

Dad Is Better For Long Drives

Bill Crowell
 Look here ladies, the National Safety Council says you're having too many auto accidents. Your crash rate is up and researchers want to know why.
 In attempting to find an answer they are studying your driving habits and the places where the mishaps occur.
 Researchers know the majority of women are skillful short trip drivers, accustomed to and stores, and they do quite well in heavy city traffic. But on long trips the man of the house traditionally takes the wheel.
 There has been a big increase in the number of women drivers, meaning more women are driving farther and faster than ever. Since most have far less speed driving experience than their mates, maybe they are miscalculating when traffic decisions must be made.
 Anyhow, more than one highway expert has suggested this may be true. Cars respond best to people who know how to drive them well and who know the rules of the road. For women who

are, or who plan to do any long haul driving, these tips should be helpful:
 Adjust to weather conditions. At 60 miles an hour a car needs 300 feet for a dry road stop. On wet pavement, the car will travel more than 540 feet before stopping. On ice, more than a quarter of a mile.
 Every year many cars driven by women and carrying children are hit by trains. This illustrates the second most common driving error among women: Failure to look in both directions where there are no traffic controls. The first error: Failure to drive with both hands.
 Use low beam headlights when approaching cars. Don't stare into headlights or strain to see the center line. Instead, watch the right edge of the road.
 Your instinct tells you to swerve away from any slight obstruction along the road shoulder. Don't, since swerving across the center line is the chief cause of head on collisions. Always slow down when approaching the crest of a hill.
 On expressways don't straddle or jump lanes. If you miss an exit, don't swerve over suddenly and never attempt to back up. Keep on to the next exit.
 Every family car should have seat belts. Usually it's the woman in the family who forces the issue in getting them. And that's good.
 At dusk cut your speed 10 miles an hour and turn on your lights. Use the headlights, not parking lights. The most crucial accident hours are evening hours.
 Finally, don't drive beyond your fatigue point. Women with children in the car tend to be distracted when the youngsters begin to fuss. On the turnpikes figures show from 13 to 15 percent of the smash ups are caused by fatigue and loss of sleep. And it's probably a factor in an even higher percentage of the fatal wrecks.

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 Tuesday night in month;
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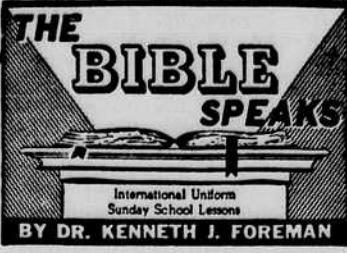
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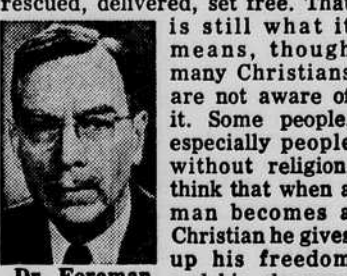
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 Devotional Reading: Psalm 107:1-19.

God's Call

Lesson for November 18, 1962



There is a word older than the Christian religion to express what happens to a man when God gets hold of him. The word is "saved." To its hearers in times past the word meant rescued, delivered, set free. That is still what it means, though many Christians are not aware of it. Some people, especially people without religion, think that when a man becomes a Christian he gives up his freedom and his pleasure, and thereafter lives a "tied-down" wretched life. Quite the contrary. The Christian is not tied, he is untied, not chained but free, set free.

Saved from what?
 So much is said about this in the New Testament that we can take only one single passage of the many that have been listed for this lesson: Ephesians 2:1-10. The great word here is "made alive." The new Christian hasn't stopped living, he just never knew before what it is to live. The difference between before and after is the difference between death and life. What kind of life is the "dead" life? Three things are said of it: it is a life enlivened by the "spirit of disobedience"; it is a life enslaved to impulses and passions shared with the beasts; it is a life under "wrath." To put it into our everyday language, we may say that what God saves us from is (1) the habit of disobedience to God (and how self-destructive it is to be living as an enemy of Life!); (2) the habit of pigish self-indulgence; and (3) an existence shadowed by the constant fact that one has turned one's back on God himself. From all this, God calls us away.

Saved by what?
 A reader will object at this point. Does this mean that all

Christians were at one time criminals, outright and outrageous sinners? Do I have to be God's enemy before I can be his friend? Not at all. Many readers of these lines cannot remember a time when they did not think of themselves as Christians. In many cities there are "rescue missions" in the dirtiest and meanest parts of town, for derelicts, hoboes, down-and-outs. These rescue missions do a great deal of good. But there are also what can be called Prevention Missions if they do their job right: ordinary run-of-mine unpretentious main-line Christian churches, which by their life and work are every day saving their young people from starting on the road that ends in Skid Row.

Whether it's a prevention or a rescue mission, what we're all either dragged out of or kept out of, is all the same thing. So what is it that saves us? Again it's all the same. We are saved by "grace," that is, God might have let us go—"good riddance to bad rubbish." But instead, he cared intensely for us, the pure and holy God actually loved and loves the soiled and selfish race of man. The point is that it is not because we were so good, God was bound to save us. He was so good that he saved us.

Saved through what?
 One thing is made clear all through the Bible. If man—the race of man or some particular man—is going to be saved, he cannot save himself. God saves him; God's grace, that is to say his freely given love, saves us. But a life preserver will not hold a man up if he will not take hold of it. A word of wisdom might as well be a word of foolishness if no one pays any attention.

Saved for what?
 If a lifeguard has rescued a drowning man at the beach, the rescued man will not be so silly as to set up a tent beside the lifeguard's chair and every five minutes for the rest of the summer come to thank the lifeguard again. He will be eternally grateful for having been rescued. But if he never thought before, he may well think now: My life was almost washed away, and now it has been given back to me: what shall I do with it? So when God's call comes to a person, it is not a call to a perpetual vacation, it is a call to work. We are saved not because what we have done earns the priceless love of God. We are saved to do the kind of work that God can do only through human beings,—saved to work with God.

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