

Scripture: John 16:5-15.

Topic: The Counselor of Your Soul.

Proposition: The counselor of your soul, the Holy Spirit, speaks to you of sin, of righteousness, and of judgment, in order to strengthen your understanding and faith as a christian.

Text: John 16:7b-8 --- "...if I do not go away, the counselor will not come to you; but if I go, I will send him to you. And when he comes he will convince the world of sin and of righteousness and of judgment."

Date written: May 18, 1962.

Dates and places used:

5/20/62 - Montrose, Colo.  
4-16-67 - Alamosa & Blanca, Colo.

for apr. 16, 1967

John's Journal - 1947

Letter to the Editor of Your Paper

Dear Sir, I am writing you to express my appreciation for your article on the subject of the "New Deal" and the "Old Deal". It is a very timely and well-written piece, and I am sure that it will be of great interest to your readers.

I am sure that you will find it interesting to see how the "New Deal" has been interpreted by the "Old Deal" crowd. It is a very good example of the "New Deal" in action, and I am sure that it will be of great interest to your readers.

Very truly yours,  
John's Journal

Letter and address card:

7-10-47 - Chairman - Board of Directors

Introduction:

1. John 16:5-15, the Scripture which we read today, is a difficult passage to understand. It contains two of the so-called "Paraclete" sayings. "Paraclete" is a fancy term of theologians and means "the Holy Spirit." The Holy Spirit is the ~~the Counselor~~ "Counselor of Your Soul" about which we are thinking today. In seeking understanding of the first of the two sayings of our Scripture we are letting Jesus point out for us some of the importance of The Holy Spirit.

2. One of the points that Jesus made to his disciples, as recorded in today's Scripture, was that he must go away, must discontinue his physical life, must die, if the Holy Spirit were to be known and experienced by his followers. This seems sort of hard to understand. All of us must have thought on occasion how much easier it would be if we could know Christ in the flesh, if we could live with him and listen to him, if we could feel his hand laid upon us in healing; if it were all visible and tangible and obvious. As it is,





we seem to move in a world of shadows, where we cannot see, cannot hear, cannot feel or touch, but must just believe. Christ does not think much of ~~that~~ <sup>wish that he be with us 5th verse</sup> if we are to believe our Scripture, for he said "it is to our advantage that I go away."

3. For one thing, while he was here on earth his was in the main merely a local influence; but now his influence is felt the whole world over. This means that the invisible Holy Spirit can work anywhere, any way, convincing people of truth, warning and comforting them inwardly, whereas a man attempting this would meet more widespread and direct resistance, even as Jesus did on earth.

4. Jesus called this Holy Spirit by the term "Counselor." This counselor of your soul is willing to be the counselor of all souls, though this relationship is forced on no one. Jesus points here to three specific things that this counselor does. One of these is that

I. The counselor of your soul ~~convicts~~ convicts you of sin.

to seem to have in a number of studies  
 which we cannot see, cannot see,  
 cannot see, but we must trust  
 the authors. The point does not seem  
 to be that the authors are  
 not certain, but the point is to  
 say that the authors are not certain.

3. For one thing, while it was  
 here on earth, it was in the hands  
 of a local authority, and the  
 influence is felt in the whole world  
 over. This means that the influence  
 of the local authority is not  
 confined to the local authority,  
 but extends to the whole world.  
 There are many other things which  
 need to be considered and which  
 need to be considered, even as to the  
 influence of the local authority.

4. Generalized this point is  
 by the local authority. The point  
 is that the local authority is  
 the connector of all social groups,  
 and this relationship is based on  
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 as to the influence of the local  
 authority.

The connector of all social groups  
 is the local authority.

1. A very wealthy man was an active and generous member of a church. He was not overbearing in his manner towards others, nor did he wear a pious, self-righteous expression. One weekday he was discussing with his minister something from the sermon of the previous Sunday. The minister in his preaching had made the point that everyone is a sinner and needs ~~n~~ to seek forgiveness. The layman told the preacher that he was somewhat puzzled by such ~~thinking~~. He said something like this: "I don't consider myself a sinner. To sin is to do on purpose something that you know is wrong. A sinner is one who habitually <sup>by choice</sup> does these <sup>wrong</sup> things. ~~x~~ I make my share of mistakes, but I don't choose or try to do things which are wrong. I try to live right, to treat other people right, to worship God. I don't believe I am guilty of sin. And I don't believe that most people in our congregation are." If the preacher knew of any particular sins of this man, here was his chance to tell him!\*

2. I wonder if this man's reaction

to

I am the door. If any man will enter in, he shall be saved. I am the light of the world. He that followeth me shall never walk in darkness, but shall have the light of life. I am the true vine, and my Father is the true vine-keeper. He that abideth in me, and I abide in him, he shall bring forth much fruit to the glory of the Father. I am the good shepherd. The good shepherd feedeth his sheep, and he knoweth his sheep, and he is known of his sheep. The hireling knoweth not the sheep, and he fleeth when he seeth the wolf coming. I am the true vine, and my Father is the true vine-keeper. He that abideth in me, and I abide in him, he shall bring forth much fruit to the glory of the Father. I am the good shepherd. The good shepherd feedeth his sheep, and he knoweth his sheep, and he is known of his sheep. The hireling knoweth not the sheep, and he fleeth when he seeth the wolf coming.



to being called a sinner isn't pretty typical of most of us. We honestly think that we are doing the best that we can, so how can we be called "sinners?" We admit that we are not perfect, but we are trying to be as good as we can, looking to Jesus as our guide. What's the sense and value in running ourselves down, anyway? It's sort of natural that we defend ourselves from such an accusation as that of being a sinner, isn't it?

3. Even as we do so, that within us which we sometimes call conscience pricks us a bit, so that we realize that maybe all is not quite as good about us as it should be.

4. Socially, as people living in a ~~series~~ of societies, we know that things are not as they ought to be. When 1/4 of the population of a christian land depends on the balance of terror, which is the present international arms race of the cold war, for a living, then something drastic is wrong among the followers of the Prince of Peace. Don't think we're talking of ~~far-off~~ things,



either, for doesn't a sizeable part of the income of our own country come from the uranium industry, which still is related chiefly to preparation for war? Burglaries are rising in number almost everywhere in our land. Isn't this related to both the unemployment situation, and to a growing contempt and dislike for hard work? You and I may feel innocent in the cause of these things, or that we are caught in a net of circumstances we can't change. As christians, the least that we can do is to be seriously concerned within us over these things, to study them, to express to policy makers in government our ideas concerning them. The counselor of your soul is not content that you find only comfort from his presence. He wants to stir you to do your bit to make the world a safer and better place. He keeps you aware that you do have some responsibility in these areas.

5. As individuals, you and I are not guiltless, as we might wish to protest, either. There are so many actions we have done because they were pleasant, or profitable,

others, or even a simple card  
 of the kind of our own country  
 from the printing factory, which  
 will be related to the  
 for which the factory will  
 under almost any circumstances in our land.  
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 better place. We know you want  
 that you do have some responsibility  
 in the process.



or easy, while knowing full well that they were at least doubtful. Then we marshall our arguments to justify them. How about that suggestive story, that failure to tell the whole truth, that excessive profit, that social drink, that useless swearing, that critical or bitter word, etc..? Don't tell me that you and ~~I~~ are sinless! There's something within ~~us~~ us -- the Holy Spirit, the counselor of our souls -- that very properly keeps us alerted to our own shortcomings. You know yours, I know mine. *or at least some of them.*

6. This is all to the good, of course, for how can you improve unless you recognize your shortcomings? When you have the desire to improve.

II. The Counselor of your soul shows you the way of righteousness.

1. ~~Then~~ The ancient king of Biblical times, Nebuchadnezzar, had a vision in which he saw a huge image, a terriffically-large statue whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs



of iron, his feet of iron and clay. This image of an imaginary god seemed indestructible. But a stone cut without hands smote the colossus on his feet of clay and broke the image to pieces, while the stone that smote the image became a great mountain and filled the whole earth.

This is a timeless parable. No matter how formidable wickedness and sin may seem, no matter how polished the silver and gold and brass of wrong may be, it stands upon feet of clay, and the uncut stone of God's righteousness and justice at length will smash it into fragments and cut it into dust.

(Macartney's Illustrations, P. 315).

2. Likewise, no matter how deep and terrible our sin, when you become aware of it, admit it, repent of it, and turn to the guidance of Christ through the Holy Spirit, you can find release from ~~ix~~ your sin; you can achieve an ever-increasing degree of righteousness.

3. What is that righteousness? Certainly it is not the smugness of self-important piety. It is not

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the earthly achievement of perfection. It is a constant effort to know the spirit and purposes of Christ, and a constant attempt to follow him in them.

4. As the counselor of your soul points you to Christ as the pattern of righteousness you begin to realize that

### III. The counselor points to Christ as the standard of judgment.

1. We can think of judgment in three ways: (1) how we judge others, (2) how we are judged, and (3) how we react to being judged.

2. A good case can be made that Christ was a lenient judge. He saw much good potentiality in every wrongdoer, however extreme. On the other hand, some of his most bitter and most scathing words were toward those who were publicly and consciously self-righteous. On one occasion we find him suggesting that we should not judge others at all, unless we wish to be judged ourselves. All of these put together certainly suggest that Jesus thought that some good is in

The first movement of our bodies  
is a constant effort to know the  
ground and our sense of direction  
is a constant effort to know the  
ground.

2. The sense of direction of your body  
is a constant effort to know the  
ground and our sense of direction  
is a constant effort to know the  
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3. The sense of direction of your body  
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ground.

every person; that opinions and judgments of others should not be so harsh as to arouse resentment and hatred which might prevent the good within an individual from coming to the surface; that the only really hopeless person is the one who considers himself without fault. Here are leads in our judging of others.

3. Whether we like it or not, we are constantly being judged. We ourselves hope to be judged as leniently as Christ judged people. Our performance on the job of at school is rated, and appropriate rewards, awards, or demerits being meted out in one form or another. Sometimes we try our best, only to be misunderstood and misjudged, No matter how much we may be misjudged we are never as mistreated in this respect as was Jesus.

4. How should we react to the judging we receive from others? We have the example of Jesus, who, when being tried for his life on trumped-up and false charges, showed no bitterness but bore himself so that his judge could see no ill in him.





Even when he was being executed he could ask for forgiveness for his executioners. His reaction to harsh judgment of the worst type is one of history's noblest and greatest lessons.

The Holy Spirit prompts you as a christian to remember Christ's example in this when you feel that the odds are stacked against you, when you think that others are mistreating and misjudging you.

5. One other ~~is~~ important aspect of judgment pointed to by Christ is that there is an eternal life, the achievement of which is based on how well we can recognize our sins, turn to Christlike types of righteousness, and be ready in attitudes of spirit to enter God's presence. Our drive to continue life, our longing for closer union with God, are witnesses of the eternal aspects of judgment.

### Conclusion:

1. The words of our text are a fair summary of our Scripture. They are, from John 16:7~~5~~-8 -- "...if I do not go away the counselor will

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...the ...

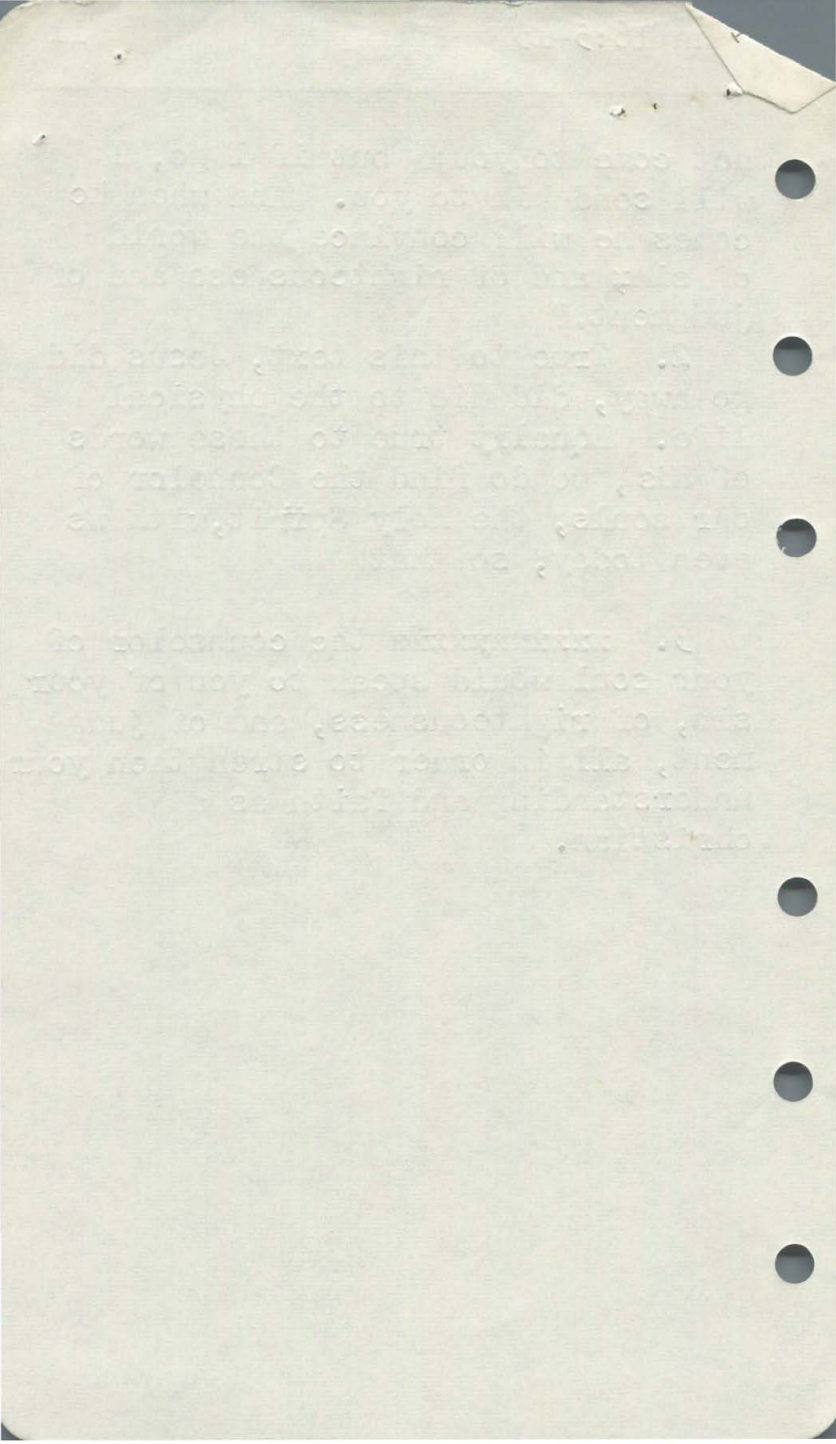
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not come to you; but if I go, I will send him to you. And when he comes he will convince the world of sin, and of righteousness and of judgment."

2. True to this text, Jesus did go away, did die to the physical life. Equally true to these words of his, we do find the Counselor of our souls, the Holy Spirit, with us even today; so that

3. ~~lead by the~~ the counselor of your soul would speak to you of your sin, of righteousness, and of judgment, all in order to strengthen your understanding and faith as a christian.





God, inspirer of men who passed to us the Scriptures, today we have with difficulty sought to understand a section of the recorded words of Christ. We pray that our consideration of the truths of this section may have been somewhere near its real meaning, and that we may have at least a slight <sup>ly</sup> better ~~er~~ understanding of ~~them~~.

We admit that each of us is sinful. We would be more righteous, with thy help. We recognize that, whether we like it or not, we are being judged now, and ~~must~~ must be judged according to the totality of our lives. We see in Christ the standard toward which to aim our lives. Through thy Holy Spirit, the Counselor of our Souls, lead us that we may become increasingly akin to Jesus in thought, word and deed.

We pray in his name. Amen.

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... we ...  
... to ...  
... are ...

Scripture: John 16:19-33

Topic-Theme: "How Christ's Passion  
Helps Us."

Text: John 16:22 -- "And ye now  
therefore have sorrow, but I will see  
you gain, and your heart shall re-  
joice, and your joy no man taketh  
from you."

Proposition: The Passion of Christ  
emphasizes His role as Savior.

Sources: Pulpit Digest, 1948 numbers  
Macartney's Illustrations, p. 88.  
An Encyclopedia of Religion, Ferm,  
on "Passion."

As indicated in typescript.

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Wyoming

March 31, 1963, Montrose, Colorado

March 15, 1970 Oakland Park, Fla.

Signature John D. 10-33

Topic-Theme "John D. 10-33" "Passion" "Helps Us"

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Sources Paulist Digest, 1948 numbers  
John D. 10-33 in Life, 1951, p. 88  
John D. 10-33 in Life, 1951, p. 88  
on "Passion"

is included in appendix

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April 2, 1949, Huntington, W. Va.  
March 11, 1971, Evanston, Ill.  
March 31, 1972, Montrose, Colorado

John D. 10-33



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Introduction:

1. The term "passion" in Christian theology is a term applied to the sufferings of Christ and to his atoning death upon the cross.

2. Passion Sunday is the day which begins the week preceding Holy Week, or comes 2 weeks before Easter. This week from Passion Sunday until Palm Sunday is called Passion Week.

3. On this Passion Sunday, we are not so much interested in examining detail after detail about the sufferings of Christ as we are to determine their significance for the human race.

I. Christ's suffering and death remind us in our most prosperous and joyous times that suffering and disappointment must come inevitably at some time in every life.

1. Palm Sunday is usually thought of as the most glorious and joyous moment in the earthly life of Jesus. Yet, it was the gateway to the week which brought his most agonizing suffering and his crucifixion. As we look at these last days of Christ

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on earth, we are impressed with how quickly his joy and honor was followed by suffering and an ignominious death. It should cause us to reflect on how quickly suffering and death can come to any of us at any time.

2. We know this all too well in our congregation here. Very recently (within the past few months) several of you have experienced severe illnesses of serious nature, and found this an experience to shake your self-confidence and outlook on life, as nothing else can. Others of you have known death to enter your home or family very unexpectedly, to take away a loved one with little warning, or perhaps after a very short illness~~es~~. The loss of a loved one is never easy to take. Even when our beloved is relieved of long suffering through death, we still miss him and grieve. But when a seemingly-healthy person is struck down in an instant, or in a few hours or days, it is a terrific shock. We know from these experiences that life and health ~~is~~ indeed a fragile, transient, and apt to come any time.

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3. I guess that much of life happens so that our good times are quickly changed into bad ones, our confidence bled away. I like a story that illustrates that in a mild sort of way.

A couple called a neighbor to extend birthday greetings. They were all ahrill about how they were going to surprise their friend. With great enthusiasm one of them dialed the number, and as soon as someone answered "hello," they sang "Happy Birthday" all the way through, into the phone. But when they had finished their off-key rendition, they discovered they had the wrong number, and apologized. "Don't let it bother you," said the stranger, "you folks sure can use the practice."

(from Sunshine Magazine, 1-1970)

II. Christ's death on the cross reminds us constantly that death must come to us too.

1. While he was on this earth, Jesus lived as a human; and as all humans do, he died. His was a violent death, as some are; while other people may be brought to death by slow

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disease or by the body simply wearing out. It is ~~simply~~ a realistic thing to remember constantly that death is coming to each of us at some time, no matter when or how it may come. It may be in the next instant for one, it may be years off for another; we don't know when it is coming, but it IS coming.

2. One of the stories told of Buddha treats of the shock and amazement with which men first look on death. The only child of the young mother Kisagotami was dead. The mother clasped the child to her breast and went about from house to house, seeking medicine that would cure him. Finally a Buddhist convert told her that Buddha might tell her of a medicine ~~that~~ that would restore the child. When she approached the sage, he told her he could cure the child, but that she must first bring to ~~him~~ him mustard seed secured from some house where no parent or husband or child or slave had ever died. Eagerly and hopefully she set out to get the mustard seed. But at each house, after she had been given the mustard seed and had asked if any had died there, the reply

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was always the same: "Lady! what is this that you say? The living are few, but the dead are many." At length she began to understand ~~xxx~~ that all must die, and, leaving her child in the wood, she returned to the sage, and bowed to the impermanence of things.

3. We as Christians can be prepared for death when we recognize in the death of Jesus Christ the inevitability of death for us and for everyone.

III. Christ's suffering and death points out the paradox that in this life suffering and poverty often come to the good, while riches and power and pleasure are often the lot of the wicked.

L. Christ himself once denied that he was good, saying ~~xxxxxx~~ to the one who called him "good master," "Why do you call me good; there is none good save your father which is in heaven." However, he was the best human being of whom we ever heard, and he did suffer terribly.

As we consider the suffering and poverty of Christ's life, and of many

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---

seemingly-good people of our present day, perhaps we can find in these words one answer to the paradox. Is it because in reality there is none good, that joy or suffering are indiscriminate in this life?

2. Another thought that the suffering of Christ suggests, and which our observation of life seems to bear out, is that since joy or suffering, good or bad, seem to be awarded indiscriminately in this life, there must be other awards and punishments for our conduct than those offered by this material world. This is a strong reason for Christian faith in immortality.

3. As we look at Christ's life, we see goodness far beyond that found anywhere else in human life. Yet to him came tremendous suffering. Why, then, should those who in this life try to be good expect more than He received of joy here and of material pleasure?

Indeed, Jesus would evidently lead those who attempt to be good to expect ill of this life; for he said, "if any man will come after me, let him

essentially good people of our present day, perhaps we can find in these words one answer to the paradox. It is because in reality there is hope, that joy or suffering are not discriminate in this life.

2. Another thought that the author of these verses, and which our observation of life seems to bear out, is that suffering or suffering, good or bad, seem to be awarded fairly out in this life, there must be other awards and punishments for our conduct than those offered by the material world. This is a strong reason for Christian faith in immortality.

3. As we look at Christ's life, we see goodness far beyond what found anywhere else in human life. Yet to him came tremendous suffering. Why, then, should those who in this life try to be good expect more than the reward of joy here and of material blessings? Indeed, Jesus would evidently lead those who attempt to be good to expect all of this life for he said, "If any man will love after me, let him



deny himself, and take up his cross and follow me."

IV. Most important about the suffering and death of Christ is that they give us a basis for our faith that we shall pass through all these things and receive joyous eternal life, if we follow Christ.

1. Christ Himself suffered and died. Yet we have the record that he overcame death on that first Easter morning, and that after ~~xxx~~ 40 days from that he went on to a glorious life eternal. We express this belief in the words of the Apostles Creed: "the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty."

2. We have the record in John of his promise to his disciples that they too should share this joyous life. We can suppose logically that all who thereafter became disciples and followers could share in this promise. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions --if it were not so I would have told

...and take up his cross  
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died for us. The record that he  
overcame death on that first Easter  
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In the Bible's words are very reassuring  
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---

you. I go to prepare a place for you" (Jn.14:1,2).

3. Yet, he expected his disciples to suffer while here on earth, as our text indicates: "And ye therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

4. Several years ago some Swiss Mountain climbers were plunged to their deaths because of faulty ropes, which broke when the climbers depended upon them in their ascents. The Swiss government thereupon instituted an inspection program of all climbing ropes, marking with a crimson cord those which were found to be dependable. All new ropes had the red strand woven into them. The climbers then knew that when they used a crimson-corded rope it was safe.

Faith in Jesus Christ might be thought of as the crimson-corded rope that will safely hold you, too, in your upward climb in this life. The proof of its strength is the way it holds so many others up who have faith in Him, and who are sharing in His suffering and death.

... I go to ... place ... you ... (in ...)

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Conclusion: We summarized this by repeating our main points:

1. Christ's suffering and death emphasize that in life suffering and disappointment inevitably must come at some time.

2. His death points out how inevitable death is, to everyone.

3. It draws attention to the way in which good or bad falls indiscriminately upon people, regardless of their religion or approach to life.

4. But it shows us that all these facts are as nothing, because they are overcome by the reality of eternal and joyous life through faith in Him.

5. For, after all, the passion of Christ emphasizes His role as the savior of all who will accept him.

6. Years ago a family from Scotland were making the adventurous voyage on a sailing ship to America. For a while the children were all excited about the novelty of life at sea. But before long things begin to pall, and they complained to their father.

Conclusion. We summarized this by revealing our main points.

1. Christ's suffering and death emphasize that in life suffering and disappointment inevitably must come at some time.

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6. As you see a family from Scotland were making the adventurous voyage on a sailing ship to America. For a while the children were all excited about the novelty of life at sea. But before long things began to pall, and they complained to their father.

"Now children," he explained patiently, "this ship is your home and you are going to live on it for a long time yet. Try to make it as happy a home as you can."

"But, Daddy," the youngest child complained, "I don't like this kind of a house. It shakes too much. When shall we have a house that won't shake?"

"Not this side of heaven, my boy!" was the reply.

Truly, we must expect to be shaken by disappointment, suffering, death of loved ones and of ourselves. The home here will continue to shake, as it were, until we reach eternity.

7. "And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

"Your children," he explained patiently, "shall also be your children and you shall be with them in the glory to which the Father is taking them." "But how can I be with you, Lord?" "Whoever loves me and keeps my commandments shall abide in me, and I will abide in him, and we shall go on to the Father together." "But how can I be with you, Lord?" "Whoever loves me and keeps my commandments shall abide in me, and I will abide in him, and we shall go on to the Father together."

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Scripture: John 12:20-26.

Text: John 12:25 -- "He who loves his life loses it, and he who hates his life in this world will keep it for eternal life.

Topic: Why We Believe in Eternal Life

Proposition: The ~~reasonable~~ Christian belief in immortality is a logical and reasonable belief.

Date(s) written: April 15, 1950 (orig)  
Revised March 31, 1972.

Sources: An Encyclopedia of Religion,  
ed. by V. Ferm, p. 362.

Places used:

April 16, 1950 - Evanston & Kemmerer, Wyo.

April 18, 1954, Cloverdale Meth. Ch.  
Dothan, Alabama

April 6, 1958, 7:30 p.m., Grace  
Methodist Church, Cheyenne, Wyo.

July 15, 1958, 10:15-10:30 A.m.,  
Radio Station KWYO, Sheridan, Wyo.

APRIL 2 (EASTER), 1972 - OAKLAND PARK, FLA.

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ORIGINAL MANUSCRIPT

Introduction:

1. A man who rode to work in a newly-formed car pool, got into a certain member's car for the first time. An ominous rumble came from the rear of the car as it began to move, and he wondered if they were going to make it to work. Just as he was about to mention it, the driver pulled into a service station. Instead of telling the attendant about the noise, he nonchalantly ordered him to fill it up. As they drove away, the passenger noticed that the rumble had completely disappeared. Mystified, he asked the driver how a full tank of gas could eliminate the noise.

"Oh, there's nothing wrong with the car," replied the owner. "My four-year-old stuffed a golf ball into the gas tank, and when the ball starts to rattle around I know it's time to fill the tank again."

That noise in the car was one mystery which was explainable in a very reasonable and understandable way.

2. All the achievements of modern science, which benefit us so much and give us great pleasure and convenience, are founded on belief in something that is understandable and reasonable too.



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