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 Virginia White Transsou Editor
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 FRIDAY, FEB. 22, 1963.

The Miracle Of Time
 In all human experience and progress, no man has ever solved the puzzle of time. What is it—or is it anything. Einstein believed there was no logical plan for the human measurement of time.
 We say, for example, that we spent an hour doing this—and so

but what is an hour other than a man-made measurement of seconds ticked off on a clock? Likewise a day and a month are man-made measurements of what we call time. But in the scheme of nature and life is there any delineation of February, where it ends, and where March begins?
 There is only a cycle of life in nature, no man-made measures are valid. And Einstein believed that a cycle of life is the key measurement—and that when cycles of life can be prolonged, time might be made to stand still.
 Time is the one thing we always have less of—tomorrow. We cannot increase our supply of it, as we can money and material things. We cannot buy more of it. We only have a limited amount of time in which to live our lives to the best of our abilities.
 So the lesson of this must be: Spend your time carefully and wisely. Each day you have so many hours to spend. Do not waste them or fail to learn, or accomplish something. And time will fool you in the end when its supply is running out. So do not postpone until the last the good work you will do. Time passes faster as age increases.

MARY LONG CIRCLE MEETS
 The Mary Long Circle of Bethel Baptist Church met Monday night at the home of Mrs. Stanley Blanchard. Mrs. Elton Harrell was in charge of a very interesting program. Mrs. Joe White closed the program with prayer.
 Old and new business was discussed. Community Mission report was given. Mrs. Edgar Long closed the meeting with prayer.
 A Biblical Contest was enjoyed by all with Mrs. Julian Long winning the prize. The hostess

served pie, ice cream, nuts and coffee to the following present: Mrs. Helen Sawyer, Mrs. Charles Ward, Mrs. Clara Perry, Jr., Mrs. Charlie Appleton, Mrs. Edgar Long, Mrs. Julian Long, Mrs. Joe White, Mrs. Elton Harrell and Miss Ruth Mansfield.

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Sunday School Lesson
THE CHRISTIAN'S CONFESSION
 International Sunday School Lesson for February 24, 1963.
Memory Selection: "If any man would come after me, let him deny himself and take up his cross and follow me." (Mark 8:34).
Lesson Text: Mark 8:27 thru 9:1.
 In this lesson we consider Peter's confession and examine our own beliefs about Christ. This passage is the shortest in our study of Mark. But it is extremely important. The confession of Peter and of the disciples that Jesus was the Christ brought his previous ministry to a climax and constituted the point of transition into the final events of his death and Resurrection.
 This account of Peter's confession is the pivotal point in Mark's Gospel. All that has happened before culminates in this experience. Jesus is the Messiah, and now the disciples can affirm this faith. But notice that Jesus waited a long time to ask them: "Who do you say that I am?" It was only after a sharing of life—after the disciples have been with Jesus, listened to him teach, watched him work among the people, and been in his company—that Jesus asked this question. And it was only as a result of his total impact upon the people that they were able to answer.
 It is always this way in the Christian life. The first requirement is not that individuals be able to quote creeds or say the correct words. The first invitation is that of a person to persons. It is an invitation to share life, to live in community with Jesus. When this has taken place, then one can answer the question of who Jesus is. There are no heaven-shattering signs—only a Person. No tremor of the earth—only a life among men. But in meeting this Person and in sharing this life one comes to know who he is. He is the Christ.
 This confession is the turning point in the Gospel account. Jesus has set his face toward Jerusalem. He begins to indicate that suffering is a part of his messianic role. The final events of his life are coming fast upon him, but in obedience he embraces his task.
 Upon the basis of their confession, Jesus leads the disciples a step further. Immediately after Peter speaks, Jesus invites them to share with him in his suffering. And what did Jesus mean by "taking a cross?"
 To "carry a cross" means obedience. Jesus' perseverance was due to his loyalty to the will of God. We, too, are to be obedient—even in the face of a cross, and through a cross.
 To "carry a cross" means humility—to set oneself at the disposal of God and to walk in his way. To want what God wants and to want it God's way is the humility that is implied in cross-bearing.
 To "carry a cross" is to express love and concern for others. There is redemption in the cross-bearing of Jesus. To "carry a cross" means to carry with us what we find at Jesus' cross; willingness to be a servant, obedience, humility, and concern for others. No wonder so few followed Jesus! And even the disciples were not fully equal to the challenge until later.
 Simon Peter had spoken for the disciple group and said Jesus was the Christ. But they had yet to learn that messianism did not mean prestige. They had yet to understand that Jesus was a "suffering servant". But the disciples still followed. Uncertain about future events, they were growing in trust in their Lord. Not yet free of self-ambition, they loved this One more than themselves. And as a result, they were willing to go—even to Jerusalem—and to dare the threat of the authorities.
 This call is still being issued. Jesus invites us into his company. He invites his present-day disciples to share all of his life. He invites those who follow to "carry a cross". He asks that they grow in his likeness and become fellow servants with him. Jesus does not simply set an example. He asks that we share a life. He does not simply express an ideal way of life. He presents himself and invites us to come to him and then go with him.



OUR SON
 Robert Edward, Junior — that's his name. But soon it will be Bobby. And after a while he and I will probably be known as Big Bob and Little Bob.
 Funny how you start looking ahead. When I came out of the shop today I happened to notice our sign — the big one with my name on it that hangs over the door. And I thought to myself, maybe someday we'll add: & SON . . .
 But Marge and I know better than that! You can't plan your son's life for him. He's got to make his own decisions, choose his own road.
 One thing we have decided for him, though. That he's going to have all the moral and spiritual training a man needs to make right decisions and follow a straight road.
 This God expects of us — of all parents. And our church is ready to do its vital part.
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Sunday Luke 11:5-13	Monday Luke 15:11-20	Tuesday Matthew 4:1-11	Wednesday Exodus 3:1-5	Thursday Luke 7:1-10	Friday Luke 8:4-15	Saturday 1 Peter 5:1-11
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THE CHURCH FOR ALL... ALL FOR THE CHURCH
 The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and support the Church. They are: (1) For his own sake. (2) For his children's sake. (3) For the sake of his community and nation. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

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"Finally darkness came . . ."

. . . and we turned on the clear bulbs. As we sat down to supper, Mama could tell whether we had washed our hands and you could see well enough to tell if the bowl was filled with collards or turnip greens. I looked up to the dangling light and said to myself, "Now we are almost as good as town people."
 That's how a 35-year-old Eastern North Carolina man remembers the beginning of REA and the first night with lights. Only three out of 100 rural North Carolina homes had electricity then, so you may have a similar memory.

Remember the long years of waiting . . . and the refusals of the existing power companies. And then the decision of rural people to organize and do the job themselves.
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