY CHURCH

E. T. Jilson, Rector

Morning Prayer and Sermon, 11:00

Holy Communion first Sunday at

Holy Communion, 9:00 A. M. Every Sunday except first Sunday at 9:00 A. M., Church School, 10:00 A. M.

Christian Union, 7:30 P. M.

Coy S. Saunders, Pastor Sunday School, 10:00 A. M.

7:30 P. M.

WHAT WE KNOW ABOUT JESUS: HIS WORK OF SALVATION

International Sunday School Lesson for February 1, 1948

Golden Text: "The Son of man came to seek and to save that which was lost." — Luke 19:10.

Lesson Text: Isaiah 53:4-6; Matthew 1:21; 5:17; 20:26-28; Hebrews 4:15-16

In the fifty-third chapter of the prophecy of Isaiah, we are given the most beautiful picture of the suffering Messiah in all of the Old Testament. The statements about him came true in the earthly life of Jesus of Nazareth. Given insight by the Holy Spirit, Isaiah wrote hundreds of years before the time of Christ. Whether or not the prophet himself understood the meanings of his own words, is difficult to say, but the Holy Spirit, working through the prophet, foreshadowed the things that should be suffered and accomplished by the Perfect Servant of God, the embodiment of Israel's splendid ideal, our Savior, the Lord Jesus Christ.

In the days when Isaiah was writing the children of Israel were living in dark days, as individuals and as a race. The people longed for help and looked forward to a Messiah who would come to help them. People have felt this need of someone to turn to in times of trouble all through the centuries. It was real in the days of Isaiah and it is also true today. The answer has been given to us. Jesus came to bring relief. Isaiah de-clared, "Surely he hath borne our griefs, and carried our sorrows."

Throughout the Old and the New Testament the purpose of Jesus' coming is revealed. Isaiah pointed to a saviour, who would be the sinbearer of the people. Matthew declares that the Angel who foretold the coming of the Savior to Mary, told her that she should bring forth a son and that he should be named Jesus, or Joshua, which means "One who saves". Luke declares, "The Son of man came to seek and to save that which is lost." John 3:16,17 declares the purpose of Jesus' coming into the world: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. God sent not his Son into the world to condemn the world, but that, through him, the

world might be saved."

Alexander MacColl, in A Working Theology, says "The fact of the atonement, the greatest of all facts, is that God was in Christ reconciling the world unto himself; to this sublime statement of the fact nothing need ever be added. Every theory of the fact, as to how God was in Christ, as to how reconciliation was or is effected, as to the relative value of his life, his words, his death, is, comparatively, of minor importance;

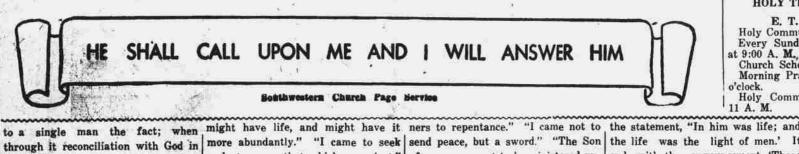


MORNING PRAYER

I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast kept me this night from all harm and danger; and I pray Thee that Thou wouldst keep me this day also, from sin and every evil, that all my doings and life may please Thee. For into Thy hands I commend myself, my body and soul, and all things, for life and for death, for Jesus' sake. Amen.

EVENING PRAYER

I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou has graciously kept me this day; and I pray Thee that Thou wouldst forgive me wherever I have done wrong in word or deed, and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things, for life and for death, for Jesus' sake. Amen.



Christ becomes real and creative, and to save that which was lost." of man came not to be ministered un-

ming the relations of the in- Christ."

The relations of the in- Christ."

The cause came I into the world, that I lives, but to save them." "I am not should bear witness unto the truth."

The Gospel of John begins with (Concluded on Page Two)

The Concluded on Page Two)

never depend upon his grasping of every such theory has surely caught an intellectual proposition, or his some fringe of the garment of fathomics the relations of the in- Christ."

Again, "I came not to do mine own to, but to minister, and to give his are written that ye might believe that life a ransom for many." "For this Jesus is the Christ, the Son of God: me." "I came not to destroy men's cause came I into the world that I and that believing to might be under the came not to be ministered unless that the ministered unless t

"I came not to the statement, "In him was life; and

Be a Better Citizen! Go to Some

Your Church -- Any Church -- But Go

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