



OUR TIMES

FEBRUARY 1967



EVENTS and TRENDS

MIND CONTROL

IN THE YEAR 1949 a very disturbing book, entitled simply *Nineteen Eighty-Four*, came off the press. In it the author, George Orwell, looked ahead to that year and, on the basis of certain trends which he saw around him, portrayed what he imagined conditions would be like by 1984.

The world he described was one in which life had been regimented to the extent that men lived like robots ruled by an absolute dictator, under almost constant surveillance, able to call neither their bodies nor their souls their own.

Orwell's world of 1984 was an imaginary one. Yet, there are indeed trends around us which are making *Nineteen Eighty-Four* more and more possible.

Perhaps the most powerful force that could be used to bring about a world such as Orwell envisioned is the modern communications systems, especially radio and TV.

A few months ago *Time* magazine ran a feature article on television in which some very revealing and significant statements appeared concerning the awesome powers of this communications medium. "The range is virtually unlimited, the impact almost awesome," the article stated, TV is "a commodity of indefinable power and, inevitably, incalculable value." "It can . . . gather its audience into a cohesive whole with a sureness that is unmatched in any other area of communications."

And, the article states, TV carries into the home "a kind of subliminal authority," which means that in addition to its effects upon the conscious it functions outside the area of conscious awareness, influencing thought, feeling, or behaviour in a manner not recognized by the one being influenced.

Already the stage is set for world-TV, for, hovering above our heads are relay satellites ready to beam their pictures anywhere. Today, by means of these relays and other methods, a message, either of sight or sound, may be transmitted around the world in two seconds.

Think of the barrage of "managed news" and propaganda that could be fired at us constantly, leading us all to have the same overall opinions. Think of the fearsome power that could be gathered into the hands of some popular, but unprincipled, demagogue, or by some unscrupulous, scheming organization ambitious for world domination by means of these communications media.

Consider the significance of this in the light of the following observation made by a certain African official. "The most cherished possession of the African is the transistor radio. Everything spoken on the radio is accepted as the rule of life." When the people hear a commercial stating that no home should be without a certain aspirin, he went on, they run out to buy it.

This attitude is not by any means limited to Africa. The uncritical attitude of most people to persuasive propaganda, be it commercial, political, or any other, is well known.

Generally freedom is lost not so much by political upheaval as by the uncritical reception of ready-made ideas which block individual thinking and thus set the stage for dictators.

"Today we are willing to accept ideologies," wrote Franz E. Winkler in *Man: The Bridge Between Two Worlds*, "provided their phraseology is complicated enough to give us a valid excuse for not reading them, their conclusions simplified enough to learn without effort, and their truth guaranteed by the social or academic positions of their authors." He continues: "Lack of initiative in thinking creates a mental vacuum into which alien concepts flow unchallenged. In newspapers, radio, television, movies, and popular-science magazines, our time has countless channels through which such concepts can enter a person's subconscious mind, evading his mental defences."

In the Bible is a terse prophecy which leads us to believe that George Orwell's world is not as impossible as some may think. The prophecy pictures the rise of a despotic power hitherto unmatched for world influences. It is not possible even to outline the prophecy here, but it is given in Revelation, chapter 13. In this chapter we are told how "it [the power referred to] causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, so that no one can buy or sell unless he has the mark, that is, the name of the beast [symbolic reference to an associate power] or the number of its name" (verses 16, 17, RSV). In chapter 17 (verse 13) we are told that the nations of earth will support this tyranny with their power and authority. Certainly the type of thought manipulation and control we have been referring to would do much to bring this situation about.

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FEBRUARY 1967

Space is getting so littered with spent boosters, derelict satellites, and other space rubbish, that the Soviet Union's Mr. Zhukov has suggested that there will soon need to be anti-litter space notices saying, "Kindly leave the universe as you would wish to find it!"

*

"French intransigence," says the Osservatore Della Domenica, the Vatican City magazine, "is endangering the patient work of nearly ten years toward a United Europe."

*

The United States has called on eighteen West European nations, Canada and Japan to join her in mobilizing all resources and act in concert to help India ward off the threat of food shortages in 1967.

*

The huge Saturn V rocket atop which the U. S. plans to send three men to the moon in an Apollo spacecraft, towers 364 feet in the air, taller than a thirty-storey building.

*

Using bad language in the Soviet Union is now punishable by ten to fifteen days in jail or a fine of up to thirty-three rubles. Under the new Soviet law, persons who swear and "insult other citizens" can be brought before a court, with quick action promised.

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The Bombay High Court recently ruled that the obtaining of a passport by an Indian citizen must involve fewer procedures and less trouble with red tape. The principle that was firmly enunciated by the court at that time was that each citizen of our Republic has a right to own a passport and to emigrate should he so choose.

We are happy to belong to a land that constitutionally guarantees total freedom to an individual, a land that has embraced democracy, secularism and the philosophy of equal opportunity to rich and poor alike. Citizens of many other countries are not as fortunate, having had some of their basic rights siphoned off to a dictator or a party in power.

Many such lands today lost their liberty because their people, having fought and gained freedom, relaxed and slept. The price of freedom is constant vigilance.

Now another moment of greatest vigilance has come to us. This month we shall go to the polls to exercise our basic right: to vote.

But let us go a step further. Let us be more positive, if that can be. We owe it to ourselves and to future generations that we do not rest satisfied after having acquired our rights. We must feel responsible for the proper protection and exercise of them.

It is not only our RIGHT, it is our RESPONSIBILITY to vote.

It is our responsibility today to see that all levels of government are staffed by men with high principles and competence.

It is our duty now to see that the sacred worth of the individual shall continue to be respected on all occasions by all persons.

We are responsible to protect the freedom to have a religion and for each person to worship God according to the dictates of his conscience.

It is our personal responsibility to help our neighbours and fellow citizens to secure such fundamental principles of social justice as the right of ownership, to have sufficient food, suitable housing, racial equality, adequate wages and the right of both emigration and immigration.

We should take positive steps to promote among all peoples of this composite nation, and the world at large, lasting bonds of friendship rooted in the Fatherhood of God and the brotherhood of man.

What our predecessors fought for we must now guard. A high court's verdict on what our rights are will not help the community of the present and the future so much as our individual, conscientious responsibility to jealously guard and judiciously exercise our own and others' rights. —G. C. T.

Editorial

OUR RIGHTS

AND

RESPONSIBILITIES

What Are You Afraid Of ?



"FEAR," said Mrs. Eleanor Roosevelt, "has always seemed to me to be the worst stumbling block which anyone has to face. It is the great crippler. Looking back, it strikes me that my childhood and my early youth were one long battle against fear."

You may call fear by other names: anxiety, apprehension, doubt, worry. Whatever you call it, fear can be your lifelong companion, the one that stands besides you when you are lonely, discouraged, or depressed. In other words, when you are vulnerable, fear goes to work. It undermines your confidence and attacks your nervous system. Give fear an inch, and it may take your entire life. Make up your mind to fight it, and you may give it an even stronger foothold.

"You can use fear or fear can rule you," says John Dollard in *Victory Over Fear*. "This is the choice which every one of us faces. Fear can cripple and limit life, or it can be used as a springboard to a better life. Those who know how to think and plan use fear as a constructive force."

Will fear become a constructive force in your life, or will it weaken and conquer you as it has thousands of others? The answer depends on what causes your feelings of fear and how you respond to these feelings.

Fear Can Serve You

Fear is a protective mechanism. It helps an individual to tackle the problem of what to do, how to act, where to turn. Run! it may command if the danger is critical or very near. Far from being the coward's way out, running may be the best solution to that particular situation, the only escape.

When residents of Cameron, Louisiana, U.S.A. evacuated their homes some time ago in the face of hurricane Hilda, they ran. They were virtually ordered to do so by local civil defence officials. Experience had already taught them a lesson about hurricanes, and remembering Audrey, they fled to shelter and refuge farther inland. Hilda would be given no chance to repeat the tragic toll of 1957.

When health or safety is threatened, fear is the normal, wholesome reaction. It brings you up short and gives you a chance to reevaluate your plans and, if necessary, to modify them. It may lead you to investigate further before taking any action.

On the other hand, normal fear is a temporary reaction. When the danger is past, fear subsides. If certain fears begin to take a permanent place in your life, other problems will likely follow.

Writes Dr. Lester L. Coleman, "Fear does not stand up to be counted. Its greatest potency lies in being hidden. Because it can't be counted, it is not adequately charted in the diseases of man. . . . The great danger, I believe, lies in fearing a phantasy."

Ignorance is fear's greatest ally. When you blindly follow fear's command, you also yield to its power. When you face up boldly to what causes it and why, you have made the first successful step toward losing its hold on you. Knowledge conquers fear as surely as ignorance fosters its growth.

It seems that so-called shadow fears represent the greatest threat to most of us today. Fear of disapproval, fear of displeasing others, fear of embarrassment, fear of failure—these are typical of the relatively groundless fears that threaten mental health and peace of mind.

When danger threatens, you should be fearful. If, on the other hand, you are often subject to vague fears based on imaginary threats, your fears can destroy your confidence and success.

We are more afraid, most of us, of what we cannot achieve than of the real threats to our security, such as storm, world conflict, or illness. Perhaps this is because, in one sense, we are prepared to

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LAWS OF LIFE

[First of two parts]

We are God's workmanship, and His Word declares that we are "fearfully and wonderfully made." He has prepared this living habitation for the mind; it is "curiously wrought," a temple which the Lord Himself has fitted up for the indwelling of His Holy Spirit. The mind controls the whole man. All our actions, good or bad, have their source in the mind. It is the mind that worships God, and allies us to heavenly beings. Yet many spend all their lives without becoming intelligent in regard to the casket (the human body) that contains this treasure.

All the physical organs are the servants of the mind, and the nerves are the messengers that transmit its orders to every part of the body, guiding the motions of the living machinery.

As the mechanism of the body is studied, attention should be directed to its wonderful adaptation of means to ends, the harmonious action and dependence of the various organs. As the interest of the student is thus awakened, and he is led to the importance of physical culture, much can be done by the teacher to secure proper development and right habits.

Interrelationship

Since the mind and the soul find expression through the body, both mental and spiritual vigour are in a great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health, no one can as distinctly understand or as completely fulfil his obligations to himself, to his fellow beings, or to his Creator. *Therefore the health should be as faithfully guarded as the character.*

A knowledge of physiology and hygiene should be the basis of all educational effort.

Many are unwilling to put forth the needed effort to obtain a knowledge of the laws of life and the simple means to be employed for the restoration of health. They do not place themselves in right relation to life. When sickness is the result of their transgression of natural law, they do not seek to correct their errors, and then ask the blessing of God.

Many . . . are lamentably ignorant with regard to health and temperance. They need to be educated line upon line, precept upon precept. . . . This matter must not be passed over as non-essential, for nearly every family needs to be stirred up on the question. The conscience must be aroused to the duty of practising the principles of true reform.

The principles of hygiene as applied to diet, exercise, the care of children, the treatment of the sick, and many like matters should be given much more attention than they ordinarily receive.

Degeneracy

Far too little thought is given to the causes underlying the mortality, the disease and degeneracy, that exist today even in the most civilized and favoured lands. The human race is deteriorating. . . . Most of the evils that are bringing misery and ruin to the race might be prevented, and the power to deal with them rests to a great degree with parents.

Teach your children to reason from cause to effect. Show them that if they violate the laws of their being, they must pay the penalty in suffering. If you cannot see as rapid improvement as you desire, do not be discouraged, but

instruct them patiently, and press on until victory is gained.

Those who study and practise the principles of right living will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health is a safeguard against many of the evils that are continually increasing.

Teach the Children

Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be begun by the mother in the home and should be faithfully carried forward in the school. As the pupils advance in years, instruction in this line should be continued until they are qualified to care for the house they live in. They should understand the importance of guarding against disease by preserving the vigour of every organ, and should also be taught how to deal with common diseases and accidents.

The student of physiology should be taught that the object of his study is not merely to gain a knowledge of facts and principles. This alone will prove of little benefit. He may understand the importance of ventilation, his room may be supplied with pure air; but unless he fills his lungs properly he will suffer the results of imperfect respiration. So the necessity of cleanliness may be understood, and needful facilities may be supplied; but all will be without avail unless put to use. The great requisite in teaching these principles is to impress the pupil with their importance, so that he will conscientiously put them into practice.

Foundation Principle

There are matters not usually included in the study of physiology that should be considered—matters of far greater value to the student than are many of the technicalities commonly taught under this head. As the foundation principle of all education in

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How Old Is the Earth?

How Reliable Are the Latest Methods of Estimating Its Age?

Age-dating is a comparatively new science purporting to be able to determine the age of many substances in the earth by the rate of disintegration of naturally radio-active elements, such as uranium, potassium, rubidium, and thorium. However, this new geochronometer is barely fifty years old, and new facts are constantly coming to light concerning the strength or weakness of this method of measuring time.

The law of gravitation that Newton is credited with discovering was for centuries assumed to be correct; but with more refined means of testing hypotheses, Einstein proved that Newton was not quite right. The error in most situations was small, and it was not detectable with earlier methods of testing.

So with the brief history of the radio-active clock. Authorities now admit that most age dates made before 1950 were not worth much. Will nuclear scientists a few years hence say the same about present age-dating?

Age determination is based upon the fact that uranium with an atomic weight of 238, uranium 235, and thorium 232 all break down at constant rates into other elements, such as helium and, finally, lead with atomic weights of 206, 207, and 208. The elements have different rates of decay. These rates are designated by the term "half-life," that is, the time it takes for one half of the atoms to decay or disintegrate into other elements. It takes only a careful weighing and analysis to determine how much of the original uranium or other radio-active element in the rock has decayed. Knowing the rate of decay, one can determine the age of the rock containing the mineral, the age being proportional to the amount of disintegrated end products.

Here assumption number one enters into the equation. The accuracy of this geochronometer is based upon the assumption that the rate of decay of the elements has always been the same as at present. Perhaps it is a reasonable assumption, but it is still an assumption; and as long as an assumption enters into the equation, there is a serious weak link, namely, guesswork; and guesswork does not constitute good science. As the pioneer British geologist Arthur Holms expressed it, one stage of the computation being an assumption, we may as well guess at the end result in the first place, and avoid all the computations.



Unfortunately there were no tracking stations scattered along geologic time to record any possible fluctuations in the rate of atomic decay. There was one competent Observer present, however, but the only record He left was, "In six days the Lord made heaven and earth" (Exodus 20:11).

It was actually Rutherford who pioneered the uranium time clock by measuring one of the end products of atomic decay, helium, in relation to the parent element, uranium. The method was unsuccessful because of the fact that the gas helium was easily lost from the rock crystal.

The isotope lead 206 is the stable end product from the disintegration of uranium 238, and the method utilizing this fact was worked out. Actually uranium 238 does not disintegrate directly into lead 206, but it decays by steps into some fifteen elements of successively less atomic weight before it finally reaches stable lead. Radon gas, one of the intermediate elements, has a half-life of less than four days. During that time it is possible for some of the gas to escape, thus upsetting the time clock.

Another weakness of the method is that uranium in certain minerals is quite soluble in ground water, and thus the leaching will nullify the result.

Another assumption inherent in the method is that all of the lead 206 is radiogenic, that is, it is all an end product or daughter of the uranium. This is not necessarily true, because some lead 206 is not radiogenic, but is common

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THE HAPPINESS HABIT

Have you ever stopped to think how many tense, nervous, unhappy people walk the streets every day—each with his own problem and woe, each turning to some source of solace for sorrow? Stop on any street corner and look at the faces of the rushing crowd. Few smiles will you see, but many a worried, wrinkled brow. Everybody seems hurried, harried, worried, and weary.

I honestly do not believe the Creator planned for us to be unhappy. He made man in His own image. Knowing that He is a God of love, I picture Him as a happy, smiling, charitable, outgoing, giving, and loving God—one each of us can emulate.

How to be happy seems to be the problem. People say: "After all, don't I have troubles?" "Didn't I just lose my job?" "Didn't my little girl have to go to hospital with a broken leg when she fell from her bicycle?" "Didn't my wife leave me?" The troubles go on endlessly, every one with its own nuance of emotional colouring.

Above Your Trouble

In spite of your problems, you can develop the happiness habit. You can get the relaxed, unat-

tached feeling of being above your trouble. Like an airline pilot sailing over mountaintops and surveying the beautiful landscape below, you can ride high over the mountains of pain and trouble until they look like molehills. How? By using the mental magic possessed by each of us.

Imagination we call it when we are devising a new technique to solve a problem. Why not imagine that you are happy? Smile, laugh at your troubles, imagine yourself master of your life—not a cringing, crushed, inferior little ant ready to be stepped on by a monster of woe. You are God's child, and with His help no problem is too large and no woe too great. Does not the Good Book say, "If God be for us, who can be against us?" With faith, courage, and acceptance of that promise, go out and laugh at trouble.

No, this approach does not mean that you should be lackadaisical about your problems or other people's ills. Instead, learn to handle what you can, then leave the rest to the good Lord to solve.

A State of Mind

Happiness is a state of mind, not something earned or deserved. You can be happy in a dark

dungeon eating bread and water; and a movie idol such as Marilyn Monroe can be so miserably unhappy, lonely, and unloved in a Beverly Hills mansion that she is driven to take her own life. The oftener you rise above trouble—act happy, feel happy, and smile in spite of reverses—the better able you are to handle the next problem.

Happiness has been shown to cure mental and physical ills and prevent crime. Harvard psychologists studying criminals found a correlation between unhappiness and crime, proving an old Dutch proverb: "Happy people are never wicked."

Rich Poor vs. Poor Rich

Most criminals come from unhappy homes and have a history of unhappy relationships with others. The boy who is happy in a poverty-stricken home seldom ends up behind bars. The boy who is bored and unhappy in a millionaire's home soon finds himself in court (if he seeks abnormal vents for his tense emotions, such as excessive speed in a car or violent actions).

The saying: "Be happy and you will be good" is true. You will be healthier, more successful, and more charitable toward others if you get the happiness habit.

Abraham Lincoln said: "Most folk are about as happy as they make up their minds to be." Let us get the happiness habit—make our minds up to rise above life, and smile.

The happiness habit can free you from the shackles of depression, tension, frustration. Robert Louis Stevenson observed: "The habit of being happy enables one to be freed from the domination of outward conditions."

Practise Happiness

Practise being happy each day. Resolve to be cheerful. Feel more friendly, less critical, more tolerant, and less caustic toward others. Never feel down in the mouth over failure. A failing experience is merely life's way of gently

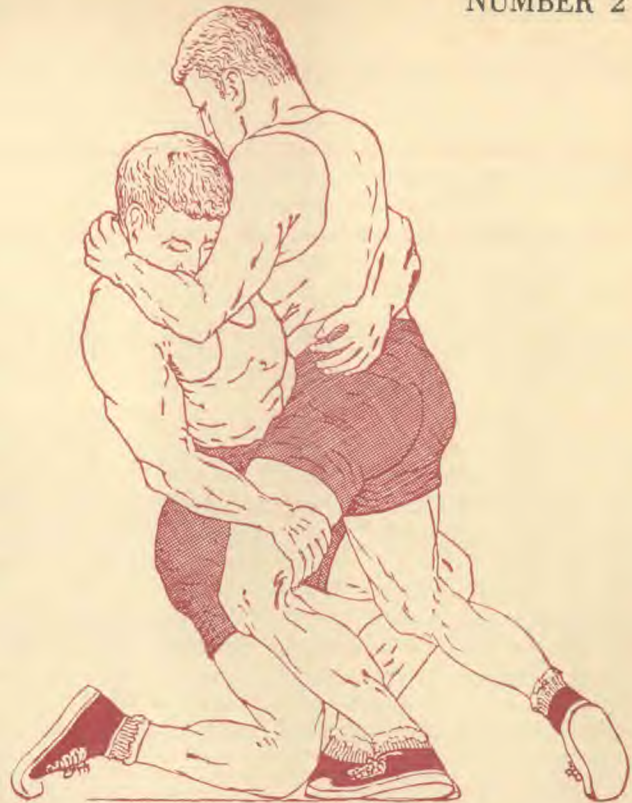
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Rabindranath Tagore,
India's philosopher-poet,
once remarked:
"Life is indefinite—a bundle of
contradictions."

At another time he commented on our frustra-
tions: "Life is so perplexing! We are baffled in
our hopes, cheated of our loves."

It is not only the philosophers and poets, the
educators and statesmen, who have been baffled
by life. All of us, without exception, have been
troubled by its contradictions and perplexities. The
problems and tragedies of our existence haunt us
practically at every step. Most of the time we are
not at peace with life or with ourselves.

In the previous article of this series we had
a glimpse of the plight of man in a crisis-ridden



world. We referred to insurmountable problems
confronting him, problems which he himself has
created. For while his inventive genius has given
birth to forces of awesome, almost unlimited, power,
his spiritual potency is too feeble to create a
world order that can harness them for constructive
objectives rather than for ends that are destructive
of himself.

Why is this so?

Some years ago Reinhold Niebuhr, a western
philosopher, published a book entitled, *Moral Man
and Immoral Society*. This is a deceptive title, for
it implies that man is moral whereas his society
is immoral. Obviously, society is made up of men.
But how can individually moral men be immoral
living collectively? And if man is immoral col-
lectively, how can he be moral individually?
Professor Niebuhr recognized this difficulty, for he
wrote that his work might better be called *Immoral
Man and Even More Immoral Society*.

This title seems to describe well the state of
our society today. The world society in which we
live and which, in the opinion of many knowledge-
able men, faces annihilation, is itself largely the

by M. E. Cherian, Ph.D.

MAN AGAINST HIMSELF

creation of the men who compose it. It is man's nature that has brought him to the state in which he finds himself. For, as we shall go on to see, man is his own greatest enemy. With all his ability to shake the world to its very foundations physically, he has not yet learned to control himself, his own emotions or passions, so as to safeguard the existence of his society.

We sometimes ask the question, What is wrong with the world? We recognize, of course, that in reality we are asking, What is wrong with man; you and me? The world today is a reflection of the men who inhabit it. Thus, if we see an ascendancy of evil in the world it is because there is an ascendancy of evil in human hearts. Call it *Kaliyuga* if you will. It is because people with *Kaliyuga* natures have made the world what it is. And if the world is becoming more and more evil, if vice and crime, exceeding the imaginations of those who lived a century ago, are committed before our eyes, it is because more and more of us are permitting evil to have sway over our lives and thus human nature is becoming more and more evil.

So, to find an answer to the evils of cruelty, savagery, oppression, violence, egotism, the selfish grasping for personal gain, and lust for power, which run like a foul sewer all through the society of which we are a part, we must first look inward, into our own hearts and lives.

Does not our own experience testify beyond the shadow of a doubt to the reason for the predicament of our world which is the presence of evil within us? Evil thoughts, words and actions have marred the life of each of us. In spite of our best intentions and resolutions we know we are the subjects of evil; we have gone against accepted moral principles because our spirits are saturated by the presence of evil that dwells in us.

A thinking person who was honest with himself expressed a thought that must echo our own convictions: "I know of truth that God is good and I am sinful." Judged by divine standards we "are altogether become filthy." Jesus Christ expressed well the condition of humanity when He said, "none is good, save one, that is God."

"To find an answer to the evils . . . which run like a foul sewer all through the society of which we are a part, we must first look . . . into our own hearts . . ."

In a discussion of the subject of man and evil the Lord Jesus used an illustration which has great relevance for us. "For a good tree bringeth not forth corrupt fruit," He said, "neither doth a corrupt tree bring forth good fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes." Then He brings home to our hearts a great fundamental truth regarding human behaviour. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh."

Again, Jesus Christ plainly tells us that "from within, out of the heart of man, come evil thoughts, fornications, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man." So the iniquity we find everywhere, the problems and perplexities of our existence, are really only the outward symptoms of the disease that is within—an evil heart. As one student of religion said, sin is "not just 'mistakes' but a heart and mind alienated from good and seeking evil." It is something which is seated at the very centre of our personality. It is the corruption of the very soul of man.

So the basic and greatest problem of man is the problem of sin; sin within us and sin without and around us. The Holy Scriptures express this fact, which we concede from our own experience, in these words: "All have sinned and come short of the glory of God," and "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Judged by the standard of the Infinite One it is abundantly clear that the wickedness of man is great in the earth, and that the imagination, purpose, and desires of his heart are evil continually. Our own consensus is that the heart of man "is deceitful above all things and desperately wicked."



Just as there are natural laws that govern the physical world, there are spiritual laws that govern the human mind.

We are reminded of an incident which took place many years ago in a Christian meeting being held in a certain Indian city. The speaker was talking about all men being sinners, and had quoted the words just referred to: "All have sinned . . ."

At that point a high-caste gentleman arose and stated: "You are wrong in what you say. I have done no sin."

Immediately one of his neighbours stood up and said, "He claims that he has no sin, but he beats his wife."

Then another arose. "And he owes me one hundred rupees, which he refuses to pay."

Commenting on the type of person who claims to be sinless, the psychologist, Paul Tournier, says: "There is the idealist who has . . . closed his eyes to everything in himself which he finds displeasing, and who tells me with an openness which is obviously sincere: 'I have no sin'. I am sure that his wife will not agree with him; but he has no inkling of the suffering he inflicts on her as he devotes himself to noble crusades in the name of justice."—*The Meaning of Persons*, page 60.

But for most of us a voice within us bears witness to the fact of our sins. We know that human nature as it

exists today is a sinful nature. It tends toward sinfulness as the river seeks the sea.

Thus all of us experience the pressures of sin in our hearts; we cannot escape them. And while it is true that some are able to control the expressing of the evil more than others, it shows up under certain circumstances in all of us.

We must, then, accept the basic fact of evil in our lives if there is to be any exploration of the way out of our present dilemma.

Having agreed that our individual as well as collective behaviour has been inevitably influenced by the reality of sin which is part of human nature and which affects human experience, we will further agree that if the world or the society in which we live is to become

"We must . . . accept the basic fact of evil in our lives if there is to be any exploration of the way out of our present dilemma."

a place where the sin factor and all the consequences of sin are to be eradicated, it must be done through a change in man, a change in each individual constituting our society. But this suggestion immediately brings to the foreground certain questions: What is sin? How did man obtain a sinful nature? Is there a way out of sin?

There are natural laws that govern in the natural world and there are moral laws that rule in the moral world. These laws constitute the standard of relationship or behaviour. Laws of nature when violated bring their sure and observable consequences, though the penalty is not always immediately effected. To illustrate an operation of natural law: The laws which govern our bodies demand that we give them food and water and rest. If we deny our bodies one or more of these, reactions unfavourable to the health of our bodies set in. If the denial is prolonged, it could result in death.

The same is true in the spiritual, or moral, world. There are certain moral laws which demand particular kinds of thoughts and actions from man. Any deviation from the demands of these laws results in an adverse effect on man's spiritual and moral life. The first deviation will be in thought and motive, but it eventually comes out in words and actions as all thoughts tend to manifest themselves sooner or later. Thus, the bank cashier who allows the thought to persist that he would like to steal some money from the drawer, is very likely to do it one day.

These moral laws have been instituted by the Creator and Sustainer of the Universe. A violation of these laws instituted by God to guard man's spiritual nature, is sin, lawlessness.

Long ago a saint wrote, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Our consciousness of sin is based upon consciousness of the law which is etched upon the hearts of all. The standard by which our souls judge our own



*govern in the natural world, so there
rn in the spiritual world.*

“Our consciousness of sin is based upon the consciousness of the moral law which is etched upon the hearts of all.”

conduct and that of society is the moral law of God given to man to regulate his life on earth.

We referred to the consequences of breaking natural laws. We pointed out that when the laws of health are broken the body becomes sick and may even die. What happens when spiritual laws are broken? The spirit, which finds expression in daily living in our conduct and words, is affected; we become spiritually sick; it may even lead to spiritual death.

The soul of man, then, is a troubled, restless soul because it is violating the laws God has made to guide and govern it. It is a sick soul because it is in conflict with the God-given laws designed for its good. It is a soul that distrusts God and trusts itself. It is a soul that manifests the most terrible aspects of disbelief, pride and self-righteousness. The root of sin, being in the very centre of man's nature—his soul, corrupts the whole of man, his body, mind and spirit. Thus sin is a contradiction of the very essence of his being. It becomes a “bundle of contradictions,” to repeat Tagore's expression. “Our accumulated sins are being visited on our own heads,” the same poet said.

All the advances that man has made in material things have not built him up spiritually. Our catastrophe, let it be emphasized, is not material. But we face a world that needs remaking, we face a humanity that needs remaking, morally and spiritually. The task, as Edwin Markham says, is “Man-Making.”

“We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.”

The late world-famous explorer of the human mind, Professor Carl Jung, summed up his life's findings in the following words:

“During the past thirty years people from all the civilized countries of the earth have consulted me. . . . Among all my patients in the second half of life—that is to say over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life.”

When man is restored to the image of his Maker, when his nature is changed and character transformed, then this world will become a safer place in which to live.

How can this be done? Is there an answer to this all important question? We believe there is and to seek that answer shall be our quest. In the meantime, let us turn to the Maker of our souls and pray:

“Lead, kindly light, amid th' encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home;
Lead Thou me on.”

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*Great Signs Declare His Soon Return to the
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Is God Still "Up There?"



Many people today are losing all sense of a personal God. The strides being made in some branches of science and education seem to have left the impression on some that God is "more remote, more unreal, more problematical," than ever.

A British scientist remarked in a New York hotel room recently: "It seems pretty certain to me that life resulted from purely random chemical events. I feel certain that in another decade or two we will be able to create life." He concluded by saying, "I no longer find it necessary to believe in God."—Quoted in the *Saturday Evening Post*, July 3, 1965.

A new scepticism is making itself felt not only in scientific circles but also among theologians. Bishop John A. T. Robinson of the Church of England has startled many of his fellow ministers by declaring that "the antiquated view of a God 'up there' or 'out there' is of little value to the modern world and should be discarded." "Many have come to the sudden realization that what they have been brought up to believe in religion doesn't mean much to their children."

These expressions reflect a blatant liberalism which for decades has been undermining Christianity. But they do not alter the unchanging truth that "the fear of the Lord is the beginning of wisdom."

We are living in an era of swift and startling changes. This was emphasized by remarks made by U. S. President Johnson when opening the New York World's Fair. He reminded us that when the previous New York World's Fair was opened twenty-five years ago, one of the exhibits made the daring prediction that "by the 1960's we shall be crossing the United States in less than twenty-four hours and flying at an elevation of 10,000 feet." Already this speed has been exceeded fivefold, and 10,000 feet seems insignificant today. By the next decade we could well exceed that speed twenty-fold.

During this decade we have put many men into space and sent scores of man-made satellites rotating around the earth. Plans are taking shape for landing men on the moon.

We are witnessing a runaway inflation of knowledge and skills. "The world alters as we walk on it," declares Dr. Robert Oppenheimer.

To illustrate: During the last few years the Widener Library, Harvard University, has been adding 800 new books a day to its shelves, nearly 250,000 a year. But the library has also been discarding 250 books a day, classing them as obsolete. With 2,000,000 new scientific discoveries being made every year, it does not take long for books to become out of date.

Take the field of medical science as another example. More than 70 per cent of all prescriptions issued by physicians today contain chemicals unknown prior to World War II.

While medical science has been combating disease, nutritionists have been discovering healthier ways of living. This has resulted to an extension of the average life by at least twenty years. But this blessing has created another problem—"the population explosion." In 1964 the world's total population reached 3,200,000,000. By A.D. 2000, just thirty-three years from now, economists believe it will be 6,000,000,000.

Even now, 1,500,000,000 people—half the population of the world—go to sleep every night hungry. Most of them have never had a bed nor have been anything but hungry. Only about one-sixth of the world's population is well fed and properly housed. What is the solution to all this?

If we believe what God has revealed in His Word, we will know that all these startling developments—even the latest discoveries of science—are signs of His

existence, His control of world affairs, and His return in power and glory. The very things that are causing statesmen and economists anxiety are to the child of God omens of a brighter day.

Not long ago as I was speaking with a man about the return of Jesus, he said, "I have been hearing about the second coming of Christ since I was a boy. He will not come for a thousand years yet." A thousand years! Anyone who talks like that is not thinking realistically. If this world were to continue another thousand years, with the population increasing at the present rate, there would not even be "standing room." There would be no farms. No factories. No hospitals. No schools. There would be no room for them.

God who made the world and redeemed it has told us that He plans to remake it and cleanse it from all sin and sorrow. He will make "new heavens and a new earth" to be the habitation of His people for ever. See 2 Peter 3:13.

What does the future hold? If we believe the words of Jesus we shall know. He said: "There shall be famines, and pestilences, and earthquakes, in divers places," and "fearful sights and great signs shall there be from heaven." "Men's hearts" will fail for fear "and for looking after those things which are coming on the earth" (Matthew 24:7; Luke 21:11, 26).

The alarming conditions of our day tell us that the coming of the Lord is near. Soon we shall see Him face to face. To those who know Him as a personal Saviour He will come as a great Deliverer. But to those who have spurned His love He will be a destroyer. It is for us to choose which group we will be in.

Yes, God is still "up there," but He is coming back to this world again to gather His own, those who are waiting for Him. Then the redeemed of all the ages will be ushered into His kingdom of glory to dwell with Him for ever.

Will you accept His invitation and let Him prepare you for citizenship in that kingdom to come? Do not let the statements

of "science falsely so called" rob you of your confidence in a personal God. He who created the universe is about to return to this earth as King of kings and Lord of lords. "Acquaint now thyself with him, and be at peace." Peace and joy will be yours as you come to know Him better.

—R. A. Anderson

WHAT ARE YOU AFRAID OF?

From page 5

meet any real threat. But who can conquer the unknown?

Does this sound frightening? It poses no real danger. The problem we haven't even met is certainly not worth the emotional upheaval that some of us lavish upon it. Am I able to fulfil the obligation? Will I succeed? What will the outcome be? Let's face it, after a few stumbles we usually find resources within ourselves to deal with every situation we meet.

* * *

USE THESE TECHNIQUES TO CONQUER FEAR

The strong-minded or positive approach to overcoming the problem of fear ("I won't let it bother me" or "I will put fear in its place") will usually fail because it is not the feeling but the "cause" that creeps into our lives and does its work so effectively. Here are some better ways of dealing with shadow fears:

1. **Find out why you are afraid.** Psychologist John J. B. Morgan says, "The greatest ally of fear is ignorance." You can cope with your fear by learning more about what causes it and by doing something about that.

2. **Rely on faith.** The Bible records that when the young man Timothy undertook a dangerous journey, he had this advice from the teacher Paul: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

3. **Remember that you are not alone.** Others are also subject to the same fears that plague you; many have overcome them.

4. **Bring fears out into the open.** There is no better way to cope with groundless, nagging fears than to discuss them with someone who is qualified to counsel and advise you.

5. **Do the thing you are afraid to do.** According to author John Dollard, "Fear disappears very rapidly with even one successful trial in the danger situation."

In learning to conquer fear, we find new maturity and gain matchless experience for the other battles of life.

—Gene Church Schulz

THE HAPPINESS HABIT

From page 8

directing you to success. Do not colour the facts with a cloak of pessimism. Look on the bright side.

Practise smiling three times a day even if you do not feel like it. Smiling relaxes facial muscles and takes ten years off your apparent age. You use thirty-four little facial muscles to frown but only thirteen to smile, so why work so hard? Relax your face; crack that parchment and smile. You find other people smiling back and soon you have a little pool of happiness around you. A smile is the most contagious thing in the world, and is understood in any language.

I guarantee that after a month of daily cultivating the happiness habit you will have better digestion, enjoy your food more, sleep better, feel better; do your work with more efficiency, and have a feeling of achievement which can be gained in no other way.

—J. DeWitt Fox, M.D.

"What could be more foolish than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster? To see rare effects, and no cause; a motion, without a mover; a circle, without a centre; a time, without an eternity; a second, without a first; these are things so against philosophy and natural reason, that he must be a beast in understanding who can believe in them. The thing formed, says that nothing formed it; and that which is made, is; while that which made it, is not! This tolly is infinite."—Jeremy Taylor.

The Master Fisherman

FOR JUNIORS



Peter and his friends had had a bad night's fishing on Lake Galilee. Not a single fish in their nets.

Coming ashore, they had just begun to wash their nets and get ready for the next night's fishing when they noticed Jesus coming toward them, followed by a crowd of people.

As Jesus stopped near the water's edge the crowd pressed closer and closer until He was in danger of being pushed into the lake. Seeing a boat pulled up on the shore He stepped into it and asked Peter, who was standing near by, to shove it out a little way.

Peter gladly did so and Jesus "sat down and taught the people out of the ship."

How long Jesus spoke we do not know. At last, however, He told the people it was time for them to go. Then, turning to Peter, He said, "Launch out into the deep, and let down your nets for a draught."

Peter looked at Him in surprise. Didn't He know that nobody went fishing on Lake Galilee in the daytime? Jesus might be a wonderful teacher but He must surely be a very poor fisherman.

Peter had no hope of catching any fish at this time of the morning, but he was willing to do anything to please this good, kind Man.

So he and his friends hauled up the anchor and began to row. They didn't go far. It didn't seem worth-while.

Presently the men stopped rowing and threw the net overboard.

I am sure there must have been a smile on Jesus' face as they did so. He knew what was going to happen. Pretty soon they would find out that He wasn't such a bad fisherman after all.

The men sat around wondering just how long they should wait before pulling in the net. They didn't want to do it soon, of course, that wouldn't seem polite.

How long they left it in the water we do not know. But by and by Peter said, "Better bring it in now," and they all started hauling on the ropes.

Suddenly their eyes opened wide in astonishment. The net was heavy as lead. They had to heave and pull with all their might just to move it a few inches. It was full of fish!

"Look out!" cried Peter. "The net's breaking!"

And so it was. Their strong, well-made net, of which they had been so proud, was splitting right before their eyes.

"Help!" they cried excitedly to the fishermen in the other boat. "Come! Help us get these fish aboard!"

The men in the other boat got out their oars and rowed their hardest toward them. Soon all were wrestling with that bursting net, trying to heave it out of the water. Some of the fish were tipped into one boat, some into the other. This went on until both boats were filled so full that they began to sink.

With water lapping over the gunwales the men rowed for shore. And when they got there, what do you suppose they did? They forgot all about the fish and the net and the boats and fell on their knees before Jesus.

"Depart from me," said Peter, humbly; "for I am a sinful man, O Lord."

"Fear not," Jesus said to him. "From now on you shall catch men."

Their hearts were won, and "they forsook all, and followed him."



HOW OLD IS THE EARTH?

From page 7

or primordial lead existing independently of the uranium. It is difficult to tell primordial lead 206 from radiogenic lead 206.

Using the uranium-238-lead-206 method, Nier of Minnesota got an age of 380,000,000 years for the Swedish Kolm rock formation, and using the uranium-235-lead-207 method he got an age of 440,000,000 years. Using the lead-207-lead-206 ratio, Nier obtained an age of 800,000,000 years. This represents a discrepancy of 420,000,000 years. These computations were supposed to give the age of a Cambrian rock formation containing trilobites. Such age-dating does not help the paleontologist much.

Rubidium also disintegrates into strontium, and in the future this fact may become useful in age-dating; but at present the half-life of rubidium is still a bit uncertain, and strontium is a very scarce element in the crust of the earth.

The potassium-40-calcium-40-argon-40 method shows promise and is being used more extensively because of the abundance of potassium in the micas of igneous rocks. Potassium 40 decays to form calcium by beta emission, having a half-life of 1,350,000,000 years. This decay series has a branching ratio when potassium captures an electron and becomes argon 40.

One weakness of this system is that argon, like helium and radon, is a gas and can escape from the rock. As Wetherill says, "The two principal problems have been the uncertainties in the radio-active decay constants of potassium and in the ability of minerals to retain the argon produced by this decay."—Wetherill, G. W., "Radioactivity of Potassium and Geologic Time," *Science*, vol. 126, Sept. 20, 1957, page 545.

Particularly discordant ages are often accounted for by assuming that parts of the granite have been reheated; thus the younger

age would record the age of reheating. However, reheating usually involves a change of structure of rock fabric, easily identified, such as metamorphism.

Nuclear geologists claim that the average of radio-active age-datings suggests that the earth may be some four and a half billion years of age, with the Swedish Kolm dating of 440,000,000 years—about the most reliable date of fossiliferous rock—as the age of the Cambrian period, when fossil life first began in abundance.

Inaccuracies in all these methods of age-dating have been pointed out, the different ages of the Kolm varying between 380,000,000 and 800,000,000 years. To many this discrepancy may seem serious, but from another point of view none of the ages can be harmonized with the age of the earth computed from Bible chronology. The thoughtful student therefore finds himself in a quandary. He has to decide between the Bible and the popular concepts of nuclear science, for both can't be right. This is a serious problem for which there can be no ready answer.

A certain nuclear scientist explained how he solved the problem in his own mind. He dismissed the Genesis record as being allegorical, a product of tribal folklore and not intended by the writers to be taken literally. The present writer was brought up on that sort of doctrine, but as time went on it produced for him more problems than it solved. Was Jesus of Nazareth not to be taken literally when He claimed to be the Son of God? Was He speaking in parables when He said He was to die for the sins of the world? Was He using figures of speech when He promised to return to this world?

Some of Christ's teaching was admittedly in parables, and Daniel and Revelation abound in figures; but Jesus referred to the Flood and other Old Testament events as historical.

Actually, there is no scientific evidence to prove the truth of such doctrines of the Christian

faith as the resurrection, the second coming of the Lord, the creation or the new earth, *et cetera*. They have to be accepted by faith. Likewise, as long as the radio-active time clock depends upon the assumption of uniformity, its results will have to be taken by faith also.

Some may ask, What does it matter? Only this. If, for instance, the Upper Cambrian with its trilobites existed some 440,000,000 years ago, and if, as anthropologists claim, man did not enter the earthly scene until about one million years ago, then there must have been a very long creation week, difficult to harmonize with the account of Moses, which Christ said is part of the Word of God. Then the question arises, How can those who hold to such a long creation week harmonize such beliefs with their customs of observing the seven-day week by resting and worshipping on Sabbath or Sunday?

There is no compulsive reason for believing that the rates of atomic decay have always been the same as this quotation from Teichert suggests: "At present, no coherent picture of the history of the earth could be built on the basis of radio-active datings."—Teichert, Curt, "Some Biostratigraphical Concepts," *Bulletin of the Geological Society of America*, vol. 69, January 1958, page 102.

—Alan Burke

LAWS OF LIFE

From page 6

these lines, the youth should be taught that the laws of nature are the laws of God—as truly divine as are the precepts of the Decalogue (Ten Commandments). The laws that govern our physical organism, God has written upon every nerve, muscle, and fibre of the body. Every careless and wilful violation of these laws is a sin against our Creator. How necessary, then, that a thorough knowledge of these laws should be imparted!

—E. G. White



Adventures in Parenthood

with Lucile Joy Small, R.N.



THE MOTHER

Last month we discussed the suitable home in which to rear children, a home where mutual love creates a little bit of "heaven on earth." We will now focus our attention upon the mother's part in preparing for the arrival of the little one.

It is one of the unyielding laws of life that all living things produce "after their kind." The physical condition, the character, to a great degree are transmitted to children by their parents. If parents can appreciate this fact, and will set to work to cultivate in themselves the traits which they desire their children to possess, they will exert an influence which will make the world a better place for their having lived.

The world is filled with snares for young feet. A life of selfish and sensual pleasure appears so attractive to the inexperienced. They do not see its fearful ending. Indulgence of appetite and passion wastes the energy, and ruins millions both for this life and the life to come. Parents who seek to prepare their children to meet and overcome these hazards, will do much to enable them to fight successfully the battle against evil.

"Especially does responsibility

rest upon the mother," wrote one well-qualified to discuss the subject. "She by whose life-blood the child is nourished and its physical frame built up, imparts to it also mental and spiritual influences that tend to the shaping of mind and character. . . . The carefulness with which the mother should guard her habits of life is taught in Scripture. When the Lord would raise up Samson as a deliverer for Israel, 'the angel of Jehovah' appeared to the mother, with special instruction concerning her habits, and also for the treatment of her child. 'Beware,' he said, 'and now drink no wine nor strong drink, neither eat any unclean thing' (Judges 13:13, 7).

"The effect of prenatal influences is by many parents looked upon as a matter of little moment; but heaven does not so regard it. The message sent by an angel of God, and twice given in the most solemn manner, shows it to be deserving of our most careful thought." E. G. White.

In speaking to this Hebrew mother, God speaks to all mothers in every age. The words of the angel: "Let her beware, all that I commanded her let her observe," bring inspired instruction

to us today. The child's future well-being is affected by the habits of the mother. Her appetites and passions are to be under the control of enlightened reason. She will have to work against her natural inclinations if she is to succeed in fulfilling God's purpose for her child. If, during her pregnancy, she is selfish, impatient, exacting, the child's disposition is very likely to be petulant and demanding. Many children receive as a birth-right these traits from their parents which are almost unconquerable in their struggle with evil.

If the mother holds to right principles with firm determination, if she is temperate in her habits, self-denying, kind, gentle, unselfish, cheerful, she may give these same traits of character to her child. Some have taught that during pregnancy the mother's every whim should be indulged. While the needs of both mother and child should in no case be neglected, it is very important that she avoid in diet as in every other line, anything that tends to lessen physical or mental strength, or weaken her spiritual life. By the command of God, she is placed under solemn obligation to exercise self-control, to discipline herself, to be the kind of person that she wants her child to become.

The mother's strength should be carefully guarded, not by useless inactivity, but by protecting her from exhausting labour that overtaxes her strength. "In life's toilsome way," the same author writes, "let the husband and father 'lead on softly' as the companion of his journey is able to endure. Amidst the world's eager rush for wealth and power, let him learn to stay his steps, to comfort and support the one who is called to walk by his side."

The mother should cultivate a cheerful, contented, happy disposition. Her efforts in this direction will make for a happier, healthier family.

Next month we will discuss the importance of the father's attitudes as this new responsibility comes into his life.

ANSWERS FROM THE BOOK

Conducted by the Voice of Prophecy

Questions related to Bible subjects or personal spiritual problems are invited. Address to "From the Book", Box 35, Poona 1, India.



CHRIST'S COMING TO EARTH AGAIN

Seventh-day Adventists believe that Christ is coming back to earth again soon. How do you prove this?

It is possible, in the little space we have here, to give only the briefest of answers to this question. But we know that Christ is coming to earth again because He promised that He would. We know that He is coming soon because He, and other Bible prophets, prophesied of certain events that would take place previous to His coming. Almost all of these prophecies have now been fulfilled, therefore we know that His coming is near.

If you would like to know in detail what these prophecies are, we suggest that you write us, requesting our Free Bible Course, which covers this subject.

CHRISTIANITY AND LIQUOR

Christianity claims to be a religion which uplifts humanity, yet Christians have had a great deal to do with spreading one of humanity's greatest curses, liquor. Does not this show that Christianity is not what it claims to be?

We must certainly admit that some **professed** Christians have had much to do with propagating the liquor traffic. But note that we have emphasized the word, **professed**. We assert with emphasis that any professed Christian who does this is not a Christian at all, far from it. In fact, he is a dangerous enemy of Christianity in that he misrepresents it by his profession and his practice.

The Bible, the book of Christians, forcefully condemns alcoholic beverages. "Wine is a mocker, strong drink a brawler; and whoever is led astray by it is not wise." "Do not look at the wine when it is red, when it sparkles in the cup and goes down smoothly. At last it bites like a serpent, and stings like an adder." "Drunkenness, carousing, and the like. I warn you . . . that those who do such things shall not inherit the kingdom of God" (Proverbs

20:1; 23:31; Galatians 5:21, RSV). "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also. . . ." (Habakkuk 2:15).

A Christian will do "no ill to his neighbour," which means to anybody. Therefore he will not in any way contribute to the use of alcoholic beverages.

WORLD-WIDE FAMINE

Where in the Bible does it say that there will be a world-wide famine so that people will travel around looking for food?

In the book of the prophet Amos we have a text which prophesies a world-wide famine, but "not a famine of bread," as the text itself says. Here is the prophecy: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11, 12).

Many Bible students understand this as being applicable to a time in the not-distant future when, because men have rejected God, He will finally and irrevocably reject them. This event is referred to in Revelation 22:11. "He that is unjust, let him be unjust still: and he which is [morally] filthy let him be filthy still." At the same time terrible plagues will be falling upon rebellious men (see Revelation chapter 15, 16). Under these circumstances men will seek relief from calamity by any means possible, even turning to the Bible, which they formerly neglected and refused to obey. But, as the prophecy indicates, they shall not find the relief of soul and body they so desperately desire.

From this prophecy we need to learn the solemn lesson that "now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2).

THEMES FOR THOUGHT



It's not a bad idea to follow a leader,
but wise to look first and see if he's
headed in the right direction.

—*Cominco Magazine*

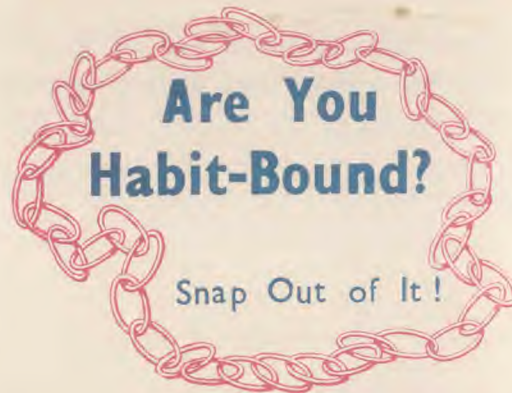
*In vain do they talk of happiness who never
subdued an impulse in obedience to principle. He
who never sacrificed a present to a future good, or
a personal to a general one, can speak of happiness
only as the blind speak of colour.*

—Mann

Any wage is too high when it is not earned.

—*Selected*

*"Many a man who pays rent all his life, owns
his own home; and many a family has successfully
saved for a home only to find itself at last with
nothing but a house."—Bruce Barton.*



Perhaps you are a creature of habit—we all are. But there comes the time when you might wish to break a habit, if it is undesirable, or form a new one, if it is desirable. Here are some suggestions.

1. **Try to see clearly what good will come from making the new habit or breaking the old one.** Your motives needn't necessarily be noble: How much money could you save in a year? Enough to buy something you've always wanted?

There's an old saying that if you want to find out who your real friends are, see how graciously others react to success on your part. Almost anyone will rally around when you're in trouble. The big test of friendship comes when you are flush with victory.

2. **Commit yourself.** To make some habits, you need all the professional help you can get. To break some bad habits, a doctor's check-up is important. This check-up will (a) be expensive, (b) be time-consuming, and (c) disrupt your schedule; but this time and money put into the project will help enlarge its importance in your own eyes, and the next time you are bored and tempted to break your resolution, you may resist sheerly out of the desire to protect this investment of time and money.

3. **Announce your goal.** Sharing your aims and plans with a trusted friend helps make habit making, or habit breaking easier. But a word of caution: Don't burden someone else with the responsibility for your success or failure. Confide in your mate or a trusted friend that you wish to give up an unwholesome habit. It will make the pull easier. But once you've done this, play fair. Next

time a problem arises don't put the blame on someone else.

4. **Make this project part of your recreation.** Learning to curb your temper? Perhaps you can try adult education classes in psychology if such classes are available. They may help you break up tensions and provide insights into what makes you so mad so suddenly.

5. **Reward yourself for success.** Many people refuse to reward themselves because it makes them feel like children, but what shame is there in admitting that there is still much of the child in all of us? While consuming the reward, whatever it is, go on to think about even greater achievements. And **enjoy** your reward. You **earned** it.

6. **Plan to acquire—or give up—some habits gradually.** Many contact lens wearers, for instance, report that they had to "get used" to the idea of contact lenses during easy stages—and trying to rush things all at once did no good. Adjustment to new lenses or a new life often takes time, so don't get discouraged.

There are some habits, on the other hand, that seem to require resolute and sudden quitting in order that a person be successful in stopping them. Smoking is one of them. Tapering off may mean never quite quitting.

Habits are acquired ways of working toward certain ends—and with determination, they are ours to make and break.

If you're looking forward to some bright new change in your life, your old habit may be one which doesn't contribute in that direction—and this may be the time to break it.